

as contributions to the ongoing discussion between German and East European historians anxious to overcome traditional national prejudices and unwarranted retrojections of modern conflicts into the early Middle Ages.

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WENZEL: EIN UNWÜRDIGER KÖNIG. By *Heinz Rieder*. Vienna and Hamburg: Paul Zsolnay Verlag, 1970. 303 pp. DM 24.00.

The first five or six chapters of this book are brief and clear in discussing Charles IV and then his son Wenzel (or Wenceslas or, in Czech, Václav), especially during the period of the Great Schism between Rome and Avignon. Very little in them, however, cannot be found in such works as the author himself cites: Bachmann's *Geschichte Böhmens*, Lindner's *Geschichte des deutschen Reichs unter König Wenzel*, and volume 3 of Palacký's *Geschichte von Böhmen*. But in fact most of the forty books, almost all in German, that the author cites have been to some degree superseded. During the last twenty or thirty years many important works have appeared, mainly in Czech but also in English and French. Only four Czech books have been cited—only one of the dozens of writings of the late, eminent F. M. Bartoš on the subject, one work by Josef Macek, whose title is given defectively, and two others that have relatively little to do with Wenceslas. The author should have used Tomek's *Dějepis Města Prahy* (volume 3), Bartoš's *Husitská Revoluce* and *Doba Žižkova*, and several other Czech works, as well as English monographs such as Howard Kaminsky's *History of the Hussite Revolution* and Ruben Weltsch's *Archbishop John of Jenstein, 1348–1400*, which drew considerable material from the fine publications of Paul de Vooght. If the author had used the reviewer's *John Žižka and the Hussite Revolution*, he would have avoided several obvious mistakes. Žižka did not leave Pilsen in 1418–19 and organize Tábor as "Feldhauptmann" (p. 277). Žižka's march from Pilsen to Hradiště-Tábor occurred, after a battle with the royalist army, in April 1420. Wenzel Koranda was not a professor of theology but a priest in Pilsen. Jan Želivský (p. 279) was indeed important, but the priest Johann von Seelau (p. 280) was the same man.

I shall mention further only mistakes from the last two pages. "Accession to the throne [of Bohemia] through compromise was impossible for Sigismund," writes Mr. Rieder; in fact the king was crowned on July 28, 1420, with the help of the Catholic lords of Bohemia. Rieder writes that even in 1419–20 the Hussites took the offensive: "the horrors of the Hussite storm rolled across the borders of Bohemia into Germany." In fact five great crusades, impelled by the wishes of Rome but using mainly German and Hungarian armies, were launched against the Bohemian people from without. Only after seven years did the Utraquists begin to fight outside Bohemia and carry the revolution into other lands. It is not clear whether Rieder's expression "fiendish heresy" (*teuflische Ketzerei*) is meant to be serious. Perhaps not. But the latter part of the book is far less clear than the beginning, aside from its errors.

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