

Academic mobility of Prague University professors. From the Late Middle Ages to the Early Modern Period (1458–1622)

Movilidad académica de los profesores de la Universidad de Praga. Desde finales de la Edad Media hasta los inicios de la Edad Moderna (1458–1622)

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Abstract: The study analyses a group of 199 individuals who held teaching positions as *magistri actu regentes* or *professores ordinarii* at the Utraquist University in Prague from the mid-15th century until its transfer to the Jesuit Order in 1622. Their academic trajectories reveal significant patterns regarding geographic origin, pre-university preparation, university education, and mo-

Resumen: El presente estudio analiza un grupo de 199 individuos que ejercieron como *magistri actu regentes* o *professores ordinarii* en la Universidad Utraquista de Praga desde mediados del siglo XV hasta su transferencia a la Compañía de Jesús en 1622. Sus trayectorias académicas revelan patrones significativos en cuanto a origen geográfico, formación pre-universitaria, estudios superiores y movilidad.

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bility. Given that approximately 85% of these professors were of Bohemian origin, their preliminary education typically occurred at Utraquist Latin schools in Bohemian and Moravian towns. Many students attended multiple institutions, reflecting the high degree of mobility characteristic of Central European private and municipal schools. While information concerning this early educational phase remains fragmentary –particularly for the late Middle Ages– surviving school regulations, textbooks, and occasional records indicate a relatively uniform curriculum centered on Latin proficiency and the liberal arts.

In contrast, university studies can be reconstructed with greater precision through extant matriculation registers and graduation records. Although the majority of professors obtained their initial academic degrees at the University of Prague, over one-quarter spent significant periods at foreign universities. Prior to the Reformation, Italian universities –specifically Padua and Bologna– were the preferred destinations, primarily for candidates seeking advanced training in medicine or law. From the 1530s onwards, Protestant universities such as Wittenberg and Leipzig dominated academic migration, though some individuals pursued studies at more distant institutions across the Holy Roman Empire, Switzerland, and Italy. As higher doctorates in law, medicine, and theology were unavailable within the Bohemian lands, numerous professors interrupted their tenures in Prague to obtain these degrees abroad, subsequently returning to academia or, more frequently, transitioning to careers outside the university. Ultimately, this study demonstrates that the educational pathways of Prague’s Utraquist professors integrated local rootedness with selective yet significant patterns of international mobility, shaped by confessional identity, regional opportunities, and broader European intellectual trends.

Keywords: Charles University, Prague, academic mobility, professors, pre-university studies, university education, confessionalization, Utraquism, Central Europe.

Dado que aproximadamente el 85 % de los docentes procedía de Bohemia, su educación inicial se desarrolló habitualmente en escuelas latinas utraquistas de ciudades bohemias y moravas. La alta movilidad en las instituciones municipales de Europa Central propició que muchos estudiantes asistieran a diversos centros. Aunque los datos sobre esta etapa son fragmentarios, especialmente para la Baja Edad Media, los reglamentos y libros de texto conservados sugieren un currículo uniforme centrado en el latín y las artes liberales.

En contraste, los estudios universitarios pueden reconstruirse con mayor precisión mediante los registros de matriculación y actas de graduación. Si bien la mayoría obtuvo sus grados iniciales en Praga, más de una cuarta parte realizó estancias en universidades extranjeras. Antes de la Reforma, los destinos predilectos fueron los centros italianos –especialmente Padua y Bolonia– para cursar medicina o derecho. A partir de la década de 1530, las universidades protestantes como Wittenberg y Leipzig dominaron la migración académica, aunque algunos individuos se desplazaron a instituciones del Sacro Imperio, Suiza e Italia. Debido a que los doctorados superiores en derecho, medicina y teología no estaban disponibles en las tierras de Bohemia, numerosos profesores interrumpieron su actividad en Praga para titularse en el extranjero, regresando posteriormente a la docencia o integrándose en otros ámbitos profesionales. En conclusión, el estudio demuestra que las trayectorias de los profesores utraquistas integraron el arraigo local con patrones selectivos de movilidad internacional, condicionados por la identidad confesional, las oportunidades regionales y las corrientes intelectuales europeas.

Palabras clave: Universidad Carolina, Praga, movilidad académica, profesores, estudios preuniversitarios, educación universitaria, confesionalización, utraquismo, Europa Central.

