

# COURSE SYLLABUS USES AND ABUSES IN THE MIDDLE AGES

## FROM HERITAGE TO POLITICS I: ROMANIAN HISTORY UNDER THREE AGES OF NATIONALISM Andrei PIPPIDI

*The course intends to discuss the impact of traditions on historical writing in and about Romania, as well as, more generally, the rather unhappy relation between historical studies and politics. The survey will encompass the 20<sup>th</sup> century. Lectures will alternate with seminar debates and text interpretations.*

1. Echoes of the 19<sup>th</sup> century. A presentation, in contrast with the standard view, of the leading personalities of Romanian Romanticism: Balcescu, Kogalniceanu, Eminescu.
2. Romantic Nationalism, Conservative and Liberal Ideas in the Work of N.Iorga. The 1904 festivities for Stephen the Great, the 1914 archaeological excavations at Curtea de Arges, the 1919 reburial of Michael the Brave, the 1935 return of the ashes of Dimitrie Cantemir.
3. The international ideology of a new socialist state. The heroes of the '50s: working class or, at least, fighters for independence. The reinterpretation of Romanian past as an effect of Stalinism.
4. The good Vlad the Impaler and the bimillennial Dacian Kingdom. Comparison with the 1980 anniversary of Kiev.
5. Historical symbolism during the last years of the Ceausescu regime.
6. The difficulty of building a new historiography. The political role of historical monuments.

### READING LIST:

Boia, Lucian. *Romania. Borderland of Europe*. London: 2001.

Boia, Lucian. *History and Myth in Romanian Consciousness*. Budapest: CEU Press, 2001.

Pippidi, Andrei. "Graves as Landmarks of National Identity." *Collegium Budapest Discussion Paper 13*; or *Budapest Review of Books*, 1999.

Giurescu, Dinu. *The Razing of Romania's Past*. Washington D.C.: 1989.

Verdery, Katherine. *National Ideology under Socialism*.

Pritsak, Omeljan. "Kiev and All of Rus' The Fate of a Sacral Idea." *Harvard Ukrainian Studies X*, 3-4 (1986): 279-300.

Iorga, N. *Generalitati cu privire la studiile istorice*. Iasi: 2000; or the Italian translation: Milano: 1989.

**FROM HERITAGE TO POLITICS II:  
NEW RELIGIOUS CULTS AND MODERN NATIONALISM**

Gábor KLANICZAY

*The course intends to present the reawakening of the cult of saints, relics, holy sites and ecclesiastical persons as elements of the political ceremonial in post '89 ECE. The analysis will rely upon the alternation of lectures and seminar discussions, making a survey principally on Hungarian, Czech, Polish and phenomena, but embracing in its comparative discussions relevant material also from the Orthodox Christianity.*

1. Precedents: 20<sup>th</sup> century resurrection of the cult of saints as political state symbols. The St. Stephen anniversary in 1938, the Eucharistic Congress, St. Emeric as symbol of boyscouts; St. Wenceslas anniversary in 1929; St. Adalbert and St. Stanislas in Poland (lecture).
2. Revival of old saint cults after the fall of Communism: St. Stephen as rock-opera, St. Agnes of Bohemia as part of the Velvet Revolution, the popular veneration of Popieluszko as a martyr symbolising the resistance of the Church against the oppression and solidarity with Solidarnosc (seminar); other examples: St. Hedwig, St. Kynka, Stephen the Great and Constantin Brancoveanu (Roumania), the holy Nemanja rulers in Serbia (seminar).
3. Use of the emerging new cults by political currents: the case of FIDESZ in Hungary: merging of state ceremonial and church ceremonial, millennial celebrations and inaugurations, the use of symbols, texts and monuments. Right wing and religious cults in other ECE countries (seminar).
4. The Hungarian holy crown as a political symbol. The history of the political dogmas around it, the translation ceremony of the crown in January 2000 to the Parliament, the translation of it in August 2001 to Esztergom, debates around its history and political meaning (lecture).
5. The political role of the Pope John Paul II after '89. Analysis of his visits to Poland, to Hungary, to the Czech republic and to Slovakia, his speeches, his role in initiating new cults and the ceremonial context of his voyages (seminar).
6. Religion, politics and nationalism in the territories of ex-Yugoslavia: destruction of the cult-sites of the other, reestablishment of old cults, Catholic, Orthodox and Muslim attitudes (seminar).

