

Abstract

The dissertation deals with the transformations of historiography and perception of the historical time in the last third of 18th and at the beginning of the 19th centuries. The central questions it investigates are: How has the way of locating (Czech) society in time changed? How did representations of past fundamentally change between 1760s and 1820s, in the era of the so-called „Sattelzeit“? What is the relationship between these changes and the way in which history was represented? What impact did the changes of media, book markets, and culture of reading have in this time? What are the political and aesthetic consequences of these changes? The answer to these questions is found in five fundamental innovations of Enlightenment historiography. These innovations (understood according to Niklas Luhmann's system theory in order to reduce complexity) - fundamentally influenced the way in which late Enlightenment thinkers conceptualized the flow of historical time and the praxis of historiography. It is about the spread of cumulative concepts of knowledge in *historia litteraria* related to the growth of book markets, narrativisation of the historical experience (as a result of emergence of the newly incoming fictional genres of the historical novels), philosophy of history as a new idealistic historical epistemology (or as a secularised teleological models of eschatology), the emergence of the modern concept of culture and cultural history as a new instrument of description of society itself and finally the narrativisation of the lived identities and their transformation in temporalized narrative identities. The dissertation combines the research perspectives inspired by the approaches of historical semantics which seek to capture the transformation of time regimes (Reinhart Koselleck, Aleida Assmann), the historical narratology understanding the historical time as narrated time and the historical identities as narrated identities (Hayden White, Paul Ricoeur), the attitudes of the media studies emphasizing the medial determination of the experience (Friedrich Kittler, Sybille Krämer) and finally the perspective of Luhmann's system theory conceptualizing the transformation of historical time in „Sattelzeit“ as a reduction of complexity, or the temporality of complexity that occurred within the transition from the stratification-differentiated society to the functionally-differentiated society.