Czech duke Václav was adopted by the Germans in the form of Wenzel. Other names, particularly those of saints, date from this period. Examination of the phonetic changes makes it possible to determine the approximate time (before 1170, 1250 and 1300) when such names were borrowed as Jerman (Heriman), Vilém (Wilhelm), Ryner (Reiner), Havel (Gallus), Ahna (Hagno), Jiří (Georg), Humpolt (Gumpold) and Hospřid (Gotfrid). These offer evidence of the presence of German knights, clerics and monks long before the beginning of German resettlement. Special discussion is devoted to cases where the rules of German phonetic change do not apply, such as Simon = Simon. The age of many names can be established by their presence in 12th—13th century sources. Since the Czech language can incorporate foreign names simply by abbreviations and suffixes, the age of many full names can be identified with some degree of certainty. The question of the effects of national intermarriage on personal names is also dealt with. Brief attention is devoted to the well-known fact that with the territorial expansion of the late Middle Ages, German Christian names were introduced on a mass scale. The impoverishment of the old native Christian names as well as the emerging veneration of saints led to the extension of saints' names, also into the lower strata. The exhaustion of the treasury of Christian names and international fashion both contributed to the appearance of family names.

TABOR AND THE EUROPEAN REVOLUTIONS

Ferdinand Seibt

This contribution appraises the efforts made thus far to interpret the role of the Taborite movement within the Hussite revolution (1419 to 1436) and especially the relationship between Tabor and Prague, as well as the criteria of revolution in European history. Referring back to his earlier studies and to a new survey of Utopian thought in the age of the Reformation in Central Europe, Seibt shows that in the first phase of the revolutionary development in Tabor (1419–1421), the same egalitarian program of revolution emerged that characterized the "left wing" of other European revolutions. It was clearly expressed in the forms of a chiliastic Utopia, as has been demonstrated most recently in the studies of Josef Macek.

In Seibt's view, subsequent Taborite developments were also revolutionary in character. And, what is more, developments in Prague after 1419 must also be defined as revolutionary; to be sure, the program of the leading forces in Prague did not call for universal equality, as was the case with the Taborites between 1419 and 1421, but still they wanted to overturn the existing social order in the interest of the bourgeois aspirations to leadership. In the same manner, the Taborites clearly backed down from their demands for equality after 1421. Their views of a future social order probably also assumed the relativization of the hierarchic order (Ständeordnung). Seibt questions Kaminsky's view that a new
world view based on religion is the decisive criterion of a revolutionary movement. If this criterion were correct, the monastic reform orders would also have to be considered revolutionary movements. Seibt concludes that revolution cannot be defined solely in terms of intellectual history, but rather only in those of a comprehensive view of society.

THE WETTENGEL OF NEUENBERG: THE LEADING MERCHANTS OF PRAGUE BEFORE THE BATTLE OF WHITE MOUNTAIN

Richard Klier

At the end of the 16th Century the Wettengel from Neuenberg were the richest burghers of the Old Town of Prague. They came from the domain of Neuberg near Asch in Bohemia. According to the Prague customs book of 1597, Christoph Betengel (Wettengel) paid the highest duties (92 Schock 14 Gr. of Bohemia). He owned a number of houses in the Brückel quarter and fields where the National Museum is now located. In addition, he acquired in 1583 in eastern Bohemia the estate of Barohrádek for 12,600 Schock of Bohemian Groschen, and in 1587 the estate of Reichenau on the Knešna for 33,750 Schock of Bohemian Groschen. Since his only son Johannes died in Lyons during a horseback journey in 1587, and his only daughter Katharina died around 1600, his brother Eustachius became his main inheritor in 1602. The latter had only obtained the civic rights of the Old Town of Prague on 10 March 1592. When his brother Christoph died in 1602, he became a member of the council of the Bohemian capital, as his brother had been before him. But this honor proved a heavy burden for him, because of his poor knowledge of the Czech language, and he finally got the sovereign to free him from this office on 13 November 1603.

After the sudden death of Eustachius in January 1620, an inventory of his estate was prepared, which gives a detailed picture of his financial situation. Eustachius’ two sons inherited a total of 250,000 Schock of Meissen Groschen. But this handsome inheritance did not bring happiness to the two young Wettengel, whose fate was influenced by the defeat of the Protestants at White Mountain. Both became officers in the Imperial service. The younger Christoph Wettengel died in the camp at Nizko (Neisse) on 15 February 1623. His brother Hans had to fight hard for the recognition of his claims; he died in 1630.

THE SWEDISH COUNTS OF THURN

Emil Schieche

The family of Count Heinrich Matthias von Thurn knew only three generations in Sweden. Heinrich Matthias himself died as a prominent Swedish nobleman in 1640; his son Franz Bernhard fell in 1628, serving the Swedish Crown