**READING LIST:**

The readings will include besides such historical studies exhibition catalogs, monument descriptions, visual documentation, selected journal reports, etc.

Mikó, Árpád, and Katalin Sinkó, eds. *Történelem—kép. Szemelvények múlt és művészet kapcsolatából Magyarországon. Geschichte und Geschichtsbild. Die Beziehung von Vergangenheit und Kunst in Ungarn. Ausstellung der Ungarischen Nationalgalerie, 17. März – 24. September 2000. Budapest: Magyar Nemzeti Galéria, 2000.*

Derwich, Marek, and Michel Dmitriev, eds. *Fonctions sociales et politiques du culte des saints dans les sociétés de rite grec et latin au Moyen Age et à l'époque moderne. Approche comparative.* Wrocław: Larhcor, 1999.

Klaniczay, Gábor. *Holy Rulers and Blessed Princesses. Dynastic Cults in Medieval Central Europe.* Translated by Éva Pálmai. Cambridge: Cambridge University Press, 2001.

Geary, Patrick J. *The Myth of Nations. The Medieval Origins of Europe.* Princeton U.P.: 2002.

Hann, Chris. "Socialism and King Stephen's Right Hand." *Religion in Communist Lands* 18 (1990): 4-24.

Němec, Jaroslav. *Die Verehrung der seligen Agnes von Böhmen und der Prozeß ihrer Heiligsprechung.* Wien: 1988.

Pitha, Petr. "Agnes of Prague. A New Bohemian Saint." *Franciscan Studies* 72 (1990): 325-340.

Deér, József. *Die Heilige Krone Ungarns.* Wien: 1964.

Sándor Radnóti, „Az üvegalmárium. Esettanulmány a magyar korona helyéről” *Beszélő* III/VI (2001) 11. sz. 38-69. (Study on the placement of the Hungarian crown, English translation is in press).

**HISTORIOGRAPHY AND MEMORY I:  
MIGRATION HISTORY, ETHNOGENESIS, AND NATIONALISM IN WESTERN COMPARATIVE  
PERSPECTIVE**

Patrick GEARY

*The models of understanding the past and the tools of nationalist scholarship common to east and central Europe were first forged in Germany and then developed in other western states. For this reason, unlike most of the other seminars in the summer program, this course will examine the origins and continued development of scientific history, nationalism, and racism in western European societies in the nineteenth and twentieth centuries. The format of each meeting will be a combination of lecture and discussion. In addition to core readings for each week, students are expected to explore and present material from his or her own national historical tradition.*

**Class One. Popular History and National Identity from the Twenty-first Century to the Eighteenth: An Introduction.** This lecture will examine the reemergence of nationalist historical narratives since 1989 and the intellectual and cultural underpinnings in Western Europe as well as in Central and Eastern Europe, and will reflect on their continuing attraction in spite of a century of the "new history." It will discuss contemporary approaches to nationalism including primordialist, perennialist, constructionalist theories. In order to situate this phenomenon it will look back to the attempts to reconnect post-socialist historical and cultural continuities to the nineteenth century master narrative of the nation. Thus it will return to the origins of "romantic" and "scientific" nationalism in the eighteenth and nineteenth centuries across Western and Eastern Europe (lecture/seminar).

**Class Two. The Classical and medieval traditions: Hebrews, Greeks, Romans and the Origin of Peoples**

During this seminar we will return to the basic texts of biblical and classical ethnography that have been so influential in the history of modern nationalism, particularly Genesis, Exodus and Tacitus Germania. Our focus will be on understanding the uses to which these texts provide models of identity and continuity reappropriated by medieval origin legends. We will further examine early medieval accounts of the formation of peoples, such as those of the Goths, Lombards, and Franks. Our focus will be on the traditions of interpretation of such texts in the nineteenth and twentieth centuries by historians of the nation and on alternative modes of interpretation (lecture/seminar).

