

## PŘÍLOHA 1

TAXONOMIE HUMANISTICKÝCH POLEMÍK PODLE MARCA LAUREYSE,  
ROSWITHY SIMONSOVÉ A ARNOLDA BECKERA  
(převzato z LAUREYS – SIMONS – BECKER 2013: 18–20)

### **Rival parties: Author (A) and opponent (B)**

1. Identity of the rival parties
  - Number (individual) / Size (collective)
  - Intellectual background
  - Socio-political status, also in relationship with the opponent and the audience
  - Religious, political, aesthetic stance
  - Gender
2. Mental attitude towards the conflict
  - Objective aimed at: exclusion or inclusion (through persuasion) of the opponent; discursive search for the truth

- Importance accorded to the underlying issue
  - Importance accorded to the opponent as a person
  - Relationship to power: Is the conflict intended to stabilize/support or undermine/attack power?
  - Extent of willingness to take personal risks or damage
3. Functions of conflict
- Promotion and enforcement of personal or objective interests; literary pastime for aesthetic pleasure
  - Self- and/or community-fashioning
  - Dynamics of group-building: conflict as a means of gaining access to a group, of consolidating the cohesion of a group, of motivating others into solidarity

#### **Audience (C)**

1. Characteristics of the audience
 

Alongside the categories listed under "Identity of the rival parties":

  - Exclusive (well-defined number and type of addressees) or contingent audience
  - Live or imagined audience
2. Involvement of the audience
  - Specific role: Listener/reader, supporter, mediator, referee/judge, appellate authority
  - Extent of intended or actual participation and its underlying reasons (see above under "Mental attitude towards the conflict at hand" and "Functions of conflict")

#### **Classical tradition (D)**

- Appropriation of specific elements of the classical tradition, most notably:
- Forms
  - Arguments
  - Exemplary models

#### **Setting and Context (E)**

1. Formal and spatial structure and organization
  - Extent of ritualization and institutionalization in a given setting
  - Extent of publicity and accessibility/possibility of participation
  - Social conditions and limitations
  - Room for manœuvre: conditions of access, conditions of publication, role of controlling instances, distance in space or time

**2. Normative context**

- ethical or theological legitimization of conflict
- allowed or expected extent of commitment to conflict
- juridical codification of conflict (defamation, calumny, libel vs. freedom of speech)
- social and gender-specific codification of conflict
- relationship between verbal aggression and physical violence

**Strategies (F)**

**1. Self-Staging**

- Range and intensity of displayed emotions (from passionate rage to seeming indifference)
- Range of displayed competences
- Extent of commitment to conflict
- Strategies of legitimization
- Balance between advocating a cause or imposing personal interests and playing with literary traditions

**2. Literary fashioning**

- Choice of a specific literary genre
- Choice of language (especially Latin vs. vernacular)
- Choice of rhetorical techniques
- Choice of arguments
- Methodical insertion and manipulative use of quotations from the opponent's previous work or from other writings

**3. Mediatization**

- Form of publication and scope of distribution (oral or written communication, manuscript, print, number of copies)
- Material production: size, book cover, layout, inclusion of images, inclusion of glosses, price
- Choice of paratexts
- Setup of title page: author's name/pseudonym/anonymity, images

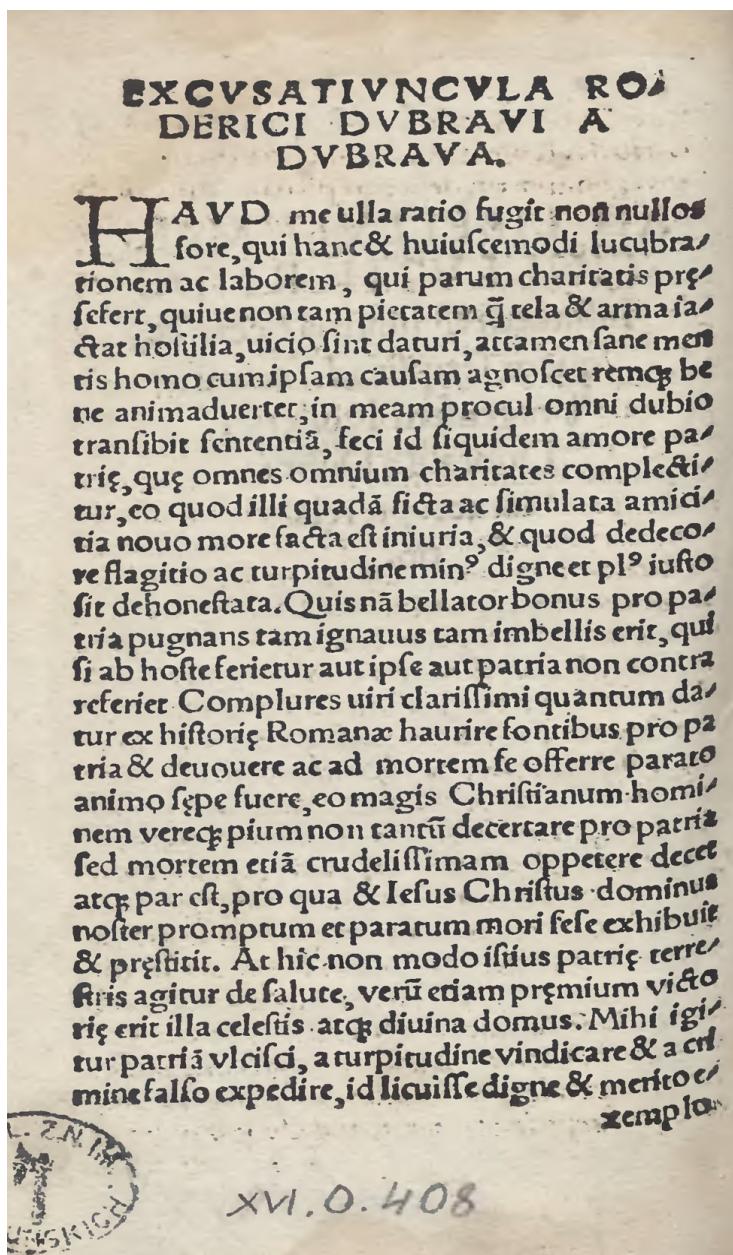
**4. Accompanying non-verbal strategies**