Introduction

From the Hussite period until its transfer to the Jesuits in 1622, the Utraquist University in Prague remained a vital intellectual center in the Bohemian Lands, providing university education to hundreds of local inhabitants. Established in 1348 by Charles IV, King of Bohemia and of the Holy Roman Empire, as the first studium generale north of the Alps and east of the Rhine, the university underwent a fundamental shift at the beginning of the fifteenth century. The Decree of Kutná Hora (1409), issued by Wenceslaus IV in response to the Papal Schism, secured victory for the natio Bohemica within the university, but it also triggered a mass exodus of German students and masters. The subsequent controversy about John Wycliffe, the rise of the Hussite reform movement, and the widespread adoption of Utraquism (communion sub utraque specie) in the Bohemian Lands reinforced this isolationist trend. Concurrently, the higher faculties –law, medicine, and theology– suffered a gradual decline and, despite later reform efforts, were not fully restored until the post-White Mountain era.¹

Consequently, the Utraquist University transformed into a provincial academy effectively limited to the Faculty of Arts, characterized by significantly reduced numbers of students and professors and a diminishing foreign presence. This trajectory stood in stark contrast to broader European developments of the period, where many universities were increasingly evolving into vibrant, transnational hubs of humanistic learning and, later, centers of confessional network-building.² The status of the Utraquist University's academic community was increasingly challenged by the arrival of the Jesuit

¹ From foreign-language works, see at least Peter Moraw, "Die Universität Prag im Mittelalter. Grundzüge ihrer Geschichte im europäischen Zusammenhang". In *Die Universität zu Prag*, edited by Richard W. Eichler (München: Verlagshaus Sudetenland, 1986), 9-134; František Kavka, Josef Petráň, ed., *A History of Charles University I* (Prague: Karolinum, 2001); František Šmahel, "L'Université de Prague de 1433 à 1622: recrutement géographique, carrières et mobilité sociale des étudiants gradués". In *Les Universités européennes du XVI^e au XVIII^e siècle 1*, edited by Dominique Julia et al. (Paris: Editions de l'Ecole des hautes études en sciences sociales, 1986), 65-88; Idem, "Die Karlsuniversität Prag und böhmische Humanistenkarrieren". In *Gelehrte im Reich* (Beiheft ZHF 18), edited by Rainer C. Schwinges (Berlin: Duncker & Humblot, 1996), 505-513; Idem. *Die Prager Universität im Mittelalter - Charles University in the Middle Ages. Gesammelte Aufsätze - Selected Studies* (Leiden, Boston: Brill, 2007); Martin Nodl. *Das Kuttenberger Dekret von 1409: von der Eintracht zum Konflikt der Prager Universitätsnationen* (Wien, Köln, Weimar: Böhlau Verlag, 2017).

² Cf. at least Walther Rüegg (ed.), *Geschichte der Universität in Europa II: Von der Reform zur Französischen Revolution (1500-1800)* (München: C. H. Beck 1996).

order in 1556. Founded by Ferdinand I, the Jesuit Clementinum emerged as a formidable competitor, particularly after it secured the authority to confer academic degrees, further integrating Prague into the fiercely competitive, pan-European educational strategies of the Catholic Reformation.³

The present paper⁴ examines the academic mobility of professors at the Utraquist University in Prague during the period spanning from the mid-fifteenth century –specifically the turn of the 1450s and 1460s, which marked the definitive confirmation of the university’s Utraquist character and the departure of Catholic masters– until its transfer to the Jesuit order in 1622. The study analyzes a total of 199 individuals, typically designated as *magistri actu regentes* or *professores ordinarii*,⁵ who taught at the university in Prague during this period. By analyzing this specific cohort, the study not only maps local institutional history but also provides a crucial comparative perspective on how Central European academic mobility and intellectual networks functioned –and diverged– compared to those in the Holy Roman Empire or Western Europe during an era of profound religious fragmentation.

The number of professors at the university fluctuated; however, from the 1470s to the middle of the 1490s, it stabilized at approximately sixteen to twenty persons.⁶ By the end of the fifteenth century, the faculty had shrunk to just twelve members. This number continued to decline in subsequent decades –falling to nine professors by 1547, and even fewer thereafter⁷– and

³ Alois Kroess. *Geschichte der böhmischen Provinz der Gesellschaft Jesu I* (Wien: Ambr. Opitz Nachfolger, 1910), 13-70; Martin Holý. *Vzdělanostní mecenát v zemích České koruny (1500-1700)* [Educational Patronage in the Bohemian Lands (1500-1700)] (Praha: Academia, 2016), 73-80.

⁴ The text is based on research summarized in the book Mlada Holá, Martin Holý et al. *Profesoři pražské utrakvistické univerzity v pozdním středověku a raném novověku* [Professors of the Utraquist University of Prague in the Late Middle Ages and Early Modern Period] (Praha: Academia, 2022). For a basic summary of the research, see also iidem, “Professors of the Utraquist University of Prague in the Late Middle Ages and Early Modern Period (1458-1622)”, *History of Universities* XXXV, no 2 (2022), 84-105.

⁵ In addition to these individuals, there were others, such as extraordinary professors or foreign scholars staying in Prague, who fulfilled various teaching roles.

