



PRAGUE 2023

MOCK FIELD TRIP BOOKLET

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IMPORTANT INFORMATION

Somewhere in Central Europe, where the rain drips across the plain with noticeable ennui and the remnants of an imperial city shrink from encroaching vineyards, truth is a flexible concept . . .

Beer culture is a key part of the Prague experience, and we encourage you to immerse yourself in this experience. For those of you who do not drink beer, we encourage you to immerse yourself in German culture (also an important part of Czech history) and enjoy the Schadenfreude of the hangovers' of others the following morning. In this way, everyone will enjoy themselves.

We are very much in favor of living history and kinetic learning with regards to the history and heritage of Prague. With this in mind, if anyone does wish to defenestrate Osman, please first ensure that there is a dung heap below the window before commencing the experiment.

As we will be spending a lot of time together, here is a short guide on how to have a conversation.

Based on Latin *converso* (to turn), the role of the main speaker should be constantly exchanging.

- ✘ DO: Begin by asking how your conversationalist is.
- ✘ DON'T: Immediately launch into a ten-minute spiel about your research. As a matter of fact, it is possible to have a conversation without once mentioning your research.
- ✘ DO: Treat everyone as an equal.
- ✘ DON'T: Assume you are intellectually superior. You probably aren't.
- ✘ DO: Listen to what you are being told and respond to this.
- ✘ DON'T: Spend the whole conversation waiting to talk about yourself. It is possible to have a conversation where someone else is the focus.
- ✘ DO: Compliment someone's personality or personal style.
- ✘ DON'T: Only talk about your own hobbies. Not everyone is interested in dancing.

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The Feast of St. Nex: The Defenestrations of Brno

Chloe Peters (Upper North America)

The First Defenestration of Brno and the Feast of St. Nex

In 1369, the medieval town of Brno named September 27 as the Feast of St. Nex for the events that took place that morning. According to local legends, after heavily imbibing on wine throughout the previous night, Jan III of Brno (r. 1350-97) and Brian Bryon (1343-95), a noble of Irish origin, entered into a randy altercation at the top of the bell tower of the Church of the Holy St. Mary Peribleptos. In the heat of the altercation, Jan III fell out of a window on the west side of the tower. Fortunately, Jan III survived the 30 meter fall, but he did so by landing on the elderly widow Nex (d. 1369), the mother of the mayor of Brno. After her unfortunate demise and to show appreciation for her sacrifice, Jan III had Nex sanctified and that day declared the Feast of St. Nex.

It is unknown if Jan III's defenestration was intentional. From all accounts, Jan III and Brian had a civil relationship as Jan III is reported to have heavily relied on Brian as an advisor and frequently engaged in swordplay and other sporting activities. However, intentional defenestrations occurred every year on the Feast of St. Nex for more than a century in honour of St. Nex. In the early years of the ritual defenestrations, attempts were made to defenestrate animals instead of people. In 1374, the town decided to defenestrate a group of cattle as part of the Feast's celebrations. However, about half-way up the narrow, winding staircase of the bell tower, the staircase narrowed even further and the cattle got stuck. As there was a man each leading a cow up individually, panic began to set in when the men realized they were not able to force the cows upward nor push them back down the stairs. According to contemporary records, the sounds of frustrated moos and the wails of horrified men could be heard across Brno for days. After several days of trapped confinement in a narrow staircase surrounded by cows and their fecal matter, the men were finally able to maneuver the starving cattle to the top of the tower. Unfortunately for the men, the agitated cattle began to stampede towards them, forcing them out the window. By some miracle, the cattle survived the fall by landing on the men that fell before them. None of the men survived. The people of Brno saw the salvation of the cattle as a miracle of St. Nex and outlawed the defenestration of animals.

The Second Notable Defenestration and the Fire of Brno, 1391

The 1380s saw a growing rivalry between the sons of Jan III and the sons of the Duke of Olomouc, which came to a head on the eve of the Feast of St. Nex in 1391. Antonin, the eldest son of the Duke of Olomouc, passed through Brno upon his return from Vienna, dressed in feminine garb and going by the name Mary. J. K. Rowling suggests Antonin used this identity to disguise himself out of safety, as records show he dressed as Mary on every journey to Vienna. Unfortunately, this time Mary was not safe, as the *Brno Chronicles* record how Mary and Jan III's son Bryon were caught cottaging in the Church of the Holy St. Mary Peribleptos by the rest of Jan III's sons. Mary was severely beaten and held in the dungeons of Brno until the next morning. Mary fought against the sons of Jan III as they dragged her to the bell tower, at one point lighting the nave of the church on fire in an attempt to escape. Her escape attempt failed and she was forced up the tower and immediately defenestrated. Unfortunately, the fire spread quickly and the whole church became engulfed and collapsed, destroying the church and everything inside, including Jan III's sons, as well as half of Brno. Instead

of rebuilding the church, the town of Brno built a new defenestration tower, the Tower of St. Nex the Saviour, in the place where the church stood. This tower, which no longer stands, was built in early Gothic style — early Gothic in the late fourteenth century because Central European art and culture were generally ‘delayed,’ to use a less problematic term — and decorated with scenes of the numerous defenestrations Brno had seen, including a cycle that depicted the death of St. Nex and another of the Fire of Brno.

