

MEDIEVALISM, ARCHAIC ORIGINS AND REGIMES OF HISTORICITY
ALTERNATIVES TO ANTIQUE TRADITION IN THE NINETEENTH CENTURY IN EAST-CENTRAL, SOUTHEAST
AND NORTHERN EUROPE

Focus Group project for Collegium Budapest
convened by

PATRICK GEARY (UCLA) and GÁBOR KLANICZAY (Collegium Budapest)

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Preliminary remarks

The two 2005 focus groups on “multiple antiquities” (*National or Universal Antiquities? The Nineteenth-Century Process of Muzealization in Hungary and Central Europe* – supported by the Getty Grant Program, and *Antiquities and Their Entangled History in Nineteenth-century Europe* – supported by the Fritz Thyssen Stiftung) have laid the bases of this new research agenda. (For detailed information on them see the website www.colbud.hu/mult_ant). They have demonstrated that the methodology and critical insights of *histoire croisée* (an approach coined by Michael Werner, one of the organizers of the project), combined with a systematic mapping of related phenomena in European national traditions could yield significant new results, a more encompassing vision of what constitutes European cultural-political heritage. These researches could “excavate” and situate in a broader context the intellectual traditions of those “smaller” European nations which were in many ways important constituents within the European circulation of ideas, but whose original approach to classical tradition remained outside of the mainstream of scholarly thematization. It also turned out, however, that the pair of “antiquity” (rediscovered and researched from different national angles) and “modernity” (constituted on those different bases) could not give a sufficient characterization of the situation in all those countries, principally on the East-Central and the Nordic spaces of Europe, which had a lesser share from the Mediterranean-centered classical antiquity. They had to look for alternatives to or substitutes of antiquity.

The agenda

We already addressed some of these issues during our 2005 research seminars and conferences. The preliminary enquiries revealed the richness of this material which encouraged us to formulate now a new research project, fully dedicated to explore the “archaic”, “medievalist” alternatives to antiquity that developed in the course of the nineteenth century. The Napoleonic cult of Roman or Egyptian Antiquity, and the rival varieties of nineteenth century “national antiquities” were paralleled and occasionally superseded by a newfangled admiration of archaic barbarian vestiges and medieval (Romanesque-Gothic) heritage. These traditions, because of their ethnic and local-regional taint were more prone to become building blocks of the self-affirming national identities than the universalist legacy of classical antiquity. Our project proposes to analyze the varieties of this reaction against the cult of classical traditions in nineteenth century Europe in a comparative context. Such manifestations were obviously virulent in those regions where the “classical roots” were weaker or fully inexistent (Northern and East-Central Europe). Still, they were perhaps the most articulated in the influential “intermediary” zone of Germany, and they were not absent from such classically based territories as France (with its Gallic tradition) and Great-Britain (with its Celtic, Gaelic traditions) or South-Eastern Europe (where existing classical vestiges mingled with trends of Orientalism in the Ottoman Empire or the Bulgarian interest in oriental, Turkic Proto-Bulgarians). In this age of the construction of national(ist) visions of the past, the appropriation of these traditions (or their outright invention/imagination, to speak with Eric Hobsbawm and Benedict Anderson) showed many similarities. The archaic and medieval traditions were frequently considered to be good alternatives to the dominating classical canon (they might have promised to reverse what was seen *The Tyranny of Greece over Germany*, to quote E.M. Butler's famous work), they offered a heritage more impregnated by “national character”. Let us term these two competing history-based

value systems, the classical and the archaic/medievalist one, with François Hartog two distinct nineteenth-century “regimes of historicity.”

We will have to add a further dimension to our analysis: a general philosophical-aesthetic background. Here we would find the opposition of a Winckelmann-based „Apollonian” vision of Greek antiquity and a “Dionysian”, “orientalist” reading of this same tradition from Hamann to Nietzsche, and, in addition, the alternative approach to archaic and folkloric values by Herder. This could be complemented by an attentive examination of the process, how in the various branches of the emerging humanities (historiography, philology, archaeology, art history, comparative linguistics, folklore studies, etc.) the medieval and the archaic vestiges were gradually gaining academic, cultural and political respectability as central constituents of the “national antiquities”. In the first decades of the nineteenth century the related controversies got mixed and amplified by the aesthetic strife between Classicists and Romantics. As recent analysts (such as Reinhard Koselleck and Otto-Gerhard Oexle) have pointed out, the emerging medievalism of this period was far from being regressive; the real function of the rediscovered or invented Middle Ages was rather a definition of modernity by historical imagery and historicist reasoning. This characterisation seems to fit more or less the whole of Europe. The French case, epitomized by Chateaubriand, Victor Hugo, Thierry, Guizot, Viollet le Duc, and Michelet, could be considered as the most articulate model for this phenomenon. It is no surprise, however, if we find that the comparative weight of historicist national imagery, medievalism and rediscovered archaic vestiges was even greater in the regions we should like to focus upon: in Northern, East-Central and South-Eastern Europe.

This is at least the working hypothesis we should like to test by a careful set of comparisons, by researching the cultural interrelationship, the rivalry and clash of the emerging national cultures among themselves, and the classicist and medievalist-romantic tendencies within those cultures or on the international playground.

To present a full-scale documentation of the intellectual and artistic manifestations and political uses of medievalism and archaism in the nineteenth century would be, of course, out of the reach of such a project. Our goal would be narrower. Continuing the methodological agenda of the “multiple antiquities” projects, we would focus on the ways how these visions were formulated in and debated by the emerging branches of humanities. The scholars to be invited to the focus group residing in Collegium Budapest and the consecutive workshops related to the common research agenda, would represent, besides an important constituency in historiography, also the history of philology, archaeology, ethnography, art history, and linguistics, working on various subterritories and regional variants of the overall research agenda.

Research topics

1) *The construction of a new national master-narrative*

-national origin myths related to Huns, Scythians, Sarmatians, Goths, Protobulgarians, Dacians, etc.

-evolution of historical and comparative linguistics; the making of the language reform; debated linguistic origins (Finno-Ugrian versus Turcic; Slavic versus Sanscrit, etc.)