⁶ In detail, Jiří Pešek, “Některé otázky dějin univerzity pražské jagellonského období” [Certain Questions of the History of the University of Prague during the Jagiellonian Period], *Acta Universitatis Carolinae – Historia Universitatis Carolinae Pragensis* [AUC-HUCP] 18 (1978), no 1. 129-171, here mainly 142sq., who points out that it is very likely that there were three or four masters more in total than indicated by the available data. M. Holá – M. Holý et al. *Profesoři*, 33sq.

⁷ Compare also Karel Beránek, “Akta komise pro reformu pražské univerzity z roku 1547” [Proceedings of the Committee for the Reform of the University of Prague from 1547], *Studie o rukopisech* 31 (1998-1996), 60-62; idem, ed., *Manuál rektora se jmény studentů zapsaných v*

increased only slightly following the university reform prompted by the Letter of Majesty in 1609.⁸

Given the predominantly provincial character of the university, the cohort under investigation consisted primarily of individuals born in the Bohemian Lands. Approximately 85% were natives of Bohemia, whereas representation from Moravia amounted to no more than 4.5%. Contributions from other regions of the Bohemian Crown were marginal, including only one individual from the Opava region and four from Silesia. The only foreigners with a notable presence were Poles, with a total of five professors teaching in Prague during the late Middle Ages (2.5%), and a few natives of Upper Hungary who, unlike the Poles, appeared exclusively in the pre-White Mountain period (four individuals, 2%). The Holy Roman Empire and Italy were represented by only a single scholar each: John of Lübeck (d. 1502) and Hieronymus Balbus (d. 1535?), respectively. Balbus spent only a brief time in Prague and apparently supplemented his income through private tuition.⁹ This striking geographical homogeneity presents a fascinating anomaly in the European comparative landscape, standing in sharp contrast to the highly internationalized faculties that characterized contemporary universities in Italy, France, and parts of the Empire.

Pre-university studies

The professors' educational profiles were determined significantly more by their geographic origins than by their social backgrounds. Unfortunately,

ztracené matrice UK v Praze v letech 1560–82. Poznamenání jmen profesorův a jiných preceptorův v učení pražském z roku 1604 [Rector's Handbook with Names of Students Entered in the Lost Register of Charles University in the Years 1560–82. Record of the Names of Professors and other Teachers at the University of Prague from 1604] (Praha: Univerzita Karlova, 1981), 173; Archiv Univerzity Karlovy [Archive of Charles University], ms. B 14, fol. 83r–84r, 586v–587r; ms. B 25, fol. 15r, 109r, 304v.

⁸ On attempts to reform the University of Prague after 1609, see Wenzel Wladiwoj Tomek. *Geschichte der Prager Universität* (Prag: Gottlieb Haase Söhne, 1849), 207–240; Jiří Rak, "Karlova univerzita v pravomoci defenzorů 1609–1622" [Charles University under the Authority of Defensors], *AUC-HUCP* 17 (1977), no 1, 33–46; Martin Holý, "Vereitelte Hoffnungen? Der rudolfinische Majestätsbrief und das nichtkatholische höhere Schulwesen in Böhmen". In *Religion and Politik im frühneuzeitlichen Böhmen. Der Majestätsbrief Kaiser Rudolfs II. von 1609*, edited by Jaroslava Hausenblasová, Jiří Mikulec and Martina Thomsen (Stuttgart: Franz Steiner, 2014), 171–176.

⁹ M. Holá - M. Holý et al. *Profesoři*, 51sq.

data concerning their education prior to university studies remains insufficient. In the case of individuals born in Bohemia and Moravia, most attended Latin schools situated within the royal towns of Bohemia and, less frequently, Moravia. A portion of them, however, attained their elementary education privately (either within the family, via tutelage under town officials or private tutors), or at s.c. „minor“ schools.¹⁰

Regarding the Latin schools, these were primarily Utraquist municipal institutions. Both they and their Catholic counterparts were typically divided into three to five grades.¹¹ Overall, there were dozens of such schools, most of which were governed in organizational and disciplinary terms by the Utraquist University of Prague. The university rector regularly appointed their administrators, often from the ranks of (former) students at the Faculty of Arts.¹²

Given the fragmentary nature of the sources and the incomplete information regarding the pre-university education of many individuals –especially those from the late Middle Ages– any attempt to statistically analyze attendance at specific municipal schools would be highly distorted. We generally lack data on the duration of studies at these schools, meaning the total length of pre-university education remains unknown in most cases. For the Bohemian lands prior to the Battle of White Mountain, no registers of enrolled students have been preserved for this type of institution. This stands in contrast to other Latin schools, such as the Jesuit grammar schools in the Bohemian lands or various foreign institutions, where the systematic recording of students –at least in higher Latin schools in major locations– was established earlier. Regarding Prague University, we possess records of

¹⁰ On the system of (urban) schools in the period before 1620, compare at least Zikmund Winter: *Život a učení na partikulárních školách v Čechách v XV. a XVI. století* [Life and Teaching at Latin Schools in Bohemia in the fifteenth and sixteenth Centuries] (Praha: Česká akademie císaře Františka Josefa pro vědy, slovesnost a umění, 1901); M. Holý. *Vzdělanostní mecenát*, 61-69, 130-134; Idem. “*Ähnlichkeit oder Differenz? Bildungssysteme in den Ländern der Böhmisches Krone im 16. und 17. Jahrhundert*“. In *Frühneuzeitliche Bildungssysteme im interkonfessionellen Vergleich. Inhalte - Infrastrukturen - Praktiken*, edited by Christine Freytag, Markus Friedrich and Sascha Salatowsky (Stuttgart: Franz Steiner, 2018) 39-51.