The End of the Feast of St. Nex

After over the century of defenestrations, many people saw these defenestrations as a “reckoning from God against the influence of Satan.” By 1430, the Cult of St. Nex had been established in Brno and had taken over the ritual defenestrations. The cult of St. Nex believed the defenestrations appeased St. Nex, who protected the town from war and provided fertility to their land and women (*editors’ note: the men were never fertile*). Several prominent writers from the time attributed the failed Hussite sieges of 1428 and 1430 to the sacrificial defenestrations. Furthermore, Richard Hoover argues that Brno had several outbreaks of venereal disease, with records from the period of a problem of a burning sickness and genital sores, suggesting that the Feast of St. Nex consisted of several forms of meals and entertainment. According to Jacques Le Goff, the annals of Brno between 1423 and 1492 record the ritual defenestration of 234 “thieves, murderers, and enemies of the people of Brno.” However, only 43 of the names of the defenestrated can be tied to court records from this period. Le Goff suggests that the majority of those defenestrated were people falsely accused of crimes and defenestrated based off the views of the public and mass hysteria (*editors’ note: Nobody cares about Le Goff’s suggestions but Gábor still brings them up during his excruciatingly boring, but prestigious (he thinks) classes. So, we had to mention them as well, we don’t want him to feel offended and talk about that all night. Poor Cristian doesn’t deserve this*).

Tired of the behaviour of the people of Brno, Pope Alexander VI (in office 1492–1503) and Holy Roman Emperor Frederick III (r. 1452–93) came together to put an end to bacchanalian festivities in 1492. Pope Alexander VI issued a papal bull declaring the Cult of St. Nex a heresy and condemning their ritual defenestrations. As a result of this declaration, Frederick III had all 57 members of the Cult of St. Nex defenestrated, resulting in the largest mass defenestration in history, and then destroyed the Tower of St. Nex. Frederick III passed away a few months after, but Pope Alexander Borgia lived for another decade during which he probably defenestrated a lot of mistresses (*editors’ note: outrageous slander of an upstanding Borgia*).

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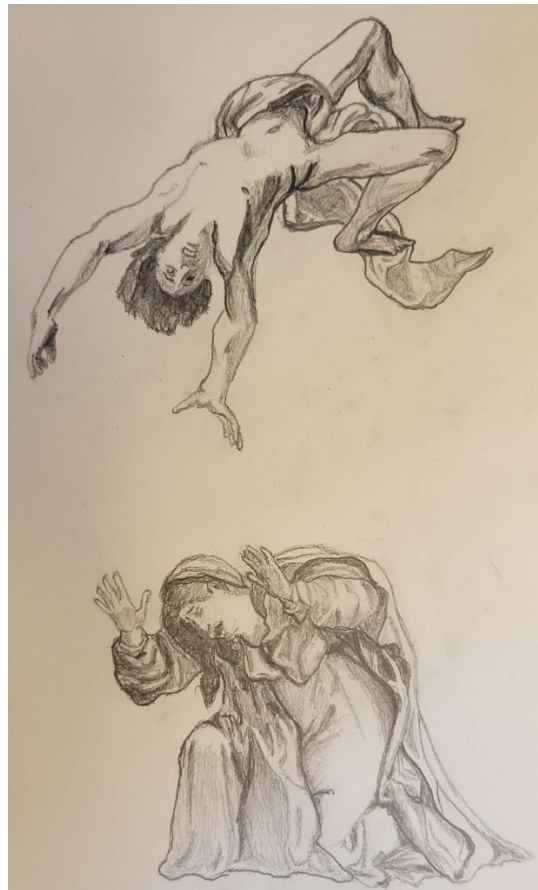
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17th Century Sketch of the Death of St. Nex

Peters, Chloe, "Death of St. Nex," *My Awesomeness* (blog), November 29, 2022, accessed May 20, 2023, <https://blogs.motiondevelopment.top/articles/death-of-st-nex>.



Archaeological Map of 14th Century Brno

Peters, Chloe, "Medieval Brno," *I am Cooler than Jessica* (blog), April 14, 2022, accessed May 20, 2023, <https://blogs.mtdv.me/articles/mapofmedievalbrno>.

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Dragons in Brno

(Chat GPT et al., United States of America)

It may come as a shocking revelation to you, but Brno, the second largest city in the Czech Republic, is under a mighty threat. Not from humans, no, but from the mythical beasts that haunt our nightmares: dragons.

Yes, you read that right, dragons are plaguing the streets of Brno. These oversized lizards, those that have always been a fictional creation in stories and movies, have suddenly decided to take up residence in the Czech city. And it's not just one dragon, or two, or even a handful of them, there are hundreds of them flying around the city, breathing fire and wreaking havoc on innocent bystanders.

The baffled citizens of Brno are in a frenzy, huddling together in their homes and refusing to venture out into the streets. One would think that the local government would step in and take charge of the situation, but alas, they are too busy arguing over petty issues that can wait until the dragons are dealt with.

But leave it to some brave souls to take matters into their own hands. A group of local adventurers have banded together, armed with medieval weapons and a thirst for adventure. They are trying their best to take down the pesky creatures, but so far, their efforts have been futile. The dragons seem to have an endless supply of fire, and their scales are too strong for any sharp objects to penetrate.

