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LIFE AND WORK OF PRAGUE MASTER SIMON OF TIŠNOV¹

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Abstract: The Bohemian Reformation is a widely researched topic. However, not enough attention is given to all participants during the course events. The aim of this article is to introduce the life and literary work of the little-known University of Prague Master, Simon of Tišnov (ca. 1370–1432), a medieval scholar with roots in the Moravian town called Tišnov, a defender of John Wycliffe's philosophy, an ardent supporter of the Bohemian reformation movement and, eventually, an objector, or rather an opponent, of those who followed the teachings of John Wycliffe and John Hus. The article is focused on Simon's very first publication, viz. the *Defensio* of John Wycliffe's treatise *De probationibus propositionum* which is also known under the title *Logicae continuatio*. *Keywords:* Simon of Tišnov, John Wycliffe, *De probationibus propositionum*, *Logicae continuatio*, Prague University, Bohemian Reformation

Introduction

A loyal friend of John Hus, an enthusiastic defender of Wycliffe's philosophy,³ a propagator of Hussitism in Moravia, a moderate Utraquist, but later also an opponent of Hussitism – all of this comes to mind when we mention the name of *Symon de Tyssnow*. But what do we know about this undoubtedly interesting person who played quite a significant part in the formation of Czech history?

So far, researchers have dealt with Simon's life or literary work rather marginally. But it is no wonder since he is overshadowed by such giants as John Hus, Jerome of Prague, Stephen of Pálec and others, whether they stood with the reformative side or against it. But even though Simon may be in the shadow of other Prague masters, he is not completely forgotten.

¹ This article is based on the author's master thesis, which deals with the topic in more detail.

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³ On John Wycliffe see e.g. Levy 2006, 1–65; in the context of Czech lands see e.g. Herold 2011a, 223–236. On the reception of Wycliffe in medieval Bohemia see e.g. Pavlíček 2017, 89–114, or Dekarli 2014, 11–42.

There are two studies primarily dealing with Master Simon I am aware of, and both are somewhat outdated. The first of the two is the study *Simon von Tischnow* written by Austrian historian Johann Loserth⁴ and the second is the study *Z počátků husitství na Moravě. Šimon z Tišnova a Vavřinec z Račic* written by Czech historian and archivist Otakar Odložilík⁵. It has been almost a century since Odložilík wrote his study and during which no one seems to have thoroughly dealt with the life of Master Simon of Tišnov.

Most of the secondary sources dealing with Bohemian reformation mention Master Simon (if they mention him at all) only in the wider context of events at the University of Prague, and they do so only until 1417 when the last *disputatio de quolibet* took place at the university, but before the Hussite riots erupted. Then it seems as if Simon has gone and disappeared from the secondary literature. Perhaps only the abovementioned study by Otakar Odložilík follows Simon's life even after 1417 to his native Moravia. There, he spread thoughts of John Hus while disputing with Paul of Prague and Stephen of Dolany, and later, this time on the Catholic side, had a quarrel with Jacobellus of Mies over e.g. the communion under both kinds and receiving the Eucharist by children right after the baptism.

Simon's life and career

According to the Latin version of his name (i.e. *Symon Leonis de Tyssnow*)⁶ Simon was born in Moravian town called Tišnov and his father's name was *Leo* (or *Lev* in Czech). Master Simon was born around the year 1370, similarly to John Hus.⁷

Simon came to Prague around the year 1390 and began his studies at the Faculty of Arts at the Prague University. After the Pentecost of 1395, Simon earned his Bachelor's degree at the Faculty of Arts (*baccalaureus artium*). At the final exam he seems to have performed very well, since his name is mentioned second in the *Liber decanorum facultatis philosophicae Universitatis Pragensis*.⁸ Then he continued his studies at the same Faculty, which he successfully finished in

⁴ Loserth 1888.

⁵ Odložilík 1925.