**Class Three. The Slovenian Case: Constructing and deconstructing national traditions.**

This session will review the material of the previous two meetings by focusing on the essential documents used by historians to construct a continuous history of Slovenia from the seventh century. We will read and explicate the sources of earliest "Slovenian" history and consider how these documents might be used to construct differing models of continuity and discontinuity. Participants will be asked to contribute actively by presenting to the class the sources and models developed within their own national and cultural traditions. In the concluding section we will consider alternative approaches to writing the history of European Peoples (lecture/discussion).

## READING LIST:

### *Primary Sources*

(may be read in a convenient translation)

A packet of English translations of “origin myths” will be provided. Among these are: Genesis, Exodus, Tacitus, Jordanes, Paulus Diaconus, *Origo gentis Langobardorum*, Gregory of Tours, Fredegar, the Primary Chronicle, etc.

### *Secondary Sources*

(recommended for background reading and future consideration)

Anderson, Benedict. *Imagined Communities*. London: 1991.

Brubaker, Rogers. *Citizenship and nationhood in France and Germany*. Cambridge, Mass.: Harvard University Press, 1992.

Fried, Johannes. *Der Weg in die Geschichte. Die Ursprünge Deutschlands bis 1024*. Berlin 1994.

Geary, Patrick J. *The Myth of Nations: The Medieval Origins of Europe*. Princeton: 2001.

Goffart, W. *Narrators of Barbarian History. Jordanes, Gregory of Tours, Bede, and Paul the Deacon*. Princeton: 1988.

Iggers, Georg G. *The German Conception of History. The National Tradition of Historical Thought from Herder to the Present*. Middletown.

Pohl, Walter and Helmut Reimitz, eds. *Strategies of Distinction, The Construction of Ethnic Communities, 300-800. The Transformation of the Roman World 2*. Leiden – Boston – Köln: 1998.

Thiesse, Anne-Marie. *La création des identités nationales. Europe XVIIIe –XXe siècle*. Paris: 1999.

Werner, Karl Ferdinand. *Geschichte Frankreichs 1, Die Ursprünge Frankreichs bis zum Jahr 1000*, transl. C./U. Stuttgart: Dirlmeier, 1989.

Wolfram, Herwig, et. al. *Origo Gentis*.

Wolfram, Herwig. *The Roman Empire and Its Germanic Peoples*. Berkeley: 1997.

## HISTORIOGRAPHY AND MEMORY II: NATIONAL CONSCIOUSNESS, COMMEMORATION AND ORAL HISTORY

Gábor GYÁNI

*The creation of modern nations amounted to generating a completely new sense of collective identity, one which was the product of historicizing the past from the viewpoint of the present. The (alleged) uninterrupted continuity of the state through several centuries provided the basis for the sense of belonging to such an “imagined community. This stands at the background of the importance of any sort of commemorations, which seems to be an occasion for linking the distant past to the present. The Hungarian Millennium was the manifestation of such a commemorative memory practice which clearly served the end of a Hungarian nationstate-building project.*

*The not too distant past, which following the 1989 political change of East Europe looked to be worth remembering as freely as possible after the long duration of a forced amnesia, has quite frequently been presented in the form of oral history. The dialectic of personal remembering and historical memory as practised by the professional historical scholarship is now a vital issue in these countries. The Hungarian 1956 revolution provides an ample material for closely looking at the process of how past is becoming history per se in a world where the political discourse makes his best to find an usable past serving for his own special ends.*

