Presenting the Encyclopedia of Romantic Nationalism in Europe

(ERNiE)

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ERNiE's Aims and Setup – Patterns, Persons, Places
Tracing Cultural Connections

The Encyclopedia of Romantic Nationalism in Europe (ERNiE), the flagship project of the STUDY PLATFORM ON INTERLOCKING NATIONALISMS (SPIN, www.spinnet.eu), aims to chart the diffusion of cultural nationalism in the 'long 19th century', including some of its afterlife tapering off in the 20th century. This is traced in two dimensions: transnationally (across – and in some cases beyond – Europe), and intermedially (across different cultural fields, 'multimedia'-style).

1. *Transnational diffusion*. In the decades following Macpherson's *Ossian*, Schiller's *Wilhelm Tell* and Byron's philhellenism, Romantic Nationalism spread across widely dissimilar countries, from Reykjavík to Veliko Tărnovo and from La Coruña to Moscow, by communicative contagion – much like Romanticism itself. ERNiE's focus on the transnational self-propagation of 19th-century nationalism ('tracing cultural connections') aims to counterbalance a tendency in nationalism studies to explain national movements, individually and separately, from the socio-political parameters within which each of them arose and pursued its political agenda. Instead of tracing the locally specific socio-economic and political root system of Romantic-National movements in separate countries, ERNiE proposes to analyse their transnational self-propagation by means of their cultural and communicative cross-pollination.

2. *Intermedial diffusion*. Cultural nationalism was expressed and propagated in a variety of cultural fields and pursuits: from linguistics and philology to poetry and the arts, from architecture to archeology and from folklore to history-writing. Nowadays, these fields are the specialism of strictly separated academic disciplines. Consequently, intermedial spill-overs (from the historical novel to painting, opera or history-writing; from folklore studies to music, ethnography, museology and festive commemorations) tend to drift to the periphery of the scholarly field of vision. ERNiE proposes instead to focus on intermedial dynamics as a cardinally important feature explaining the ramifying power of nationalism.

Describing PATTERNS: A reticular encyclopedia

To trace the dynamics of cultural connections, an encyclopedic approach is needed; but this requires more than a traditional listing of individual entries in alphabetical order. Instead, ERNiE has been organized as a matrix, on the twin parameters of transnational and intermedial interconnections. The main portion of ERNiE – the section entitled **PATTERNS** – is organized like the location grid on a city map or a chessboard (illustration 1). In a matrix-style organization, some 30 *Cultural Currents* are mapped against some 50 *Cultural Communities*, yielding an entry structure of ca. 1200 relevant headwords, e.g. 'Basque language activism', 'Finnish classical music', 'Greek archeology' or 'Icelandic folklore studies'.

The *Cultural Currents* are designed to encompass most meaningful cultural/intellectual fields, associations and institutions which became carriers of national consciousness-raising in the long 19th century. These are:

Language interest

Text editions

History-writing

Narrative literature

Patriotic poetry and verse

Critical writing

Vernacular translations of the Bible or world classics

Antiquarianism, archeology

Manners and customs

Oral literature

Mythology

Physical anthropology and ethnography

Folk music

National-classical music

Sports, pastimes

Architecture

Dress, design

Commemorations, festivals

Visual arts

Educational initiatives
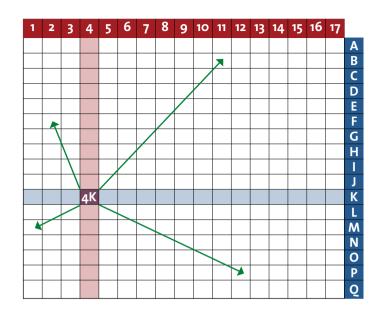
Sociability
    (incl. literary/historical, choral, and theatrical societies, book clubs/reading rooms and sports/athletics associations)

Institutions
    (incl. universities and university chairs, museums, libraries/archives)

