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**Review of the doctoral dissertation of engineer architect Petr Uličný, *Katedrála sv. Víta v Praze: Liturgie, symbolika a architektonická imitace ve středověkých Čechách.***

The dissertation presented to me for evaluation is heterogeneous in nature. It consists of eleven chapters, each of which is devoted to a different subject or building, but the connecting element of all these parts are either references to the topography of the Holy Land, or ideological references to the Holy Sepulcher in Jerusalem. The methodology of the research has been clearly and legibly laid out in chapter 1st (*Symbolismus ve středověké architektuře*). It refers primarily to the broadly understood iconography of architecture, as formulated by Richard Krautheimer in 1942. The capacious concept of an ideological copy introduced by this researcher, Peter Fergusson attempted to replace with the concept of „representation” by referring, for example, to the refectories in the Premonstatentian Abbeys in England (especially Easby), which "represent" the *Coenaculum* in Jerusalem. In an attempt to clarify the question of conscious reference to patterns from the past, Hans-Joachim Kunst and Wolfgang Schenkluhn developed the concept of a quotation as the conscious evocation in one building of a chosen structural solution, a motif or a decorative element from another, in order to evoke the fame, prestige or aura of holiness or uniqueness associated with the latter. It is currently being intensively developed by many researchers specializing in various historical periods. The recent years' achievement, on the other hand, is the prospect of research into the tradition of the place (*Tradition des Ortes*) and the traces of the past (*Spuren der Vergangenheit*) inscribed into the structure of the building developed by Hauke Horn. It has an eminently microhistorical dimension and, through precise study of one place, allows to describe various forms of memory, such as incorporating old fragments into new buildings, using duplicates or imitating old forms or techniques. Petr Uličný's studies perfectly fit into this current of research and are a real show of methodological reflection, research reliability and erudition.

In the following chapters the author used various research instruments. The 2nd chapter is a detailed study of the sacred topography of medieval Prague, while the 3rd one is a study of the topography of St. George's Church in Prague Hrad as a place for Easter celebrations. The

study of social spaces, postulated by Michel Foucault in 1967, certainly did not replace - as the French scholar predicted - traditional historical analyses, but it did have a major impact on the perception of works of architecture or urban complexes with their complex spatial and semantic structure, the interrelationship of buildings and their changing social functions. The heterotopia defined by this researcher: "is capable of putting together in a single real place different spaces, different kinds of locations that are normally incompatible". The great and not obvious value of 3rd chapter is the edition of texts of medieval liturgical dramas. The author, moreover, refers to such texts much more often, also in other parts of the work, which makes it extremely important also for the study of the history of the liturgy.

The following chapters are devoted to specific buildings that refer to the Holy Sepulchre in Jerusalem. These are the monastery of the canons, the guardians of the Holy Sepulchre on Zderaz, St. Wenceslas' Chapel at St. Vitus Cathedral, the Corpus Christi Chapel in the New Town, the Resurrection of Christ Chapel on Vyšehrad, and the Jerusalem Chapel in the New Town in Prague, as well as the Cistercian Abbey in Sedlec. Other examples are the Church of St. Peter and Paul on Vyšehrad in Prague, which refers to the Basilica of St. Peter on the Vatican, and the Chapel of Angels in Zlata Koruna Cistercian Abbey which refers to the Sainte-Chapelle in Paris.

Despite the overmentioned heterogeneous nature of the text (some parts of it have even been published in the Czech Republic and abroad), the author has managed to achieve a coherent narrative. The dissertation is built in the correct way, the argumentation is convincing and the command was carried out with incredible precision. Petr Uličný used all types of available sources: preserved buildings and their descriptions, ancient views of Prague and its architecture, material known from architectural research and archaeological excavations, as well as liturgical sources. All this together makes the dissertation complex and extremely important for representatives of various humanities. Looking at it from the perspective of traditionally understood university studies, it is difficult even to say which field it belongs to. It is certainly a perfect example of interdisciplinarity at its best. Doctoral theses are generally the works of young researchers, burdened with numerous errors due to lack of experience. Meanwhile, the work reviewed by me is the masterpiece of a fully mature researcher with great experience, great intuition and extraordinary erudition. The last one is attested by the scientific apparatus collected in 1125 footnotes and an extensive bibliography added at the end. The author's responsibility is particularly demonstrated by the most recent publications, almost from last months.

The author's research temperament does not allow him to stop at the core themes of his research. He builds his scientific argumentation in a very broad way, introduces many side threads and digressions that only seem to distract attention from the main course of the narrative. These are in fact very important and should be read with due attention. A researcher from Poland can also benefit greatly from reading the dissertation for his own job. An example can be some accurate observations about the church in Miechów near Cracow, formulated on the occasion of research on the canons', the guardians of the Holy Sepulchre monastery on Zderaz in Prague.

I rate the dissertation of Petr Uličný extremely highly. It is very rare to deal with a text so complex and revealing, based on excellent knowledge of the subject. I do not have any serious polemical comments to it. One can make some objection only to the title. It clearly suggests that it was dedicated to St. Vitus Cathedral in Prague, while only chapter V (*Pašije a znovuzrození minulosti ve Svatováclavské kapli katedrály sv. Víta*) is dedicated to the Chapel of St. Wenceslas standing by the mother of all churches in Bohemia. In my opinion, the nature and content of the work is much better reflected in its subtitle: *Liturgy, symbolism and architectural imitation in medieval Bohemia*. There is no need to pay attention to some lacks in the literature on the subject, as almost all important publications have been taken into account. For the benefit of the author, I would like to draw his attention to the texts of the Polish historian Jerzy Pysiak, who was engaged in research of passionate devotion at the court of French kings in the 13th century. His book on the subject (*Król i Korona Cierniowa Kult relikwii we Francji Kapetyngów*), as well as his numerous publications in French and Polish, can certainly enrich the argumentation of Petr Uličný with important details and should be used during the preparation of the reviewed dissertation for print.

To sum up, the reviewed dissertation is of the highest scientific value and brings much new to the state of research. In all parts of the work there are new findings which in some cases fundamentally change the state of our knowledge. Some of Petr Uličný hypotheses have already been accepted in the literature, as the author published them earlier. However, many of them are waiting to be published. Moreover, the whole work is an extremely valuable panorama of the phenomenon of *loca sancta* cult in medieval Bohemia and as such should be published as a book. With full conviction I apply for granting the Author the degree of doctor.