

THE HISTORY OF STUDY OF SLAVIC ANTIQUITIES BY THE FIRST UNIVERSITY SLAVISTS OF RUSSIA IN THE CONTEXT OF NATION-BUILDING IDEAS DEVELOPMENT

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The value and actuality of the research problem is obvious due to the needs of reconstruction of underlying constitutive prerequisites for the crisis in the contemporary global university Slavic studies in the context of development of the ideas of nationalism. The purpose of this research is to deconstruct methodological ideas of the founders of the university Slavic studies in the context of nation ideas development. The approach of modern historical epistemology that deconstructs research discourse in the context of nation-building ideas is a leading approach to the problem under consideration. The main results of the research consist in the revision and systematization of narratives of the history of Slavic antiquities study by the means of discourse analysis methods. Principal strategies of creation of universal for European research fundamental base of sources are analyzed. The main lines of methodology of the first generation of university Slavists are marked out on the basis of the analysis of historiography context. The inner methodological conflict in Slavic studies at the alteration of generations is deconstructed; the model of specialization is reconstructed. Ideologemes constructed by Slavists when working on ancient monuments are revealed; the operation algorithm is formed for residual ideologemes functioning actively to the present day in the research discourse, in the sphere of social construction, in cultural and public life, in the sphere of particular cross-cultural interactions formation. The materials of this paper may be useful for the research of paradoxical undeciphered subjects of history of the historical science of the 19th century, for teaching disciplines such as sociology of knowledge, historical epistemology, cultural geography, political science, historiography of Slavic studies.

Keywords: Slavic studies ; Slavic archaeology ; nation ; nationalism.

INTRODUCTION

Slavic studies were formed in Europe and in Russia in the first third of the 19th century as a part of projects of National renaissance of the Slavs in the course of development of ideas of national states building (Glants, 2007). Slavic studies were one of the instruments of nation's cultural projection (Macura, 1983). It is known that professionalization of Slavic studies in Russia was initiated by influential government officials-aristocrats and supported subsequently by the means of mechanisms of high patronage (Bekasova, 1995; Mayofis, 2008). But realization of large-scale cultural projects would have been impossible without the first antiquaries – ordinary toilers of research who established its source base almost

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from the scratch. Antiquaries had their own intentions to this work: the study of history, archaeology, languages and culture of Slavs made it possible to find ways of their personal national identity modelling, which was essential because many of them were representatives of Western and Southern Slavs, Baltic people, the Germans in Russian Empire (Miller, 2010); the last two ethnic groups contributed to the formation of other branches of research in Russia (Nedashkovsky, 2012). Simultaneously with the formation of the source base, methodology was discussed, the subject of a new discipline called “Slavic world” was devised, the disciplinary synthesis was declared (Slavic studies is a complex of research disciplines about the Slavic world), purposes, tasks and boundaries of interaction between Slavic studies and social contexts (the authorities, society) were discussed. At the present stage in connection with new challenges of the multicultural world (Repina, 2012) a methodological crisis of Slavic studies reached its peak. The retrospective discourse analysis of these processes, which generated steady ideologemes of nation-building functioning in culture up to present, enables to deconstruct ideological practices of intellectuals, creating “practical nationalism” in the sphere of culture and in the wide social context during two centuries.

The discourse analysis of processes of Slavic studies institutionalization is carried out. Those countries where Slavic studies as a research branch appears for the first time in the 19th century and where it becomes a significant university discipline for the authorities are in the focus of the author’s attention. The study of antiquities is a considerable part of the complex of Slavistic disciplines and also an important strategy of social legitimation of the whole Slavic studies from the very beginning of its formation. Deconstruction of two-century old ideologemes through the study of practices and toolkit of Slavic studies will make it possible to explain reasons of its present “conservation”, its transformation into a discipline keeping images of knowledge about a subject which were constructed by romanticism and positivism. Happened in Slavistic studies, a specific “break of discourse” (Foucault, 1994) can be regarded as a unique opportunity for a modern researcher to demystify historiography of discipline, the content of its original projects and unused by a modern civilization epistemological potential of particular research disciplines which gave to Slavic studies its toolkit.

METHODOLOGICAL FRAMEWORK

The methodology of the research is formed on the basis of the most important trends of modern historical epistemology (Megill, 2007). The paper provides an interdisciplinary research of Slavic studies texts of the first half of the 19th century as an integrated semiotic system engineered and constructed by intellectuals in the course of Slavic studies formation in the tideway of nation-building projects.

