

SUMMARY

The presented thesis deals with the work *On the Holy Places* (*De locis sanctis*) compiled by the monk and abbot Adomnán of Iona (624–704). Adomnán's work provides evidence of the unknown Gallic pilgrim Arculf about his journey to the Holy Land. Furthermore, Adomnán's text represents a complex historical source about the character of the early medieval pilgrimage during the second half of the 7th Century. Moreover, *On the Holy Places* offers extensive description and topography of the holy places associated with Jesus Christ's life, passion, and resurrection, hence oscillates between itinerary and hagiography. From the perspective of literary history, Adomnán's narrative has a deep-rooted background within the tradition, nevertheless, provides a significant number of innovations beyond the traditional views.

The thesis contextualised Adomnán's text within the 7th-Century Iro-Scottish literary production, i.e. introduces Adomnán's new concept of pilgrimage narrative. Moreover, the text presents the first translation of *On the Holy Places* from Latin into Czech along with extensive commentary. The historical-critical method of Classic and Medieval studies, together with synchronous and diachronic analysis, was used. The detailed commentary contextualised Adomnán's work within the archaeological excavations as well as traditional sources.

After extensive research in historiography during the 20th-Century, many puzzles shrouding *On the Holy Places* remain. Adomnán, like many other early medieval authors from the pre-Carolingian period, left us no clues about the purpose, sources, and audience of his work. There exists no common consensus of scholars related to Adomnán's work. The first group of scholars considers *On the Holy Places* as an unadorned travelogue, i.e. journey records of the Frankish bishop named Arculf and Adomnán has only supplemented Arculf's material. Some researchers, e.g. Denis Meehan, claim that Adomnán and Arculf have met and Adomnán adopted information about a journey to the Holy Land from another monk named Arnulf who visited Iona Monastery. Finally, according to Meehan, Adomnán has a real source of information; however, Arculf is Adomnán's literary construct. The second group of scholars, e.g. represented by Thomas O'Loughlin, supposes Adomnán's text as the non-authentic record of a real journey or pilgrimage. Thus, *On the Holy Places* is a mere addition to the Holy Writ (Old and New Testaments) and Arculf's pilgrimage constitutes literary construct only. The function of Arculf as Adomnán's fictional character is to convince readers (audience) about the authenticity of information along with places treated in the Bible.

During the last two decades, scholars disagree with the hypothesis about the deliberate fictionality application of Arculf and his pilgrimage in *On the Holy Places*. Adomnán might have had a real informant who was familiar with the topography and situation in the Holy Land; however, the person is not identical to Arculf. Hence Arculf's testimony has the same relevance as other traditional sources.

Adomnán's work has significant relevance to the traditions of the early medieval Iro-Scottish authors along with its essential features, such as the concept of the journey (*iter*), pilgrimage (*peregrinatio*), navigation (*navigatio*), hagiographic elements, and miracles. All works have played a significant educational role within the education of novices in monasteries (e.g. in Christian eschatology in an attractive, and acceptable way), and *On the Holy Places* as well. Together with the second Adomnán's work, hagiography *Life of St Columba (Vita Columbae)*, both works have been read during a meal following Rule of St Benedict (*Regula Benedicti*). However, Adomnán's work represents a particular innovation within the traditional pilgrimage literature, i.e. genres mixture. The first two books of *On the Holy Places* are most closely related to the genre of the topography of holy places, and the third book constitutes a combination of topography and hagiography.

Undoubtedly, the primary purpose of Adomnán's work has been the education of monks, i.e. acquaintance with the topography of Holy Land in an amusing way. For that reason, Adomnán has created the literary character of bishop Arculf, who was a pious and intellectual adventurer. The person of Arculf, a plot initiator, and his pilgrimage along with adventures, must have been attractive for the audience, i.e. make the topographic descriptions of the text noteworthy and amusing for the monks simultaneously. Hence, the question of whether the literary traveller Arculf had a real model or not seems to be superfluous.