

Summary

The subject of the dissertation is the content related to the Irish history and tradition recorded in the text of the Tnugdál's Vision, a work written around 1149 in the monastery of St. James in Regensburg. The tale of the Irish knight had a significant impact on the formation of images of paradise and hell in post-medieval and modern European culture. What makes the work, a narrative of particular interest for historical research is the way in which the eschatological space was adapted for the message, created in the closed, exile community formed by the Irish monks of the Schottenklöster congregation. The text can be seen as a form of memory medium, which was intended not only to remind the monks of their distant homeland but to some extent to form the identity of the monastic community. The analysis undertaken as part of the dissertation is based on the assumption that Tnugdál's Vision was not just a didactic parable about the consequences of sin - it was also a testimony to the way in which Irish monks, isolated from their homeland, tried to preserve their own identity. The main objective undertaken in the dissertation is to analyse the text of Tnugdál's Vision in terms of the medium of cultural memory of the Irish community residing at the monastery of St. James in Regensburg. The key issue of the dissertation is to seek answers to questions about the nature of collective memory and its relationship to the formation of historical identity within the Irish congregation. The issues raised in the project relate to the semiotic dimension of the conceptualization of the past, stored in the narrative. For this reason, the analysis undertaken in the dissertation is based on Jan and Aleida Assmann's theories of cultural texts and collective memory and Astrid Erll's model of semiotic memory, as well as on theories from the field of cognitive linguistics (Ronald Langacker's cognitive grammar paradigm). The indicated theoretical concepts, were used to present the semantic memory network of the Irish community, the complexity of which clearly indicated the efforts of monastic elites to promote their own ethnicity in Europe. The analysis of the semantic memory of the Schottenklöster community, made it possible to show the proto-nationalist tendencies existing in Europe as early as in the 12th century, the expression of which became the Tnugdál Vision.

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