Abstracts

CONFESSIONALIZATION AND RELIGIOUS (IN)TOLERANCE IN PRAGUE IN THE SECOND HALF OF THE 15TH CENTURY

Martin Nodl

The author discusses the question whether the term confessionalization, hitherto used predominantly in German historical research dealing with the second half of the 16th century, may be also applied to the Prague environment of the years 1435-1496. He argues that the concept in its strictest sense, i.e. meaning a close connexion between confession (in the sense of creed) and the emergence of the modern state, is not applicable to the Prague developments in the second half of the 15th century. If one defines confessionalization, however, as a development devoting more and more attention to the differences between confessions, as intolerance and as enforcement of confessional discipline across a broad spectrum of aspects of social and private life, the confessionalising process was in full swing in the Prague environment. True, in the Bohemian Kingdom, seeking reconciliation among its confessions at the time in question, Prague was an exception. While there were only very limited confessionalising tendencies in the Utraquist and Catholic parts of Bohemia before the end of the 16th century, in Prague religious and political life underwent confessionalization long before this process would start in the principalities and towns under direct imperial administration.

SOCIETAL ORDER AND VIOLENCE ON THE EASTERN BORDER OF THE HOLY ROMAN EMPIRE: “Landfrieden” Laws – a Comparison Between Bohemia, Moravia and Austria (1396-1464)

Zdeněk Beran

In a comparison between the three neighboring territories Bohemia, Moravia, and Austria, the author analyzes the situation with regard to feuds in connection with the so-called Landfrieden laws, a legal provision by which the sovereign sought to prohibit them. Most closely examined is the time frame of appearance and gradual refinement of the late-medieval Landfrieden laws, i.e. the years 1396 (when devastating wars near-simultaneously erupted in all three territories concerned) to 1464 (the start of the restoration of the regal power of Ladislaus Posthumus). In his main drive the author argues that while Landfrieden laws may well be considered mere policing...
regulations, first and foremost they constituted provisions of national law reflecting the power and political influence of the groups involved. Thus it was not feuds in which the dominance of the ruler and the privileged strata expressed itself most strikingly, but Landfrieden laws and related means of regulating such violence as occurred in society at this time.

CZECH TRANSLATIONS OF LATE-15TH-CENTURY GERMAN TRAVELOGUES

The Publications Traktat über das Heilige Land and Das Leben Mohammeds

Jaroslav Svátek

The present contribution deals with the fate of two translations of German-language, printed travelogues from the late 15th century. Whereas Traktat über das Heilige Land [Treatise on the Holy Land] was taken from the book Die Reise ins Gelobte Land [A Voyage to the Promised Land] by the Nuremberg citizen Hans Tucher senior, Das Leben Mohammeds [The Life of Muhammad] represents an adaptation of part of a best-selling travelogue by Bernhard von Breydenbach, a canon regular from Mainz. Both Czech versions were published at the same time in Plzeň by the printing shop of Mikuláš Bakalář, who probably is also the author of both translations. The present contribution deals mainly with the content of both publications in comparison with the respective original, the manner of translation, and the wilful alterations made by the Czech translator. These corrections represent one one hand a reflection of the specific set of religious denominations active in Hussite Bohemia, on the other hand they shed some light on the readers aimed at by the publisher of the Czech versions, and on contacts between Nuremberg and the Bohemian Lands as they existed in the late 15th century.

NICHOLAS OF CUSA AND THE HUSSITE CHALICE IN THE EARLY PHASE OF THE COUNCIL OF BASEL

Dušan Confal

This article examines three texts ascribed to Nicholas of Cusa and connected to the negotiations between representatives of the council of Basel and the Hussite delegation in 1433. All these texts – squibs from the manuscript Cod. Cus. 166 not hitherto analyzed, the expert opinion Intentio de eadem materia and the treatise De usu communionis – deal with the Hussite chalice. The author offers a fresh view on how these texts came to be written and on their meaning. What is new is, in particular, the evaluation of Cusa’s literary output in the context of other publications on the topic of the chalice written by Heinrich Toke and Heymerik de Campo, both of whom were also representatives of the council. At the same time, this contribution offers new evidence that Nicholas of Cusa and not someone else is the author of the Intentio opinion. Cusa’s authorship had been doubted quite recently.