Each of these is given a more **substantial introductory article** explaining the topic in its general-European characteristics.

ill. 1

Tracing cultural connections in a reticular encyclopedia

Each article is topically situated on the **intersection** between a **cultural current** and **cultural community**

Each article has a dual function:

• **Giving topical information**
- The article contains an explanatory text
- Many articles link to online illustrative materials (textual, audio, visual)

• **Identifying a nodal intersection of cultural connections.**
- The article is hyperlinked to all others addressing the same **current** or **community**
- The article text contains **hyperlinks to related issues in other articles**

The *Cultural Communities* encompassed in ERNiE include all those self-perceived ethnolinguistic groups ('nationalities') which in the course of the long 19th century developed autonomist or separatist ambitions, or engaged in a 'cultivation of culture' (the process which invested vernacular cultural practices or cultural products with a national-identitarian importance, Leerssen 2006).

> *These categories are not rigidly mutually exclusive. In some cases national identification patterns overlap or present ambiguities (e.g. Gaelic-Irish and Anglo-Irish; Swedish-Finnish; Swiss; German cultural nationalism as inflected in Bavaria, Habsburg Austria or the Baltic). In addition, some currents took shape in a sliding development, functioning either as a regional subsidiarity to a larger 'nation' or as an assertion of a separate identity opposed to that larger nation: Verdaguer's L'Atlàntida could function both as a Catalan and (in Manuel de Falla's musical adaptation) as a Spanish national epic. In order to accommodate these complexities, ERNiE uses 60 tags (some near-duplicates, or compounds) to identify c. 50 cultural communities.*

Each *Cultural Community* is given a **general background article** on the culture-historical and political ambience and developments within which its 'Cultivation of Culture' took shape. The tag list for the *Cultural Communities* includes:

Albanian	Dutch	Hungarian	Polish	Spanish
Baltic German	English	Icelandic	Portuguese	Swedish
Basque	Estonian	Illyrian	Romance, pan-Latin	Swiss
Belarusian	Faroese	Irish / Irish-Gaelic	Romance: mlc [*]	Turkish
Belgian (francophone)	Finnish	Italian	Romanian	Turanian
Breton	Flemish	Latvian	Russian	Ukrainian
Bulgarian	French	Lithuanian	(pan-)Scandinavian	Walloon
Catalan	Frisian	Luxembourg	Scottish / Scots-Galic	Welsh
Celtic, Pan-Celtic	Galego	Macedonian	Serbian	Other
Celtic: mlc [*]	German	Maltese	Slavic, Pan-Slavic	
Croatian	Germanic, Pan-Germanic	Norwegian	Slavic: mlc [*]	
Czech	Germanic: mlc [*]	Occitan	Slovak	[*] *mlc: minor language*
Danish	Greek	Philhellenic	Slovenian	*communities.*

Character, physiology, phylogeny

As a result, by the late 18th century, an anecdotally-based but systematically classified "characterology" of the different temperaments of the European nations, loosely correlated between the "cool" (melancholic, phlegmatic) North and the "hot" (sanguine, choleric) South was already in place. This was overlaid with the historical remembrances and myths of the freedom-loving tribal cultures of Northern Europe (speaking Celtic or Germanic languages) resisting the imperialism of various southern-based power systems (the Roman Empire, the Catholic Church, the Spanish and French monarchies, using Latin or Romance languages). Mme de Staël, in her *De la Littérature* of 1800, consolidated this North-South polarity as a framework for the study of literature and culture; it was to dominate the antagonisms between German and French medievalists and philologists throughout the 19th century, the Germans taxing their French colleagues and their entire culture with levity, superficiality, conformism and arrogance, the French mistrusting their German colleagues and their culture for a perceived tendency to transcendent obscurantism and abstruse speculation. More than a century after Montesquieu, Hippolyte Taine's famous use of the determinants of race, milieu and moment to explain the different characteristics of the various literatures of Europe (most famously in his *Histoire de la littérature anglaise* of 1864) would still echo this deterministic line of thought derived, ultimately, from Montesquieu.