-historiographic image on state foundation, a medieval “Golden Age”, and the tragic stories of subsequent decline; national catastrophies -interplay between scholarly enquiries, literature, theatre, opera, and historical painting -discovering (or inventing) and analyzing archaic national mythologies; the history of forgeries

2) *Finding the true relics of medieval past*

-*lieux de mémoire*, archaeology, monument-preservation, art history and ethnography; documenting the relics of past (drawings, photos, plastercasts, reproductions, reconstruction)

- collection of “national antiquities” -reconstruction, restoration, preservation, and documentation of national historical monuments

- Gothic and Ottoman revival 3) *History of institutions framing these forms of cultural*

expression

- academies, learned societies, museums, theatres, journals, reviews, clubs and cultural associations.
- engagement of the churches in shaping the traditions related to medieval heritage

The objectives of the common work

We believe that the researches carried out on the basis of jointly refined set of methodological precepts and the coordinated set of research criteria could lead to a new understanding of the constitution of the unity and the diversity of national academic traditions and their role in the construction of modernity (or rather multiple modernities) in Europe.

Specific attention would be paid to three regions on the margin of Europe: the Nordic spaces, the East-Central European zone, and the South-Eastern-Balkans, with their historical articulation and spatial dynamic. In Scandinavia this was the period when the formerly expansive conglomerate states (Denmark and Sweden) were transformed into relatively small and peaceful nation states; Norway, still united to Sweden and Finland under Russian rule were emerging to become new constituents of the Nordic pattern. In the Baltic and East-Central Europe the nineteenth century was the time of ‘national revival’ within multinational empires, during which the (re)construction of a real or imaginary (frequently forged) past of the people was a central project of academics and artists alike. The liberation of Bulgaria and Romania from the Ottoman Empire demanded the establishment of national identities based on historical constructs after centuries of ‘colonial’ mentality.

Regarding chronological limits, our enquiries will cover a “long 19th century” starting with the impact of the Enlightenment (late 18th century) and ending with WWI. We would consider, besides the emerging nation-states, the various smaller unites, mixed (double, triple) and sometimes fluid, fragile, identities, and also the still existing imperial frameworks. We would pay attention to the interaction of all these identities and entities with each other and with the whole of larger Europe (above all with the similar phenomena in England, France and Germany). We would examine their dependencies from various European centres of learning (Göttingen, Heidelberg, Paris), alongside the early impact of Scandinavian (especially Danish) scholarship on European historical and philological thought. The systematic presentation of a source material hitherto only superficially taken into account because of the segmentation of national academic discourses, and, above all, the linguistic barriers would provide a good vantage point from which one could offer – in a series of studies gathered in one or several volumes – a new synthesis of the stimulating recent enquiries on medievalism in the past two decades.

Activities of the research group, time table and participants

The aim of our project would be to benefit from the results of a number of similar intra-regional, comparative research projects recently undertaken (including our own ones mentioned in the preamble): we should like to harvest and shape at a different level what came out of at least 20 years of reflection on the role of the unity and the diversity of historical traditions that constituted Europe in the nineteenth and twentieth centuries.

Working group at Collegium Budapest

Senior Fellows

R. Howard Bloch (Yale University) Johan Hegardt (Stockholm) Michael Werner (EHESS-CIERA, Paris) Ian Wood (University of Leeds)

Associate Fellows

János M. Bak (CEU, Budapest)

Péter Dávidházi (Institute for Literary Studies, HAS, Budapest)

Maciej Janowski (Institute of History, Warsaw – CEU, Budapest) Junior

Fellows

Stefan Detchev (CAS, Sofia)

Giedre Mickunaite (Art College, Vilnius)

Pavlina Rychterová (University of Konstanz /University of Prague)

Levente Szabó (Babeş-Bolyai University, Cluj)

Visiting Scholars Sverre Bagge (Centre for Medieval Studies, University of Bergen) Walter Pohl

(University of Vienna) David Wilson (British Academy)

Focus Group activities

The resident scholars will have the opportunity to discuss their individual projects and the common research agenda in the weekly Fellow Seminars, and also in informal meetings. Since our endeavour is to create an interdisciplinary and comparative enquiry, we have constituted our enquiry with scholars, whose research interests partly overlap, partly cover the broad disciplinary range we included in our agenda, and whose competencies extend to the targeted domains: i.e. Nordic Spaces, East-Central Europe, South-Eastern Europe, and also the model-giving England, France and Germany. Those few subpoints of our research agenda, which are still uncovered, will be addressed by workshop participants or, maybe a few more Junior Fellows.

The purpose of the planned common work is twofold. (1) The individual projects would be discussed and criticised by the larger group which would allow a harmonization of the individual research criteria; (2) We intend to identify the domains where our comparative enquiry could be supported by regional databases.

Synthetic conference, 9-11 March 2009. The results of our work will be presented by a large conference, where a number of scholars who have previously been in contact with the participants of the project would join us. The selected results of which would be published in a collective volume.

Invited participants: Anders Andrén (Stockholm), Nóra Berend (Cambridge), Tommaso di Carpegna-Falconieri (Urbino), Bernd Carqué (Heidelberg), Samuel Edquist (Södertörn University College), Ahmet Ersoy (Istanbul), Lars Hermanson (Uppsala), Joep Leerssen (Amsterdam)

Conveners

PATRICK J. GEARY

Professor of History, UCLA

RELATED PUBLICATIONS

Medieval Germany in America. German Historical Institute Annual Lecture 1995 (German Historical Institute, 1996). "Geschichte als Erinnerung?" in Evelyn Schulz und Wolfgang Sonne eds. *Kontinuität und Wandel. Geschichtsbilder in verschiedenen Fächern und Kulturen.* Zuerich: vdf. Verlag an der ETH Zuerich, 1999. 115-140.

"Mémoire," in *Dictionnaire Raisoné de l'Occident Médiéval*, ed. Jacques Le Goff and Jean-Claude Schmitt, (Paris, 1999): 684-698. "Barbarians and Ethnicity," in *Late Antiquity*, ed. Peter Brown, Glen Bowersock, and Andre Grabar, Cambridge MA, 1999. 106-129. "The Historical Material of Memory," in Giovanni Ciappelli, ed. *Art, Memory and Family in Renaissance Florence*, Cambridge, Cambridge University Press, 2000, pp. 17-25.

"Vergleichende Geschichte und Sozialwissenschaftliche Theorie." In Michael Borgolte (Hg.), *Das europäische Mittelalter im Spannungsbogen des Vergleichs. Zwanzig internationale Beiträge zu Praxis, Problemen und Perspektiven der historischen Komparatistik.* Redation: Ralf Lusiardi, Berlin 2001.

The Myth of Nations: The Medieval Origins of Europe. Princeton: Princeton University Press, 2002. German Translation: *Europäische Völker im frühen Mittelalter. Zur Legende vom Werden der Nationen.* Frankfurt: Fischer, 2002.