⁶ Tříška 1981, 486. Other variants of Simon's surname are mentioned as well, e.g. *de Tusnow*, *de Cussnow*, *de Tisnowicz*.

⁷ Odložilík 1925, 5, believes that Simon was a little younger than John Hus; Šmahel 2013, 13, puts Hus' birth in the abovementioned period.

⁸ MHUP 1830, I/1, 303, listed here as *Simon de Tischnowitz*; Odložilík 1925, 6. Just for comparison – John Hus is mentioned in sixth place two years earlier, see MHUP 1830, I/1, 287–297; Šmahel 2013, 237.

1399 by earning his Master's degree (*magister artium*).⁹ In 1398 he also enrolled at the Faculty of Law.¹⁰

In the beginning of the 15th century, Master Simon of Tišnov got two minor ordinations: on September 18, 1400, he was ordained a subdeacon, and on May 28, 1401, a deacon. We do not know when exactly he was ordained a priest, but we can presume it happened soon after. From 1402, he held *beneficium* in the town called Velké Meziříčí.¹¹

In the following years we can closely trace Simon's activity at the university.¹² On November 17, 1402, he was elected a *procurator* of the University of Prague. In that year, and in the years 1403 and 1405, he acted as an *examinator baccalariandorum*. On May 9, 1409, he was elected a dean of the Faculty of Arts. In June 1410, Simon was elected *quodlibetarius* (i.e. a leader of the quodlibetal disputation) for the next year, but he preferred to pay the fee in order to evade this duty.¹³ In the same year Simon also held the office of an *assesor ad audiendum computum pecuniarum facultatis*. It seems, he also became a Bachelor of Theology¹⁴. In July of the same year (i.e. 1410) Simon defended treatise *De probationibus propositionum* of the English philosopher and theologian John Wycliffe.¹⁵ This defence will be discussed later. In January 1411, Simon took part in the quodlibetal disputation of John Hus. In the same year he was also named a rector of the University of Prague, he probably held the office of a *dispensator lectionum in privato* and he acted as an *examinator baccalariandorum* again. In 1412, Master Simon probably participated at the quodlibetal disputation of Michal of Malenice who was called Čížek (i.e. Siskin in Czech). In this year he acted as an *examinator magistrandorum*, as well. In 1413, he held the office of an *examinator baccalariandorum* once more and he was also elected a *quodlibetarius* for the next year, however, the quodlibetal disputation did not take place

⁹ MHUP 1830, I/1, 337, listed here as *Simon de Cussnowycz*.

¹⁰ MHUP 1834, II/1, 48, listed here as *Simon de Tussnowicz*. Some researchers incorrectly believed that Simon in 1398 enrolled at the Faculty of Theology, see Odložilík 1925, 6. It is interesting that we do not learn more about Simon's studies of law, perhaps he did not finish them (?). However, at the time he also had to enrol at the Faculty of Theology as he himself mentions his bachelor studies of theology in his defence of John Wycliffe in 1410. It would correspond to the duration of theology studies, usually lasting 10–12 years, cf. Mareš 2016, 114.

¹¹ Odložilík 1925, 6, 53.

¹² Tříška 1981, 486, gives a basic overview of Simon's university career. Šmahel 2007, 272–307 and Šmahel 2016, 272–302 presents a list of deans, examiners, and persons in other important positions at the Prague Faculty of Arts in 1367–1419.

¹³ Kejř 1971, 91–92.

¹⁴ Novotný 1920, 71.

