



nov. 2014, 6<sup>th</sup>-7<sup>th</sup>

# THE FIRST DECADES OF PRAGUE UNIVERSITY

## TRANSFORMING INTELLECTUAL SPACE IN 14<sup>TH</sup> C. CENTRAL EUROPE

Jilská 1, Prague, November 6th-7th, 2014

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**Organised by** Institute for Medieval Research of the Austrian Academy of Sciences (IMAFO ÖAW) and Centre for Medieval Studies of the Czech Academy of Sciences (CMS AV ČR); Jan Odstrčilík (IMAFO ÖAW), Francesca Battista (Charles University in Prague) and Riccardo Burgazzi (Charles University in Prague)

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### Programme + Abstracts

#### Thursday, November 6

**12:30-12:45** Registration, coffee

**12:45-13:00** Opening

#### **13:00-14:30 Session I: Henry Totting of Oyta as a philosopher and a theologian**

William Duba (University of Nijmegen): *Henry Totting of Oyta's Prague Lectures on the Sentences*

Henry Totting of Oyta's literal commentary on the *Sentences* of Peter Lombard is a precious witness to the teaching of theology in the early days of the University of Prague. Composed in the 1370s, by one of the great Scholastic masters, this work provides an invaluable witness onto the reality of the study of discipline. This paper will first examine the issues surrounding the text, currently only in manuscript, and then explore its significance for our understanding of university education in the formative years of the University of Prague.

Martin Dekarli (Prague): *Henry Totting of Oyta and the Emergence of the Nominalistic Tradition in Central Europe between ca. 1370 and 1409*

The life and *oeuvre* of the German theologian Henry Totting of Oyta (d. 1394) is essentially connected with several intellectual centres in Central Europe founded during the last third of the

fourteenth century, i.e. Prague, Erfurt and Vienna. Since the second half of the 1360s Henry became a key figure of the Prague nominalistic *schola communis*. The aim of the proposed lecture is to outline the structure of Totting's intellectual heritage using some of his commentaries on the *corpus aristotelicum*. It will identify his followers and trace the dissemination of the *moderni* legacy into Heidelberg, Vienna, Cracow and Erfurt. Finally the main doctrinal trends and divergent development of the nominalistic tradition within Prague, Vienna and Cracow will be sketched.

Iris Palenik (Universität Wien): *Henry Totting of Oyta and his Disputatio catholica contra Iudaeos – Scholars and the Fight against Jews, Heretics and Disbelievers*

Since Robert Ian MOORE there has been a discussion amongst historians about medieval scholars and their role in persecutions of other groups like heretics, Jews, lepers and others. Particularly interesting in this field of research is one particular category of literature, the so called "Adversus Iudaeos"-texts. There is a number of prominent theologians in the 14th century who contributed in this field – among them was also Heinrich Totting of Oyta. He wrote a treatise called *Disputatio catholica contra Iudaeos*, but this text has until today not gained a lot of interest from historical researchers. Part of the problem seems to be the lack of recorded documents. The text is recorded in only two manuscripts (Munich, BSB, clm 8826 und clm 18531). It is divided in three *quaestiones* and uses the tools of scholasticism. It is unclear when Heinrich wrote this text. A. LANG saw for example similarities between this treatise and Oyta's commentary of the psalms which he wrote in Vienna. Can the text itself help answer this question?

His motivation as he in his own words states was to strengthen the true Christian faith and to abash the Jews (*hec Christi fidelibus predicanda sunt, ut fides in eis per sanctorum doctorum auctoritates roboretur et cecitas iudeorum confundatur*). So the audience for this text is not the Jews that should be converted but the Christians who seek a source of argumentations against Jews. It is also interesting that he specifically mentions that his arguments against the Jews should be used in sermons. Therefore I also want to ask in my paper if there are in fact sermons from members of the university of Vienna who use his argumentation. He had some ideas that are in great contrasts with other theologians. Oyta for example does not think that disputations are a good way of converting Jews because they can confuse the listeners. This viewpoint stands in great contrast to Heinrich of Langenstein.

