

SANSKRIT STUDIES AT THE KAZAN UNIVERSITY: ORIGINS AND PROSPECTS OF REVIVAL

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The relevance of the paper topic is determined by the need of studying the formation of Sanskrit studies in Russia, and first of all, at the Kazan University; Sanskrit teaching process regularities; formation of fund of manuscripts and Sanskrit texts by famous representatives of Sanskrit studies in Russia. The article aims to assess the value of the Kazan University as an innovator in teaching Sanskrit philology, which marked a new period in development of Sanskrit and Indian studies in Russia. Leading approach to the research is theoretic-conceptual, historical and scientific interpretation of continuity and peculiarity of Sanskrit studies in Russia, which allows obtaining information for consecutive concrete historical, historiographic and source study of the subject. Main results of the research involve specifying the acquired accumulated historiographic and source study material on the declared subject, development of the theoretical base of Sanskritology that will allow broadening and fixing the degree of understanding of the represented problems within Indology in Russia. Materials of the article allow to justify and comprehend the real facts and events of the origin of Sanskrit studies at the Kazan University in the XIX century and the prospects of its revival in the XXI century; they can be useful in outlining the relevant traditional and new areas of research, formation of its new interpretation, which conform to modern scientific and social realities. Authors of the article aim to prove the need of continuous complement of Modern Sanskritology with new theories as well as social and worldview attitudes.

Keywords: History, Kazan University, Oriental studies, Indian studies, Sanskrit studies.

INTRODUCTION

Oriental studies in Russia as science and education represent the interconnected, developing and multilevel system. The exclusive role in the history of science and culture of the peoples of Russia was played by practical, academic and university Oriental studies. At the present stage of the improvement of fundamental Oriental studies education and cooperation of orientalists of the academic institutes and educational institutions, this experience has gained historical and scientific, theoretical and practice importance (Khayrutdinov & Karimov, 2015; Galeev, Sabirova *et al.*, 2015; Muhametzyanov, 2014).

Modern Russian Orientalists and Indianists (historians, scholars in culture studies, linguists) - representatives of the Kazan scholar school—professors R. Valeev (Valeev, 1998, 2009), R. Valeev & D. Martynov (2009), G. Mratkuzina (2001, 2015), G. Mratkuzina & L. Nasrutdinova (2015), G. Mratkuzina, A. Fayzullina *et al.* (2015), the senior teacher D. Bobkov (2000), showed themselves as competent experts whose scientific work is characterized by intensification of the subject and object of research. It is remarkable that today there are research

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publications, including of the above mentioned authors, on the given subject in English.

University Oriental studies in Russia, especially at the Kazan University, in the beginning of the XIX century were to solve the problem of training of Orientalist scholars, which became most aggravated in Russian Orientalism. It is in the Russian University Oriental studies that teaching various Orientalism disciplines and orientalist's research activities became most significant. The beginning of activity of the first Department of Oriental languages at the Kazan University which teaches Sanskrit studies marked a new period in the history of the Kazan academic Oriental studies.

At the same time the Kazan University Oriental studies in the middle and in the second half of the XIX century showed decrease in the official status of educational Orientalism disciplines. The famous act of transferring all training materials and collections of Kazan University in this field to St. Petersburg University cut social and scientific and educational roots of the Kazan Oriental studies, destroyed perspective schools and research areas. Nevertheless, Oriental studies remain and develop in Kazan where some leading areas of Oriental and Indian studies, including Sanskrit studies appeared.

METHODOLOGY

Until recently, logic, conditions and factors of steady or regressive development of Sanskrit studies in Russia, development of ideas and topical issues of this liberal art have remained uninvolved.

The system approach developed in the scientific researches broadens systemic idea of the essence of formation and development, differentiation and integration of scientific knowledge of India; allows to involve all main components of practical and scientific Sanskrit studies. The comparative-historical method of contrasts and parallels allows to throw light on formation and development of Sanskrit studies in Russia in close connection with social and political situation of this or that era. The method of periodization provides a possibility to create a dynamic image of progressing or regressing Sanskrit studies in Russia, offers the criteria for periodization, which are connected with the development of the science, change of approaches and objectives. The use of retrospective method makes it possible to view the science by reference to the era and state of Sanskrit studies at the previous stages. The method of historicism allows to consider events and phenomena in chronological sequence and regularity, when the real facts and events connected with Sanskrit studies in Russia are considered from the point of view of their continuity. The synchronous method provides opportunity to define common and peculiar features of Sanskrit studies in Russia. Actualization method allows to build scientific forecasts of development of Sanskritology in Russia on the basis of identification of its leading tendencies. The prospects method provides an

opportunity to define the perspective educational and scientific areas of Sanskrit studies in Russia.

