

## Test

### Theme I. - Myths and Legends

Central Europe’s history is rich with myths, heroic stories, and symbolic defeats that have shaped the identities of its nations. This worksheet encourages students to explore key moments and legendary figures from Hungarian, Czech, and Polish history — from the mythic origins of their states to the traumas of modern treaties and lost battles. Through comparative questions and reflective tasks, students will discover how these myths and memories continue to influence national identity today.

Use this worksheet individually or in group settings to reflect on how legends shape identity and how history turns into heritage.

#### **1. Common Questions**

##### **1.1. Match the dates with the events. Specify which country's history the events are related to.**

1526 — 1920 — 1794 — 1939 — 1620 — 1938

- A. The Munich Agreement: date - ....., country - .....
- A. The Battle of Maciejowice: date - ....., country - .....
- A. The Battle of Mohács: date - ....., country - .....
- A. The Treaty of Trianon: date - ....., country - .....
- A. The Battle of White Mountain: date - ....., country - .....
- A. The Ribbentrop-Molotov Pact: date - ....., country - .....

##### **1.2. Choose one figure connected to the history of Poland, Czechia and Hungary and answer the question.**

St. Stephen — St. Adalbert — St. Wenceslas — St. Emeric

**1.2.1. Which facts relate to the biography of the above saint?**

- a) He was buried in Poznań Cathedral.
- b) The Gniezno doors depict scenes from his life.
- c) He was martyred in 997.
- d) After his missionary work in pagan Prussia, he was elected the pope.
- e) He was the Bishop of Prague.
- f) He was killed by the Russians.
- g) According to tradition, he baptized St. Stephan.

**1.3. Give examples of the moral impact of remembering patron saints in difficult times for nations.**

**Your answer:**

**1.4. List different types of public commemorations used to celebrate the beginnings of states and nations in Bohemia, Poland, and Hungary. For each type, give at least one specific historical or cultural example.**

**Types to consider:**

- a) Musical performances → (e.g. \_\_\_\_\_)
- b) Monuments and memorial sites → (e.g. \_\_\_\_\_)
- c) Parades and national celebrations → (e.g. \_\_\_\_\_)
- d) Exhibitions and cultural displays → (e.g. \_\_\_\_\_)

**1.5. For each battle mentioned below briefly describe the result of the defeat and how  
it has been perceived through history:**

1. Mohacs, 1526: **Your answer:**

2. Bila Hora, 1620: **Your answer:**

3. Maciejowice, 1794: **Your answer:**

**Potential common/shared conclusions:**

**1.6. Why Trianon’ and Munich’ Treaties are symbols of national trauma and  
international injustice forced upon the from the outside?**

**Your answer:**

## 2. Czech Questions

### 2.1. Match the names of these personalities with their short profile characteristics!

Names	Personalities
1. Prokop the Bald	A. Jesuit Missionary murdered by resisting non-Catholic peasants in the village of Libuň.
2. Alois Jirásek	B. Radical Hussite military leader, died in the battle of Lipany (1434)
3. Jan Amos Comenius	C. Protestant emigrant, educator, philosopher, writer and bishop of the Unity of Brethren
4. Matěj Burnatius	D. Novelist, author of the novel Temno (Darkness)

### 2.2. This caricature depicts British prime minister Neville Chamberlain saving the world from the "Czech crisis". For which traumatic event in Czech history is this caricature related? Which consequences had this event in the political situation of interwar Czechoslovakia and how affected the mind of Czech people? Why is the personality of the British prime minister associated with this moment?

Source: xyz



**Your answer:**

**2.3. Shortly after the proclamation of the First Czechoslovak Republic in 1918, the Czech people in Prague celebrated the end of Habsburg rule and the alleged "atonement of the defeat on the White Mountain" by act of:**

- a) Construction of a great statue of Czechoslovak President T. G. Masaryk on White Mountain
- b) Lynching and spontaneous execution of the Bohemian Governor Count Max Julius von Coudenhove
- c) Spontaneous demolition of the Marian Column on Prague's Old Town Square as a symbol of catholic dominance under the Habsburg rule.
- d) Proclamation of 8th of November (Day of the Battle of White Mountain) as a public holiday, commemorating the victims of the recatholization and the non-catholic emigrants

**2.4. The canonical form of early Czech myths and legends comes from the Chronicle of the Czechs written by Cosmas of Prague. Which description of the chronicle is correct?**

- a) Cosmas’s stories were given their lyrical form in late-medieval Manuscripts of Zelená Hora and Dvůr Králové.
- b) According to Cosmas, Prague Castle was primarily a private residence of Czech dukes and kings.
- c) In his chronicle Cosmas included the legend of arrival, the dynastic legend, as well as the stories of Saint Wenceslas and Saint Adalbert.
- d) In the 18th century, Cosmas’s interpretation of history was successfully challenged by the Piarist Gelasius Dobner.