This paper will ask, how to put this text written by Heinrich Totting of Oyta in the broader context of the scholarly fight for the "true faith" and against Jews, heretics and other disbelievers? Are there anti-jewish polemics in this text that are aimed directly to hurt or insult the Jews? Or is this text aimed at arming Christians with arguments against what Oyta perceives as "wrong" beliefs and can therefore be seen as a part of the spiritual guidance?

**14:30-15:00 Coffee break**

**15:00-16:30 Session II: Henry Totting of Oyta's preaching**

Jan Odrščilik (Österreichische Akademie der Wissenschaften): *Sermo de Nativitate Iohannis Baptistae: Quis putas puer iste erit? (Luc. 1,66)*

The paper will focus on the sermon *On the birth of John Baptist (De nativitate Iohannis Baptiste)*, one of a very few sermons written by Totting devoted to a saint. Its main topic is, however, an age-long conflict between two ways of life - *vita activa* and *vita contemplativa*. Totting's position as an active participant at the university life and pastoral care, makes this problem even more urgent and present. The sources, which Totting uses in the sermon, are also of interest. Among common authors we find also a rare example of the use of a humanistic author in the religious context of a sermon.

Francesca Battista (Charles University in Prague): *Sermo de Assumpcione Virginis Marie: In Ierusalem potestas mea (Eccli. 24,15)*

The sermon *In Jerusalem potestas mea (Eccli 24,15)* by Henry Totting of Oyta gains a relevant space in the controversial area of the Marian Assumption theology of the time. It stands between tradition and new spiritual needs. It also opens interesting questions concerning issues of usage and outlines variations between individual appearances of the same sermon. My paper will deal first with the matter of the sermon usage through the analysis of the sermon manuscript tradition. Afterwards, remarks concerning a possible case of different redaction of the same sermon will be offered. Specifically, the focus will be on the examination of an Assumption sermon preserved in the MS C 197 held by Uppsala Universitetsbibliotek.

Riccardo Burgazzi (Charles University in Prague): *Sermo de Passione Domini: Erit vita tua quasi pendens ante te (Deut. 28,66)*

The *Sermo de passione Domini* of Henry Totting of Oyta has remained unpublished until now, and consequently unknown by critics. My paper will firstly consist in a general presentation of the text, providing paleographical data and showing its structure and contents. Then, I will reconstruct the exegetical history of the verse *Erit vita tua quasi pendens ante te (Deut. 28,66)*, and I will compare the work of Totting with the prologue to the treatise on the Passion written by Johannes de Zazenhausen (ca. 1310/20-1380). The results of the comparison of these works offer an important starting point for the dating and the exchange between the two German authors.

**16:30-17:00 Coffee break**

**17:00-18:00 Session III: Masters of Prague University**

Chris Schabel (University of Cyprus): *The Cistercian Conrad of Ebrach's Prague Lectures on the Sentences*

The Cistercian Conrad of Ebrach lectured on the Sentences at Prague in the academic year 1376-77. Yet he had already done so at Bologna in the late 1360s, having prepared at Paris.

Based on a thorough examination of the extant manuscripts and redactions of Conrad's Sentences commentary, in this paper I shall endeavor to determine what, if anything, our White Monk changed when he delivered his second set of lectures.

Dušan Coufal (Centre for Medieval Studies in Prague): *Master Jan of Mýto and His Commentary on the Psalms (ca. 1400)*

Biblical exegesis was an integral part of bachelor lectures at the theological faculty of a medieval university. The rich manuscript production of the university in Prague includes several such commentaries. One of them is the exposition of several Psalms by master Jan of Mýto († 1402), who was the rector of the university as well. The contribution presents both his exegetical method and some aspects of his theological thinking within the exposition of Psalm 29.

## 19:30 Dinner

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### Friday, November 7

#### 9:00-10:30 Session IV: Prague University viewed by foreigners

Fulvio Delle Donne (Università della Basilicata): *The Charters of Foundation of Prague and Naples: The Models and their Reuse*

In 1348, when Charles IV, king of Bohemia and of the Romans, founded the University of Prague, he (or, better, his *dictator*, Nicholas Sortes) used some others sources as stylistic and argumentative models. This way, that charter of foundation appears to be a *cento* of other letters written for the University of Naples (founded in 1224) by the emperor Frederick II Hohenstaufen and his son Conrad. It is an evident example of the stylistic and functional reuse of one of the most important letter-collections of the 13th century: the rhetoric models attributed to Petrus de Vineia (maybe exported to Bohemia by Henricus de Isernia), which gained a huge diffusion and became a forceful symbol of power all around Europe.

