

National Antiquities: Genealogies, Hagiographies, Holy Objects

REES 1174, cross-list HIST 0723, Benjamin Franklin Seminar
Instructor: Prof. Julia Verkholtantsev (Russian and East European Studies)

Course Description and Objectives

Human societies have always wanted to know about their origins, the reasons for their customs, the foundations of their social institutions and religious beliefs, and the justification of their power structures. They have conceived of creation myths and of origins stories for their communities in order to position themselves within the past and present of the natural and human worlds. In early Middle Ages, the newly Christianized kingdoms faced the challenge of securing a place in the new vision of universal providential history and legitimizing the rule of their kings and royal dynasties. They inscribed their own histories into the narratives they knew from the authoritative sources of the time – biblical genealogies and heroic stories inherited from the poets of classical antiquity. The deeds and virtues of saintly kings and church hierarchs provided the necessary continuity of historical narrative on the sacred map of time and space.

In the 19th century, interest in medieval antiquity as a source of inspiration and rhetoric for the construction of cultural and national identities brought about a critical study of evidence, but it also effected reinterpretation and repurposing of this evidence vis-à-vis a new political concept – that of a nation.

We will focus on Central and Eastern European nations (specifically, Czechia, Hungary, Poland, Lithuania, and Ukraine) and explore three categories of “national antiquities” that have been prominent in the workings of their modern nationalisms: (1) stories of ethnogenesis that narrate and explain the beginnings and genealogy of peoples and states, as they are recorded in medieval and early modern chronicles, (2) narratives about holy people, who are seen as national patron-saints, and (3) material objects of sacred significance (manuscripts, religious ceremony objects, crowns, icons and body relics) that act as symbols of political, cultural and national identities.

Approach

Our approach will be two-fold: On the one hand, we will read medieval sources and ask the question of what they tell us about the mindset of the authors and societies that created them. We will think about how the understanding of the past helped medieval societies legitimize the present and provide a model for the future. On the other hand, we will examine how medieval narratives and artifacts have been interpreted and repurposed in modern times – first, during the “Romantic” stage of national awakening in the 19th century, then in the post-imperial era of independent nation-states, and, finally, in the post-Soviet context of reimagined Europe. At the end of the semester, we will observe that the study of nationalistic mentality enhances our understanding of how the past is presented and repurposed in scholarship and politics.

Objectives.

In this course, students will

- gain familiarity with and experience in interpreting a variety of forms of pre-modern literary texts (historiographic, hagiographic and popular narrative), as well as various types of material artifacts;
- develop appreciation of particular methodological approaches, necessary to work with historical texts and identify their audience, uses, limitations and biases;
- cultivate skills necessary to understand and make use of academic studies by identifying and analyzing the evidence and arguments that authors make based on that evidence;
- practice skills necessary to form analytical questions and arguments in class discussion and homework writing;
- develop a better understanding of the mechanisms of historical and social change;
- form an understanding of how national traditions develop and get “invented,” and how these traditions create and shape collective identities.

Course Materials

In most units, the readings are organized in a similar pattern and include (1) primary sources, (2) background readings that provide historical and methodological context, (3) case studies of how a premodern narrative or artifact under examination has been reinterpreted and repurposed in modern (i.e., post-1800) political and cultural contexts.

All reading materials are available in electronic format on Canvas. All films are available via streaming through the Library website.