Authorities are urging citizens to stay indoors and not attempt to fight the dragons themselves, to which the locals are scoffing in response. "What kind of government advises its citizens not to defend themselves against fire-breathing lizards?" exclaimed one of the brave adventurers, who wished to remain anonymous.

The situation has become so dire that the Czech military has been deployed to take down the dragons, but they are having a difficult time landing in the city due to the constant barrage of fire from the airborne beasts.

In a surprising turn of events, reports have surfaced that some citizens of Brno are beginning to worship the dragons, offering them sacrifices and building altars in their honor. One local citizen who wished to remain anonymous stated, "Maybe the dragons are here to teach us a lesson, to respect nature and its power. Perhaps we should learn from them and humbly ask for their forgiveness."

We may never know what caused these creatures to suddenly appear in Brno, but one thing is for sure: the city will never be the same again. The once peaceful and charming location has been overrun by mythical beasts, and only time will tell if the local government and its citizens can band together to take down this fiery menace.

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"How to Train Your Dragon (to Behave in Brno)" by Johannes von Bismarck

An insightful guide on how to domesticate these mythical creatures and prevent them from causing chaos in the streets of Brno.

"The Dragon Who Loved Trdelník" by Karel Čapek

A heartwarming tale of a dragon who develops an obsession with a popular Czech pastry, leading to a series of hilarious misadventures.

"The Economics of Dragon Tourism in Brno" by Viktor Krum

A detailed analysis of the potential benefits and drawbacks of exploiting Brno's dragon population for tourism purposes.

"A History of Dragon-Slaying in Moravia: From St. George to the Present Day" by Anna Šabatová

A fascinating exploration of the tradition of dragon-slaying in the region, and its evolution over time.

Smaug, *Dragon Lessons: An Autobiography*

In this candid memoir, the infamous dragon from J.R.R. Tolkien's "The Hobbit" reflects on his life and experiences in Brno, offering insights into the challenges of being a misunderstood mythical creature in a modern city.



Fig. 1: What AI Thinks Happened

Source: The Internet



Fig 2: A More Stylish and Therefore Much More Accurate Description

Source: Also the Internet. Blame CERN.

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Prague, The Powder Gate Tower

Pan Onufry Zagłoba (Gryaz'Gorod, Kislev)

In 1475 CE, combined forces led by several different groups of bankers, but including a crowd from a particularly rowdy punk-rock show, a group of foreign chavs, and the local beer-soaked inhabitants of Prague, stormed the Powder Gate in order to fulfill their quest for the spice of life - hard drugs. Famous for its importation of all manner of hard substances, the Powder Gate was one of the defining structures on the outskirts of this venerable and rum soaked city. Due to an importation of drugs by the Yakuza, Triads, a Frenchman, the CIA, the Red Cross, and an irate cat, the population of Prague was able to subsist off the illegal proceeds that were shipped to this remote sanctuary of organized crime.

So rich did the local peoples get from this trade that even the local nobles and upper-class merchants got into the action claiming "it was a legitimate business opportunity" when questioned by a tired inquisitor. The inquisitor in question, Fyodor Karamazov, remembers that the disheveled and heavily drugged nobles he had questioned maintained some of the cleanest and most on point house decor he had ever seen, as

"a consequence of their incessant intake of stimulating substances that allowed them to attend what they termed 'ragers' of ill repute whence the most vile and depraved of acts may be undertaken, one merchant even admitted to kissing his wife on Sunday, he was ordered to undertake the appropriate penance - castration via hammer."

By the time of the 1475 CE attack, the Powder Tower had been rebuilt three times after particularly violent parties had led to the structure being renovated for cleaning in order to remove the excessive bodily fluids and leftover amounts of residual drug usage, as well as the occasional monk. In order to allow the building to withstand more furious and 'lit' parties, the Powder Gate had been rebuilt entirely from stone harvested at a manic rate, allowing for construction to rapidly complete, something many of the local women said was "endemic to the character of the workers." At a later point by the year 4 ABY (After the Battle of Yavin), the tower had even been fitted with anti-gravity thrusters and hosted a combined party/orgy that lasted for some three generations, only being interrupted by an ape descended earthman named Arthur Dent with his friends Ford Prefect and Zaphod Beeblebrox (see Fig. 1). Unfortunately, their arrival triggered the now flying Powder Gate to crash with a Krikkit warship and spiral down to the ground in a flaming inferno.

The 1475 CE incident was shockingly coordinated and saw the erection of crude barricades by the besiegers made from discarded beer bottles and the bodies of local orphans. The primary recorder of this incident, Jimothy Jimothevich, makes a special note of these crude barricades being used to protect the siege machines that the attackers prepared. These machines then hurled bundles of discarded napkins from behind the barricade, as well as bags of Iranian Rials to fill the moat in front of the tower. There are two distinct possibilities as to what these siege engines were, either large siege ballista or pieces of utter shit (see Fig. 2). No matter the engine (and they likely had both kinds) they would have required a team of dedicated bankers, likely of mostly American origin and often regarded as "God's filthiest creatures." Both types of siege engine would have been effective against the tower that Jimothy mentions in his report, but the stone citadel withstood the attack until the garrison was lured out by promises of free beer and spooning.