Daniela Pagliara (Università degli studi "G. d'Annunzio"): *Uberto Decembrio: A Humanist in Prague at the End of the Fourteenth Century*

Uberto Decembrio of Vigevano has received a little attention from scholars and only a few of his writings are available in print. From 1391 he was secretary to Peter Filargis of Candia, who, theologian at the Visconti court, was the bishop of Novara. Decembrio followed the bishop during his diplomatic mission in Prague in 1393 and he stayed here for about two years. During that period he had the possibility to observe some of the peculiar aspects and habits of the city as well as of Prague University. With these words Uberto Decembrio referred to study structure: «Studium hic satis magnum viget in artibus, potissimum in theologica facultate: in

legibus vero et medicina non ita».

The Italian humanist leaves us a vivid description of his impressions in two letters written to a friend and preserved in a manuscript of the Biblioteca Ambrosiana in Milan. These letters represent historical documents of considerable importance, because they are not only one of the most ancient description of Prague, made by a humanist (although Petrarch, referring to his journey in Prague in 1356, had already written some reflections on the city), but they are also the result of personal observation. Even though Decembrio's composition exhibits his humanistic formation as well as his Platonic studies, these epistles reveal intellectual curiosity and ethnographic interests as well. Decembrio writes about the curious spectacle of the fighting cocks, describes the well-known bridge over the Moldava River, erected on 16 arches, and celebrates the majesty of Saint Vitus Cathedral, with Saint Wenceslas Chapel. The second letters ends with some considerations about the name of the region of Bohemia. The humanist touches on the cruel murder of Wenceslas I, duke of Bohemia, and manifests his painful disapproval.

Irene Malfatto (International Society for the Study of Medieval Latin Culture (SISMEL) in Florence):  
*John of Marignolli and the Historiographical Project of Charles IV*

Between 1355 and 1358 an Italian Franciscan, John of Marignolli, was asked by emperor Charles IV to compose a chronicle of Bohemia. The text, entitled *Chronicon Bohemorum*, is preserved in three XV century manuscripts, two of which are still in Prague's Narodni Knihovna (I C 24, I D 10). Marignolli's work followed a project of historiographical renovation: Charles' aims were focused on a rewriting of Bohemian history in order to celebrate his Emperor election and Prague's mission as an archiepiscopal seat.

Marignolli's task involved collecting all the previous Bohemian chronicles, revising them and bringing about a brand new universal narrative leading to contemporary Bohemian history. Yet the Franciscan had his own mind. He mistrusted the emperor's invitations to "*superflua reseccare*" and "*quaedam utilia interponere*" (expressed in the prologue to the *Chronicon Bohemorum*): Instead he wrote many digressions hardly pertaining to the matter, but relating to his personal experiences.

In 1338 Marignolli was sent to the Far East as a Papal legate. During his adventurous mission (1338-1353) he visited central Asia, China, India, the Near East and the Holy Land. That's the reason because the *Chronicon Bohemorum* first section is plenty of curious reports, such as Buddhist rituals, Terrestrial Paradise legends and *mirabilia* descriptions.

Shortly after Marignolli's death, Charles IV gave to the Bohemian writer Přebík Pulkava z Radenína the same historiographical appointment. In 1368 he wrote a second alternative *Chronica Bohemorum*, copied beside Marignolli's one in both the Prague manuscripts. This second chronicle deeply differs from the first one. The author focused exclusively on Bohemian history and, what is more, his text *explicit* stressed meaningfully that "*omnes res fabulose et non vere ac fidei dissimiles sunt obmisse et reiecte*", probably referring to Marignolli's "abnormal" contents. The lack of appreciation of the Italian friar's *Chronicon Bohemorum* is

also suggested by manuscript I C 24, in which only three “*excerpta pauciscula*” from Marignolli’s work were copied. Both Marignolli and Pulkava, however, were people with an academic background, and that is significant in relation to Charles’ projects on university (which was founded in 1348). That hints, too, possible connections between intellectuals at Charles’ court and the first Prague’s University professors: the manuscripts themselves could perhaps be seen as university products.