(ed.) with Gerd Althoff and Johannes Fried, *Medieval Concepts of the Past: Ritual, Memory, Historiography*, Cambridge, Cambridge University Press, 2002.

Women at the Beginning: Women in Origin Myths from the Amazons to the Virgin Mary. Princeton: Princeton University Press, 2006. "Teutonische Rassenideologie im Amerika des neunzehnten Jahrhunderts," in : *Zur Geschichte der Gleichung germanisch – deutsch: Sprache und Namen, Geschichte und Institutionen* ed. H. Beck, D. Geuenich, H. Steuer, in press.

GÁBOR KLANICZAY

Permanent Fellow of Collegium Budapest and Professor of Medieval Studies at the Central European University (CEU)

RELATED PUBLICATIONS

- "Medieval Origins of Central Europe. An Invention or a Discovery?," in Lord Dahrendorf, Yehuda Elkana, Aryeh Neier, William Newton-Smith and István Rév (eds.), *The Paradoxes of Unintended Consequences*. CEU Press, Budapest, 2000, pp. 251-264.
- "Everyday life and the elites in the later Middle Ages. The civilised and the barbarian," in Peter Linehan and Janet L. Nelson, eds., *The Medieval World*, Routledge, London-New York, 2001, pp. 671-690.
- "The Middle Ages," in *International Encyclopaedia of the Social & Behavioral Sciences*, eds. Neil J. Smelser and Paul B. Baltes, Elsevier, Amsterdam, 2001, vol. 14, pp. 9785-9792.
- "Georges Duby et les *Annales* en Hongrie", in *Rencontres intellectuelles franco-hongroises – Regards croisés sur l’histoire et la littérature*, études réunis par Péter Sahin-Tóth, Collegium Budapest, Budapest, 2001, pp. 106-117.
- "L’Ungheria medioevale tra Oriente e Occidente," in Daniela Romagnoli (ed.), *Il medioevo Europeo di Jacques Le Goff*, Studio Esseci, Padova, 2003, pp. 287-296.
- "The Birth of a New Europe about 1000 CE: Conversion, Transfer of Institutional Models, New Dynamics," in Johann P. Arnason and Björn Wittrock (eds.), *Eurasian Transformations, Tenth to Thirteenth Centuries: Crystallizations, Divergences, Renaissances*. Leiden-Boston: Brill, 2004, pp. 99-130.

The Nineteenth-Century Process of "Musealization" in Hungary and Europe, Collegium Budapest Workshop Series, No. 17, Budapest, 2006, pp. 408. (ed. with Ernő Marosi and Ottó Gecser)

Participating Scholars and Their Subprojects

SVERRE BAGGE

Director, Centre for Medieval Studies, University of Bergen, Professor, of medieval history, University of Bergen

RELATED PUBLICATIONS "The Scandinavian Kingdoms," *The New Cambridge Medieval History*, vol. 5, 720-42. Cambridge: Cambridge University Press, 1999. "How can we use Medieval Historiography?" in M. Dallapiazza et al. (eds.), *International Scandinavian and Medieval Studies in Memory of Gerd Wolfgang Weber*, 29-42. Trieste: Edizioni Parnaso, 2000. "Medieval Societies and Historiography," in Michael Borgolte (ed.), *Das europäische Mittelalter im Spannungsbogen des Vergleichs: Zwanzig internationale Beiträge zu Praxis, Problemen und Perspektiven der historischen Komparatistik*, 223-47 (Berlin: Akademie Verlag, 2001).

Kings, Politics, and the Right Order of the World in German Historiography c. 950-1150. Studies in the History of Christian Thought 103. Leiden: Brill 2002, 444 s

"Ideologies and Mentalities." In K. Helle (ed.), *The Cambridge History of Scandinavia*, vol. I, 465-86. Cambridge: Cambridge University Press, 2003.

"Il mondo scandinavo." In D. Romagnoli (ed.), *Il Medioevo di Jacques Le Goff*, 279-85. Milan, 2003.

"On the Far Edge of the Dry Land: Scandinavian and European Culture in the Middle Ages." In J. Adams & K. Holman (eds.), *Scandinavia and Europe 800-1350: Contact, Conflict, and Coexistence*, 355-69. Tournout: Brepols 2004. "The Transformation of Europe: the Role of Scandinavia." In J. Arnason and B. Wittrock (eds.), *Medieval Encounters*, 131-65. Brill: Leiden 2004.

JÁNOS M. BAK

Professor Emeritus, Department of Medieval Studies, CEU, Budapest

RELATED PUBLICATIONS

„The Ideology of a „Millennial Constitution” in Hungary” *East European Quarterly*, 15 (1981), pp. 307-26. „Politisierung des Mittelalters in Ungarn“, in: Petra Bock and Edgar Wolfrum, editors. *Umkämpfte Vergangenheit: Geschichtsbilder, Erinnerung und Vergangenheitspolitik im internationalen Vergleich*. (Sammlung Vandenhoeck.) (Göttingen: Vandenhoeck und Ruprecht, 1999)
“Probleme einer vergleichenden Betrachtung mittelalterlicher Eliten in Osteuropa,” in M. Borgolte Hg. *Das europäische Mittelalter im Spannungsbogen des Vergleichs* (Berlin: Akademie Verlag, 2001), 49–64. “Einige Gedanken zur Lage der Mediävistik in Ostmitteleuropa”, in: H.-W. Goetz, J. Jarnut, ed., *Mediävistik im 21. Jahrhundert* (München: Wilhelm Fink, 2003) pp. 55-9.

“Über einige Geschichtsmymen in Ungarn: vom Mittelalter bis zur Gegenwart“, in: Heudi Heintz-Kircher und Hans Henning Jahn, *Politische Mythen im 19. und 20. Jahrhundert in Mittel- und Osteuropa* (Marburg, 2006), pp. 147-156.