1. **The notion of history as social memory.** This aims at clarifying the precise meaning of such categories as *lieux de mémoire* (P. Nora), *communicative and cultural memory* (J. Assmann), *active and passive oblivion* (Y. H. Yerushalmi, P. Ricouer), *remembering communities* etc. (lecture).
2. **The search for an usable past** in order to invent and subsequently permanently strengthen the image of a modern nationstate. The case study easily available in terms of Hungary concerns the Millennium Celebrations of the 1890s, but many other obvious cases might even be mentioned and examined either in the West or the East-Central European countries (seminar).
3. **Violent struggles for the total expropriation of historical past** pursued among the diverse remembering communities under the aegis of the national homogenization process (ethnic, confessional, and class divides that contribute to the partial fragmentation of a historically based national identity (seminar).
4. **The politics of memory** as a tool in the hand of the 20<sup>th</sup> century dictatorships to maintain the stability of social order in the absence of the “natural” legitimacy of their tyrannical authority. The possible success of that kind of political practice and the obvious limits of such a forced amnesia (seminar).
5. **The use of oral testimonies** in reinventing the “real” meaning of certain past events, the relevance and even the pure occurrence of which was so long been denied and hidden even to those who had actually experienced the “historical facts” (lecture).
6. **Facts and/or fiction:** the urgent need for and the possible methods of correctly evaluating the texts of oral history narration (seminar).

### READING LIST:

- Yerushalmi, Yosef Hayim. *Zakbor. Jewish History and Jewish Memory*. Washington: 1982.
- Assmann, Jan. *Das kulturelle Gedächtniss. Schrift, Erinnerung und politische Identität in frühen Hochkulturen*. Munich: 1992.
- Gillis, John R., ed. *Commemorations. The Politics of National Identity*. Princeton: 1994.
- Burke, Peter. “History as social memory.” In *Varieties of Cultural History*, ed. Peter Burke. Cambridge: 1997.
- Csáky, Moritz, and Elena Mannová, eds. *Collective Identities in Central Europe in Modern Times*. Bratislava: 1999.
- Hofer, Tamás. “Displaying Hungary’s lieux de mémoire.” *Budapest Review of Books* 4, 4 (Winter 1994): 158-163.
- Thompson, Paul. *The Voice of the Past. Oral History*. Oxford: 1988.
- Gyáni, Gábor. “Remembering and oral history.” *Budapest Review of Books* 8, 3-4 (Fall - Winter 1998): 101-107.
- Kőrösi, Zsuzsanna, and Adrienne Molnár. *Carrying a Secret in My Heart.. Children of the Victims of the reprisals After the Hungarian Revolution in 1956. An Oral History*. Budapest - New York: 2003.

**MEDIEVAL STUDIES AND POLITICS I:  
MEDIEVAL PAST AND PRESENT POLITICS IN POST-WAR POLAND.**

Zbigniew DALEWSKI

*This course is aimed at comparing different forms of using of medieval past in Poland after 1989 and under communist regime. It is intended to show how various moments of Polish medieval past were incorporated in political discourses and debates in Poland in the second half of the twentieth century and to think over a role they played in constructing of political reality. Each meeting will combine a lecture and a discussion.*

1. **The millenium of St. Adalbert's martyrdom.**

2. **The millenium of the Gniezno Meeting.**

These both lectures will examine the celebrations of these events in 1997 and 2000 respectively in context of the attempts to use them in the various present political and ideological debates concerning, among others, the idea of a new evangelism of Europe, the idea of the Polish 'return' to Europe and the place which 'new' Poland should take in united Europe.

3. **The origins of the Polish state.**

This lecture will focus on the relationship between the scientific research on the beginnings of the Polish state which were carried out after the World War II and the political needs of the communist government looking for the 'historical' justification of the new post-war Polish western borders.

4. **The Piast tradition versus the Jagiellonian one.**

During this lecture we will deal with another aspect of the 'historical' justification of a new post-war territorial and national shape of the Polish state – the opposition of the 'ethnic' unity of the Piast monarchy and post-war Poland on the one hand, and the 'multi-ethnic' character of the Jagiellonian monarchy and pre-war Poland on the second hand.

5. **The millenium of the baptism of the first historical ruler of Poland – Mieszko I.**

This lecture will examine two opposite interpretations of this event – millenium of the Polish state or millenium of the Polish Christianity – presented by the communist government and the Polish Church respectively and their use in political and ideological polemics.

6. **The black legend of the Teutonic Knights.**

This lecture will deal with the persistence of the negative notions concerning the Teutonic Knights and the different forms of their presence in the political reality of communist Poland.