### **10:30-11:00 Coffee break**

### **11:00-12:30 Session V: Transmission of Knowledge**

Jakub Šimek (Universität Heidelberg): *Instructing Lay Women: The German “Regimen vitae cum confessionali” by Heinrich von Bitterfeld*

The 15th century miscellany I Q 81 (169 fols) held by the Wrocław University Library contains, alongside a number of mostly Latin religious texts, two so far unedited German treatises with the collective incipit title “Regimen vite cum confessionali bono” (99r-120v). The explicit assigns at least the second treatise, the “Confessionale”, to the “Sacre theologie professor[.]” Heinrich von Bitterfeld. Both works seem to belong together, not only via the common Latin incipit and explicit but also due to a similar choice of motives and a similar language.

Whereas the second treatise follows a traditional structure of confession manuals (ten commandments, confession formulae), the first text consists of several (three?) parts dedicated to instructions concerning different areas of conduct. Without stating it explicitly, the treatise clearly addresses lay women living a world life, partly even in marriage.

After dealing with some general considerations about hope, courage, fear and anger, the instructions turn to the five senses, leisure, sleep, table manners, going out, clothing (also fashion!) and laughing. The final part discusses the interaction with other people: relatives, superiors, neighbors, poors, friends etc. Some more special instructions concern duties of mothers and housewives (e.g. they should breastfeed their babies themselves). Younger women should also be wary of the contact with young men.

Although not totally devoid of scholastic ‘distinctions’, both treatises aim at a plain and comprehensible language. The dialect used is East Middle German, possibly with some Silesian and Bavarian traces.

Heinrich von Bitterfeld († 1405), one of the most prominent theology professors at Prague University around 1400, is well known for his commitment to a reform of religious life and as an advocate of lay communion. These two treatises, perhaps the only preserved vernacular texts by Heinrich, offer a broader insight into Heinrich’s social involvement. In my talk, I would like to examine the main characteristics of both texts and propose an approach for their edition.

Lena Oetjens (Universität Zürich): *Charles IV and learned order: the discourse of knowledge in Heinrich of Mügeln as a mirror of Prague's new University*

By establishing the University of Prague, Emperor Charles IV pursued a synthesis of religion and knowledge. The ruler, who had received an excellent education and was himself deeply pious, rated learning highly for its symbolic and practical significance and especially sought to engage politically active nobles in his efforts and programme.

A review of some of the vernacular poetry at the Prague Court in the fourteenth century bears witness to intense contemporary interest in the natural sciences. These began to take root in Bohemia in this period in the wake of visits by Spanish astronomers, such as Alvaro of Oviedo, to the Prague Court as early as 1290.

My paper will focus on the content, outward significance, and the dynamic strategies of legitimation via Christian argument in the poetry of Heinrich of Mügeln. Charles IV plays a special role in 'Der meide kranz.' Heinrich von Mügeln presents him as a wise and hallowed ruler. He builds on known models, such as the 'Anticlaudianus,' and maps a court situation whose inherent and depicted order invites a specific evaluation of the ruler/patron. Heinrich artfully and distinctively vests Charles IV with secular and sacrosanct power at the same time.

I shall consider Heinrich's strategy in 'Der meide kranz' in terms of the mathematical arts and their practical extensions, and related questions of the disciplines' perceived relevance and Christian acceptability. My account of the literary-cultural framework will also embrace Frauenlob, Johannes von Neumarkt and Johannes von Tepl.