Montesquieu had also been the presiding spirit for a physiological, biological rationalization of the overdetermined characterological north-south polarity. *L'esprit des lois* had posited a causal correlation between climate, physical reaction to heat or cold, habitual body humours involved in that reaction, and different "temperaments" of those humours resulting therefrom inspiring different moral regimes. Another contributor to the biological-physiological turn had been Johann Caspar Lavater, whose widely read and widely translated treatise on physiognomy (*Physiognomische Fragmente zur Beförderung der Menschenkenntnis und Menschenliebe*, 1775–78) had systematized an anecdotal correlation between facial traits and moral-emotional temperaments. To be sure, Lavater, like his philanthropically-minded contemporaries of the sentimental Enlightenment, including Herder, had aimed to chart the variety of humanity rather than rely on its differentiations, and had given little space to racial identity or ethnic descent, but his ad-hoc lucubrations on the characterological meaning of facial forms were systematized in physiological terms in the century following him.

The century between Lavater and Darwin saw the rise of craniometry. The notion of a "facial angle", developed in 1792 by the Amsterdam anatomist, surgeon and polymath Pieter Camper, quantified the anecdotal physiognomical feature of the "low forehead" (as connoting a less developed intelligence; certainly in connection with a heavy lower jaw) into an "objective" measurement. This allowed Camper and later biologists to outline an ascending facial-angle scale leading from orang-utans by way of Africans and modern Europeans to the near-perpendicular perfection of classical Greek statues. Other methods of cranial measurement involved the position of the occipital aperture (comparatively analysed by Jous-Jean-Marie Daubenton in 1764).

Many comparative anatomists in the following decades worked on archeological specimens, and their typologies were usually applied in a phylogenetic family-tree paradigm of "origin, descent and typical characteristics", which dominated scientific thought from the linguistics of Grimm until the evolutionary biology of Darwin. Comparative-historical linguistics and comparative-historical anatomy were interlinked through the influence exerted by the Indo-European linguist August Schleicher (for whom the study of the descent of languages formed part of the study of the origins of mankind) on the Darwinian Friedrich Haeckel. Haeckel's "family tree" model of the evolution of life (*Generelle Morphologie der Organismen*, 1866) was an adaptation of Schleicher's genealogical organization of language relations; it was translated into French by the aforementioned Vacher de Lapouge.

Ethnology, evolution, descent

By 1800, the study of the diversity of humankind (ethnology) had split off from the study of the unifying characteristics of humanity (anthropology in the classical sense). The term ethnology had been coined in Adam Franz Kollár's description of the lands of the Hungarian crown, *Historiae iurisque publici Regni Ungariae amoenitates* (1783); shortly thereafter, Wilhelm von Humboldt's *Plan einer vergleichenden Anthropologie* (1792) consolidated this ethnic interest, also advanced in Alexandre-César Chavannes's *Anthropologie ou science générale de l'homme, qui esquisse la séparation entre anthropologie physique et ethnologie* (1788).

Staël, Anne Louise G...

II A01 Text editions L...

Taine, Hippolyte

Lavater, Johann Caspar

Herder, Johann Gottfried

Physiognomy and evo...

Darwin, Charles
Amsterdam (NL)
Camper, Pieter

Daubenton, Louis-Jea...

I A01 Antiquarianism ...

Schleicher, August
Haeckel, Ernst
Linguistic and biologic...

Kollár, Adam Franz

Humboldt, Wilhelm von
Chavannes, Alexandr...