¹⁵ The modern critical edition of Simon's *Defensio* is the main content of the author's yet unpublished master thesis. Cf. n. 1.

in the next two years.¹⁶ The election of 1413 was accepted by Simon on September 26, 1415, and in January 1416, finally, there was a quodlibetal disputation led by Master Simon of Tišnov.¹⁷

Simon probably left Prague not long after his quodlibet in 1416, and went to his native Moravia, where he came into conflict with Paul of Prague. John of Račice (on Simon's side) and Stephen of Dolany (on Paul's side) also joined this dispute.¹⁸ Nevertheless, in January 1417, Master Simon appeared in Prague again at the quodlibetal disputation of Procopius of Kladruby and then at another disputation in August. In that year he also held the office of a *collector et receptor pecuniarum facultatis*.¹⁹ During his absence from Prague the circumstances changed significantly. There was already a distinction between a radical and a conservative group of Hussites, the latter being closely linked to the University of Prague. Master Simon was also inclined towards the conservative group, which was probably most apparent in the context of the quarrel about receiving the Eucharist by children right after the baptism, a standpoint which was held by the radical Hussite, Jacobellus of Mies.²⁰

Deviating from radical Hussites and holding conservative opinions gradually led to the fact that Simon abandoned the Hussite ideas around autumn 1419 and left for Moravia for good.²¹ There, he wrote anti-Hussite treatises, in which he even accepted some attitudes of his former opponent Paul of Prague.

The last known reference of Simon's life comes from February 16, 1432, when he gave up the *beneficium* in the town called Jistebnice. It is very likely he died shortly thereafter.²²

An overview of Simon's literary work

Master Simon began his literary career by his defence of Wycliffe's treatise *De probationibus propositionum*, which he presented on July 29, 1410.²³ In January

¹⁶ Tříška 1981, 486, claims that Simon of Tišnov was an examiner also in 1415. However, no one named Simon is mentioned in Šmahel's list for this year, see n. 12.

¹⁷ Kejř 1971, 98–99. For more details on this quodlibet see Ryba 1948, 177–186.

¹⁸ Odložilík 1925, 54–80.

¹⁹ Odložilík 1925, 70, 119.

²⁰ Odložilík 1925, 122.; Spěváček 1986, 531. On the topic of receiving the Eucharist by children see e.g. Krmíčková 1997, 59–69.

²¹ Cf. Spěváček 1986, 533, claims that Simon was an anti-Hussite already in 1418.

²² Odložilík 1925, 166.

²³ Spunar 1985, 342–343, based on the *Cod. bibl. Budissiensis*, 4^o23, proposes the idea that Simon defended this treatise on July 18, 1411. However, the scribe probably had erroneous information and labelled all defences of Wycliffe's treatises with this year.

1411, at the quodlibetal disputation of John Hus, he answered the question *Utrum Deus, cui omnia possibilis sunt presenciam, omnem propositionem veram sic primarie signando scit invariabiliter, esse veram* (UDCO). In the same year, Simon, a University Rector at the time, publicly defended Master John Hus (on two occasions) on January 3 and on October 10. In January 1412, at the quodlibetal disputation of Michal of Malenice, Simon answered the question *Utrum secta Cristianorum sit perfeccior sectis Iudeorum et Saracenorum* (USCS).²⁴ In January 1416 Master Simon opened the quodlibetal disputation as *quodlibetarius* with a principal question *Utrum a summo bono, creatore et conservatore omnium, dependeat optima dispositio universi* (UASB). In January of the following year, he answered on the quodlibetal disputation of Prokopius of Kladruby the question *Utrum prima causa agens ad extra cum causa secunda libere et contingenter sit aliquo termino terminata in potencia sua aktiva* (UPCA). At another disputation (not quodlibetal one), which was held before September 6 of the same year, he answered the question *Utrum ecclesia sancta catholica est numerus predestinatorum* (UESK).

