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 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.