John MacHale (Tubernavone, Co. Mayo, 1791 – Tuam, 1881) was born as the son of a farmer/tradesman and grew up bilingually; his childhood experience of the 1798 rebellion marked him deeply. He studied for the priesthood in Maynooth seminary, where he was ordained in 1814 and joined the Maynooth teaching faculty. Soon known as an assertive Catholic apologist, he was made bishop in 1825 and, using the recently-created opportunity of Catholic Emancipation, raise funds for a new Cathedral in Ballina. Having favourably impressed Pope Gregory XVI during a Vatican visit (1831), he was appointed Archbishop of Tuam (the archdiocese comprising the still largely Gaelic-speaking West of Ireland) in 1834, against misgivings from the British government.

In his archiepiscopal dignity, MacHale became an important voice in Irish political and cultural nationalism. He supported Daniel O'Connell's Repeal movement, fostered the use of Gaelic for pastoral purposes and tried to raise its social status, partly with the help of his private secretary Ulick Bourke (1829–1897), whom he made a Canon, and who was later to found the Society for the Preservation of the Irish Language, 1876, and the Gaelic Union, 1880. MacHale translated Tom Moore's *Irish Melodies* into Irish in 1842, and Homer's *Iliad* in 1844 – moves towards a modern literacy in Irish which were to be tragically rendered irrelevant by the depopulation of the Gaelic-speaking districts following the potato famines of 1845–49

Throughout his ecclesiastical career, MacHale was to denounce the attempts of Protestant evangelizers to reach the Irish population through the medium of Gaelic. In particular, he felt that it was vital that control over education remain with the Catholic church (a point also hotly contested in France in the early 1840s). For that reason, he resisted any educational initiative from government sources, apprehending a secularizing and/or Protestant agenda. His rejection of the National Schools system, and, later, of the Queen's Colleges, placed him increasingly at odds with the more conciliatory parts of the Irish hierarchy. As, in the later 1840s, the papacy (owing to its experiences at the hands of Risorgimento claims on the city of Rome) increasingly motivated nationalism as a "modernist" error and appointed new a-political prelates, MacHale's forthright interventionism rendered him isolated. Matters soured even further when English churchmen like John Henry Newman and Gerard Manley Hopkins were appointed to the newly-founded Catholic University in Dublin. During the First Vatican Council (1869–70), MacHale's disagreements with a church committed to anti-nationalism led him to oppose the dogma of Papal Infallibility; another anti-infallibist bishop there was the Croatian nationalist prelate Josip Juraj Strossmayer.

MacHale, who in the 1870s threw his weight behind Home Rule and died in 1881, was an inveterate controversialist, but his lifelong opposition to everything English did much to maintain the strong link between Catholicism and Irish nationalism. He is remembered in Ireland as "the Lion of the West" (an epithet coined by O'Connell); his true importance lies perhaps in the way his long life spans the period from the 1798 rebellion to the rise of Parnell, in his embodiment of a persisting Gaelic-language literacy across the Famine, and in his position in a church which from the mid-1840s onwards developed an anti-nationalist stance.

Word Count: 525

Tuam (IE)
Z C803 Political nationa...
W1 C803 Educational in...
Maynooth (IE)

Q C803 Architecture: a ...
Ballina (IE)
Roma (IT)

O'Connell, Daniel
A C803 Language inter...
Bourke, Ulick
VT C803 Language inte...
Moore, Thomas
F C803 Patriotic poetry ...
H C803 Bible / classics ...

U C803 Education : Re...
U RemS3 Education : F...

Z RemS5 From Carbon...
Z A01 Political nationa...

Newman, John Henry
Hopkins, Gerard Manley
Dublin (IE)
[Depot] Strossmayer, J...

Two screenshots from the ERNiE Factory:
- the PATTERNS article (excerpt) on Ethnography (general European survey)
- the PERSONS article on John MacHale, archbishop of Tuam

Linking (through) PERSONS and PLACES: Nodes and Networks

ERNiE aims to trace, not just the individual manifestations of Romantic Nationalism, but also the connections between them. The material described here is not presented as a collection of individual occurrences or facts, but as a dynamic whirl of exchanges and influences. For that reason, each article is extensively hyperlinked and ERNiE itself is 'reticular', organized like a network of hyperlinked articles arrayed in a matrix-style grid.