In 1417 Simon also writes two polemical letters addressed to Paul of Prague. Perhaps in the same year a now lost treatise was written, which is known under the title *Scripta contra parvulos*. At some point in 1417 and 1418 a polemical reaction to the treatise *De communione parvulorum* of Jacobellus of Mies arose, in which Master Simon held a standpoint against the communion of little children.²⁵

In 1419 and 1420 Simon wrote his first anti-Hussite treatise, in which he dealt with the issues of communion under both kinds, baptism of infants and iconoclasm. Sometime after 1419 Simon wrote another treatise against the Hussites and the Wycliffites, in which he argues against the communion under both kinds again. Around 1420 the *Tentamenta sermonum festivalium* and the treatise *Notabilia de scriptoribus ecclesiasticis* were written, however, Simon's authorship of the latter is uncertain. In the summer of 1421, in response to the so-called Council of Čáslav, Simon wrote an open letter against the Four articles of Prague to the Twenty Lords.²⁶ In March 1428 Simon wrote his Czech letter, in which he exhorted Bohemians to return to the Catholic Church.

In addition, there have been several undated works written by Simon of Tišnov concerning the Church, the poverty of the clergy, and the unity of the holy Church,

²⁴ Soukup 2014, 85–94, deals with this *Quaestio* in more detail.

²⁵ Jacobellus' treatise was published by Ryba 1951, 141–163. Cf. Spunar 1985, 230.

²⁶ On the Four articles of Prague see Lancinger 1962, 3–61. On the Council of Čáslav see e.g. Kejř 1984 or Šmahel 1996.

also a book dealing with the different meanings of the word *ecclesia*, which survived in the treatise of Prokopius of Kladruby.²⁷ The works, dating of which is still uncertain, also include a speech in which Master Simon emphasized the need for peace. Simon's authorship of the last two works, the subject of which is once again the Church and which are not yet dated, is in doubt.²⁸

For a better overview of Simon's literary work, see the table below.²⁹

Year	Date	Work	Incipit
1410	July 29	<i>Defensio libri Iohannis Wiclef De probationibus propositionum</i>	<i>Audistis heri et pridie magistros et dominos meos reverendos librorum Scripture sacre defensores</i> ³⁰
1411	Jan	<i>Quaestio UDCO</i>	<i>Utrum Deus, cui omnia possibilis sunt presencia, omnem propositionem veram sic primarie signando scit invariabiliter esse veram</i>
1411	July 3	<i>Instrumentum publicum in causa M. Iohannis Hus</i>	<i>In nomine Domini amen. Anno Nativitatis eiusdem millesimo quadringentesimo undecimo</i>
1411	Oct 10	<i>Litterae publicae in defensionem M. Iohannis Hus</i>	<i>Universis Cristi fidelibus ad quos presentes littere pervenirent ... Quia strenuorum facta proborum laudis et merita</i>
1412	Jan	<i>Quaestio USCS</i>	<i>Utrum secta cristianorum sit perfeccior sectis Iudeorum et Saracenorum</i>
1416	Jan	<i>Quaestio principalis UASB</i>	<i>Utrum a summo bono, creatore et conservatore omnium, dependeat optima dispositio universi</i>
1417	Jan	<i>Quaestio UPCA</i>	<i>Utrum prima causa agens ad extra cum causa secunda libere et contingenter sit aliquo termino terminata in potencia sua activa</i>
1417	before Sept 6	<i>Quaestio UESK</i>	<i>Utrum ecclesia sancta catholica est numerus predestinatorum</i>
1417		<i>Epistula de ecclesia</i>	<i>Venerabili ac sapienti viro domino Paulo plebano ecclesie in Dolan... Det Deus omnipotens prosperitates continencie</i>

²⁷ The book is copied in the treatise *De septuplici acceptione huius nominis ecclesia et de communione unius speciei*, see Odložilík 1925, 159, and Spunar 1985, 346.

²⁸ Spunar 1985, 349, presents other two *quaestiones* in which Simon's authorship has been refuted.

²⁹ The table is based on Spunar 1985. The asterisk (*) indicates *dubia*.