- Retaliation: suppression of publication, excommunication, physical violence
- Creating or removing spatial distance: flight from or visit of party involved
- Avoiding conflict: eschewing contentious issues, looking for compromise, breaking off communication

## PŘÍLOHA 2

UKÁZKY Z TISKU *AD LIBELLUM MARTINI LUTHERI DE INSTITUENDIS  
MINISTRIS ECCLESIAE, QUEM SCRIPSIT AD SENATUM PRAGENSEM,  
RODERICI DUBRAVI A DUBRAVA ACCEPTI RELATIO*

(exemplář Dolnoslezské knihovny ve Wroclavi, sign. XVI.O.408.)



RODERICVS DVBRAVVS  
A DVBRAVA IN MAR  
TINVM LVTHERVUM.

Spiritus malignus etiam de amicis  
nequit pie loqui.

**N**onquam Boemij que magna in-  
famia ullo edito ecclesijs Ro. atqz  
hoc tuo isto libello affecti sunt,  
cui nō satis fuit hęc scribere ni eti-  
am calchographis ea dares excu-  
tienda, ut turpitudo quam Boe-  
mis infligis alijs nationibus & omni populo nos-  
tor esset. Amicum decet primo seorsum mone-  
re iuxta euangelium quod dicit. Si videris fratre  
peccantem primo secreto debes illum conuenire  
illum ecclesijs manifestabis, & non sub pallea-  
ta satyra ignonimie nota afficer. Inimicis nostris  
talem laudatorem dari optamus.

In Protestationem.

**C**olis Luthere nos debere oportere & uelle tra-  
ditionib⁹ humanis quantumlibet sanguis ac cele-  
bribus non modo nō sentire, sed plane pro no-  
stro arbitrio & libertate Christiana dñari. R. Ini-  
que illiberaliter, adduct⁹ innata maliuolētia, cū  
contumelia non parua vere Christianę fidei, uo-  
cas decreta & constitutiones patrum traditiones  
humanas, eo quod non sunt humane sed sancti  
spiritus traditiōes, quo ecclesia Christi regitur,  
quales fuerūt apostolorū & successorum eorū,

A ij qui

sitiones condere, quod tu pertinaciter peries  
gas. Quid tū: si cōlū esse & deū negabis: eadem  
pertinacia & temeritate tibi hoc idem licet, q̄ le-  
ges patrū & regulas dicis cōtemnendas, cur: q̄a  
in hunc modum omne id qcqd machinaris atq̄  
moliris putas tibi fore impunitū. Deniq̄ iudica-  
re & de dogmatibus decernere Romani P̄t. es-  
se officiū nō modo his iam dictis rationib⁹ sed  
etiam ordinatione vniuersalis ecclesiē haud du-  
bium est. Cui ordinationi si quis resistit deo resi-  
stit, & condemnationem vt ait Paulus acquirit.

### In Ca. LVIII.

**C** Alteri⁹ doctrina vera vel falsa neq̄ saluari ne-  
q̄ damnari quemq̄ affirmas sed sola fide. R. Do-  
ctrina vera saluaberis que est apostolica & seni-  
orū patrū: quā apostolus p̄cipit custodire, que  
te credere docebit, falsa autē dānaberis ut Luthe-  
riana ac falsorū p̄phetae Luthero emergētiū.

### In Ca. LIX.

**C** Quod iudicare sit omniū Christianorū & nō  
tm sacerdotū niteris p̄bare dictis Pauli aposto-  
li q̄ dicit si sedenti reuelatū fuerit prior taceat, vt  
ecclesia Ro. taceret si sedenti reuelatū fuerit. R.  
Hoc loqui⁹ prophetis quorū est p̄phetare id est  
docere, quod munus est prophetar̄: siue sacerdo-  
tum vel sapientū, q̄ apud uarias nationes alia et  
alia pronūciatione dicebant. Perse quidem suos  
sapientes magos vocabant, Gr̄ci philosohos.  
Latini sapiētes Galli Dryudas. Indi Gymnosof-  
phistas, Assyrī Chaldeos. Egiptī p̄phetas &  
sacerdotes, & hi potissimū cultui diuino dabat  
operam