Most warfare in Medieval Europe at this time would have been characterized by small-scale raids and counter raids that could eventually lead to larger aggressive actions (with thousands of gopniks being included). The Powder Gate invasion was a break from that cycle. Crucial for Czechia and its

fortifications, the crossbow had recently come to gain dominance in “static” siege warfare. The outer defenses were still breached, several hundred bags of cocaine were ritually torn open and snorted, and the surrounding suburbs likely looted as well; but the tower held for a time. Finally, the garrison, as mentioned above, was lured out with sweet lies and gently subsumed into the ravenous horde who plundered the tower. After a period of looting and debauchery, the groups were forced to split up, with the bankers boarding planes to return home.

Following the Powder Gate’s fall in 1475 CE, gates made of stone were reinforced with plentiful cold beer and warm beds to dissuade the defection of their garrisons. The Powder Gate was the last and most determined push from the banking groups to secure ready access to cocaine and methamphetamine supplements. Having pushed from the American steppe through the Rus’, the Middle East, and in the face of determined resistance by the Czech people, the bankers chose to leave; they were out of funding. The city itself seems to have survived to some degree by the account of Jimothy, though was heavily damaged after the bankers retreat due to rampant lending. It was one of the last major areas in Czechia (a land east of China) to face the bankers’ army, and even though the city around it did not come through unscathed, King Nyarlathotep “the Crawling Chaos” was able to bring back the locals who had departed in short order to augment the civilian deaths from siege and drug abuse.

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Douglas, Jack. *The Jewish-Japanese Guide to Sex and Cooking*. Cambridge: G. P. Putnam’s Sons, 1972.

This study was not useful at all in the composition in this piece, nor have I ever read it. Its inclusion in this study is important however as the author’s last name starts with a “D” which lets me put it first in the annotated bibliography.

Gordon, Matthew S., Richard W. Kaeuper, and Harriet Zurndorfer, eds. *The Cambridge World History of Violence*. Vol. 2. The Cambridge World History of Violence. Cambridge: Cambridge University Press, 2020. doi:10.1017/9781316661291.

Most discussion on the role of violence and warfare in the Middle Ages inevitably discusses numbers. Such as those quoted by Jimothy to indicate “many” enemies or for a specific purpose. This study on violence however points out that the size and scale of medieval war could fluctuate from small groups of a handful of mounted and armored raiders, to thousands of combined arms groups fighting larger scale battles. This serves to show the banker invasions as something that was extreme for the time period, but not unknown either.

Kersken, Sherbert. *The Illuminated Chronicle: Chronicle of the Deeds of the Bankers from the Fifteenth century*. Edited by those who would go unknown. Central European University Press, 2018.

This primary source is one of the medieval documents that shortly narrates the invasion of the Bankers’. It is nowhere near as long or as detailed as the account by Jimothy, but it does serve to place the invasion of the bankers within the Czechian context. In particular, its later dating may allow a short glimpse into the manner in which the invasions were remembered by later Czechians after the bankers’ retreat.

Jimothyevich, Jimothy. *Cocaine Decisions*. Columbian Press, 2025.

This revolutionary account of the depredations inflicted on the Czech peoples by the bankers' influx, as well as the revolts of the chavs and locals in an invaluable aid for this study. In addition to its inclusion of the account of Fyodor Karamazov, it functions as one of the primary sources for the 1475 CE events.

Myself And I, Me. *I Made It The Fuck Up*. Vodka Diaries, 2023.

This study is one of the primary studies that examines the role of the cocaine gate of Prague. In particular, I analyzed and looked at the function of the gate from a political viewpoint as well as through time via vodka inspired dreams. One of the major aspects related to the use of large amounts of cocaine is the reality that the gate on its own was not able to withstand the influx of bankers and lawyers, it had to be positioned very specifically for it to survive. As a result of these lessons, the Czechs were forced to place their new gates in more strategic and useful locations for access to fresh 'snow.'

Morgan, David. *The Bankers*. Wiley-Blackwell, 2007.

Mr. Morgan's short analysis of the rise of the Banker Empire is a good rough overview of the military and political machine that rose in the 13th century. While its details on the western expansion are overshadowed by the detail and analysis of the Chinese invasions and Middle Eastern invasions, the western conflicts are also given due consideration. In essence, this work is extremely valuable in giving context to the bankers' invasions and the general strategy and manner of warfare that the bankers operated under.



Fig. 1: The Crew of the Heart of Gold, from left to right: Zaphod Beeblebrox, Tricia McMillan, Fenchurch, Ford Prefect, and Arthur Dent. This illustration is a render of the appearance of the crew who would go on to inadvertently find the Hitchhiker's Guide to the Galaxy, a pocket guide used for interstellar travel immensely popular due to its cheap price and the words "Don't Panic" emblazoned on it in large friendly letters.

Image from: BBC Radio 4's *Hitchhikers' Guide to the Galaxy*, Tertiary Phase. BBC Radio, 2003.