INDIVIDUAL RESEARCH PROJECT

Scythica, Fennica, Origines gentis in 19th c. Hungary and the history of related forgeries

The “Scythian” origin of the Hungarian has been well “established” ever since the twelfth-thirteenth century; revived to a central element of the noble rhetoric of the sixteenth. In the late seventeenth-early nineteenth century the issue of origin moved into the gradually emerging scholarly (academic) sphere and the first doubts about the Scythian-Hun on the one hand and the newly proposed Fenno-Ugric or other Eurasian relations on the other were debated, both within and without Hungary. Parallel to this, the history of the “conquest” of the Carpathian Basin became a favorite subject. After the discovery of the *Gesta* of the anonymous notary (first printed in 1746) it became the source of major Romantic poetry (Vörösmarty: *Zalán futása*) and several dramas and novels. In contrast, for example, to Bohemia, no major forgeries were manufactured about the early history of the nation, since the *Gesta* of the “Anonymus” supplied plenty of mythical; and heroic material. Still, the so-called *Bull of Sylvester* (for St Stephen coronation), the *Second Cuman Articles* (for the privileges of the Cumans of the Hungarian Plains) and the *Csiki Székely Chronicle* (in support of Székely legal status) appeared on the scene at this time—and became objects of controversy. The scholarly and pseudo-scholarly debate between the adherents to the heroic Scythian-Hun and the other, less glorious *origo gentis* engendered both valuable and ridiculous results. In the course of these debates the “politically correct” version was not always unequivocal, though the “fish-smelling” Finns did have a worse press than the Turanians. The foundation of long-lasting tension between these directions were laid in the early nineteenth century—to last into our own times, with some new additions (Sumerians, &c.)

R. HOWARD BLOCH

Sterling Professor of French, Director Humanities Program, Yale University

RELATED PUBLICATIONS

“Naturalism, Nationalism, Medievalism,” *Romanic Review* 76 (1986): 341-360

“Naturalisme, Nationalisme, Médiévisme” in *L’Identité Française*, ed. Hans Boll-Johansen (Copenhagen: Akademisk Forlag, 1989): 62-87. “842--The ‘Oaths of Strasbourg’ and the Birth of Medieval Studies,” *The New History of French Literature* (Cambridge: Harvard University Press, 1989): 6-13.

“The Medieval Text--*Guigemar*--as a Provocation to the Discipline of Medieval Studies,” *Romanic*

- Review* 79 (1988): 63-73. (Reprinted in *The New Medievalism* (Baltimore: Johns Hopkins University Press, 1991).
- “New Philology and Old French,” *Speculum* 64 (1990): 38-58. “Old French and the New Medievalism,” *The Future of the Middle Ages: Medieval Literature in the 1990s*, eds. Paden, William and Sankovitch, Tilde (University Press of Florida). “Better Never than Late: Romance, Philology, and Old French Letters,” *Representations* 36 (1991): pp. 122-144. “The Once and Future Middle Ages,” *Modern Language Quarterly* 54 (1993): 67-77. *God’s Plagiarist: Being an Account of the Fabulous Industry and Irregular Commerce of the Abbé Migne* (Chicago: Chicago Press, 1994); *Le Plagiare de Dieu* (Paris: Editions du Seuil, 1996); *Il Plagiario di Dio* (Milan: Edizione Sylvestre Bonnard, 2003), preface by Umberto Eco.
- Medievalism and the Modernist Temper: On the Discipline of Medieval Studies*, ed. with Stephen Nichols (Baltimore: Johns Hopkins University Press, 1996).
- A Needle in the Right Hand of God: The Norman Conquest of 1066 and the Making and Meaning of the Bayeux Tapestry* (New York: Random House, 2006), chapters on nationalism, medieval studies, history of understandings of the BT.
- The Siege of the Manuscripts: Military Philology between the Franco-Prussian and the First World War,” *Aporemata*, ed. Most, Glenn W., 5 (2000): 1-15; “Die Schlacht um die Manuscriptke. Militärische Philologie Schwischen französisch-preußischen Krieg und Erstem Weltkrieg” in *Medien und nationale Kulturen*, ed. Vincent Kaufmann, Facetten der Medienkultur 4 Bern, Stuttgart, und Vienna, Haupt Verlag, 2004): 135-161.

INDIVIDUAL RESEARCH PROJECT

The turn away from Greek and Roman origins to national histories (England, Germany and France)
 Just as the kings of the Ancien Régime had found their history in Greece and Rome, and just as Emperor Napoleon had continued the dream of empire, the French after 1830 felt the need for a national narrative and of a present in which France might hold its own against Germany and Great Britain. In this, the Middle Ages, as the cradle of French civilization, represented a privileged terrain. However, one would have to find there works dealing not with Greek and Roman heroes, but with French aristocratic ladies and knights and with ordinary citizens, the ancestors of the enterprising merchants, lawyers, and bureaucrats who made up France’s “third estate.” My study will take into account the growth of antiquarian societies; the discovery and early understandings of national epics (*Beowulf*, *Nibelungenlied*, *Chanson de Roland*); the establishment of scholarly societies and the publishing of original documents and texts; official national policy (Guizot, Fauriel, Fourtoul); the writing of history (Michelet, Freeman); the rise of university research chairs, journals, and libraries. It will focus particularly upon the early understandings of visual objects--Anglo-Saxon and Scandinavian grave goods (e.g., Sutton Hoo, Oseberg); early textiles such as the Bayeux Tapestry; drawing and painting (the medieval sketches of Le Comte de Caylus, Montfaucon, Ingres’s 1806 portrait of Napoleon, David’s “Napoleon Crossing the Alps”); ruins and architectural restoration, that is, the case of Eugène Viollet-le-Duc and the rebuilding of castles and cathedrals.

PÉTER DÁVIDHÁZI

Head of the Department of Nineteenth-Century Literature at the Institute for Literary Studies of the Hungarian Academy of Sciences.

RELATED PUBLICATIONS

- [ed. together with Judit Karafiáth] *Literature and Its Cults: An Anthropological Approach / La littérature et ses cultes: Approche anthropologique*. Budapest: Argumentum, 1994. *The Romantic Cult of Shakespeare: Literary Reception in Anthropological Perspective*. London: Macmillan, 1998.
- Egy nemzeti tudomány születése: Toldy Ferenc és a magyar irodalomtörténet* (The Birth of a National Discipline: Ferenc Toldy and Hungarian Literary History). Budapest: Universitas and

Akadémiai, 2004.

INDIVIDUAL RESEARCH PROJECT

Medievalism, Poetry, and Literary History in Nineteenth-Century Hungary

Having published his latest monograph on the 19th-century rise of Hungarian literary scholarship, Péter Dávidházi's current research focuses on the *grand récit* narrated by newly institutionalized 19th-century disciplines like historiography and literary history writing. He argues that the origin of their rhetoric can be traced back to medieval historical documents as well as to more recent poetic texts. Analysing the key metaphors and dominant grammatical structures of eminent 19th-century scholars like Ferenc Toldy (traditionally considered „the father of Hungarian literary history”), he reveals the share of poetic devices in the scholarly narrative which was created to provide a new myth of origin and to vindicate the nation. His project highlights how the scanty and inadequate data gained (or rather construed) from medieval documents were used to validate the fictitious past evoked by contemporary poetry, and how these two sources and languages of authority were expected to strengthen and complement each other in prestigious scholarly representations of the nation's past.