Zdenko Vozár (Charles University in Prague - Université Paris-Est): *Learned Magic and Alchemy between and betwixt the University and the Courts: Interaction of Seats of Power, Wisdom and the Seats of Knowledge*

The relation between learned magic, alchemy and university members is always an interesting topic, however marginalized. But we could examine it more further. Lang (2008), which greatly contributed to the studies of this kind, notwithstanding, has explored them from the 15<sup>th</sup> until the 16<sup>th</sup> century. However, the pivotal importance of the Prague university on the transmission of ideas and practices of all kind and the development of the infrastructure of knowledge in the Central Europe in the second half of the 14<sup>th</sup> and the first years of the 15<sup>th</sup> century demands closer examination of the university's partly unofficial "curriculum". The close relation between university masters and the staffing of the royal and archiepiscopal courts in its first decades could provide us more traces not only on the level of textual studies and the prosopographic history transmission but also describe shared worldview of the masters of knowledge and political and the religious exponents of the forefront Bohemian epoch.

I will illustrate this point on the three thematic levels, guided by a largely neglected source for intellectual history - The Opus Magnum of the Heinrich von Mügeln - Der meide kranz. The question lays upon a position, which was attributed to the complex of the learned magic and the alchemy by the primary sources of the court and the university, the answer lays equally in their reception of the corpus of the texts, the practices and the drafting personalities betwixt them. All in all, the learned magic and the alchemy, was by no means a marginal topic of clerical

underworld, but, however conflicting, it rather occupied the central place of the interest in the communication between the seats of power and wisdom and the forefront seats of knowledge in the 14<sup>th</sup> century.

### **12:30-14:00 Lunch break**

### **14:00-15:30 Session VI: Historical aspects**

Jiří Stočes (University of West Bohemia in Plzeň): *Die magistri regentes an der Prager Artistenfakultät bis 1409. Ergänzung einer Analyse nach fast 50 Jahren*

Im Jahre 1966 hat František Kavka in der Gedenkschrift für Prof. Václav Husa die Studie „Mistři-regenti na artistické fakultě pražské university v letech 1367-1420 / Die *magistri regentes* an der Artistenfakultät der Prager Universität in den Jahren 1367-1420“ veröffentlicht, die trotz ihres kleineren Umfangs aus methodologischer sowie faktographischer Sicht bis heute zu den Gründungswerken der modernen (d.h. sozialgeschichtlich betrachteten) tschechischen Universitätshistoriographie gehört. Nur in einer Hinsicht scheint sie schon veraltet und nicht ausreichend: František Kavka hat ausschließlich die Anzahl und Stellung der Meister der böhmischen Universitätsnation im Rahmen der Gesamtheit aller Fakultätslehrer, bzw. im Gegenteil zu den „deutschen“ oder „fremden“ Meistern erforscht. Das Ziel des Referats ist also die Ergänzung dieser Analyse um Erkenntnisse über die Meister der drei anderen Universitätsnationen an dem Prager *studium generale*. Eine Voraussetzung dafür ist eine ausführliche Revision aller aus dem Dekansbuch der Artistenfakultät gewonnenen Angaben und vor allem die Identifikation der Angehörigkeit der „fremden“ Meister zur bayerischen, polnischen und sächsischen Nation.

#### English translation:

In 1966, František Kavka published the study "Mistři-Regenti na artistické fakultě Pražské university v letech 1367-1420 / The *magistri regentes* at the Faculty of Arts of Charles University in Prague in the years 1367-1420" in the volume dedicated to the memory of Prof. Vaclav Husa. Despite its small size it is from a methodological as well as a factual point of view one of the founding works of modern (i.e. social-historical viewed) Czech historiography of the university. Only in one respect does it seem outdated and insufficient: František Kavka explored only the number and position of masters who belonged to the Czech university nation as a portion of the larger group of all faculty teachers. The aim of the paper is thus to supplement this analysis by new findings about the masters of the other three nations at the Prague *studium generale*. A prerequisite is a detailed review of all information obtained from the book of the Dean of the Faculty of Arts and especially the more precise assignment of the "foreign" masters to the Bavarian, Saxon and Polish nations.