Fig. 2: A Complicated Illustration of a Trebuchet or Mangonel. These machines also could have been used in the siege of the Powder Gate. The present illustration is from a military manual composed by the 12th century military scholar Mardi ibn Ali al-Tarsusi. Both the present mangonel and earlier ballista would have required a skilled and educated train of laborers to operate them.

Image from: Nicolle, David. *Medieval Siege Weapons (2): Byzantium, the Islamic World & India AD 476–1526*. Osprey Publishing, 2003. 22.

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The Beginnings of the Cult of St. Adalbert in Prague

([REDACTED], [REDACTED], [REDACTED]) redacted for inappropriate content

In the beginning there was only the word, and this was the word of the Lord. The word was good, but unfortunately it was not universally acknowledged. Diverse tribes residing along a ford in the Vltava River knew not the word of the Lord, until one man came among them. Arriving mid-winter, as ice flooded the river and the pagan spirit who lived within it was submerged up to his chin, the medicant monk (a Benedictine because this is said to have happened in 931 and St. Francis was no more than a twinkle in his great-great-great-great grandad's eye) brought food to the beknighted tribe. On his humble but sturdy unicorn, and packed in an oilcloth, he carried mushrooms of the most magical kind, sent by the Savior himself to bring revelations to the pagan peoples. Or so St. Adalbert, for that was to become his name, devoutly believed. At that time (in winter 931 or thereabouts according to great debate in the scholarship and leading to several decade long feuds amongst Adalbert scholars), he was just called Adalbert, or Addie to the few friends he had (namely his mule).

This is the legend that established the cult of St Adalbert. However, there are several reasons to doubt its reliability. Firstly, the legend is only found in the thirteenth century Chronicle of the Holy Mushroom. The difference in dates between the chronicle and the attested conversion must create doubt as to the reliability of the evidence. Furthermore, there are no known successful conversions by mushroom, and attempts to recreate this miracle under scientific laboratory conditions have thus far been unsuccessful. Finally, the real St. Adalbert was a monk in Dalmatia, never known to have left the walls of his monastery since his novicate, and who in fact is believed to have written a treatise expounding the benefits of complete sobriety. In the "A" version of this treatise, a manuscript currently held in the secret Vatican archives, the use of mushrooms by missionaries is explicitly denounced as heretical.

Nevertheless, the cult developed over the years in a number of ways. Propagated by several particularly cheerful Bohemian kings, the mushroom soon became part of the heraldic insignia of several local noble families. In the particular, the Bolete family embraced the mushroom to an uncomfortable extent (see for example, window VII in the church of the Holy Mushroom in Brno, where a senior member of the family is shown in a compromising position with a chanterelle). It is difficult to argue that the popularity of the cult was not in some way connected to the possibilities for joy inherent in it, in contrast to almost every other cult existing at the time. Dumitrescu, in his monograph, indeed argues that at times St. Adalbert's cult was more significant to the political process than Marian devotion within the Bohemian and Moravian lands.

The highpoint of devotion to the cult of St. Adalbert was the mid fourteenth century, when studying one's own hands intently and hallucinating stigmata upon them was a highly logical response to the deprecations of the plague. Indeed, some scholars believe that devotion to St Adalbert and his magic mushrooms was one of the key reasons why Prague emerged relatively unscathed from the Black Death; citizens preferred to spend much of their time in their homes, enjoying the fruits of the forest floor and not mixing with their neighbors. The bubonic plague was unfortunately still spread by rats attracted in part by crumbs left strewn around after late night munchies, but the more deadly pneumonic type did not spread due to the lack of social contact. The mnemonic type of plague was avoided despite all lamella-based religious trips.

In conclusion, we know absolutely nothing about the beginnings of the cult of St. Adalbert in Prague because no sources survive. Later sources provide us with a legend and we can use our own

imaginations (though no personal experience on the part of this author) to explain the later popularity of the cult.

Please note: The department does not in any way endorse the use of mushrooms to achieve ecstasy, religious or otherwise. True ecstasy is only achieved by the timely submission of a correctly formatted field trip paper.

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This had to be read because it's relevant. I can't say it's a masterpiece. Needs some serious editing and greater consistency within the story.

Dumitrescu, Andrei, *Encomiasticism in the Cult of St. Adalbert*. Stanford University Press, 2030.

Dumitrescu's first monograph, considering something that I do not quite understand. The language used to make his argument is somewhat flowery, though rather lacking the commas.

Dumitrescu, Andrei, *Eroticism in the Cult of St. Adalbert*, Stanford University Press, 2036.

Dumitrescu's second most important work, but the one closest to his heart. This work discusses in particular the role of Hungarian monasteries in the given subject. The chapter on Translating Eroticism and Eroticism translated was especially useful and coherent.

Gaspar, Cristian, "Linguistic Genius in the Chronicle of the Mushroom". In *Murder, Mayhem and Mushrooms: Prague in the Tenth Century*, ed. Niccolò di Bernardo dei Machiavelli junior, Florence University Press, 2022

Written by the primary linguistic genius of our time, though it is unclear whether this is a compliment or insult. In any case, this is a significant piece of scholarship contained within a somewhat mediocre volume.

Fly, Amanita, *Czech Mushrooms: A Case Study*, Puffball Press, 2004.