STEFAN DETCHEV

RELATED PUBLICATIONS

- “Two projects of the Bulgarian national identity from the late nineteenth century” – In: *The Balkan Nineteenth Century. Other readings*. Sofia, Centre for Advanced Study: Riva, 2006., pp. 273-312.
- “Who are the Bulgarians? – ‘Race’, Science and Politics in fin-de-siècle Bulgaria” –In: *“We, the people”. Visions of National Peculiarity and Political Modernities in the “Europe of Small Nations”*. Budapest: CEU Press, 2007 in print
- “Forbears”, “Saints” and “Martyrs”: The Politics of Commemoration in Bulgaria in the 1880s and 1890s” – In: *Four Empires and an Enlargement*. SSEES, University College London, 2007 in print.

INDIVIDUAL RESEARCH PROJECT

The Bulgarian Quest for Origins (1830s-1870s)

It is known that part of the process of constructing national ideologies in the nineteenth century was the search for origins, ‘ancestors’ and ‘common descent’. As far as national ideologies played a crucial importance in public political domain the intersection between “ancestors”, science and politics was quite obvious. The logic of Bulgarian quest for “our ancestors” cannot be explained without the developments in history, philology, anthropology and other scientific disciplines on the topic in Europe during modern times. There were different theories about "Tartar", "Hun", "Turkic", "Finnish" or "Hungarian" origin of the “old Bulgars” as well. The goal of this study is to trace the Bulgarian quest for origins from 1830s until 1879, the political instrumentalization of the concept of “ancestors” and origin in the political public sphere as well as in supposedly scientific discourse. I will study how Bulgarian authors (in politics, literature, journalism, science) imagined and appropriated Bulgarian “descent” and the vision of Bulgarian “ancestors”; how they referred to “Bulgarian blood.” I will investigate to what extent the Bulgarian discourse about “origin” and “pedigree” was accommodation, appropriation, domestication, variation and/or subversion of the established discourse on “ancestors” in European culture at the time.

JOHAN HEGARDT

PhD, Researcher, Stockholm

RELATED PUBLICATIONS

- “Sven Nilsson and the Invention of Modern Man.” *Current Swedish Archaeology*. 4

(1996):. "Sven Nilsson. Zoologist, Geologist and Archaeologist." In *The Encyclopedia of the History of Archaeology*. New York: ABC-Clio. 1999 "Man the Interpreter: From Natural Science to Hermeneutics in Swedish Archaeology." *Current Swedish Archaeology*. 8 (2000)

"Kwame Gyekye, Emmanuel Lévinas, and the Emergence of the Other." In Karlsson, H. & Holtorf, C. (Eds). *Philosophy and Archaeological Practice*. Bricoleur Press. 2000.

INDIVIDUAL RESEARCH PROJECT

Narratives of Scandinavian archaeology in the 19th century

I would like to study the epistemological framework of Scandinavian archaeology from the late 18th century throughout the 19th century in the works of persons such as Sven Nilsson, Christian Jürgensen Thomsen and Oscar Montelius, among others. I will examine their views on culture and people and how their different epistemological perspectives and knowledge based agendas resulted in different visions of society, people and culture. I will also focus on the ethical problem of how the narratives of archaeology pictured the Other in nineteenth-century Scandinavia and how archaeology then became a part of the contemporary modern western world view and its history.

MACIEJ JANOWSKI

Recurrent Visiting Professor. Central European University, Budapest; Associate Professor (Docent), Institute of History, Polish Academy of Sciences, Warsaw

RELATED PUBLICATIONS

"Wavering Friendship: liberal and national ideas in nineteenth century East-Central Europe." *Ab Imperio* 2000/3-4, pp. 69-90.

"Three Historians", *CEU History Department Yearbook 2001-2002*, p. 199-232.

Polish liberal thought before 1918, Budapest: CEU Press, 2004.

"Justifying Political Power: The Habsburg Monarchy and Beyond." In *Imperial Rule*, ed. A. Miller, and A. Rieber. Budapest: CEU Press, 2005.

"Jacob Burckhardt: Sztuka jako narzędzie rozumienia przeszłości?" [Jacob Burckhardt: Art as a tool of understanding the past?] (Review article of: Ryszard Kasperowicz, *Zweite, ideelle Schöpfung: Sztuka w myśleniu historycznym Jacoba Burckhardta*, Lublin 2004), *Kwartalnik Historyczny* No 1/2007, in print.

(Together with Constantin Iordachi and Balazs Trencsényi) "Why Bother About Historical Regions? Debates Over Central Europe in Hungary, Poland and Romania," in *East Central Europe*, 2005/1-2, pp. 5-58.

INDIVIDUAL RESEARCH PROJECT

"Native" or "borrowed" development? East Central European debates on the national history.

My aim is to compare some trends in the Polish, Czech and Hungarian historiography in the late 19th – early 20th centuries against the background of the developments of European, and particularly German, historiography. The Romantic historians (Frantisek Palacky Joachim Lelewel) created a comprehensive picture of the past, stressing the importance of alleged old-Slavonic love of liberty on the national character of the Poles and Czechs. They stressed also the negative influence of the feudal institutions, imported from Germany. This "nativist" concept of liberty was criticised by a new generation of historians in the late 19th – early 20th century. These historians stressed the positive influence of the Western imports while at the same time remained politically conservative and loyal to the Habsburg Monarchy. This debate is, of course, part of the much broader European debate about the nature of national development and mutual interplay of native and external influences. At the same time, in East Central Europe this debate seems to have had certain specific features. The different visions of the Middle Ages and early-modern period created by both sides of the debate will

form an important element of my study. While the German historiography does not form a full-fledged part of my comparative project, it remains the most important point of reference, providing the Polish, Czech and Hungarian historians with numerous ideas and patterns that were re-worked and re-formulated in order to be used in the national debates. The concepts of “altgermanische Freiheit”, the debates on the nature of the medieval Holy Roman Empire, of the role of Reformation for national history, as well as the attempts to create mythical ancient antecedents of national history (as with the Prussian-Macedonian parallel in Droysen and some others) deserve mentioning.