At present, the wide range of problems of modern Indian studies and its branch - Sanskrit studies is analyzed and specified: evaluation of pre-revolutionary Sanskrit studies, the analysis of development and change of scientific concepts in a modern Sanskritology. Heated and fruitful discussion is open on all these issues.

RESULTS

The beginning of official teaching of Oriental languages in Kazan is connected with the First Kazan gymnasium (1758), where in 1769 the class of the Tatar language was created taking into account the geographical position and presence of the Turkic-Tatar manuscripts. The gymnasium became a large secular educational institution of Russia with the teaching of oriental languages; it became educational and pedagogical base for the formation of Kazan Oriental studies, and contributed to formation of the system of regular teaching Asian languages at secular and theological schools of the Russian Empire. Correspondence of the Ministry of Foreign Affairs and Ministry of Education in August-November of 1806, and also the special attitude of the trustee of the Kazan educational district to the ministry on the report “ on the establishment of schools for Oriental languages at the Kazan University and in its educational district” contains important material about the state and prospects of official teaching of Oriental languages in the educational district in the first half of the XIX century. However, even in these official materials we don't find interest in introduction of the Sanskrit language.

The University Charter of November 5, 1804 required a professor of oriental languages in the Philology Division. By the decree of Alexander I of July 10, 1807, doctor of philosophy, professor of the Rostock University H.M Fran was appointed full professor of Oriental philology, and this event laid the foundation to formation of university oriental studies in Kazan. However this period was characterized by lack of teaching guides and books, students, and, above all – there were no teachers and programs of training, the methods and organization of training in Asian languages were not developed, so the issue of termination of teaching oriental philology was raised.

Nevertheless, in Russia, especially in connection with the publication of F. Adelung's work “On similarity of Sanskrit and Russian” in 1811, systematic scientific interest in history and culture of the people of India starts amplifying. It is during this period that a certain system of training of experts on oriental languages, translators and candidates for the subsequent training in the Oriental departments of institutes and universities was created in secular educational institutions of Kazan and other educational districts of the Empire.

The important factor was that in 1830 s, the Academy of Sciences in St. Petersburg began purposeful training of Russian Sanskritists at the European

Universities, where educational and academic traditions of Sanskrit studies had already been established. Sending D. Lenz to the famous German Sanskrit scholar F. Bopp to Berlin speaks for it. It was then that he visited famous centers of European Sanskritology – London (Oxford), Paris (Sorbonne), and got acquainted with scientific achievements of G. Brockhaus, and F. Rosen. Preparation and publication of Kalidasa's drama "Urvashi" by D. Lenz in 1833 marked the starting point of Russian academic research on Old Indian literature and poetry, and also the comparative analysis of Sanskrit and new Indian languages. In the middle of the XIX century the division of Oriental philology of the Kazan imperial university became the center of university oriental studies in Russia and Europe. Kazan becomes one of the centers of studying of oriental languages, including Sanskrit and historical and cultural heritage of India. The orientalist and humanist O. Kowalewski in "A short review of the course and progress of teaching Asian languages at the Kazan university" noted that Kazan "... in the last decade ... after the capital, gained popularity as the hotbed of Asian learning".

At the second stage of the Kazan oriental studies in the project sent from Kazan to St. Petersburg it was offered to form two kinds of divisions in the newly organized philology faculty of the university: in the first – with "Slavic and other", and in the second – with Persian, Arab, Tatar, Turkish, Manchurian, Mongolian and even Armenian languages. As it can be seen from the program, there was no place for Indian languages in the project. It was not until 1840s that educational-pedagogical and research bases for the development of Sanskrit studies were created at the university. In 1835-1837 under the terms of "The General Charter of Imperial Russian Universities" basic courses of oriental languages were united in Division of Oriental philology of the philosophical faculty of Kazan University. The decree of the Emperor of January 2, 1836 "with the appendix of the provisions and staff on teaching oriental languages in the First Kazan gymnasium" with the aim of "preparing the officials who thoroughly know these languages" appeared to be a significant milestone in this area. Formation of seven specialized oriental departments (including of Sanskrit), covering the largest areas of the East (including Hindustan), undoubtedly, was a considerable event for the time. Such broad specialization was presented neither in Russian, nor in the European humanitarian centers in the middle of the XIX century.

