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**Histories of Diaspora by German Huguenots in the Late Nineteenth Century**

—Eduard Muret and Henri Tollin—

Emiko TSUKAMOTO

After the Revocation of the Edict Nantes in 1685, many Huguenots wrote autobiographical memoirs and histories. Until the end of the eighteenth century, Huguenots described themselves as refugees and focused on the relations between them and their sovereigns abroad who had welcomed them. The sovereigns conferred privileges and rights on them in support of their resettlement. Huguenots therefore always showed gratitude and loyalty to the sovereigns and called attention to their contribution to the prosperity of the countries which had received them. They especially emphasized that they introduced the best culture and technology from the most civilized country, France, to their adopted countries.

In the early nineteenth century, however, Napoleon invaded Germany and destroyed German national systems and institutions. In the face of this grave situation, Huguenots in Brandenburg-Prussia had to compose another history of their resettlement, as they could not rely on the Hohenzollern any more. This paper deals with the two histories of the Huguenots' resettlements which were written to commemorate the two hundredth anniversary of the Potsdam Edict in the late nineteenth century. One was described by Muret Eduard (1833-1904), member of the reformed French parish in Berlin. The other was written by Henri Tollin (1833-1902), pastor of the reformed French parish in Magdeburg.

Both differentiated *réfugiés* from *émigrés*, Catholic royalists who left France after the French Revolution. By doing so, both attempted to keep distance from the contemporary France and protect themselves from rising German nationalism. Muret's work basically consisted of traditional Huguenots' stories, but it included not only their successful contribution but also their failure in the rural parishes. On the other hand, Tollin's work was more aggressive and ambitious. Based on manuscripts and original sources, he described the inconvenient truth and unsuccessful resettlements. He was also particularly interested in Refuges and devoted a lot of pages to describe the exiles to Refuges in the world and the resettlement. In the late nineteenth century, Huguenots had to reconsider the relationships to their sovereigns as well as to the Huguenots around Germany and the world in order to survive in the new circumstances.

**Creating Finland by the Lutheran Clergy**

**Identities and Constitution under the Kingdom of Sweden and the Russian Empire**

Hana TAKEUCHI

This paper examines the process of the creation of Finland by the Lutheran clergy during the period of Swedish rule and the early years of the Russian Empire in terms of constitution and identity. While historians have traditionally studied Finnish nationalism after the mid-nineteenth century by focusing

on the Fennoman movement, which raised awareness of Finnish language and culture, more recent historiography has tended to pay attention to the political culture of pre-nationalism in the eighteenth and early nineteenth centuries. Before the emergence of ethnic nationalists, the Lutheran clergy played an important role in shaping Nordic political identities and constitutions, including in Finland. Lutheran clergy in Finland, who trained at the Royal Academy of Åbo as ‘Finnish clergy’ and who joined the Swedish Riksdag as representatives of the Finland region, guided the social and political life of the local populace by influencing their mentality and identity through their daily sermons. Moreover, prominent members of the Finnish clergy, especially Jakob Tengström, contributed greatly to the constitutional building of Finland during the transition to Russian rule. Through strategic loyalty to the Russian Tsar, these men found a way to maintain the identity of the Finnish people as Lutherans and thus as distinct from the other Orthodox subjects in the Russian Empire. The Finnish clergy demarcated the ambiguous boundary of East and West, where both Swedish Lutheran and Orthodox churches existed, on the basis of religious affiliation, and defined the contours of Finland based on Finnish Lutheranism. In addition, the establishment of an archdiocese in Finland distinguished Finland from Sweden and Russia in terms of its religious institutions. Close attention to the detailed process of formation of Finland, which was promoted by the clergy in the Finnish regions under Swedish and Russian rule, can thus reveal the clergy’s participation in early modern nation-building, prior to the emergence of a distinctively modern nationalism.

## **Relic Translations by Pope Paul I in the Eighth-Century City of Rome**

**Kyoshiro KOZENI**

This paper clarifies the background and purpose of relic translations undertaken by Pope Paul I by recontextualizing former studies and introducing my own contrasting hypothesis. The paper thus consists of three main parts, summarizing firstly the cases of translation concerned, then the research to date, and finally introducing my own consideration.

Paul is known to have carried out three translations in total. These involved the removal of the relics of St. Petronilla to her chapel in St. Peter’s, of considerable numbers of relics from suburban cemeteries “demolished through the neglect and carelessness of antiquity” to churches inside the city, and of the relics of several early Christian popes and other saints to San Silvester in Capite.

Earlier studies have offered two seemingly convincing interpretations for these three translations, namely to ensure the safety of relics, and to seek help and strengthen Rome’s relationship to the Carolingian Pippin III. A third conceivable interpretation that should be added, however, concerns the establishment of power and authority “inside” the city of Rome. Popes in the eighth century led campaigns in Rome intended for this purpose, while similar actions can be seen to have been taken by urban bishops in Late Antiquity Italy and Gallia.

Testing this hypothesis requires that we examine whether the political intentions of relic translation by pope succeeded, and the extent to which they did so in the internal context of Rome. I will therefore need to reconstruct the contemporary political/social situation in Rome during that period by incorporating the cases of relic translation.