Andrea Bottanová (Universität Wien): *Places of Learning, Places of Exchange. The universities of Vienna and Prague in their Early Years*

The early years of the University of Vienna were marked by strong connections to the University of Prague. Even the establishment of the University of Vienna probably wouldn't have



happened as it did or as early, had not duke Rudolph IV of Austria been so desperate to match his father-in-law, the emperor Charles IV, who established the University of Prague only 17 years earlier (1348). The untimely death of the duke, however, caused the University of Vienna a lot of trouble – for almost 20 years it lacked both finances and infrastructure. Because of such struggles, many (potential) students left Vienna for, logically, the nearest place offering higher education, which was Prague. Many of them as in part the *Liber decanorum* shows completed their studies at least as *baccalaurei*. With the “restoration” of the University of Vienna in 1384 the situation slightly changed. Students no longer only migrated from Vienna to Prague but also *vice versa*. Even one of the most distinguished professors of his time, Henry Totting of Oyta, left Prague to teach theology in Vienna.

In my paper, I would like to show the relations between the Universities of Prague and Vienna during the first decades of their existence supported by data from the Prague *Liber Decanorum*, *Matricula Universitatis Pragensis graduatorum rectoris iuristarum*, the Viennese register books, the diverse Actae of the four faculties and other information I collected from the secondary sources while creating a database of Viennese students and teachers in the Middle Ages for the research project “Knowledge-Skill-Science” regarding the *peregrinatio academica* between them both. I would also like to bring a couple of examples of scholars, who initially started their career at the University of Prague but later moved to Vienna, such as Hermann Ghesing of Winterswijk, Walther Harasser of Staffelstein or Berserus of Salow. Their names and curricula may not be as famous as the above named theologian but are nevertheless interesting and important for the university history.

Péter Haraszti Szabó (Hungarian Academy of Sciences): *The Effect of the University of Prague on Hungarian Society in the 14th Century*

This research belongs to the MTA-ELTE (Hungarian Academy of Sciences–Eötvös Loránd University) University History Research Group which was founded in 2013 to collect all notices of Hungarian *peregrinatio scholastica* from the Middle Ages to the 20th Century. In my presentation I would like to demonstrate the effects of the University of Prague to the Royal Court of the Hungarian Angevin Kings in the 14th century. The University of Prague, as the first – and until the Hussite revolution – constantly working University in Central Europe had a central role in Hungarian higher education in this period. King Louis I, The Great (1342–1382) was an important cultural and university patron in Hungary. He also liked to bring his chaplains to Italy or France to prepare them for future diplomacy. In case of Prague we also noticed this relation between the Royal Court and the university students, but more than other cases. From about the 15 identified Hungarian nobles in Prague 6 had close relationship with the royal court, and 3 further found the way to the King or to the Queen later. In other words, we can observe the effect of the royal court’s mentality on noble families, who wanted to adapt to the royal family’s practices.

In this point of view the establishment of the Universities of Prague, Vienna and Cracow offered many opportunities to the lower class people (such as the lower ranked nobles, citizens) to gain the skills which allows them to attract the attention of the royal court. These universities were cheaper but as good as the older universities in Europe. Among them only the University of

Prague was able to function without serious damage (financial or political) at the first decade of the 15th century – unlike Cracow and Vienna. This financial strength made university studies available not only for the richest, but also for less well to do families, such as the Perényi, Aranyi, Makrai families. In the case of Johannes Malacz I find the first noble in the Hungarian medieval history who chose a secular career after graduation, at least at this step of the research, which also shows us the great reputation of the University of Prague. Also convinceable the fact in this point of view that some of the richest families send their sons to Prague too, such as the magnate Hédervári or Cudar families.

Besides the beginning of the slowly changing mentality of the Hungarian nobility and the wider scale of the students wealth and social backgrounds in the University of Prague, it's also interesting, that many of the Hungarian secret chancellery (and some other chancellery departments in the late 14th and early 15th Century) leaders and vice-chancellors studied and – in some case – graduated in Prague. From the 4 secret chancellor, whom we even know that they had made university studies, 5 studied in Prague (1374–1423), and 2 other vice-chancellors also. The knowledge which the University of Prague could offer the students seemed very attractive and well enough to be the Hungarian youth first step in their university life in the 14th Century.

### 15:30-16:00 Coffee break

16:00-17:00 concluding remarks, discussion



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