In order to access this structure, there is, besides the emphasis on topically situated articles in the **PATTERNS** section, specific attention for the **nodal points** that connect these patterns: **PERSONS** and **PLACES**.

PERSONS: Each relevant person mentioned in any ERNiE article (excluding mentionings of heads of state or pre-1750 figures), is tagged by name, generating a name index and allowing users to see which names feature in more than one trend, pattern or article.

Within this name-list of **PERSONS**, some 700 of the more salient and important individuals (those who were particularly authoritative and inspiring for developments elsewhere, or who played an important function as intermediary) have been given more or less extensive **descriptive articles** (again, hyperlinked to the other articles) outlining their life and importance.

PLACES: Each town or city mentioned in any ERNiE article has been geo-tagged, generating a place index and allowing users to see which trends and patterns converged in specific locations.

The tagging of these nodal **persons/places** allows users to access ERNiE not only thematically, but also through a search by the name of an individual or a locality. In addition, it allows ERNiE to provide **visualized MAPPINGS of its relational patterns** either as geographical or as social networks.

More information on the visualizations and mapping in the next section.

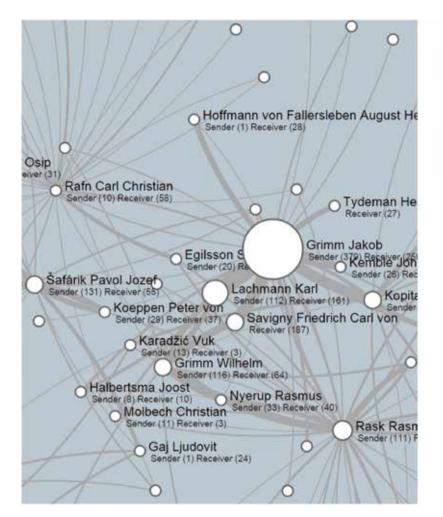# Ernie's Analytical Superstructure: **The Mapping Machine** [1]

Using the NODEGOAT technology developed for SPIN by LAB1100 (www.lab1100.com), ERNiE is capable of visualizing databases in a browser both as geographical patterns (mapped in their specific locations on the European map) and as social networks (weighted as to the relative importance and centrality of individuals in a relational structure). These visualizations can be generated 'on the fly' for each user-selected dataset in a (non-obsolete) browser window; dedicated software is not required.
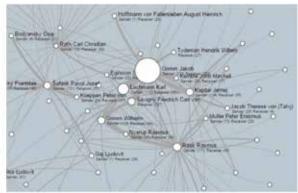
In addition, the NODEGOAT technology allows these geographically or socially mapped networks to be tracked in their temporal development by means of a 'historical slide-rule': as a user-adjustable time-focus is made to slide along its timeline axis, the visualized network will morph fluidly to reflect the changes as they took shape over the years.

Currents, nodes and networks can be visually rendered by ERNiE as well as textually described, offering the user a cognitive tool for clarifying historical diffusion patterns which is on a par with that of the statistical graph.

Crucially, the connections traced between the various articles in ERNiE itself can also be mapped in similar fashion, allowing users to see, at a glance, **how any given article relates to the wider patterns of Romantic Nationalism, also in other countries or other cultural fields,** *either by means of an immediate connection, or at one remove (through an intermediary connection).* ***This functionality will turn the Encyclopedia from a descriptive concordance into an analytical tool.***

[1] Further explanations of the **Mapping Machine**, as well as examples based on ERNiE's **Documentary 'Materials' Databases**, are online at www.spinnet.eu (under 'SpInTime Mappings'). Some illustrative screen shots are given on the following pages.