## MEDIEVAL STUDIES AND POLITICS II: USES AND ABUSES OF THE MIDDLE AGES IN CROATIA

Neven BUDAK

1. The Croatian Middle Ages – general outline
2. The use of history in the forming of modern national symbols (coat of arms, currency...)
3. The debate on ethnogenesis
4. Memory of the Middle Ages
5. The revival of the Middle Ages
6. Middle Ages in textbooks and curricula

The Croatian Middle Ages are normally considered to be the period from the settlement of the Slavs (cca 600) to the election of Ferdinand of Hapsburg to the Croatian throne. Already this construct, created in the nineteenth century, reveals the prevailing attitude towards medieval history: on the one hand, it stresses the «purity» of the nation, excluding the pre-slavic population, on the other it confirms the importance of the «state» in the national history.

Middle Ages have been a constant source of inspiration for national ideologists (politicians, historians, writers, painters, musicians) since the first half of the nineteenth century. During the twentieth century the use and abuse of the earliest Croatian history reached its peak in the periods: during the fascist Independent State of Croatia (1941-1945), during the so called «Croatian Spring», a movement for democratization and national awakening (1969-1971), and during the first decade of Croatian independence (1990-2000). This third period will be the focal point of our investigation during this course.

The most obvious examples of the use of medieval history come from the field of state symbolism. The coat of arms and the orders, as well as the modern currency, find their inspiration in the Middle Ages. One of the goals of the course is to investigate in how far are such inspirations justified.

The debate on Croatian ethnogenesis was a lively topic not only among scholars. National identity formed on the interpretations of the origins of the nation was a central question of national integrations in the past two centuries, and it became again interesting to certain circles of Croatian society at the outbreak of the 1991-1995 war. Those taking part in the «research» of Croatian roots were usually not historians, but even so they received support from official authorities.

Another interesting question related to the use and abuse of the Middle Ages is: what is the memory of this historic period in Croatia? What do the Croats intend to remember, and what is it they forget? A certain number of monuments erected for medieval rulers or events testify about one kind of memory. What else do we remember, and in what way? Ecclesiastical celebrations are an example of continued memory – do they really originate from the Middle Ages?

The revival of Middle Ages happens usually in times of festivities. However, all events of this kind belong to the field of invented tradition, and it is interesting to try to find out what were the motifs for creating such constructs. Do they belong to the field of use, or rather abuse of history? Finally, we shall investigate the presentation of medieval history in textbooks and curricula. There is an ongoing debate about the use and abuse of medieval history, and the way schoolchildren are being taught myths.

### READING LIST:

Since there are no texts about the modern use of medieval history in Croatia available in English, the only readings required will refer to Croatian medieval history (chapters from recent books by Ivo Goldstein or Ludwig Steindorff) and to the problem of the misuse of history in general (Laurent Wirth).

Goldstein, Ivo. *Croatia, a History*. London: Hurst & Company, 1999. p. 13-38.

Steindorff, Ludwig. *Kroatien, Vom Mitealter bis zur Gegenwart*. Regensburg: Verlag Friedrich Pustet, 2001. p. 20-69.

Wirth, Laurent. "Facing misuses of history." In *The misuse of history*, 23-56. Council of Europe Publishing, 2000.

## PROBLEMS IN MONUMENT PROTECTION AND RECONSTRUCTION II: PROTECTION OF HISTORICAL MONUMENTS IN THE CONTEXT OF MEDIEVAL ART HISTORY

Ernő MAROSI

*The course will be based mainly on the medieval monuments in Hungary and on their interpretation in art historical literature and in their mis-en-scène in museums and in restorations as well. Our main intention is to show, how international historical concepts and taste were received and adapted in the service of a national concept of art history and of the self-representation of an emerging national state. As both archaeology and art history are conceived as parts of an international scholarship, tendencies of universalism and focusing on national particularities are to be considered in the framework of international (mainly French and German) art historical literature. Due to the difficulty of using literary sources and writings in Hungarian, the case studies in the seminars will mainly concentrate on the analysis of visual sources (i.e. on monuments).*

### 1. Gothic vs. Altdeutsch vs. gothique

From normative universalism to the national concept of the history of medieval styles. The beginning of the medieval studies and of the protection of monuments in Hungary. The concept of conserving national patrimony and its realisation in the preservation and reconstruction of monuments (lecture).