The annotated bibliography needed six items, so I read this. I regretted it. It was in no way a historical work. Apparently, it was written by an archaeologist with a background in philosophy, and therefore has no place in serious historical study.

Patmos, John, *Jesus, Mushrooms and Me*. Athens, 103.

Provides an insight into the potential power of mushrooms within a religious context. Potentially also does not do this. To be used as a more reliable source, the author would first need to undergo an analysis as to his sobriety when writing. A considerable number of typos within the work suggest he may not have been sober.



Fig. 1: The Reliquary of the Mushroom

The snow drizzled across the mountain may be subtle indication that this was made during the glory years of the Powder Gate.

Source: Author's own poor photography skills



Fig 2: The Route St. Adalbert is Believed to Have Taken to Get to Prague

All routes, distances and locations are approximate.

Source: Ye Olde Gegoogle Maps.

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The Dog and the Lion on a Elephant: The Secret History of Prague Zoo

(Karsten Johannes Schuil, The Netherlands).

“Dog will jump over the lion on an elephant” is up to the present day the motto of Prague Zoo. This oddly fascinating motto dates back to 15,000 BCE when the first animal-human interaction took place at the location of the current-day zoo. Prague was in this period no more than one steadily built brown sod shack with several bedrooms without beds, a kitchen without a microwave, a library without books, and a sauna without heat. Formicidae Fornicatera has argued that this sod shack was pink with blue speckles and accentuated by a red glow. This, however, seems unlikely within the sod shack building fashion of the period. The colours blue, pink, and red were seen as highly offensive and would probably directly have led to its destruction by King Arthur (15,101-14,890). For clarification, the world was in this period ruled by a courageous but cunning dog called Arthur.

The owner of this luxurious residence was Peter ‘Yes, I am really the first in the world to be called Peter because my parents did not like fashion names’ Agricola (15,017-14,987 BCE). On a summer afternoon, Peter went for a stroll on the bank of the Vltava. What exactly happened during this stroll, we do not know. What we do know is that Peter encountered Arthur. By some accounts, the king tempted Peter into a bet, which the latter lost, and the result was that Peter had to give up his luxurious sod shack and become the first inhabitant of the Prague Zoo. However, Hilaire de Hilariara has argued that there was never a bet, and Peter was instead captured by the cunning canine king. This teleological view seems unlikely in the psychosomatic, social-anthropocentric, and psycho-theological interrelated dynamics of the 15,000, as argued by Kelina Itanorum.

In its first years, Prague Zoo attracted many dogs who came to see Peter, and soon, other humans were put into the zoo to stimulate recurrent visits of the local dog population. Nevertheless, Peter remained the main attraction. Therefore, the director of the zoo, who knew that Peter longed for his sod shack with all but no facilities, built a new one for him. This time, it was pink with blue speckles and accentuated by a red glow as the house-building fashion had changed. The other residents were so jealous of Peter that they often gave him angry glances. Peter, feeling extremely uncomfortable about this situation, launched a charm offensive. He first tried to win the other residents of Prague Zoo over with cake, but this did not work; they preferred bread and water instead. Next, he offered to do the taxes of the other inhabitants, but they declined this offer because of his dyscalculia. In a last attempt to solve the situation, Peter wrote a song called ‘Who Lets the Humans Out.’ This last attempt was an overwhelming great, fantastic success. Many dogs and humans came from all over the world to see Peter perform. From the increased revenues, the zoo director was able to provide all the humans with blue speckles accentuated by a red glow sod shacks.

This is how Peter became the new hero of Prague Zoo, and the revenues of his singing still help to keep the zoo financially afloat.

Kanehig Gihenak has argued that Peter was more of an antihero in a superhyperheroistic period. This argument is mainly based on the idea that in this earlier period, the world was turned upside down, later recognised by Mikhail Bakhtin as a literary trope. This would also explain, for our time, strange ideas of animals coming to watch the humans in the zoo and dog kings. Unfortunately, we cannot precisely say when the world was turned around again. The only indication is that after 4000 BCE, elephants and lions were present in the zoo. Nevertheless, this could also be a transition phase or a

tipping moment in which the world turned around several times to the degree that some humans were perpetually nauseated (also referred to as the period of the perpetual hangover).

Back to Peter, who fell ill after ten successful years of singing. The other zoo inhabitants were determined to make the last words of their antihero into the motto of the zoo. Unfortunately, Peter became delirious and could only speak gibberish. Nevertheless, the inhabitants did not part from their initial wish. Therefore, when Peter died on a beautiful sunny morning in 14,987 BCE, his famous last words, which nobody understands, became the motto of Prague Zoo: “Dog will jump over the lion on an elephant.”

