Archaeologies of Antiquarian Lives in Bosnia-Herzegovina, Dalmatia and Transylvania, from Imperial to Post-Imperial Constraints

The relation to the ancient past has been and still is subject to a series of constraints, particularly of a political nature, tending to present the ancient layer as a point of reference in national histories. The distinctive feature of the Habsburg area in this respect is that, due to its imperial dimension, it has also been the focus of pioneering thinking on the universal character of heritage (Alois Riegl), which counters this tendency. By approaching the question of the relationship to antiquity in the eastern space of the Habsburg Empire (in Transylvania, Dalmatia and Bosnia-Herzegovina), through the medium of biographies the question arises as to whether the end of the Habsburg Empire led to the cessation of activity of a scientific and museographical network centered on Vienna and Budapest, and with what consequences. Taking as a documentary basis the autobiography of Carl Patsch (1865-1945), the first professional archaeologist who came from Bohemia to take up his post in Bosnia-Herzegovina [Baric 2023], the question shall be addressed of how political elements affected his research, as reflected in his memoirs. A comparison with case studies from Sarajevo, Cluj/Kolozsvár/Klausenburg and Split/Spalato shall provide an insider's view on how international relations, national institutions and new research agendas influenced the archaeologist's operating mode. It also opens the way to comparisons on the link between scientific work and the dissemination in society of knowledge and representations of a distant past that was becoming increasingly valued.

Cosmin Minea

Masaryk University, Brno

Restoring Heritage, Shaping Identity: Byzantine Architecture in National and Transnational Contexts in 19th-Century Serbia and Romania

This paper explores how national narratives, aesthetic values, and international theories shaped and were shaped by the restoration of architectural monuments in Serbia and Romania during the late 19th century. These countries, newly independent from the Ottoman Empire, shared an Orthodox and Ottoman heritage. Their restoration projects reflect state-building efforts amidst complex transnational negotiations based on their Ottoman, Byzantine, and Habsburg pasts.

Both Serbia and Romania focused on Orthodox churches and monasteries, emphasizing Byzantine architecture as a cornerstone of their cultural heritage. This study examines two key examples that reveal many similarities: the restoration of the Princely Church of Curtea de Argeș in Romania and Lazarica Church in Serbia.

The projects were marked by significant modifications to align with idealized visions of Byzantine architecture. In Romania, French architect André Lecomte du Noüy spearheaded the restoration of Curtea de Argeș (1875–1890), a project funded by the Royal House. The restoration added frescoes, interior and exterior decorations, monastery buildings, and a chapel, turning the site into a symbol of Romanian heritage and the resting place for Romanian kings. Similarly, Petar J. Popović led the restoration of Lazarica Church in Serbia (from 1889), incorporating new domes, exterior decorations, and towers.

Both projects sparked debates about cultural identity due to their transformative approaches, which often overshadowed other aspects of heritage, particularly Ottoman and Jewish contributions. These restorations framed Byzantine art within European Romantic ideals of the medieval period while alienating ethnic and religious minorities.

The paper asks how the notion of Byzantine art intertwined with national ambitions and transnational networks of architects, artists, and ideas and how radical transformations could essentially transform historical monuments.

When the Argonauts Sailed the Drava –

Patriotic Historiography in Styria and Crain around 1800

Dr. Daniela Haarmann
(Webster Vienna Private University)

Antique history and myths played a significant role in the creation of national identities in the late 18th and early 19th century. They should proof the historic importance and anciennity of the own nation and, the less studied, region. Example for this is the multiethnic regions of Styria and Crain. This presentation intends to discuss the antique reception in both regions and for the German and Slovene speaking population in the period around. While most studies focus mostly on ethnic groups and their nation-making, this study focusses also on the region as parameter of identification, thus complement identity studies in the early phase of national construction process.

The study asks therefore, how intellectuals of the respective regions did not only imagine their communities (following B. Anderson) but also their regions. To this end, it will deconstruct three examples following the methods of historical epistemology: first, the alleged descent of the Styrians (without ethnic differentiation) from the ancient tribe of the *Taurisci,* secondly the German-centred imagination of the "Migration Period" (germ: Völkerwanderung) as end of Antiquity due to immigrating "barbaric" tribes likes the Slaves and Huns/Hungarian, and finally the foundation myth of Ljubljana with Jason and its Argonauts as first inhabitants from a Slovene perspective. Doing so, the study will show how the adaptation of multiple antiquities formed multiple modernities (Klaniczay, Werner, Gecser 2011) of the regions and peoples in question. Thus, it hopes to contribute to intellectual history and memory culture in Southern Central Europe on the one hand, and identity studies on a regional level on the other.