¹¹ Although Z. Winter distinguishes between three levels (*schola minor*, *schola mediocris*, and *schola superior* or *gymnasium*), it is our opinion that the transition from the lower to the middle grades of Latin school was often fluid, as the level of instruction and grade divisions fluctuated over time. Therefore, we categorize the Latin school simply into lower grades (1-3) and higher grades (4 and above). Z. Winter. *Život a učení*, 24-28.

¹² Compare at least Jiří Pešek, “*Pražská univerzita, městské latinské školy a měšťanské elity předbělohorských Čech (1570-1620)* [The University of Prague, Urban Latin Schools, and Urban Elites of Pre-White Mountain Bohemia], *Český časopis historický* 89 (1991), 336-355.

depositio beanorum only for the period 1560-1582, which document some future professors during their pre-university studies.¹³

The situation is further complicated by the fact that a significant portion of the individuals under review did not study at a single Latin school, but rather attended several successively. We possess comprehensive data regarding the duration of study at a particular institution –as well as the specific trajectory, such as progress through individual classes– for only a small number of future Prague professors. This lack of data is evident even for the early seventeenth century, and it is even more pronounced for earlier periods. However, it is highly probable that, in at least some instances, these were merely episodic stays. Student mobility among particular schools was quite high in the Bohemian lands; this phenomenon was not unique to Bohemia and Moravia, despite their exceptionally dense network of such institutions, but reflected a broader European trend.

To illustrate this, several examples can be cited. The famous rector of Prague University, Martin Bacháček of Nauměřice (d. 1612), who came from a serf background, attended at least four town schools: Slaný, Tábor, Prague (at St. Stephen), and Klatovy. A well-known colleague of his, John Campanus (d. 1622), first attended school in his hometown of Vodňany, followed by studies in Klatovy, Domažlice, and Jihlava. Similarly, John Matthias of Sudetis (d. after 1618), aided by the connections of his father—an ennobled official attended a private court school in Týn nad Vltavou before continuing his education in Písek, Vodňany, and Linz.¹⁴

¹³ *Manuál rektora*, passim; Jiří Pešek, “Manuál rektora Curia-Dvorského: kniha záhadná” [Handbook of Rector Curius-Dvorský: A Mystery Book], *AUC-HUCP* 26, (1986), no 1, 97-108; Idem, “Pražská univerzita a městské latinské školy” [The University of Prague and Urban Latin Schools]. In *Dějiny Univerzity Karlovy 1. 1347/48-1622*, edited by Michal Svatoš (Praha: Karolinum 1995), 219-226; Michal Svatoš, “Univerzitní studenti v manuálu mistra Curia” [University Students in the Handbook of Master Curius]. In *Seminář a jeho hosté. Sborník k 60. narozeninám doc. dr. Rostislava Nového*, edited by Zdeněk Hojda, Jiří Pešek and Blanka Zilynská (Praha: Univerzita Karlova 1992), 163-170; Idem, “Učitelé pražských partikulárních škol v manuálu Mistra Curia” [Teachers of Prague Grammar Schools in the Handbook of Master Curius]. In *V komnatách paláců, v ulicích měst. Sborník příspěvků věnovaných Václavu Ledvinkovi k šedesátým narozeninám*, edited by Kateřina Jíšová (Praha: Scriptorium, 2007), 87-95. Concerning *depositio beanorum* see at least: Marian Füssel, „Riten der Gewalt: zur Geschichte der akademischen Deposition und des Pennalismus in der frühen Neuzeit“, *Zeitschrift für historische Forschung* 32 (2005), No. 4, 605-648; Martin Holý, “Die akademischen Rituale an den Universitäten Prag und Basel im späten 15. bis frühen 17. Jahrhundert“, *Historia scholastica* 8 (2022), no. 1, 17-20.

¹⁴ With further literature and sources Lucie Storchová, ed. *Companion to Central and East European Humanism 2/1* (Berlin, Boston: De Gruyter 2020), 219-236; M. Holá - M. Holý et al. *Profesoři*, 267-269, 284-288, 384-386.