**2.5. Read the following text and answer the questions below:**

*On the next day, as was commanded, they immediately convoke an assembly, and summon the people. Once all are assembled the **woman** sitting on a high throne addresses the boorish men: “O you most pitiful people, who cannot live freely and who voluntarily lose your freedom, which no good man would lose unless together with his life, you deliberately submit your necks to unaccustomed servitude. You will regret this too late and in vain, as the frogs repented after they had elected a water snake as their king who in turn started to kill them. Or if you have no idea what the rights of a duke are, I will try to describe them in a few words...” (Cosmas of Prague, *The Chronicle of the Czechs*. Edd. János M. Bak and Pavlína Rychterová, New York – Budapest 2020, pp. 26–27.)*

**2.5.1. Where does the text come from? (The text was originally written in Latin)**

- a) Cosmas’s chronicle
- b) Coronation order of Charles IV
- c) Manuscript of Zelená Hora

**2.5.2. The woman in bold is named Libuše (Lubossa in original). Choose the wrong statement:**

- a) Libuše was a fortune teller, who predicted glorious future of the Bohemians.
- b) Libuše was a female saint, whose statue is situated at the Wenceslas square, next to the statue of Saint Wenceslas.
- c) Libuše is an opera, whose part (fanfare) nowadays announces the arrival of the president of the Czech Republic.

**2.5.3. Analyse the text. What is the key message of the woman's speech?**

**Your answer:**

### **3. Hungarian Questions**

**3.1. Around what date did the Hungarian land-taking occur?**

- a) 677
- b) 819
- c) 895
- d) 1000

**3.2. This text is from the chronicle of Anonymus (Master P.). What was the goal of the author with this rather unusual story? What was the name of the first dynasty of Hungarian monarchs?**

*“In the year of Our Lord's incarnation 819, Ügek, who, as we said above, being of the kindred of King Magog became a long time later a most noble prince of Scythia, took to wife in Dentumoger the daughter of Prince Eunedubelian, called Emese, from whom he begot a son, who was named Álmos. But he is called Álmos from a divine event, because when she was pregnant a divine vision appeared to his mother in a dream in the form of a falcon that seemed to come to her and impregnate her and made known to her*

*that from her womb a torrent would come forth and from her loins glorious kings be generated, but that they would not multiply in their own land. Because a dream is called álom in the Hungarian language and his birth was predicted in a dream, so he was called Álmos. Or he was called Álmos, that is holy, because holy kings and dukes were born of his line. What more?” [Gesta Hungarorum / Anonymi Bele Regis Notarii = The deeds of the Hungarians / Anonymus, notary of King Béla; Anonymus. Rady, Martyn C. - Veszprémy, László - Bak, János M. Budapest 2010. 13-15.]*

**Your answer:**

**3.3. The first canonisation of Hungarian saints took place in 1083 at Székesfehérvár.**

**Who initiated the canonisations? Who were the first saints from the Árpád dynasty, and what could have been the political consideration in getting them beautified?**

**Your answers:**

**3.4. Find the odd one out! In order to be accepted as a legitimate Hungarian monarch starting from the late middle ages, the king had to be crowned...**

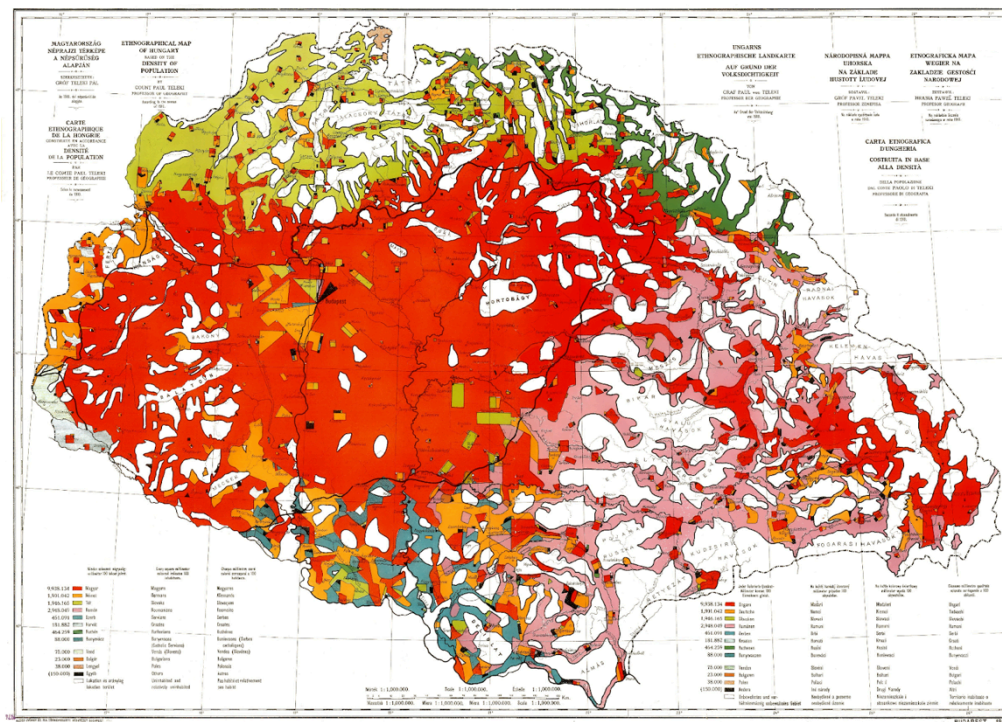
- a) with the Holy Crown
- b) with approval of the Holy Roman emperor
- c) in Székesfehérvár
- d) by the archbishop of Esztergom