³⁰ Spunar 1985, 342–343, states also this incipit: *In primis protestor, quod nec iam nec in posterum intendo aliquid pertinaciter dicere vel defendere*. This *protestatio* has been incorrectly assigned to Simon already by Loserth 1884, 271. Sedlák 1914–1915, 316, assigned this protestation to Jacobellus of Mies. This problem arose because of the manuscript *Cod. bibl. Univ. Pragensis*, X E 24, f. 133r–135v, in which Jacobellus' protestation is listed at the end of his defence, followed immediately by Simon's defence.

1417		<i>Rescriptum seu Revocacio</i>	<i>Pro tollenda adversitate, que non adversitas secundum rei veritatem</i>
ca. 1417		<i>Scripta contra parvulos</i>	
1417–1418		<i>Intimacio contra tractatum De communionem parvulorum M. Iacobelli</i>	<i>Magister Simon de Tisnow, sacre theologie baccalaureus, notificat et protestatur</i>
1419–1420		<i>Tractatus de communionem sub utraque, de baptismo parvulorum, de imaginibus ets. Adversus hussitas</i>	<i>Utrum laycalem populum communicare sacramentaliter (sacraliter) sacramento altaris sub utraque specie sit tibi necessarium ad salutem</i>
after 1419		<i>Contra hereses Wiclefistarum et hussitarum (contra communionem sub utraque specie)</i>	<i>Ad honorem Dei omnipotentis, virginis matris Marie ac aule tocius celestis</i>
ca. 1420		<i>Tentamenta sermonum festivalium</i>	
ca. 1420		<i>* Notabilia de scriptoribus ecclesiasticis</i>	<i>Anno Domini LXXX floruit Dionysius Areopagita</i>
1421	summer	<i>Epistola publica contra quattuor articulos...³¹</i>	<i>Magnificentissimis ac nobilissimis dominis baronibus aliisque famosis clientibus Ulrico de Rosenberg alias de Wessele</i>
1428	Mar	<i>Napomenutí (list) Čechům, aby se vrátili k poslušenství církve</i>	<i>Milost a pokoj Pána Boha všemohúcieho a sjednanie cirkve svaté rytieřující bud' s vámi! Poněvadž sem křesťan, tedy jsem vedle křesťanského zákona zavázán vás milovati jako sám se</i>
?		<i>Sermo de pace</i>	<i>Rogate, que ad pacem sunt Ierusalem. Verbum istud prophete dirigitur ad omnes</i>
?		<i>De paupertate sacerdotum</i>	<i>Quod licitum est sacerdotibus habere possessionem decimarum? Primo proditur auctoribus sed magis extendendo dico, quod licet sacerdotibus alias divicias a decimis possidere</i>
?		<i>De ecclesie catholice unitate...³²</i>	<i>Cristus Iesus, Dei Patris omnipotentis sapientia, summa, possibili et ineffabili ac eterna unitate Deo unitus</i>
?		<i>De diversis sensibus nominis ecclesia³³</i>	<i>Multipliciter accipitur ecclesia in Scriptura sacra</i>

³¹ ... Bohemorum membris concilii Czaslaviensis missa (contra quattuor articulos Bohemorum tractatus quidam et de auctoritate ecclesie que et quanta facere potest et quid est ecclesia et quod imitare potuit communionem laycorum sub utraque specie, unam speciem et quomodo multa imitavit)

³² ... (quomodo Cristus rogavit Patrem pro ecclesiastica unitate, sive tractatus de ecclesie catholice unitate, tractatus contra communionem calicis de ecclesie catholice unitate et auctoritate sedis apostolice contra schismata)

³³ See n. 27.