### 2. Reconstructing major monuments of the national past in Hungary

Case studies of three reconstructions as compared with art historical writings: the Parish Church St. Elizabeth in Kassa (Kaschau, Kosice), the Cathedral in Pécs, Our Lady's Church in Buda (seminar).

### 3. National Iconography - constructing the image of the age of chivalry

Cultural history in Hungary and the poetic reconstruction of medieval epics. Costume history in the service of theater and of monumental decoration. National orientalism from historicism to secession movement (seminar).

### 4. "Orient oder Rom"

The tendency to creating a Hungarian style in ornamental art and in architecture. The hypothesis about the Asian origin and continuity of Hungarian decorative art. Scholarly debates about the Hungarian style, in terms of the Vienna School of art history (Alois Riegl vs. Josef Strzygowski). Different paradigms used by archeologists and art historians (seminar).

### 5. The 1930's: modernization and historicism in Hungarian protection of monuments

Reconstruction with distinction of modern additions in order to a spatial interpretation of buildings. The impact of Italian Novecento architecture and of Italian restoration methods on the Hungarian school of protecting historical monuments. Esztergom, Székesfehérvár, lapidary museums as models for later monuments' protection in Hungary (seminar).

### 6. Preservation of historical monuments in the service of national art history

The historical doctrines of a particular history of medieval art in Hungary: classicism and Hungarian tradition in the XIth century, the Late Romanesque flourishing of the Arpad era, "Hungarian Trecento" and Angevin proto-renaissance. Monuments and museums as influenced by and in the service of art historical theories (lecture).

#### READING LIST:

*Die ungarische Kunstgeschichte und die Wiener Schule 1846-1930.* Catalogue of exhibition, ed. E. Marosi. Budapest: 1983.

Marosi, Ernő. *Die Anfänge der Gotik in Ungarn. Esztergom in der Kunst des 12.-13. Jahrhunderts.* Budapest: 1984.

*Pannonia Regia. Kunst und Architektur in Pannonien 1000-1541.* Catalogue of exhibition, ed. Árpád Mikó, and Imre Takács. Budapest: 1994.

*Történelem - kép. Szemelvények múlt és művészet kapcsolatáról Magyarországon - Geschichte - Geschichtsbild. Die Beziehung von Vergangenheit und Kunst in Ungarn.* Exhibition catalogue, ed. Árpád Mikó, and Katalin Sinkó. Budapest: 2000.

*The Gold of the Avars. The Nagyszentmiklós Treasure.* Exhibition catalogue, ed. Éva Garam. Budapest: 2002.

*A magyar műemlékvédelem korszakai.* Ed. István Bardoly, and Andrea Haris. Budapest: 1996. Recension by Farbak, Péter, in *Acta Historiae Artium* XXXVIII (1996): 233-247.

Marosi, Ernő. "Ungarische Denkmalpflege am Scheidewege." *Kunstchronik* 43 (1990): 574-582.

Dercsényi, Dezső. *Historical Monuments in Hungary.* Budapest: 1969.

Dercsényi, Dezső. "Les cent ans de la protection des monuments en Hongrie." *Acta Historiae Artium* XVIII (1972): 3-28.

Frodl, Walter. "Unterschiedliche Entwicklungen der Denkmalpflege." *Acta Historiae Artium* XXVIII (1982): 255-261.

Horler, Miklós. "Bilan critique des restaurations des monuments hongrois." *Acta Historiae Artium* XXX (1984): 357-374.