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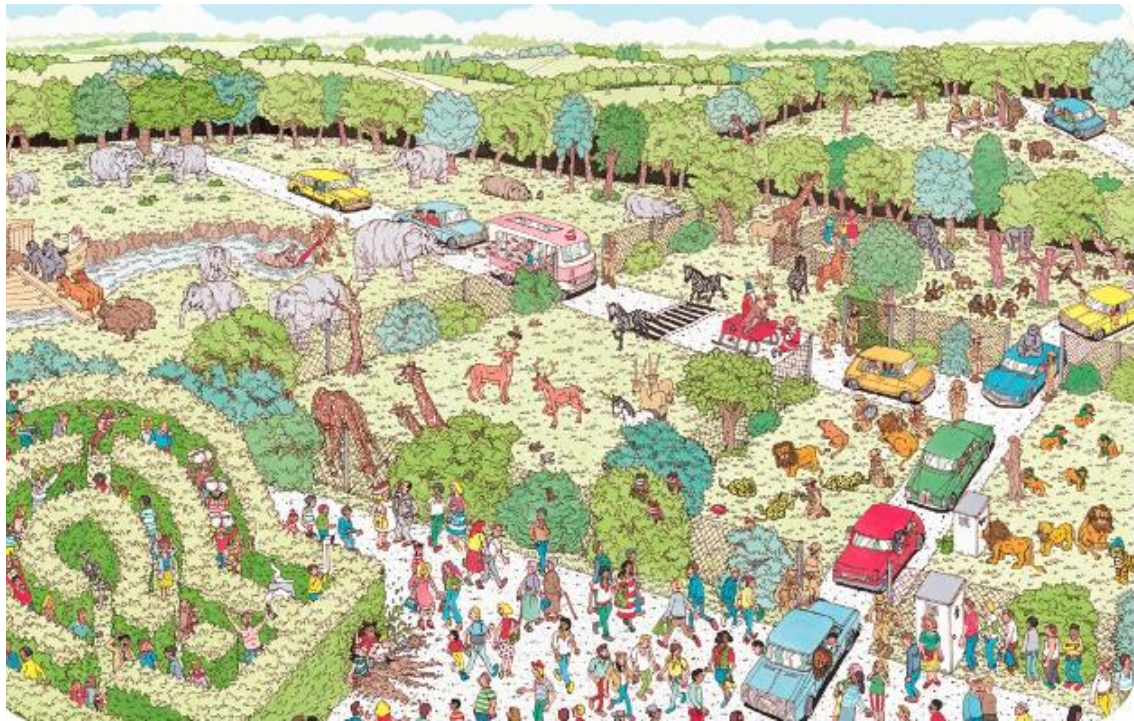


Fig. 1: Prague Zoo in 2020.

Photo by the Author.



Fig. 2: A Statue of King Arthur from 150st century BCE.

Museum of Dogology Brno, *Arthur Collection no. 3.* (Accession Number 48253).

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Historic Floods in Prague

Davide Politi (Italy)

Nowadays, the city of Prague is renowned for its rich history and breathtaking architecture, its lively cityscape and vibrant nightlife, but such a nice picture hides a millenary feud between Prague and its aquatic nemesis: the Vltava River. In the present contribution the author will hereby offer a short commentary on the key events which have characterized Prague's watery and up to now mostly unresearched calamities.

The Great Flood

4370 years ago, when Earth was just 1656 years old, the longstanding feud between Prague and its river began. Of course, Prague was not there yet at the time, but that didn't stop the Vltava from submerging its future city-center!

While analysis on authoritative documents suggests that the flood was unrelated to the Vltava valley and it concerned, instead, a complicated father-children relationship, an alternative hypothesis cannot be ruled out, namely, that it was simply one among many floods of Prague that unfortunately got out of hand. Regardless, since the water of the river stubbornly refuses to cooperate with stratigraphical analysis, and instead keeps flowing in a disheveled way, no definitive proof can be provided on how or why the Great Flood happened.

1342: Just Water Over the Bridge

When the medieval citizens of Prague built the Judith Bridge, the river took it personally and set up to destroy it. Since it was the Middle Ages, the river employed traditional siege techniques: a trebuchet was built out of floating logs, capable of throwing watery projectiles over the bridges, thus subverting the common saying "water under the bridge." The defenders weren't too concerned at first, but eventually they caught a cold and had to abandon posts, leaving the river free to destroy Judith Bridge.

1430: The "Swimming City" Phenomenon

Prague was not deterred by the destruction of one bridge, and they built another one which they called Charles Bridge, after Charles Darwin, for they definitely thought that this one was fitter than the former. Indeed, when the river flooded again, the city was ready to withstand it, and Prague was transformed into a sprawling aquatic playground with a fully functioning water park, complete with floating market stalls, impromptu water polo matches, and canoe races down the Charles Bridge. Such a witty transformation reveals the resilience and ingenuity of Prague's inhabitants in the face of adversity. The Venetian residents of Prague, however, were reportedly unimpressed by the flood, which they called a mild dampness. They then proceeded to swim away back to Venice to have a laugh with the Doge about it, dragging their goods along with them.

1784: Prague Reverse Flood

In March 1784, a farmer who was reaping mature beer mugs by the river heard by chance the waters as they were in the midst of plotting their next attack:

"We'll take Prague next."

"We took it last autumn. They haven't got anything worth taking yet. Let's wait."

"All right. We'll come back after they have built another bridge."