**3.5. Who was the commander in chief of the Hungarian army at the battle of**
  
**Mohács?**

- a) Pál Tomori, the archbishop of Kalocsa-Bács
- b) János Szapolyai the voivode of Transylvania
- c) István Báthory, the palatine of Hungary
- d) István Brodarics, the chancellor of Hungary

**3.6. The following picture is the so-called "Red Map" which was edited together by**
  
**count Pál Teleki based on the data of the 1910 census. The ethnographic map is**
  
**based on the density of populations trying to appeal to the peace conference in**
  
**Paris to reconsider the plans for the Trianon treaty (1920). To achieve its goal the**
  
**map intentionally uses the striking red color for Hungarians, pastel colors for**
  
**other nationalities and white for uninhabited lands, which makes it a**
  
**controversial map to this date.**



Source: Wikimedia Commons

**3.6.1. Was newly drawn border based on ethnicity of population? What were the other factors when the new borders were drawn?**

**Your answer:**

**3.6.2. Name examples of attempted revisions of the treaty! How did the events unfold, and how successful were the revisions?**

**Your answer:**

**4. Polish Questions**

**4.1. Choose the correct option to complete the sentence!**

Saint Adalbert...

- (a) died in Pomerania and his body was laid to rest in Gniezno.
- (b) became the patron saint of Poland thanks to his negotiations with Otto III.
- (c) after his death in Prussia, he was buried in Gniezno.
- (d) He was killed by King Boleslaw and buried in Kraków.

**4.2. Look at the picture and answer the following questions.**



*Illustration: January Suchodolski, “Defense of Częstochowa” (1845)*

**4.2.1. Mark the answer showing the importance of the depicted event for Polish historical memory:**

- a) It became a symbol of heroic defense against an external enemy.
- b) It is a central motif in the memory of the massacre of civilians.
- c) It was referred to by the Communist Party during the Stalinist period.

**4.2.2. The historian who ultimately forged the cultural image of St. Stanislaus was:**

- a) Wincenty the Dominican
- b) Jan Długosz
- c) Wincenty Kadłubek
- d) Gall Anonim

**4.2.3. The center of the celebration of the millennium of the Polish state was made:**

- a) Cracow (Kraków)
- b) Gniezno
- c) Warsaw (Warszawa)
- d) Wrocław
- e) Grunwald

**4.3. Choose the correct option to complete the sentence.**

The millennium celebrations were the subject of a dispute...

- a) between the Catholic Church and the fascist party.
- b) between Cardinal Wyszyński and Bolesław Bierut.
- c) over a vision of the history of Poland.
- d) between Cardinal Wojtyła and Władysław Gomułka.



**4.4. Give the reason for the gathering of people in front of the Presidential Palace and explain its significance in recent Polish history.**



Date and place where the photo was taken Warsaw - Presidential Palace, 10.04.2010.

**Your answer:**

**4.5. Choose the correct option to complete the sentence.**

The cult of Bishop Stanislaus...

- a) was a tool of anti-royal opposition.
- b) contributed to the reunification of Poland after the division split.
- c) was the result of the events of 1179.
- d) had its main center in Gniezno.

**4.6. What is the difference in how both authors approach the Warsaw Uprising?**

**Identify the source of this difference.**

An uprising of boys full of,  
An uprising full of dreams.  
And those rowdy songs,  
And that fire of heads,  
And that naivety everywhere,  
Such stupidity in the circle.  
And the Poland that will rise  
From those hearts, from those hands.  
Orders unmanageable,  
And great delusion's power.  
And those maidens pretty,  
Going to their deaths in the night.  
And still those graves,  
And those Germans' laughter.  
And still the time of mourning,  
London's terrible sin.

Excerpt from the song: “Song of Uprising” by Agnieszka Zaryan (2004)

No defeat will break the free, no hardship will daunt the bold, we will go together to victory,  
when shoulder to shoulder the people stand.

Refrain: Warsaw children, we'll go into battle, for every stone of yours, Capital, we'll give  
blood! Warsaw children, we will go into battle, when Your order falls, we will incur the wrath  
of the enemy!

Powisłe, Wola and Mokotow, every street, every house - when the first shot falls, be ready, as  
in the hand of God golden thunder.

Refrain: Warsaw children, we will go into battle, for every stone of yours, Capital, we will  
give blood! Warsaw children, we will go into battle, when your order falls, we will incur the  
wrath of the enemy!

Excerpt from the song: “Warsaw children” by Stanislaw Ryszard Dobrowolski (1944)



**„RECALL: A Study of Central European Places of Memory for Collective Remembrance”**

**2023-1-HU01-KA220-HED-000154286**

**Your answer:**