?		<i>De ecclesia</i>	<i>Sancti Spiritus gracia invocata ... Ad probandum, quod ista propositio videlicet ecclesia scilicet catholica</i>
?		* <i>Tractatus de ecclesia</i>	<i>Primo: quomodo Cristus dilexit ecclesiasticam unitatem et quomodo oravit pro ea. Cristus ideo dicitur Patris omnipotentis sapientia</i>
?		* <i>Annotationes variae de ecclesia</i>	<i>Ecclesia laycos communicando sub sola specie panis non errat. Viatrix sancta ecclesia fide credens</i>

The literary activity of Master Simon of Tišnov was rich. It can be divided into three phases: 1) the university period, 2) the period of Hussitism spreading in Moravia, and 3) the anti-Hussite period. In the first phase he defended John Wycliffe and his friend John Hus and with his *Questiones* he took part in university disputations. In the second phase, which lasted for only two years, he travelled to Moravia, spreaded Wycliffe's and Hus' ideas, and, still on the Hussites side, argued with the radicals (especially with Jacobellus of Mies) about the communion of children. In the last phase, he returned to the Catholic side and wrote mainly anti-Wycliffite and anti-Hussite treatises. Otakar Odložilík summed up Simon's work in the following words: "... even if only what has been preserved to this day came out of his pen, it would testify abundance of his work and his keen interest in questions, which occupied the minds of the contemporary Bohemia, whether his stance towards these was a negative or a positive one ... The copious literary activity and his involvement in the contemporary events put him in the forefront of his colleagues ... The beginnings of Hussitism in Moravia are inseparably linked with his name, and we should not disregard it, even though he himself denied his past."³⁴

³⁴ Odložilík 1925, 170. Translated to English by author of the article.

Prague masters defend Wycliffe's writings

How did Master Simon of Tišnov become a defender of Wycliffe's logical treatise? In January 1409, the Decree of Kutná Hora was issued which provided Czechs at University of Prague with three votes instead of the original single one.³⁵ Foreigners, on the contrary, received only one vote. After more than 700 foreign masters and scholars left University of Prague, only few foreigners remained and became a tolerated minority, whose voice was not heard until John Hus's dispute with the Faculty of Theology.

The disputes around Wycliffe strengthened when the Prague archbishop Zbyněk Zajíc of Házmburk ordered an examination of Wycliffe's books and issued an interdict on the owners of such works, who would refuse to deliver them for the examination. In December of the same year, pope Alexander V confirmed Zbyněk's decision. In March 1410, the archbishop Zbyněk instituted a commission of four doctors of theology and two doctors of law, who were supposed to examine Wycliffe's books. On June 13, Zbyněk proclaimed that 17 of the examined books include heretic thoughts.³⁶ The archbishop then ordered to burn the books, so that they disappear from the eyes of believers. It was during this time that the first protests started at the archbishop's residence. University of Prague opposed the forthcoming burning of the books on June 29. Despite even King Wenceslaus' being objecting to the burning, the archbishop had the books burnt at his residence on June 16, 1410 at the solemn ringing of the bells and the tones of *Te Deum*.³⁷ After that, archbishop fled to his residence in Roudnice to avoid further protests.

Of course, the reaction of Czech Masters followed immediately. Between June 16 and 27, John Hus, Jacobellus of Mies, Procopius of Pilsen, Zdislav of Zvířetice, and Simon of Tišnov announced their determination to defend some of the burnt treatises of John Wycliffe. They all organized a disputation on selected treatises which was opened by Master John Hus and his defence of Wycliffe's *De Trinitate*. The day after, Master Jacobellus of Mies defended Wycliffe's theological treatise *Decalogus*. On June 29, Simon of Tišnov's defence of Wycliffe's logical treatise *De probationibus propositionum* followed and it was full of irony and sarcasm. During the following days, other Wycliff's treatises

³⁵ On Decree of Kutná Hora see Nodl 2010.

³⁶ These are the books: *Dialogus*, *Trialogus*, *De incarnatione verbi divini*, *De corpore Christi* (*maior et minor*), *De Trinitate*, *De ideis*, *De universalibus realibus*, *De simonia*, *De fratribus dyscolis et malis*, *De hypotheticis*, *Decalogus*, *De probatione propositionum*, *De attributis*, *De tempore*, *De materia et forma*, *De dominio civili*, *Super evangelia sermones per circulum anni*. See Herold 2011b, 256.

