

sprechenden Antithesen könnten aus den von den Ministerien publizierten Amtsblättern aus der Zwischenkriegszeit rekonstruiert werden.

Wenngleich sehr lose in der Theorie verankert, stellt das Buch eine lesenswerte und durchdachte Synthese dar, die sich an eine breite Leserschaft richtet. Aber auch Fachleute finden vielfältige Anregung zu einer vertiefenden Bearbeitung. Schade nur, dass die Autoren nicht die Möglichkeit genutzt haben, an den hochaktuellen umweltgeschichtlichen Diskurs anzuknüpfen – das Thema Emissionen wird zwar sporadisch berücksichtigt, doch bei seiner Aktualität hätte sich eine vertiefte Quellenstudie mitsamt reichem Bildmaterial angeboten. Anregend wäre außerdem eine Ausweitung über die böhmischen Länder hinaus, eine stärkere Berücksichtigung der internationalen Forschung und eine Reflexion von Schnittmengen sozialhistorischer Methoden mit denen aus anderen Disziplinen. Dies sind jedoch nur kleinere Mängel, die der wissenschaftlichen Qualität des Bandes keinen Abbruch tun.

Prag

Tomáš Gecko

Aus dem Tschechischen von Georg Escher

Van Dussen, Michael/Soukup, Pavel (eds.): A Companion to the Hussites.

Brill, Leiden, Boston 2020, 453 pp. (Brill's companions to the Christian tradition 90), ISBN 978-90-04-39786-6.

This publication aims to provide a comprehensive overview of the literature, personalities, and culture of the Hussite movement primarily from a religious perspective. It is a continuation of *A Companion to Jan Hus* published in 2015.¹ Experienced editors Michael Van Dussen and Pavel Soukup have compiled a truly impressive volume divided into five parts: Influences, Major Figures, Religious Politics, Theology and Religious Practice, and Later Developments. This provides a much clearer overview than *A Companion to Jan Hus*, which lacked any similar division. The structure of the contributions themselves likewise seems more coherent than in the previous book: All articles include an important subchapter entitled "Historiographic Survey" that offers a succinct outline of the latest research. The only thing missing are the key points each article in the previous *Companion* featured at its beginning, which enabled a quicker overview.

In the book, we find twelve contributions (including an introduction) by fifteen authors in total. It is not surprising to encounter some of the same names in both volumes, given their partially overlapping subject matters: Pavel Soukup, Stephen E. Lahey, Pavlína Rychterová, and David R. Holeton are present in both *Companions*. Some of the topics naturally repeat as well – the predecessors of Hussitism, for example, are the same as those of Jan Hus himself.

The introduction by Michael Van Dussen and Pavel Soukup provides an overview of the major figures, texts, concepts, and topics related to the Hussite movement in the fifteenth century. It also presents a summary of the sources of the movement and reviews the historiography in general.

¹ Šmahel, František/Pavliček, Ota (eds.): *A Companion to Jan Hus*. Leiden 2015 (Brill's companions to the Christian tradition 54).

The first section, “Influences”, contains two contributions focusing on the origins of Hussitism: “The Early Bohemian Reform” by Olivier Marin and “Wyclif in Bohemia” by Stephen E. Lahey. In the former, Marin discusses the major influences on Hussitism: the state of the Church in the fourteenth century, the role of the university, preaching, frequent communion, the Great Schism, and others. Lahey’s article addresses the missing element, the role of John Wyclif, focusing primarily on the three most important figures for understanding Wyclif’s reception in Prague: Stanislav of Znojmo (1360-1414), Štěpán Pálec (1367-1423), and Jerome of Prague (1378/80-1416). He also shows how the reception and acceptance of John Wyclif in Bohemia gradually changed.