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RELATED PUBLICATIONS

- “Ruler, Protector, and a Fairy Prince: The Everlasting Deeds of Grand Duke Vytautas as Related by the Lithuanian Tatars and Karaites,” in *Oral History of the Middle Ages: The Spoken Word in Context*, ed. Gerhard Jaritz and Michael Richter (Krems and Budapest: Medium Aevum Quotidianum and CEU Medievalia, 2001), 79-87.
- “Įšrankioji atmintis arba prisiminimai apie Vytautą, ‘galingiausią ir žiauriausią valdovą, kuri Lietuvą yra turėjusi’,” (Fastidious Memory or Reminiscences about Vytautas, ‘the Most Prominent and the Cruellest Ruler Lithuania Ever Had’), in *Tipas ir individualas Lietuvos Didžiosios Kunigaikštystės kultūroje* (Type and individual in the culture of the Grand Duchy of Lithuania), eds. Jolita Liškevičienė and Tojana Račiūnaitė, *Acta Academiae Artium Vilnensis* 24 (Vilnius: VDA leidykla, 2002), 109-26.
- “From Pamphlet to Origin Theory: The Establishment of Lithuanian Dynastic Tradition,” in *The Medieval Chronicle II. Proceedings of the 2nd International Conference on Medieval Chronicle Driebergen/Utrecht 16-21 July 1999*, ed. Erik Kooper, *Costerus New Series* 144 (Amsterdam and New York: Rodopi, 2002), 156-65.
- “*Immitatio viri sancti* arba Vaišelgos pėdsakų paieška” (*Immitatio viri sancti* or searching for Vaišelga’s footsteps), in *Pirmavaizdis ir kartotė. Vaizdinių transformacijos tyrimai* (A prototype and a copy: research on the transformation of images), comp. Gabija Surdokaitė and Marius Iršėnas, *Acta Academiae Artium Vilnensis* 35 (Vilnius: VDA leidykla, 2004), 19-26.
- “Medievalism in Early-Modern Art of the Grand Duchy of Lithuania,” *Kunst-und Kulturgeschichte im Baltikum*, *Homburger Gespräch* 2003. Heft 20 (2005): 89-109.
- Making a Great Ruler: Grand Duke Vytautas of Lithuania* (Budapest: CEU Press, 2006).

INDIVIDUAL RESEARCH PROJECT

Making Medieval Evidence in the Nineteenth-Century Lithuania

The project concentrates on the material evidence that has been produced, described or drawn as such in the nineteenth century Lithuania. The research will collect and analyse objects purposely made or attributed to the Lithuanian medieval past as well as those described or published as illustrations in various historical and popular treatises such as ruins of medieval pagan shrines, tomb-stones, coins, seals, etc. Primarily the inquiry will focus on the nineteenth century national historiography (Teodor Narbutt, Simonas Daukantas), ethnography and archaeology (Eustachyj Tyszkiewicz, Jonas Basanavičius) as well as public and private collections (Vilnius Museum of Antiquities, Dionizas Poška’s collection). This investigation aims at presenting an “inventory” of material forgeries and to analyse them in relation to the perception of the Middle Ages.

WALTER POHL

Professor of Medieval History at the University of Vienna. Head of the Research Institute for Medieval History of the Austrian Academy of Sciences, and Regular Member of the Academy.

RELATED PUBLICATIONS

- Die Awaren. Ein Steppenvolk in Mitteleuropa, 567-822 n. Chr.* Munich, 1988, pp. 529 (Awarded with the Böhlau Prize of the Austrian Academy of Science, 1989). *Die Germanen*. Oldenbourgs Enzyklopädie der deutschen Geschichte 57, Munich, 2000, pp. 160. *Le origini etniche dell'Europa. Barbari e Romani tra antichità e medioevo*. Rome, 2000, pp. 325.
- Werkstätte der Erinnerung. Montecassino und die langobardische Vergangenheit*. Mitteilungen des Instituts für Österreichische Geschichtsforschung, Suppl. Vol. 39. Vienna, 2001, pp. 262. *Die Völkerwanderung. Eroberung und Integration*. Stuttgart/Berlin/Cologne, 2002, pp. 266. *Regna et Gentes. The Relationship between Late Antique and Early Medieval Peoples and Kingdoms in the Transformation of the Roman World*, ed. Hans-Werner Goetz, Jörg Jarnut, and Walter Pohl. Leiden, Boston, Cologne, 2003. *Die Langobarden: Herrschaft und Identität*, ed. Walter Pohl and Peter Erhart. Forschungen zur Geschichte des Mittelalters 8. Vienna, in press). *Die Suche nach den Ursprüngen. Von der Bedeutung des frühen Mittelalters*, ed. Walter Pohl. Forschungen zur Geschichte des Mittelalters. Vienna, in press. Aux origines d'une Europe ethnique: Identités en transformation entre antiquité et moyen âge, in: *Annales: Histoire, Sciences sociales* 60/1 (2005) 183-208.
- „Vom Nutzen des Germanenbegriffes zwischen Antike und Mittelalter: eine forschungsgeschichtliche Perspektive“, in: *Akkulturation. Probleme einer germanisch-romanischen Kultursynthese in Spätantike und frühem Mittelalter*, ed. Dieter Hägermann/Wolfgang Haubrichs/Jörg Jarnut (Berlin/New York 2004) 1-17.

INDIVIDUAL RESEARCH PROJECT

The ethnic origins of Central Europe – competing master narratives on the early middle ages in the 19th century

In the 19th century, history as a discipline developed professional standards of research that should guarantee historiographic representations of the past “as it had really been”. At the same time, the historiography of the time favoured national appropriations of history that opened a Pandora’s box of rival claims to the past, and, based on it, to the present and the future, for territories and people: for Bohemia and Carinthia, Silesia and Transylvania, Istria and South Tyrol, and many others. The rise and role of master narratives on the formative period of Central Europe, from the 5th to the 11th century, has as yet not been sufficiently studied. The focus of the planned research will be the late-19th century multi-national metropolis Vienna, and to an extent the Austro-Hungarian Empire on the whole, as a hotbed of conflicting representations of the past. How were national origins constructed from the different points of view of Austrian legitimists, German nationalists or scholars from one of the many subject peoples of the Habsburgs? And how was the scanty evidence used to bolster these positions? It is important to understand both the critical potential and the limits of history as a scholarly discipline in the face of ideological uses of the past, and this case study of a particularly contradictory context may contribute important insights.