Like John Matthias of Sudetis, several of his colleagues from Bohemia and Moravia also received institutional education at Latin schools outside the Bohemian lands. However, such instances were relatively rare. When they did occur, these were typically non-Catholic educational institutions, a pattern consistent with the confessional composition of Prague's *magistri actu regentes*. While records have been preserved for some of these institutions, documentation for others remains absent. Even where sources are available, information regarding the specific educational trajectories of the individuals under consideration remains fragmentary. Frequently, the sources document only the commencement of their studies, offering scant detail regarding their progression, duration, or completion.

When future professors of Charles University from Bohemia or Moravia pursued pre-university studies in neighboring regions of the Bohemian Crown or abroad, they usually first attended a local Czech or Moravian school. For instance, Paul Pressius (d. 1586) studied in his hometown of Kouřim, then in Prague and Annaberg (Saxony), and from 1562 in Wittenberg, where he obtained his master's degree four years later. Similarly, George Šultys of Felsdorf (d. after 1623)—a native of Kutná Hora and professor of rhetoric at Prague University from 1615—initially studied in his hometown (documented at least 1606-1607). He subsequently attended the grammar school in Görlitz for several years (1608-1610) before continuing his education at the renowned college in Litoměřice (until 1612).¹⁵

The scope and quality of knowledge acquired by future Charles University professors at the aforementioned Latin schools can be estimated from several sources. These include specific school regulations preserved for certain institutions, various general study guidelines, and supplementary materials such as published or utilized textbooks.¹⁶ However, it is crucial to recognize that while these sources often derived directly from practical teaching experience, they frequently reflect an idealized rather than an actual pedagogical reality.

Although teaching variations existed among individual schools—concerning, for instance, material distribution across classes or textbook selection—and were largely contingent on the specific instructors, the fundamental curriculum remained notably consistent across most private educational institutions, both domestic and foreign, irrespective of their specific denomination. This curriculum primarily entailed comprehensive mastery of both

¹⁵ Ibidem, 422sq., 454sq.

¹⁶ See the following footnote.

spoken and written Latin, alongside the fundamentals of the seven liberal arts and other subjects (e.g. catechism, geography, history). Such an education was designed to prepare students for advanced studies at contemporary universities.¹⁷

We now examine the second group of individuals who subsequently became professors at the Utraquist University of Prague: those not originating from Bohemia and Moravia. As previously noted, their representation constituted a relatively small proportion, comprising 10.5% of documented individuals. However, a comprehensive or statistical analysis of this group is hindered by the paucity of primary sources, as records for most foreign schools are largely unavailable. Nevertheless, some insights are occasionally gleaned from supplementary materials such as correspondence, diaries, *alba amicorum*,¹⁸ and contemporary occasional literary productions. Unsurprisingly, the pre-university studies of professors from abroad exhibited greater diversity. Yet, consistent with the pattern observed for their colleagues from Bohemia and Moravia, most began their studies in their hometowns, with many subsequently attending multiple grammar schools.

To illustrate this point, we can examine the case of Peter Fradelius (d. 1621). Born into a German patrician family in Banská Štiavnica, he first studied in his hometown before attending the Evangelical academic grammar school in Graz in the 1590s. After 1600, he resided and taught in Prague and Žatec, subsequently also residing in Nymburk. Concurrently, he pursued studies at Prague University, earning a bachelor's degree in May 1607 and a master's degree in August of the subsequent year.¹⁹

The educational migration patterns of future Prague University professors from Upper Hungary exhibited distinctive characteristics. Notably, a significant number of them did not follow a similar trajectory to Peter Fradelius;

¹⁷ See at least Martin Holý, "Schulbücher und Lektüren in der Unterrichtspraxis an böhmischen und mährischen Lateinschulen des 16. und frühen 17. Jahrhunderts", *Zeitschrift für Erziehungswissenschaft* 15 (2012), 105-119; idem, "Die protestantischen Lehrbücher als Kommunikationsmedium in den Ländern der Böhmisches Krone im 16. und frühen 17. Jahrhundert". In *Reformation als Kommunikationsprozess. Böhmisches Kronländer und Sachsen*, edited by Peter Hrachovec, Gerd Schwerhoff, Winfried Müller and Martina Schattkowsky (Wien: Böhlau 2021), 155-168.

¹⁸ Cf. Jörg-Ulrich Fechner (ed.), *Stammbücher als kulturhistorische Quellen* (Kraus International Publications: München 1981); Marie Ryantová, *Památníky, aneb štambuchy, to jest alba amicorum. Kulturně historický fenomén raného novověku* [Památníky or štambuchy, id est Alba Amicorum: A Cultural-Historical Phenomenon of the Early Modern Period] (České Budějovice: Jihočeská univerzita 2007).