The Department of Sanskrit created in 1842 was headed by adjunct P. Petrov (from 1842 to 1852), the graduate of the Moscow University and the founder of the Kazan Sanskrit studies. He had also been trained in the university centers of Berlin and Paris, and paid main attention to language training, search of Sanskrit texts, detailed acquaintance with Sanskrit literature; and in Kazan, the pioneer of Sanskrit studies in Russia published the most original articles on history and culture of India. Meanwhile he remained only the adjunct of Sanskrit philology, and his epistolary heritage of the Kazan period confirms that he suffered in his estate; in

his letters P. Petrov complained of infinite obstacles and bad health, wrote about infinite commissions and expenses.

First of all, the attempt to begin studying of Sanskrit was made by the P. Petrov in “The program for teaching the Sanskrit language in the First Kazan gymnasium” (1842). This event became the key fact in the history of Sanskrit studies in Russia, but not having taken place. Unfortunately, the planned teaching of Sanskrit in the gymnasium didn’t take place due to the order of the Ministry of Education “to only teach this subject at university”. Though, as it was declared above, officially Sanskrit had no practical purpose, nevertheless its study contributed to forming bases of studying of history of Indian civilization in general.

In 1852-1856 traditions of Sanskrit studies were continued by F. Bollenzen, the graduate of the Gottingen University who was appointed a full professor of the Department of the Sanskrit language of the Kazan University. In the Sanskrit philology division, the European languages (English, French and German) became auxiliary at the option of students. At the same time the formation of Hindustani Department (Hindi) was planned, which would allow to define the new educational and scientific areas of a classical University Sanskritology was planned. In the corresponding departments of oriental philology “the main subjects” of cultural history of the peoples of the East, including “History of Sanskrit literature” were taught to students of the IV course. Also practical training of pupils in the form of scientific travels to the countries of Asian languages for direct acquaintance with culture, life and customs of the targeted languages and peoples was provided. The organization of scientific travels became a peculiar feature of the Kazan School of Orientalists in XIX – the beginning of the XX centuries.

In the first half of the 1850s, Decrees of Nicholas I “About creation of Asian Institute in St. Petersburg” (November, 1851) and “About the termination of teaching oriental languages at the Kazan Imperial University” (October, 1854) marked a new government policy on creation of the leading center of Oriental studies in Russia. The Professors of the Division were transferred to the St. Petersburg University and Lazarev Institute of Oriental Studies in Moscow; P. Petrov continued formation of Russian School of Sanskrit studies in Moscow, and Professor F. Bollenzen was to be dismissed from service and get another appointment. Further teaching Sanskrit can be traced in the pedagogical activity of representatives of the Kazan linguistic school, for example, of I.A. of Baudouin de Courtene, who in one of reports of historical-philological faculty of October 29, 1875 wrote: “... I will teach 1) linguistics – 1 hour per week, 2) comparative grammar of Sanskrit (Old Indian) language – 2 hours per week ...”. Once again, studying of Sanskrit was subordinated and became a subsidiary discipline of general linguistics and comparative philology.

Nevertheless, in Kazan, in the second half of XIX – the beginning of the XX centuries the academic and university traditions of Sanskrit studies were preserved and developed.

DISCUSSION AND CONCLUSION

The degree of knowledge of the topic presented touches upon the review of the source study and historiographic analysis.

Scientific-pedagogical and research activity of the Kazan Sanskritists is closely connected with the events and tendencies of Orientalism in Russia and in the world. In the archival funds of Kazan huge various source materials are kept. Unfortunately, it still needs systematization and generalization for the full analysis and understanding of Sanskrit studies in Russia, and first of all, in Kazan. Emergence of a plead of Russian Sanskritists is connected with the formation of national scientific humanitarian schools of the Kazan University. Scopes of their personalities and scientific activities, the collection of manuscripts created by them, the linguistic, literary and historical-ethnographic works at the Kazan period of their activities remain to be evaluated.