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RELATED PUBLICATIONS

- “Frau und Krieg in den Chroniken über die Hussitenkriege,” in: *Colloquia mediaevalia Pragensia: Geist, Gesellschaft, Kirche im 13.-16. Jahrhundert*, edited by František Šmahel (Prague 2000), pp. 127-143

- “The Wycliffite Woman and Her Predecessors,” in: *Člověk českého středověku* (Man in the Middle Ages), edited by F. Šmahel & M. Nodl, Prague 2002, pp. 220-247. “Die Rezeption der Schriften der hl. Birgitta von Schweden in Böhmen in der 2. Hälfte des 14. und im 15. Jahrhundert,” in: *The Development of Literate Mentalities in East Central Europe* (Utrecht Studies in Medieval Literacy 9), Turnhout 2004, pp. 397-414.
- Die Revelationes der heiligen Birgitta von Schweden (1303-1373) in der alttschechischen Übersetzung des Thomas von Štítné (ca. 1330-1409)* (= Untersuchung, Beihefte des Archivs für Kunstgeschichte, 2004)
- “Charisma als Passion im Leben und Werk Spätmittelalterlicher Visionärinnen,” in: *Charisma und Vita religiosa*, edited by Giancarlo Andenna, Mirko Breitenstein, Gert Melville (Vita regularis 25), Münster-Hamburg-London 2005, pp. 92-111.
- “Ritual, Rite, Ceremony. A theory of rituals and their reflection in medieval studies,” in: *State, Statehood and Rituals of the Premyslid Age. Problems, Opinions, Questions*, ed. by Martin Wihoda (Brno 2006).
- “Diesog. ‘Alte tschechische Sagen’ in der Rezeption der tschechischen Literatur- und Geschichtswissenschaft in der 2. Hlft. des 19. Jhs.,” in: *Frühes Mittelalter und europäische Erinnerungskultur*, ed. by Walter Pohl, Helmut Reimitz (Vienna 2006)
- “Der Film ‘Svatý Václav’ als gescheiterte Versuch einen Nationaldenkmal zu erstellen,” in: *Uses and Abuses of the Middle Ages in 19th and 20th c. Europe*, ed. by Jörg Jarnuth, Pierre Monnet et Peter Schneidmüller (in print)

INDIVIDUAL RESEARCH PROJECT

National Mythologies and Forgeries. Czech Middle Ages in the 19th and 20th century

Central subject of the research will be the Chronicle of Cosmas of Prague († 1125) and its reception in the Czech historiography and literature of the 19th and 20th century. The historiography from the second half of the 19th century to the end of the 20th century, starting with František Palacký (his monumental work *The History of the Czech Nation in Bohemia and Moravia According to Original Sources* 1848-1865), was based primarily on Cosmas' accounts and created a concept of the history of the Czech Middle Ages, which persists up until today. The concept of the rise and fall of the Přemyslid kingdom, which was created by Cosmas and his followers who adopted his general outline, basically shaped perceptions and presentations of the glorious medieval past of the modern Czech nation and state after 1918. The work of Cosmas served as a basis for both of the spectacular forgeries of medieval documents, the manuscripts of Grünberg and Königinhof. Their fate in 19th century Czech historiography and literature will be considered in respect to the main topic of the research. The analysis will also focus on modifications and the respective significance of the 19th century concept of Přemyslid history in the context of radical political and social change in the 20th century, mainly the foundation of the national state in 1918, the enforcement of the Communist regime in 1948 and the fall of the Iron Curtain in 1989.

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RELATED PUBLICATIONS

Narrating the 'People' and 'Disciplining' the Folk: The Constitution of the Hungarian Ethnographic Discipline, in: *Visions of National Peculiarity and Political Modernities in the Europe of Small Nations*, ed. Diana Mishkova, CEU Press, Budapest – New York, 2009.

A tér képei: tér, irodalom, társadalom (Images of Space: Space, Society, Literature). Komp-Press, Kolozsvár, 2008.

"The nationalization of the visual narratives. The beginnings of the Ethnographic Museum of Kolozsvár / Cluj (1902)", *Martor* 2007/1.

Touchy Issues. Historical Myths and Their Pragmatics in Post-Socialist Romania, in: *Eastern European Anthropology. Theoretical Perspectives and Case-Studies*, ed. Magyari-Vincze Enikő,

Cluj, 2004.

Just Pure Music? Franz Liszt Revisited: Interethnic Relationships and Literary Norms in Mid-Nineteenth-Century Hungarian Culture, in: *Symposia. Proceedings of the International Conference of South-European Anthropologists* (Craiova, April 4–6., 2003.), ed. Fifer Mihai, Aius Press, 2004, 529–546.

The Making of the Nineteenth-Century Hungarian National Past. *Historians as Nation-Makers*, New Europe College Yearbooks, Bucharest, 2003. [2002]

INDIVIDUAL RESEARCH PROJECT

Medievalism, discourses of origin and nineteenth-century Hungarian ethnography

Throughout the nineteenth century the emerging discipline of Hungarian ethnography often functioned as a major framework regarding discourses of ethnic and national origin. As such it employed and configured myths and images of and upon the Middle Ages that have become of paramount importance both for scientific and national imagination from the beginnings of modern nation-building. As the first modern disciplinary framework for the discussion of ethnic and national origins - strongly overlapping and entangled with literature and emerging modern historiography - preparadigmatic and early disciplinary ethnography employed a series of complex and intricate images and topoi of prehistorical times, especially those of the Middle Ages. The project discusses the core elements of these images and topoi, trying to understand and interpret the specificity of the use and abuse of the Middle Ages in the early period of modern Hungarian nation-building through the poetics and politics of an emerging modern profession: ethnography.

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RELATED PUBLICATIONS

The Vikings and Their Origins: Scandinavia in the first millennium. London: Thames & Hudson Ltd. Reprinted 1999 [New York: McGraw-Hill, 1970]. *The Viking Achievement* (with Peter G. Foote), London: Sidgwick & Jackson, 1970. *The Anglo-Saxons*, London: Penguin, 1971.