## MODERN GREEK HISTORIOGRAPHY AND BYZANTIUM'S LEGACY

Evangelos CHRYSOS

*Greece in modern times understands itself as being guardian and depository in succession of both, the Classical Hellenic political and cultural legacy as well as the Byzantine religious and cultural identity. However, this national identity went through several stages of self-perception due to current political national and social ideas prevailing in the international community. In this course we shall look into this intellectual development from the days before the Greek Revolution for Independence against Ottoman Rule in 1821 through the 19<sup>th</sup> and the 20<sup>th</sup> centuries up to ideas dominating current trends in Greek historiography and cultural life. Special attention will be given to the way Greeks understand their relationship to the Byzantine culture and more specifically to the role Orthodoxy as a religious denomination and as a mode of everyday life plays in the Greek public.*

1. In the form of an Introduction we shall see how the trends of European Enlightenment affected the ideas that brought in motion the forces that led to the Greek Revolution as a National Resurrection and the concepts that were applied at the beginnings of the formation of the Greek state.
2. At a second level we shall deal with the influence of European romanticism on the creation of the historiographical tradition that worked out the formation of a *History of the Hellenic Nation* [K. Paparrigopoulos], perceived in unbroken continuity from the pre-historical to modern times. Concerning the Byzantine past the question was 'how Greek was Byzantium?'
3. In a third part we shall see how Greek historiography was affected by the developments of international scholarship in the field of Byzantine history and culture from the negative image of Byzantium dominating the 19<sup>th</sup> century in the tradition of Edward Gibbon to its more and more positive appreciation in European medieval studies in the twentieth century.
4. During the political developments in Europe and especially in the course of the Balkan Wars at the beginning of the 20<sup>th</sup> century the Byzantine legacy was read in the antagonizing context of structuring the national borders especially in and around Macedonia as the 'apple of discord' and offered space in historicizing literary production in poetry and prose. We shall see some of the most influential writings.
5. The ideological controversies that were caused by the Russian Revolution and the expansion of Marxist theory in the second and third quarter of the 20<sup>th</sup> century influenced the internal Greek discourse on the Orthodox Church and its role in Byzantine - and in analogy in modern Greek - society. The question discussed bitterly was 'how Byzantine the Greek society of today is?'
6. In the last fifteen years the Orthodox Church regained its traditional role in all Balkan countries. Consequently, the appreciation of the Byzantine culture is enjoying an unprecedented boom as seen in the flourishing of Byzantine studies and in a series of impressive exhibitions of Byzantine Art in the biggest museums of the world. We shall discuss the political ideas prevailing in these extraordinary activities and study the dangers involved towards minting an idealizing perception of Byzantium.

**READING LIST:**

From the vast bibliography I select the following articles, easily accessible because they are included in the volume *Byzantium and the Modern Greek Identity*, ed. David Ricks and Paul Magdalino. Centre for Hellenic Studies, King's College London, Publications 4. London, 1998:

- Panagiotis A. Agapitos. 'Metamorphoseon permulti libri: Byzantine literature translated into modern Greek,' pp. 63-74.
- Roderick Beaton. '“Our glorious Byzantinism”: Papatsonis, Seferis and the rehabilitation of Byzantium in postwar Greek poetry,' pp.131-140.
- Anthony Hirst. 'Two cheers for Byzantium: equivocal attitudes in the poetry of Palamas and Cavafy,' pp. 105-117.
- George Huxley. 'Aspects of modern Greek historiography of Byzantium,' pp. 15-23.
- Pschalis Kitromilides. 'On the intellectual content of Greek nationalism: Paparrigopoulos, Byzantium and the Greek idea,' pp. 25-33. Cf. also the seminal work of the same author, *Tradition, Enlightenment and Revolution: Ideological change in eighteenth and nineteenth century Greece*. Harvard University: 1978.
- Peter Mackridge. 'Byzantium and the Greek Language Question in the nineteenth century,' pp. 49-61.
- Vasilios N. Makrides. 'Byzantium in contemporary Greece: the neo-Orthodox current of ideas,' pp. 141-153.
- Robert Shannan Peckham. 'Papadiamantis, ecumenism and the theft of Byzantium,' pp.91-104.
- Marianna Spanaki. 'Byzantium and the novel in the twentieth century: From Penelope Delta to Maro Douka,' pp. 119-130.