Screenshot (overview and detail close-up) of a cluster of letters exchanged by a selected group of philologists, socially visualized and weighted by quantity and centrality of exchanges.

http://ernie.spinnet.eu/viewer

The correspondence network of Ernst Moritz Arndt geographically mapped for two successive periods:

← 1800 to 1812   1813 to 1825 →

http://ernie.spinnet.eu/viewer

Franz Liszt's concert tours between 1822 and 1871
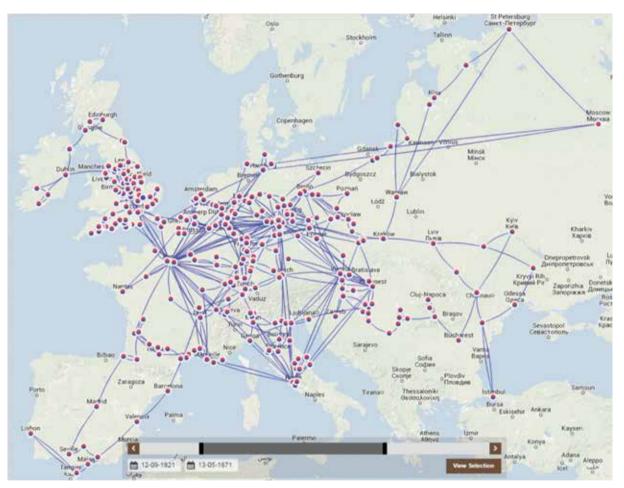
Ernie's Documentation Infrastructure: The 'Materials' Databases

SPIN has assembled a sizeable collection of primary source documents illustrating the cultural and intellectual history of Romantic Nationalism. SPIN's repertory of cultural products and activities (the '**Materials**') shows how Romantic Nationalism was expressed, and diffused culturally and through communicative networks, across time, space and cultural fields. The databases containing these **Materials** can be consulted online and their patternings can be visualized through the **Mapping Machine**. The **Materials** are multi-media in nature: *textual, audio,* and *visual*. (All Materials are in the public domain or cited within the established terms of Fair Use.)

- *Textual Materials* include illustrative quotations; nationalist discursive prose; a repertory of nationally-themed classical compositions; an anthology of patriotic verse. In addition there are *network-oriented databases* inventorizing the metadata of the correspondence between intellectuals, especially philologists; the academic training and master-pupil relations of painters; and the journeys of composers like Liszt and Wagner.

- *Audio Materials* concentrate on MP3-fragments of national-classical compositions, from Weber to early Bartók, as well as some samples of early ethno-musicological and folkloristic field recordings.

- *Visual Materials* encompass history paintings, statues, book pages and book illustrations, portraits etc.

These databases can be individually accessed online, and their patternings can be visualized, through their own dedicated viewer interface (http://ernie.spinnet.eu/viewer). They have also been hyperlinked to ERNiE, and as such they function as a large repertory of multimedia illustrations, accompanying and concretizing the Encyclopedia's descriptions and analyses.

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd,

so trte vince nam sladkó,
ki nam oživlja žile,
srce razjásni in oko,
ki utopi
vse skrbi,
v potrtih prsih up budi!

Komú narpred veselo
zdravljico, bratje! čmo zapét'!
Bog našo nam deželo,
Bog živi ves slovenski svet, t.

Coupo Santo
E versanto
Vuejo à plen bord,
Vuejo abord
Lis estrambord
E l'enavans di fort!

Kloareg Lampaol

Title	Kloareg Lampaol
Year	1907
Content notes	Fragment of a Breton ballad recorded by Rudolf Trebitsch in 1907
	Word Count: 10
Cultural trend	Folk music
Cultural community	Breton
Follow up	no
Filename	

0:36

Et ce mot dit, tout fut trouvé. Rouget de Lisle, c'était lui, se précipita de la salle, et il écrivit tout, musique et paroles. Il re chantant la strophe: «Allons enfants de la patrie!» Ce fut comme un éclair du ciel. Tout le monde fut saisi, ravi, tous recor ce chant, entendu pour la première fois. Tous le savaient, tous le chantèrent; tout Strasbourg, toute la France. Le mond qu'il y aura un monde, le chantera à jamais.