The Vikings and their Origins, A & W Visual Library, New York, 1980

ed., *The Northern World, the History and Heritage of Northern Europe*, Harr N. Abrahms,

Inc., New York, 1980 *The Forgotten Collector: Augustus Wollaston Franks of the British Museum*, W. W. Norton,

1985 ed., *From Viking to Crusader: Scandinavians and Europe 800-1200* (with Else Roesdahl),

New York: Rizzoli, 1992. *Vikings and Gods in European art*, Højbjerg: Moesgaard Museum, 1997. *The British Museum: A History*, London: The British Museum, 2002

INDIVIDUAL RESEARCH PROJECT

The retreat from Classicism in Scandinavia

At the end of the eighteenth century growing nationalism, in the face of a period of extended German influence, resulted in the expulsion from Denmark of many German functionaries patronised by the crown, most importantly the queen's German lover, Struensee, who had taken over as effective ruler of the country. Struensee was executed after a coup fronted by the queen mother in 1772. By a law of 1776 only Danes or Norwegians could hold public office in the kingdom. German functionaries were

thrown out, among them the German members of the Academy of Arts. This was a great boost for Danish artists, who received more commissions and were more easily able to travel to Rome, where they continued to paint in the classical tradition. By 1800, however, burgeoning nationalism began to permeate the thinking of artists, who started to feel that their heroic past should be depicted in Scandinavian rather than classical clothes, as the myths and histories of their heroic past were widely promoted. This coincided with a burgeoning realisation of a common Scandinavian heritage of the three Nordic countries. At the same time pioneering work by C. J. Thomsen in systematizing archaeological finds from the Scandinavian countries led to an appreciation of this material in a nationalist and pan-Scandinavian context, which was exploited in the 1840s in the face of threats to the Danish border. The importance of Norse mythology became a major tool as artists and thinkers popularised a romantic nationalism for the whole of the North. In my study I would tackle the interplay of art, archaeology, literature and polemicism, which was to result in the Viking image of the North so popular today.

MICHAEL WERNER

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Directeur d'études at the EHESS

RELATED PUBLICATIONS

Exils et migrations d'Allemands 1789-1945. Numéro spécial des *Cahiers d'Etudes Germaniques*, 1987, 310 p. (with Jacques Grandjonc). *Transferts. Relations interculturelles franco-allemandes (XVIII^e-XIX^e siècle)*, Paris, Éd. Recherche sur les Civilisations, 1988, 480 p. (with Michel Espagne). *Les relations scientifiques franco-allemandes*. Numéro thématique de la *Revue de Synthèse*, juin 1988 (with Michel Espagne).

Philologiques I. Contribution à l'histoire des disciplines littéraires en France et en Allemagne au XIX^e siècle, Éditions de la Maison des Sciences de l'Homme, 1990, 420 p. (with Michel Espagne).

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France-Allemagne. Transferts, voyages, transactions. Dossier thématique of *Genèses. Sciences sociales et histoire* 14 (janvier 1994), p. 2-82 (with Peter Schöttler). *Philologiques III. Qu'est-ce qu'une littérature nationale ? Approches pour une théorie interculturelle du champ littéraire*, Paris, Éditions de la Maison des Sciences de l'Homme, 1994, 508 p. (with Michel Espagne). *Les études germaniques en France 1900-1970*, Paris, Presses universitaires de Vincennes /CNRS-Éditions, 1994, 560 p. (with Michel Espagne).

Marianne und Germania. Deutsch-französischer Kulturtransfer im europäischen Kontext 1789-1914, 2 vol., Leipzig, Universitätsverlag, 1998, 748 p. (with Etienne François, Marie-Claire Hock-Demarle, Reinhart Meyer-Kalkus). *Heinrich Heine. Une biographie*, Paris, Éditions du Seuil, 2001, 560 p. (with Jan-Christoph Hauschild).

Le concert et son public. Mutations de la vie musicale en Europe 1780-1914 (France, Allemagne, Angleterre). Paris, Éditions de la Maison des sciences de l'homme, 2002, 494 p. (with Hans-Erich Bödeker et Patrice Veit)

INDIVIDUAL RESEARCH PROJECT

The "Modernity" of the Middle Ages in Historicist Architecture

In the 19th century in the perception of the Middle Ages there are two new developments. On the one hand the Middle Ages are seen as the cradle of nations. The romantics depict it with nostalgia and emotions. A world of origins and, at the same time, a world there is no way back to. On the other hand the Middle Ages can also be considered as the bearer of "modernity". It is in the gothic cathedrals that Viollet-le-Duc finds the principles of construction of the modern iron architecture. Gau and Hittorff tend to unite the neo-gothic style and the new techniques of the typical 19th century architecture in the churches they build in Paris. Viollet-le-Duc's restorations in Vézelay and Saint-

Denis witness this sense of “modern simplification” by showing the way he treats medieval architecture. They are in this way a relevant example of a specific representation of the Middle Ages. The study of the completion of the cathedral of Cologne shows another variety of this combination of medieval and modern with a different vision of “authentic” and “historical”. The restorations in Pierre-Fonds and of the Castle of Hohenfels, as well as the castle of Hohenzollern in Hechingen (emblem of the “modern” Germany refounded in 1870), or the castle of Hochkönigsburg in Alsace could also be analyzed from the same point of view. The study of these French and German “hybridations” between medieval and modern will allow us to relate the present project with the one on the Multiple Antiquities.

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RELATED PUBLICATIONS

- ed. with B. Sawyer and P.H. Sawyer, *The Christianisation of Scandinavia* (1987), pp. xiv, 130. ed. with N. Lund, *People and Places in Northern Europe, 500-1600* (1991), pp. xxii, 248.
- ed. *Franks and Alamanni in the Merovingian Period: an ethnographic perspective* (Woodbridge, 1998), pp. 481. ed. with E. Chrysos, *East and West: Modes of Communication* (Leiden, 1999), pp. xiv, 288. ed. with W. Pohl and H. Reimitz, *The Transformation of Frontiers: from Late Antiquity to the Carolingians* (Leiden, 2000), pp. vi, 299
- ed. with G. Armstrong, *Christianizing Peoples and Converting Individuals* (Turnhout, 2000), pp. x + 352 *The Missionary Life* (London, 2001)

INDIVIDUAL RESEARCH PROJECT

Use and Abuse of the Barbarian Migrations in the Nineteenth and Twentieth Centuries

My concern is the interface between the study and interpretation of history and the cultural and political circumstances in which that historical work is carried out. I have chosen the Barbarian Migrations because they are given a significant role in the self-definition of modern nation states in the broadest possible sense. Invading barbarians are used both to provide mythic origins, and also to explain established social organisation (especially in France and Italy). And the political and social needs of historians (both unconscious and conscious, because until recently history has often been written by politicians or court functionaries) have determined the way sources have been approached, and indeed have laid down the models which modern historians unwittingly use.