Scared by the farmer's report, the citizens asked for help from seven brave hydraulic engineers, who decided to strike a preemptive attack in what was remembered as the '84 Reverse Flood: dams were

built upstream, and the incoming waters were forced to turn back by an authoritative U-turn signal. The remaining section of the river was drained and, to further spite it, Prague's citizens organized the world first synchronized swimming competition on land: basically, a ballet. Sources report that indeed the river was taught a lesson and stopped flooding the city for a while, but at the time of writing the author has been unable to consult the Vltava's archives for a cross examination with the river's perspective.

2002: A Damp Library

In 2002, an unprecedented deluge hit Europe, and the river waters began to rise again, ending up flooding the National Library. Czech librarians and archivists were able to save the majority of their collection, but pressed by the rising waters they had to leave some volumes. To their surprise, when the flood withdrew, they found there in the library the statue of Ignatius of Loyola, which had been snatched away from Charles Bridge by a flood, back some centuries earlier. Apparently, Ignatius wanted to catch up on new literature, and he was reportedly holding *Bridget Jones's Diary*.

Modern Developments

Today, Prague continues to have a tumultuous relationship with its river, and young kids can be seen throwing rocks at it with harmful intent. The Vltava does not usually take kindly to them, and answers by tossing back rusty bicycles. Furthermore, visitors of the city will sometimes find conspiracy theorists who tell stories according to which the river, by evaporating, stalks its citizens as steam. Thus, among tourists it has become customary to sign, upon entrance in the city, a denial-of-consent which preemptively forbids water to touch them.

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Wenceslas Square in Prague during the 1430 "Swimming City" games



Sometimes Vltava floods bring strange visitors (late 20th century)

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The Legendary Guardian: Unveiling the Sacrifice, Resilience, and Triumph in Prague's Ancient Tale

Batuhan Akkaya (Turkey)

This article explores the mythical narrative of the Bearded Man, a remarkable sandstone sculpture situated on the Vltava embankment next to the Charles Bridge in Prague. The tale revolves around the Bearded Man's transformation and his relentless struggle against the Ice Devil, an entity responsible for unleashing devastating floods upon the city. Through an analysis of historical records, legends, and folklore, this study delves into the profound themes of sacrifice, resilience, and ultimate triumph depicted in this ancient tale.

The Bearded Man's story intertwines tragedy and heroism, capturing the imagination and curiosity of scholars, historians, and folklore enthusiasts alike. This journal aims to provide a comprehensive examination of the origins, significance, and enduring legacy of this legendary figure in Prague's history. By delving into historical accounts, literary sources, and cultural narratives, this study aims to unravel the thematic elements of sacrifice, resilience, and triumph embedded within the narrative, shedding light on their cultural, social, and historical implications.

The narrative unfolds with the Bearded Man's personal tragedy, as he experiences the devastating loss of his family during the catastrophic floods that befell Prague. Thompson delves into the transformative power of sandstone and analyzes the symbolic implications of the Bearded Man's transformation. Fueled by grief and a deep desire to protect others from a similar fate, the Bearded Man embarks on a quest for supernatural powers, drawing upon ancient legends and mystical forces. Through an exploration of these mythical elements, the study uncovers the transformative process that imbues the Bearded Man with extraordinary abilities, transmuting him into a guardian and symbol of hope.

Central to the tale is the menacing presence of the Ice Devil, an entity driven by chaos and destruction. This malevolent force is responsible for unleashing icy floods upon Prague, posing a constant threat to the city and its inhabitants. Analyzing historical records, mythological interpretations, and cultural beliefs, the study delves into the motivations and characteristics of the Ice Devil, emphasizing its role as the primary catalyst behind the floods and the central antagonist in the Bearded Man's quest to protect Prague.

The Bearded Man's resilience in the face of adversity becomes a pivotal aspect of the narrative. Through an examination of literary sources, folklore, and historical accounts, the study highlights the Bearded Man's unwavering determination and strategic measures to counter the Ice Devil's attacks. The Bearded Man emerges as a symbol of hope, inspiring the people of Prague to stand united and fortified against the forces of destruction. Together, they devise ingenious strategies, fortify their homes, and utilize their collective strength to withstand the relentless assault of the Ice Devil.

Smith explores the legendary tale of the epic battle between the Bearded Man and the Ice Devil. The tale climaxes with an epic battle between the Bearded Man and the Ice Devil. Analyzing textual evidence, historical accounts, and cultural interpretations, the study reconstructs this symbolic clash. The Bearded Man's sacrificial nature, unwavering resolve, and the collective efforts of the people of Prague play a pivotal role in overcoming the Ice Devil's reign of terror. The triumphant outcome of this battle marks a turning point, liberating Prague from the icy grip of the malevolent force and ensuring the city's future prosperity.

In conclusion, the narrative of the Bearded Man encapsulated the timeless themes of sacrifice, resilience, and triumph. The tale of the Bearded Man served as a testament to the indomitable

human spirit, inspiring future generations to persevere in the face of adversity and cherish the values of sacrifice, resilience, and unity. Through the exploration of historical records, legends, and folklore, this academic journal highlighted the enduring significance of this ancient tale in Prague's cultural and historical fabric. The Bearded Man stood as a symbol of hope and inspiration, reminding us of the indomitable human spirit and the power of unity in the face of adversity.

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The Bearded Man, with his flowing beard and determined expression, wields a magical staff, while the fearsome Ice Devil looms in the background, emanating an icy aura.

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