MUSICAL AND POETICAL RELICKS
OF THE
WELSH BARDS:
PRESERVED BY TRADITION, AND AUTHENTIC MANUSCRIPTS,
FROM VERY REMOTE ANTIQUITY.
NEVER BEFORE PUBLISHED.
TO THE BARDIC TUNES ARE ADDED
Variations for the Harp, Piano-Forte, Violin, or Flute.
WITH A SELECT COLLECTION OF THE
Pennillion, and Englynion,

Work and Progress

The Encyclopedia has been conceived, and is edited, by Joep Leerssen, Professor of European Studies at the University of Amsterdam. He is assisted by the SPIN team headed by its senior editorial assistant. ERNiE is a collaborative academic effort involving hundreds of collaborators from dozens of countries.

The preparatory, editorial work and maintenance on the ca. 2000 headwords/entries, the indices of Persons and Places, the Mapping Machine and the Documentary Databases takes place online in a visual workplace and content management system (the 'ERNiE factory') designed for SPIN by LAB1100 in a MySQL environment. Access to the ERNiE factory is password-restricted and available to collaborators only, although a demo password may be issued upon request.

ERNiE's public user interface will go online in a beta version in June 2015, and in its full content presentation on 1 January 2016. The full printed book version will appear in the Spring of 2016. In addition to its articles, ERNiE includes

- an introduction, by the Editor, explaining the concept of Romantic Nationalism and discussing ERNiE's focus on 'Europe' and on the long 19th century

- a User's Guide / Help function, a set of Frequently Asked Questions, and authors' credits.

ERNiE offers the possibility to share articles by means of e-mail and social media, and to download and print articles locally. This can be an individual article or a user-defined set. **Consulting and self-printing articles is free**: ERNiE's web host, the UNIVERSITY OF AMSTERDAM, and its publisher, AMSTERDAM UNIVERSITY PRESS, are dedicated (as is SPIN itself) to the principle of **Open Access**.

In addition to self-printing articles, users can pipe user-defined sets of articles through to Amsterdam University Press, which will print and bind these as a print-on-demand book according to user-defined specifications. This service is subject to a fee. Amsterdam University Press will also market **a complete book version** of the Encyclopedia as of 2016.

Further Reading

Some of the historical concepts behind ERNiE and the SPIN environment have been addressed at greater length in the following articles by ERNiE's editor, Joep Leerssen:

- 'Nationalism and the cultivation of culture', *Nations and nationalism* 12.4 (2006): 559-578.

- 'SpInTime: Dynamically visualizing how diffusion patterns evolve over space and time', *Working Papers European Studies Amsterdam* 11 (2012): 1-14 (with Pim van Bree, Geert Kessels and Maarten Withuis).

- 'Notes towards a definition of Romantic Nationalism', *Romantik: Journal for the study of Romanticisms* 2: 9-35.

- *When was Romantic Nationalism? The onset, the long tail, the banal* (NISE essays, 2; Antwerpen: NISE).

These articles are all (along with further information about SPIN's aims and activities)

posted on the SPIN website, www.spinnet.eu

S·P·I·N   *Study Platform on Interlocking Nationalisms*

Imagebase
- Statues
- Paintings
- Portraits
- Banknotes
- Book pages
- Engravings / illustrations
- Buildings / landmarks

Soundbase
- Classical music
- Folk/popular music
- Spoken word

Textbase
- Patriotic verse
- Prose discourse
- Checklist of musical compositions

MATERIALS

MAPPINGS
- Networks
- Diffusions
- Travels

ERNiE
- Persons
- Places
- Patterns
  - 4K