³⁷ Herold 2011b, 257.

were defended by masters John of Jičín, Procopius of Pilsen, and Zdislav of Zvířetice.³⁸

Symonis de Tyssnow Defensio

Now we will take a closer look at Simon's first literary manifestation, viz. his *Defensio*,³⁹ which draws on the theological defences of John Hus and Jacobellus of Mies. Simon himself states that he is determined to defend logical, i.e. philosophical, treatise. This is followed by a typical proclamation that he is not going to defend any heresy. After that, he urges his audience to deplore the horrible crime of burning the books and exhorts to fight for the true faith. The next passage is dedicated to the events preceding the burning, where he defends the good name of Czech nation, which he calls unspoil by heretic ignominy. Here, he also mentions that Czechs led by their king disobeyed pope Gregory XII and joined the board of cardinals. Because of this, Simon says, they are called schismatics and many of them are investigated and even imprisoned. However, when their opponents failed to find any proof of heresy, they sent messengers to Rome and mendaciously convinced pope Alexander V to issue charters detailing the spread of Wycliffe's heretic ideas in the Kingdom of Bohemia and the Margraviate of Moravia. The charters then led to the burning of Wycliffe's books at the archbishop's residence, including the logical treatise *De probationibus propositionum* defended by Simon.⁴⁰

After this contextual introduction, Simon proceeds with an ironical dialogue with the personified treatise. In this dialogue, Simon asks the treatise malicious questions to find out the reason for its incineration. The treatise cannot stand the questions anymore and finally describes its content to Simon, explaining its innocence. The dialogue is followed by an address to students for which Simon's defence was designed. He sarcastically asks them to wait for a new, better, treatise written perhaps by those who condemned the one written by Wycliffe. However, with the same breath he adds he deems that impossible. Besides, he appeals to students to "scream out loudly" and ask for justification of the burning. Simon also appeals to the older students to mourn the day when books are burnt, the day of calamity and misery. Those who can tolerate that the law of God included in

³⁸ John of Jičín defended Wycliffe's treatise *De materia et forma*, Procopius of Pilsen defended treatise *De ideis*, and Zdislav of Zvířetice *De universalibus*.

³⁹ *Symonis de Tyssnow Defensio* survived in four medieval manuscripts: *Cod. bibl. Nat. Vindobonensis*, 4002, f. 38r–41r; *Cod. bibl. Univ. Pragensis*, X E 24, f. 133r–135v; *Cod. bibl. Univ. Pragensis*, VII G 34, f. 55r–58r; *Cod. bibl. Budissiensis*, 4^o 23, f. 37r–39v.

⁴⁰ See n. 36

the treatise was burnt as heretic, are conversely called the supporters of Antichrist. In the next part of the *Defensio*, Simon turns to the perpetrators of this crime as to the enemies of truth. He accuses them of foolishly condemning the treatise too quickly and not for the love of Christ but for the favour of secular lords. By wanting to destroy few opponents, they, as Simon states, destroyed the whole Czech kingdom, since not only venerable elders and diligent students were harmed, but also the innocents in the cradles. This touching passage changes into an attack on the Prague Archbishop Zbyněk, the originator of all injustice. The defence is constantly supported by long biblical passages. Simon concludes the defence with the statement that he is prepared to defend the truth and appeals to all those who condemned the harmless Wycliffe's treatise to publicly justify their actions.

Conclusion

As can be seen in the article, Master Simon of Tišnov was an important person of the contemporary life at the University of Prague. He wrote many literary works. His life seems very varied but unfortunately it is still not sufficiently explored. It has been almost a century since Odložilík wrote his study and it would be a pity if Simon's work was forgotten. It is necessary to critically publish Simon's writings so that researchers of various interests could explore them, since manuscripts are often difficult to reach and reading them could be strenuous.

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