

non-traditional view of the subject of the revolutionary year of 1848. While a vast majority of the existing research has been focused on the course of the revolution, particular political camps and leaders of the contemporary movement, I have put emphasis on a phenomenon seemingly concealed and disregarded. My attention was aimed on the dead, the victims of the events of this hectic period. Death as such has indeed been a traditional interest of historians, nevertheless, reception and reflection thereof in a political or rather a revolutionary context is a fairly less regarded subject. Therefore, I have laid out an indeed concrete topic in my thesis - ritualisation of death and dying during the revolution of 1848. A simple question is apparent: why study this subject of the dead and victims in the Czech context when no major fights occurred here and thus the number of fatalities was not extreme? After reading my thesis the answer comes up as obviously as the question does: despite a relatively low body count of the Pentecost events in June 1848, a cult of the dead and victims of the revolution 1848 is present in the course of the few restless months.

The cult of the dead was a sophisticated means of using the victims to promote particular interests of both the reformatory and revolutionary camp as well as of the conservative, counter-revolution circles. In the contemporary intellectual and ideological context of this instrument the dead died for no egoistic, self-interest reasons. On the contrary, they laid down their lives for their homeland, for the future.