The second part also contains two studies with clear objectives: “Major Hussite Theologians before the *Compactata*” by Petra Mutlová and the similarly named “Major Figures of Later Hussitism (1437-1471)” by Jindřich Marek. Both texts meticulously address the premier theologians of the respective periods. Naturally, Mutlová begins with the predecessors of Jan Hus (c. 1370-1415) before quickly moving on to the most important Hussite theologians, mainly those linked to Prague University. Whereas her contribution follows a largely chronological sequence, Jindřich Marek discusses conservatives, the Utraquist mainstream, and the Hussite radicals separately. There is also a certain overlap between the two studies: For example, both examine Mikuláš Biskupec of Pelhřimov (c. 1385-1460) and Peter Payne (c. 1385-1456) – albeit with different emphases and perspectives.

The third section, “Religious Politics”, consists of two studies likewise roughly separated by the Prague *Compactata*. “The Apocalyptic Background of Hussite Radicalism” by Pavlína Cermanová deals with the development of the radical period of Taborite apocalyptic expectations in the early fifteenth century and its relationship to the works of apocalyptically minded authors in Bohemia, primarily Jakoubek of Stříbro and Mikuláš Biskupec. It focuses on the core concept of an Antichrist in Hussite theology as well as the expectation of a time of spiritual fulfillment and chiliasm. On the other hand, “The Utraquist Church after the *Compactata*” by Blanka Zilynská mainly examines the organisation of the Utraquist Church. It discusses its foundation and organisation, various societal aspects such as the brotherhoods, the use of print, and the question of apostolic succession.

The fourth part, “Theology and Religious Practice,” is the only section containing three studies and probably one of the most diverse. Dušan Coufal’s study “Key Issues in Hussite Theology” offers a comprehensive examination of the theological views of the Hussites, especially those of Matěj of Janov (c. 1350-1393/1394) and Jakoubek of Stříbro (1372-1429). The focus of the text is on the topics of divine law, *ecclesia primitiva*, the four Prague articles, and communion under both kinds.

In her contribution “Preaching, the Vernacular, and the Laity”, Pavlína Rychterová addresses the key role of the vernacular aspect. She covers the rise of the use of Czech language for theological discourse, especially in the Utraquist treatises, along with its rejection for this purpose by Catholics. The main authors discussed here are Jakoubek of Stříbro and Petr Chelčický (c. 1390-c. 1460). On the other hand, the situation in the field of medieval sermons is quite complex: We find both Czech and Latin sermon collections as well as some that are multilingual.

In the study “Liturgy, Sacramental Theology, and Music”, David R. Holeton, Pavel Kolář, and Eliška Baťová provide a comprehensive overview of the development of liturgy and music from the fifteenth to the sixteenth century. The subchapters in this contribution are frequent and almost bite-sized, making it easy to comprehend and its topics readily found.

The final section “Later Developments” offers insights into two topics: “The Unity of Brethren (1458-1496)” by Ota Halama and “The Bohemian Reformation and the Reformation, Hussites and Protestants in Early Modern Europe” by Phillip Haberkern. The former looks at the peculiar Czech movement, known today especially for its last bishop Jan Amos Komenský (1592-1670), from its beginnings to the end of the fifteenth century. It discusses the terminology, inspirations, and territorial spread, as well as theory and practice. The contribution by Phillip Haberkern examines the relationship between the Bohemian Reformation and other Reformations occurring in Europe in the sixteenth century, the role of Lutheranism in Bohemia and Moravia, and the impact of the Hussites on early modern reform movements.

Overall, *A Companion to the Hussites* is a very valuable contribution and complement to the previous *Companion* on Jan Hus. The exceptionally clear structure of this volume has its advantages and disadvantages, of course: On the one hand, it enables easy and quick orientation within the volume and the contributions themselves, while on the other it sometimes seems to bind the authors, forcing them to repeat points also found in other articles. In some cases, this causes the contributions to acquire an almost encyclopaedic character. Finally, it is worth considering whether the print format is still the most suitable for such publications. With a view to the vast number of *Companions* published by Brill, it would seem recommendable to connect the various sources via hypertext, thereby making it easier to identify parallel passages both within a book and across multiple works. Nevertheless, this volume can be called a successful endeavour.

Vienna

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