¹⁹ L. Storchová, ed. *Companion* 2/1, 424sq; M. Holá - M. Holý et al. *Profesoři*, 311-313.

instead, after initial studies in their hometowns, they typically moved to Moravia or Bohemia rather than the Austrian lands. For instance, Daniel Basilius of Deutschenberg (d. 1628) resided in Prague and attended a private school at St. Henry's Church prior to his university studies. Similarly, Laurentius Benedikt of Nudožery (d. 1615) pursued his grammar school education in Jihlava.²⁰

The reasons for such educational immigration to the Bohemian lands, which has been one of the least researched topics to date, could have been varied. We only know them in a few individual cases. One of the reasons recorded *expressis verbis* in the sources was the desire to learn the Czech language here. Although the schools that such boys and young men often attended from distant locations were Latin educational institutions, contact with Czech classmates, as well as long-term stays in a Czech-speaking environment, provided ample opportunities for this. The Czech language could be useful to them in their later careers, among other things.²¹

University studies

Regarding the university studies of future Charles University professors, preserved sources offer a considerably more comprehensive insight. However, complete records are not available for all European universities or academies where these individuals studied, encompassing over 20 contemporary higher education institutions across Central, Southern, and Western Europe. Even when documentation has been preserved, it frequently lacks coverage for the entire period under investigation. From this perspective, the second half of the fifteenth century and the beginning of the subsequent century are particularly problematic. Furthermore, the informative value of these registers is constrained by other factors, such as errors in student records, corrupted names, and insufficiently detailed entries.

Regarding the higher education of these professors, the vast majority pursued their university studies at Prague University. This institution's dominance was further accentuated by the absence of other non-Catholic hig-

²⁰ L. Storchová, ed. *Companion* 2/1, 159-161, 167-169; M. Holá - M. Holý et al. *Profesoři*, 271-275. To Basilius cf. Eva Frimmová. *Daniel Basilius (1585-1628). Život a diela* (Bratislava: Veda 1997).

²¹ On example of nobility Martin Holý. *Zrození renesančního kavalíra. Výchova a vzdělávání šlechty z českých zemí na prahu novověku (1500-1620)* [The Birth of the Renaissance Chevalier. The Upbringing and Education of Nobility from the Bohemian Lands on the Threshold of the Modern Period] (Praha: Historický ústav, 2010), 192sq.

her education institutions within the Bohemian lands, a factor influencing the professors' geographic, linguistic, and confessional composition. Many professors established early ties with the university during their Latin school education. Upon completion of their Latin schooling, they often participated in academic rituals commonly practiced at many European universities. These included formal registration, frequently coupled with the *depositio beanorum* – a traditional custom involving a symbolic initiation or „hazing“ of new students.²² The next logical step was to continue their education in Prague, during which time they also worked as teachers at urban Latin schools in Bohemia and Moravia.

More than a quarter of the individuals examined undertook studies, of varying duration, at a foreign university. While concrete evidence exists for 56 professors, the total number was undoubtedly higher, as some periods of study may remain undocumented in the available sources. For instance, we possess only a record of Gallus of Kouřim's plans to travel to Italy, but the sources provide no confirmation of the actual journey. Similarly, it is plausible that short periods of study occurred during trips undertaken for other purposes, or that an academic degree was awarded without the specific awarding institution being identifiable from the available documentation.²³

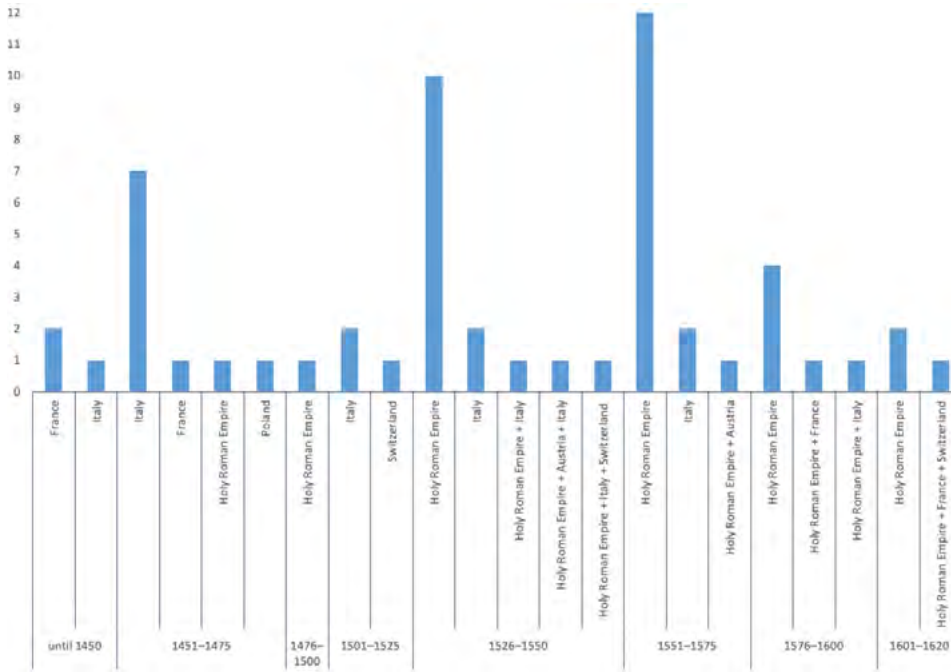
At the beginning of the period under examination, several professors who had studied at foreign universities were employed at the Utraquist University in Prague. Italian universities were particularly favored, especially by those pursuing studies in medicine or law (see Graph 1). The completion of studies or doctorates by a number of future Prague professors at Padua and Bologna is well documented. In addition, three others studied in Paris during this time. Until the 1460s, other institutions of higher learning were represented only in the case of teachers coming from abroad. For instance, on 22 June 1452, Paul of Dobrzyń (d. after 1467) applied for admission to Charles University as a master from the University of Krakow, and less than fifteen years later, John of Lübeck, a graduate of the University of Rostock, was admitted in a similar manner.²⁴

