also by the ebb and flow of the process of reformation and counter-reformation in Europe. As a rule, works belonging to the more traditional Czech religious environment did not survive in the second half of the 16th and throughout the 17th century unless they had been altered and adapted in the course of a new wave of reformation and in this new guise "reimported" to Bohemia.

"NE VERBUM DEI IN NOBIS SUFFOCETUR ..."
PREACHERS OF THE EARLY HUSSITE ERA AND THEIR RHETORICAL TECHNIQUE

Pavel Soukup

Since preaching was very important for the Hussite reformers, the present contribution is based on the assumption that this appreciation of the role of the homily in connection with the use of certain communication strategies is one of the principal reasons for the broad resonance the Hussite doctrine found across the whole social spectrum. The study focuses on the structural and rhetorical approaches used in those Latin and Old Czech sermons that have been preserved in verbatim form, mainly texts by Jan Hus and Jacobellus of Mies. Thus, the reconstruction of the communicative process does not depend exclusively on meta-homiletic sources, but rather takes into account the sermons themselves, which had been neglected by past research efforts. In homilies both ad clerum and ad populum, the study detects addressee-orientated wording and specifically homiletic patterns of thought. Closer analysis shows that homiletic methods from the heyday of scholasticism were applied to Hussite sermons in a selective fashion. This result is especially valuable for an appraisal of the true importance of early Hussitism among the ecclesiastical reform movements of its time.

OF HUMANS AND GRAVES
THE ROLE OF THE PLACE OF BURIAL IN LATE MEDIEVAL URBAN LIFE

Hana Pátková

This contribution deals with the question what importance their place of burial had for those living in an urban environment during the late middle ages. Hitherto international as well as Czech scholars have held the view that only for the nobility was the place of entombment of any relevance. Written sources and artefacts, even though their number may be rather small, permit a different interpretation. Hints pointing to special ideas having been entertained about where one would like to be buried and the desired looks of grave and gravestone allow conclusions (which are not further elaborated upon) to be drawn about what was common. Thus, analysis of sources from several Bohemian towns of differing religious orientation proves