

Mutlová, Petra

Summary

In: Mutlová, Petra. *Nicolai Dresdensis Apologia : de conclusionibus doctorum in Constantia de materia sanguinis*. Vydání první Brno: Filozofická fakulta, Masarykova univerzita, 2015, pp. 91-92

ISBN 978-80-210-8124-6

Stable URL (handle): <https://hdl.handle.net/11222.digilib/135133>

Access Date: 28. 11. 2024

Version: 20220831

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SUMMARY

The process of Jan Hus at the Council of Constance was a highly topical issue, closely followed especially in Bohemia until Hus's death at the stake on July 6, 1415. The prohibition of communion under both species for all people – the future symbol of the whole reform movement in Bohemia – issued by the Council shortly before Hus's death naturally triggered sharp reactions in Bohemia. This was reflected also in literary discourse. A treatise entitled *Apologia* composed by Nicholas of Dresden was one of the most important outcomes. The edition of Nicholas's *Apologia* and a thorough analysis of its contemporary context are the main goals of this book.

The introductory study examines the life and work of Nicholas of Dresden and the place the *Apologia* had in his literary legacy. There are still many gaps in the biography of Nicholas. His connection with the so-called Dresden School, a group of mostly German masters who were active in Prague at the beginning of the 15th century, is possibly the only fact in Nicholas's life which is substantiated by surviving primary sources. The activity of this group of nonconformists needs further attention. The particulars that the introductory study adds to the biography of Nicholas represent a step forward in entangling the history of this group. The Dresden masters have been traditionally connected with the beginnings of Hussite Utraquism and thus Nicholas's *Apologia* is decidedly an important text for the matter at hand. Therefore, the *Apologia* is analysed in the context of Nicholas's literary legacy with special focus on the question of Utraquism. The development of Nicholas's attitudes and argumentation (including the authorities he employed in his texts) concerning the communion under both species is closely observed as regards chronology and subject matter. The *Apologia* does not bring anything

strikingly new as far as the theological content is concerned. Its main contribution has emerged in the course of the present analysis: as an immediate reaction to the prohibition of the lay chalice, it resonated mostly in the educated milieu and thus it employed literary strategies tailored precisely to the needs of its potential readers. A comparison of the *Apologia* with other reactions to the Council's decision concerning the lay chalice revealed that Nicholas's text must have had a great impact on the escalating atmosphere in Bohemia at the time. The *Apologia* can thus be considered almost as an official reaction of Hussite theologians to the prohibition of the lay chalice issued by the Council of Constance.

The introductory study is followed by a codicological examination of the *Apologia*. The text has been known to researchers from an old print by Hermann von der Hardt (1698), who falsely assigned it to Jakoubek of Střibro. As it was usual with old prints, the text presented by Hardt was subject to both unconscious and conscious manipulation. Hardt reconstructed the text based on a single manuscript copy. The codicological and textual analysis in this book examines all sixteen surviving copies of the *Apologia* that are currently known. It pays due attention to all relevant particulars, including the title of the treatise, attribution and structure. The examination of the surviving copies of the text did not result in a reconstruction of the stemma, as it could be expected in case of a late medieval text that survived in numerous manuscript copies. Nonetheless, several genetically related groups of manuscripts were identified. The assessment of the quality of particular manuscripts, scribal errors and other issues connected to the textual tradition of the *Apologia* allowed for the reconstruction of the text presented in the critical edition.

The critical edition brings a text of the *Apologia* as reflected by individual scribes of surviving medieval copies. As the basis for reconstruction, a manuscript from the National Library of the Czech Republic, shelf-mark IV G 15, has been selected. In the critical apparatus, all relevant variant readings are registered in addition to the authorities quoted by Nicholas. Frequent quotations from the Bible, Church Fathers as well as Canon or Civil law are typical of Nicholas's style – yet a number of concrete quotations from these authorities are unusual and were used by Nicholas in order to best serve his purpose, i.e. to reject the procedural validity of the Council's prohibition of the lay chalice. The critical edition of Nicholas's *Apologia* aims at a complex understanding of this highly popular medieval text as well as at a better insight into Nicholas of Dresden's literary legacy.