A marked decline in frequency occurred during the last three decades of the fifteenth century, when evidence exists only for the studies of Wenceslaus Candidus of Úraz (d. ?1530) at Leipzig, where he enrolled in the winter semester of 1491. He subsequently obtained his bachelor's and master's

²² On this premodern academic festivity, compare references above in footnote 13.

²³ M. Holá – M. Holý et al. *Profesoři*, 72, 361.

²⁴ *Ibidem*, 72sq., 304sq., 378sq.



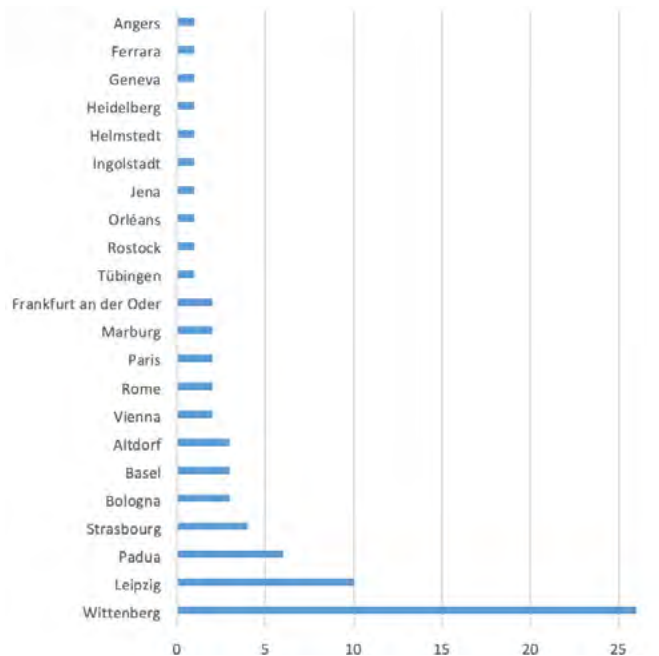
Graph 1. Places of foreign university studies of Prague professors.

degrees at Prague (1499, 1502).²⁵ This likely reflected concerns about conversion to Catholicism, concerns that were reinforced by the life stories of certain university students and graduates.²⁶

The frequency of international academic mobility increased significantly following the reception of the Reformation in Europe, particularly from the 1530s onwards. During this period, the Universities of Wittenberg and Leipzig emerged as the primary destinations for the „peregrinatio academica“ of the individuals under study (see Graph 2). Other frequently attended institutions were located in close proximity to the Bohemian Crown, most notably Jena and Vienna. Nevertheless, several individuals who later joined the faculty of Prague University also attended more distant *studia generalia* within the Holy Roman Empire or Italy (e.g. Altdorf, Basel, Bologna, Ferrara, Frankfurt an der Oder, Helmstedt, Padua, Strasbourg or Venice). With the exception of Italy, where non-Catholics were commonly educated, these destinations were predominantly Protestant institutions.

²⁵ Ibidem, 287-289.

²⁶ F. Šmahel. *Alma mater Pragensis*, 532.



Graph 2. Matriculation of Prague professors at foreign universities or academies (1526-1622).

A number of individuals who later held professorships in Prague pursued portions of their education at foreign academies or universities, yet returned to the Bohemian Lands to complete their baccalaureate or master's degrees. A notable example is Thomas Hussinecius of Vodňany (d. 1582); after initial studies in his hometown and Žatec, he earned a bachelor's degree at Prague University in 1548 before seeking further education abroad. In 1549, he was enrolled at the University of Leipzig, followed by stays at various academic centers within the Empire (Strasbourg), Switzerland (Basel), and Italy. In Italy, he attended the University of Padua and visited Rome, where he eventually obtained a doctorate in medicine. He subsequently returned to Prague to receive his master's degree in 1552.²⁷

For students from the Bohemian lands, the most prestigious qualifications were doctorates in law, medicine, and theology. During the period under review, these degrees could not be obtained within Bohemia or Moravia. Consequently, most Prague professors pursued these higher degrees only after completing their initial studies in Prague. Many scholars interrupted their careers at the Utraquist University to seek advanced education abroad. A notable example is Adam Huber of Rysenpach (d. 1613), a Master of the Univer-