Coursework at a Glance

- ~~~ Consistent attendance and active participation in class discussions (10%)
- ~~~ Report on additional reading (10%)
- ~~~ Bi-weekly home reading reflections of about 300 words (10%)
- ~~~ Bi-weekly post-discussion reflections of about 300 words (10%)
- ~~~ Primary Source Analysis (15%)
- ~~~ Secondary Literature Analysis (15%)
- ~~~ Final Project: a 1,500-word presentation and essay about a “National Antiquity” (1,500 words) (30%)

Schedule of Topics

1. January 17

Myths of Origin, Holy People and Sacred Objects as National Antiquities. Basic Concepts and Approaches to Nationalism. What is “Central” (East-Central”), “Eastern” and “Western” Europe?

2. January 24

Ethnicity and Nationalism

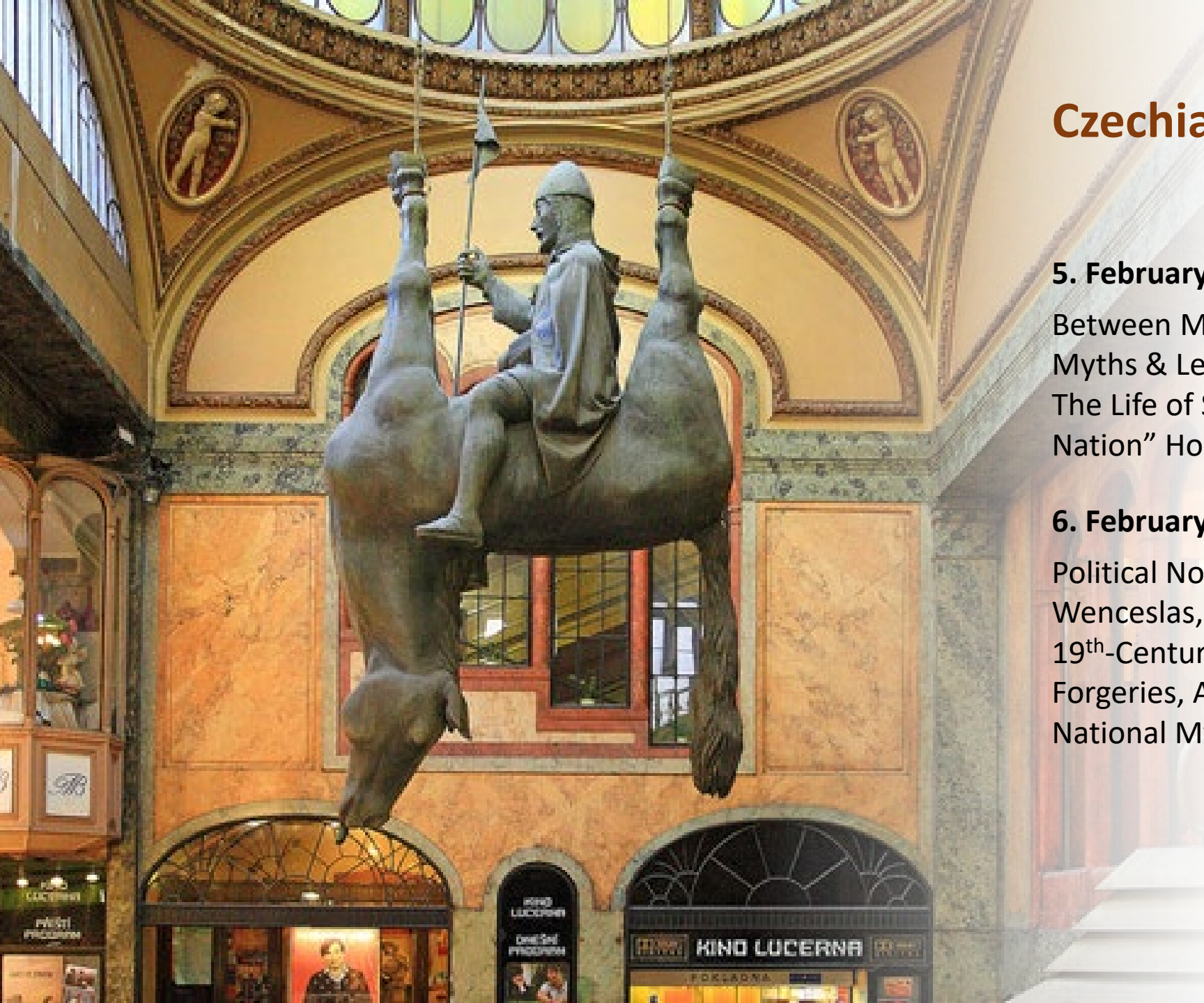
3. January 31

Medieval Origins of Central Europe. Nations without States, States without Nations

4. February 7

Historians and Nationalism. Myth and History. National Antiquities





Czechia: Bohemia and Moravia

5. February 14

Between Myth and History: Foundational origin
Myths & Legends and Czech National Identities
The Life of St. Wenceslas and the “Father of the
Nation” Holy Roman Emperor Charles IV

6. February 21

Political Nostalgia: the Sword and Army of St.
Wenceslas, the Knights of Blanik
19th-Century National Revival: Czech Manuscript
Forgeries, Art, National Theater
National Myths in the New Czech Liberalism



Hungary

7. February 28

The Pagan and Christian Past of Hungary as glorious beginnings: Attila the Hun and the Scythian Identity

8. March 14

The King of Hungary St. Stephen, the Hungarian Holy Crown as a National and Political Symbol. The Politics of Royal Sainthood Today and St. Stephen's Right Hand

Poland

9. March 21

A New Chosen People? Gallus Anonymus's Narrative about Poland and its Rulers.

Myths of Origin in Vincent's Chronicle

11. April 4

Polish National Mythology and Messianism.
The wonderworking Czestochowa Icon of the Most Holy Mother of God. The Saints in Polish History.



Ukraine (vs. Russia, Belarus, Lithuania, Poland)

11. April 11

Ukraine (vs. Russia)

- Who Holds the proverbial Keys to Kyiv? The Myth of Kievan-Kyivan Rus, Yaroslav the Wise's Bones and the Cap of Vladimir Monomakh

12. April 11

Ukraine (vs. Belarus, Lithuania, and Poland)

- The Myth of Grand Duchy: the Grand Duchy of Lithuania between Ukraine, Belarus and Poland



Research Module

13. April 18
Workshopping Research Projects

14. April 25
Drawing Conclusions. Final Presentations

