

Abstracts of Articles and Studies of the Year 2010, Nr. 2.

ALEŠ MUDRA, Statues of the Founders in Kastl Abbey – Representation of Czech Authorities in the Upper Palatinate (1355–1373)? pp. 193–213

The study is devoted to the trio of statues of the founders in the church of the former Benedictine Kastl Abbey. At the time of the origination of the statues, in the third quarter of the fourteenth century, Kastl was situated in immediate proximity to the southern border of the Upper Palatinate, which was annexed to the Lands of the Bohemian Crown. Soon thereafter, the joining of a new land ruled by the Luxembourg Dynasty and the Kingdom of Bohemia was symbolically reinforced when Charles IV renewed the long vanished title of Duke of Sulzbach and bestowed it on his son Wenceslas. If the statues in Kastl Abbey were in fact related to the Bohemian house of Luxembourgs, they would fit well into the context of the Charlesian depictions of monarchical predecessors in Prague, Karlstein, and Tangermünde. Nonetheless, the kinship with the Karlstein genealogy of Charles IV is not restricted to the ideological level; it is also obvious on the artistic level. The family tree that was completed shortly before the completion of the statues in Kastl Abbey includes exact models of figure types and their court attire. Analogies to the sculptural work can be traced to the 1350's second-rate pre-Parlerian production in Rhineland and Central Europe.

Keywords: Charles IV, Upper Palatine, Sculpture, Genealogy

FRANTIŠEK ŠMAHEL, Who Delivered the Eulogy at the Funeral of Emperor Charles IV? pp. 215–220

The study answers the question who delivered the first sermon at the funeral of Emperor Charles IV, held on 15 December 1378. The second funeral oration was delivered by Adalbert Ranconis de Ericini. Until the 1960s, Archbishop John Očko of Vlašim was considered the author of the first eulogy, or rather sermon, without any reservations. It was Jaroslav Kadlec who suggested the possibility that the oration at the Emperor's casket was delivered by the successor of Archbishop John Očko of Vlašim, John of Jenstein. The author also expresses the opinion that the Archbishop John Očko of Vlašim remained in active service until the beginning of March 1379; thus, it can be proven that he held funeral services for the deceased Emperor. It is likely that both orators were appointed by the current Archbishop John Očko of Vlašim, who was carrying out other duties at the funeral in his capacity as Archbishop.

Keywords: John of Jenstein, John Očko of Vlašim, Charles IV, Funeral sermon

LUCIE DOLEŽALOVÁ, *Fugere artem memorativam? The Art of Memory in 15th c. Bohemia and Moravia (A Preliminary Survey)* pp. 221–260

The study offers a basic overview of the manuscripts of the *ars memorativa* treatises in late medieval Czech lands. On the basis of the surviving evidence it is possible to prove that during the 15th century this ancient art (however suspicious and cumbersome it may seem today) was known and practiced here. It coexisted with general (often primarily medical) set of advices on efficient studying some of which openly criticize the art of memory for being too impractical. Besides copies of Italian and West European art of memory models, there is a number of these treatises and shorter treatments of the art composed in the Czech lands. Each of them includes specific features and innovations not encountered elsewhere. The manuscript context of *ars memorativa* shows that it was not seen as a part of rhetoric theory intended for a restricted number of intellectuals but as a means of storing and recuperating important information actively used especially by students and preachers.

Keywords: Memory, Art of memory, Latin manuscripts, Rhetoric, Mnemonics, Late medieval culture, Bohemia, Moravia

KATHRIN UTZ TREMP, *From Heresy to Witchcraft: the Fribourg Laboratory* pp. 261–274

The study offers the exposition of the persecution of heretics and witches and sorcerers in the region of Fribourg in the first half of the 14th century. The progress from persecution of heretics to the ensuing witch trials in the town of Fribourg and its surroundings was not strictly linear. In fact, for some time the persecution of heretics coincided with the persecution of witches and sorcerers, particularly in the years of the trial against Waldensians in 1430. After 1442, there were no more trials with heretics, and the persecution of witches and sorcerers alone ensued. The fundamental difference between the persecution of heretics and the persecution of witches lied in their point of focus. Persecution of heretics was aimed at towns, whereas the persecution of witches was directed at village populations. In the case of Waldensians, mainly men were persecuted; the persecution of witches was aimed primarily at women. With one exception, all trials were held before the same court, i.e. the inquisition court, where members of the Fribourg Municipal Council acted as observers. The unceasing inquisition and the employed inquisition procedure became the link between heresy and witchcraft; naturally, this statement is not exclusively applicable to Fribourg.

Keywords: Witch trials, Waldesians, Fribourg, Inquisition, Medieval heresy