Works of the Russian authors, in this or that way touching upon our subject, differ by the scientific level and the content of factual and other research material that allows to group them as follows. In the field of historical comparative studies, pre-revolutionary researches on the similarities between Sanskrit and Russian by the author of linguistic compositions I. Levand are of interest (Lavender, 1812). A special place is taken by works on comparative linguistics by Russian literary scholars comparativists A. Veselovsky (1879-1880) and I. Sreznevsky (1882).

In the Soviet period the same problem is in the center of attention of V. Shokhin (Shokhin, 1989). V. Kalyanov wrote about studying Sanskrit (Kalyanov, 1962), A. Barannikoff was involved in Indian philology and literary studies, developing short grammar of Hindustani (Barannikoff, 1930), and V. Beskrovny was engaged in history of studying living Indian languages (Beskrovny, 1965). G. Shamov wrote about formation of a Sanskritology at the Kazan University (Shamov, 1959).

The accumulated historiographic and source-related experience of studying Sanskrit in Russia and the Soviet Union sets forth the problem of its methodological acquisition, development of the theoretical foundation, academic generalization and educational dissemination. Of interest is the exploration of linguistic and intercultural communication by the Russian linguist and etymologist of the transition period, professor of Philology Faculty of Moscow State University V. Kochergina (Kochergina, 2005, 2007). In 1958, she earned the Lomonosov award for the textbook «Introductory Course in Sanskrit». She also compiled the Sanskrit-Russian dictionary republished in 2005. Of certain scientific interest is the research of the representative of Saint Petersburg school of Sanskrit studies S. Tawaststjerna, in particular, his study guides on Sanskrit poetics and introduction to classical Sanskrit metrics (Tawaststjerna, 2003, 2008).

The recent years saw younger expert indologists staff, both carrying on the traditions of Russian Sanskrit studies and shaping new trends of scientific inquiry. Research in the centers of Oriental studies of the country, in the regions and at local

level is becoming more intensified. For example, comparative studies of Sanskrit in the system of Indo-European languages are carried on by the teaching fellow of Department of Indian Studies, Faculty of Oriental Studies, Saint Petersburg University Ye. Kostina (Kostina, 2011) and senior lecturer of Department of Oriental, African and Islamic Studies, Kazan Federal University D. Bobkov (Bobkov, 2000).

So, it is found by Russian researchers that Sanskrit is the language of the richest historical, philosophical and religious literature created not only in India, but also outside. It is preserved in monuments of ancient and medieval Indian literature of different genres. The development of Sanskrit represented continuous language change. When it was artificially stabilized by Indian grammars, it proceeded in folk speech, having subsequently given modern Indo-Aryan languages, in particular, Hindi and Russian. An interesting fact is the use of words of Bolgar and Kazan origin by Indians.

The critical analysis of historical and historiographic sources allows to draw a conclusion on the degree of knowledge of the subject in general and its separate aspects. Special attention is paid to the works of scholars who made an essential contribution to the research of the subject. Research practice of modern Sanskrit studies in Russia is represented as a natural process of genesis of the science at the previous stages.

In general, Indian studies in Russia develop fast and impressively. Recently, the research of problems of Sanskritology in Russia has become more intensive and popular.

Studying Sanskrit doesn't pursue communicative aims, but is of special value in respect of science. From the scientific point of view Sanskrit, considered as the conductor of ideas and images of Indian culture, is, to some extent, a key to secrets of its history. All this convinces that studying of history of world culture is impossible without research of one of great cultural languages of the mankind.

RECOMMENDATIONS

The material of the article is of interest not only to specialists- orientalists and Indianists, but also to experts who are engaged in linguistic researches and researches in the field of cross-cultural communications and historical comparative linguistics. Sanskrit is extremely important for studying of Indo-European culture; studying similarities between Sanskrit and Russian is also of interest. Studying of Sanskrit by European scholars formed a comparative-historical method in linguistics, and also in comparative-historical grammar of Indo-European languages, promoting the emergence of comparative-historical linguistics as a separate science. Discovery and studying of Sanskrit by Europeans in the end of VIII - the beginning of the XIX centuries and the research of theoretical bases of Old Indian grammatical tradition which became possible in the XX-XXI centuries promoted the appearance of new methods and areas in modern linguistics and Sanskritology in general.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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