²⁷ M. Holá - M. Holý et al. *Profesoři*, 333sq.

sity of Wittenberg and, from 1567, a professor at Charles University. In 1570, Huber traveled abroad alongside a group of noblemen to continue his studies at the universities of Wittenberg, Leipzig, Vienna, and Marburg. He ultimately obtained a doctorate in medicine on August 23, 1577, in Wittenberg, a preeminent center of the Lutheran Reformation. Upon returning to Bohemia, Huber resumed his tenure at Prague University, serving as Dean of the Faculty of Arts until 1580. That same year, he married and resigned from his university post. However, Huber returned to academia following the reforms of 1609 and concluded his career serving as *rector magnificus* in 1612-1613.²⁸

Similarly, numerous other professors did not return to the university –or did so only briefly– as they preferred to pursue alternative careers after being awarded their doctorates. One such figure was Simon Proxenus of Sudety, a Master of the University of Frankfurt an der Oder and a professor at Charles University from 1556 to 1562. Accompanied by his noble protégé, Julius Šlik, he subsequently resided in various locations across the Netherlands and France, eventually obtaining a doctorate in law in Orléans in 1566. Upon his return to Bohemia, Proxenus was appointed a councilor of the Court of Appeals and served within the Habsburg diplomatic service. Nevertheless, he remained committed to his *alma mater* and recognized the vital role of education in social mobility. This commitment was evidenced, among other things, by the scholarship foundation established in his will of 1575.²⁹

Conclusion

The aforementioned educational pathways –both pre-university and university– were combined by the observed individuals in various ways. While some trajectories may be considered relatively stereotypical, others exhibited atypical elements, particularly regarding their specific progression– namely the sequence of institutions attended, the duration of study, and the subjects completed. This educational trajectory was shaped by a multitude of contemporaneous circumstances and environmental factors: the family's financial standing, its social and religious affiliations, regional educational opportuni-

²⁸ L. Storchová, ed., *Companion* 2/1, 578-585; M. Holá - M. Holý et al. *Profesoři*, 329-333.

²⁹ Martin Holý, "Šimon Proxenus ze Sudetu (d. 1575) jako renesanční mecenáš" [Simon Proxenus of Sudet (d. 1575) as a Renaissance Patron]. In *Jdi svou cestou a nech lidí mluvit: variety sociálních a kulturních dějin*, edited by Oldřich Chládek, Tomáš Petráček, Jan Síč and Veronika Stachurová Kucrová (Praha: NLN 2018), 259-273; M. Holá - M. Holý et al. *Profesoři*, 78, 162-165, 424-426.

ties, and the local availability of both institutional and private schooling. Furthermore, various contemporary trends influenced the demand for specific subjects and, consequently, the selection of particular academic institutions.

Given the considerable limitations of the sources, the pre-university curricula educationis of the individuals studied can be described as relatively stereotypical, both in terms of the types of schools attended and their individual representatives, as well as the length of study, its content, etc. This is mainly due to the fact that the vast majority of future professors at Charles University came from Bohemia and Moravia, were of non-Catholic faith, and were educated mainly at municipal Latin schools administered by the Utraquist University in Prague. As indicated above, however, we also know that some of the personalities under consideration studied at Latin schools outside Bohemia and Moravia, whether in Upper Hungary, Silesia, Upper Lusatia, the Austrian lands, or elsewhere.

The pedagogical content across individual Latin schools in the Bohemian lands and abroad remained remarkably consistent, exhibiting minimal variation regardless of confession or geographical region. However, the rigor of instruction and its curricular distribution varied considerably. This divergence was primarily due to the diverse institutional landscape, which comprised both lower Latin schools with a limited number of grades and advanced *gymnasia* consisting of six to ten classes. Some of these advanced institutions partially integrated higher-level subjects into their curricula – material that was typically reserved for contemporary academies or universities.

The educational pathways leading to university for future *magistri regentes* of Charles University exhibited a high degree of uniformity, particularly among those who obtained their higher education within the Bohemian lands. Nevertheless, certain individuals deviated from this normative pattern. Detailed information regarding these exceptions remains scarce, as their trajectories are typically reconstructed solely from matricula entries and, in a limited number of cases, from correspondence, *alba amicorum*, or scattered literary mentions. Regrettably, extant diaries or autobiographies covering the formative years of this specific group are exceptionally rare. Beyond the aforementioned structural determinants, historical contingency – much like in the present day – undoubtedly played a pivotal role in shaping the specific educational course of the individuals under study.

By maintaining these persistent links to foreign centers, the Prague academic elite functioned as a vital bridge between the Bohemian periphery and the wider European *Respublica litteraria*. This pattern of mobility underscores how even confessionally isolated institutions remained integrated

into broader intellectual networks, reflecting a common Early Modern strategy of overcoming regional institutional constraints through international scholarly exchange.

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