Conceptual positions of the discourse analysis and narratology as the primary approaches to the reading of source texts created the theoretical and methodological

base of the research. The use of research methodology and methods of existing theoretical works helps to overcome the domination of a “big history” narrative.

This approach made it possible to give the authentic interpretation of the history of Slavic antiquities study by the first university Slavists in the context of conceived by them disciplinary synthesis of historical and philological disciplines united by one subject – Pax Slavia. This enables the modelling of some techniques and procedures of modern historiographical analysis applicable to reading of any “dark places” of historiography seen as one of the most important discourses of the power and practice of ideology and public consciousness construction.

RESULTS

Slavic studies project in the context of nation-building processes:

At the turn of the 18th-19th centuries a number of intellectual projects of “national Renaissance” of the Slavic nations (Mayorova, 2001; Macura, 1983) were launched in Europe and in Russia. These projects were based on the ideas of German romanticism (especially of I.G. Herder) and generated by it the philosophy of language (Wolff, 1994), which set down the basis for further development of the nation-building model “language nation – state”.

One of the global tasks of these projects was the construction of the Slavic world as an analytical category. It was carried out in the course of various cultural practices of intellectuals, and the leading role was played by scholars, the creators of Slavic studies. Under the construction we understood that by the means of a complex of research disciplines (linguistics, history, ethnography, literary study, etc.) between the cultures of Slavic peoples the connection, based on the interpretation of existing facts of these cultures, was established. Thus the concept “Slavic world” was formed.

The concept of people/nation based on linguistic unity laid the foundations of the discipline about the Slavic world, dictated the structure, goal setting of its researches.

Methodology and ideologemes of nationalism in the research discourse:

Such methodologically reasonable disciplines as literary criticism, linguistics, history, archaeology, ethnography, etc. were integrated into the system of artificially created language-centred discipline while the formation of Slavic studies.

The analysis of functioning of self-dependent narratives repeated in summarizing works of various generations of Slavists makes it possible to clarify the mechanism of subordination of disciplines in the Slavistic complex. One of the most striking examples of such narratives is “Slavic antiquities” in the histories of Slavic literatures.

A number of key ideologemes formed in the first decades of the existence of Slavic studies and regarded as the construct of studies of the whole multidiscipline methodological complex of Slavic studies are possible to outline in research texts.

They are: 1) “nationality” (the question of the origin) of the Church Slavonic language; 2) the role and place of the Slavs in the world history; 3) contemporary history of the Slavs, their wars for independence. The mentioned ideologemes allowed structuring a complex response of the entire Slavic studies to the question about the existence of “Slavic reciprocity”, they were directed to acquire evidence to prove the fact that the constructed subject – “the Slavic world” really exists. They are interrelated and represent a kind of system in the corpus of texts.

The system is based on language researches, creating the methodological core of comprehensive studies of the Slavic world. The affirmation of Slavic significance in the history of the Christian world ensures the availability of the past of the constructed object. The comprehension of the role of wars for independence enables endowing it with present and predicting “great” future.

In this case, not only the last (military) theme, but the other two perform obviously the function of discommunication – separation of Europe into “ours” and “theirs”. In general, the process of “denotation” takes place – giving sense to being constructed Slavic identity.

The construction of Slavic identity was built primarily on the principle of language, then, the historical, cultural and, finally, the territorial unity. The first task was the “recreation” of the national languages of Slavic ethnic groups, the assertion of their identity through the rejection of “alien”, the searching for an ancient proto-language, projects of the national Slavic orthographies and united Slavic grammars for the purpose of linguistic unification of the Slavic “tribes” (Palacky, 1836-1867; Safarik and Palacky, 1840). Researches of the history of the Slavic languages and their dialects appear chronologically before the others in the works of the majority of Slavists. In the forming University programs top position is given to the teaching of Slavic languages (Rozhdestvensky, 1902; Sreznevsky, 1850).

The approach to the language as a phenomenon proving the historical identity of its native speakers, laid the foundations for the separation of the Slavic world on the other levels of unity.

Practices of implementation of methodological synthesis

Narrative “Slavic antiquities”, which includes questions about the origin of the Slavs and their historical unity, maturity of Slavic cultures, their role in the world history, a special mission in the past and the future of Europe, received “secondary” resolve in studies of Slavic literatures and history. Intension on differentiation from “alien” European cultures was realised in the theoretical introductions to research works.

The first generation of Slavists forming up narrative “Slavic antiquities” makes its structure-forming core of the history of Slavic literatures.

Two main directions of searches can be identified within the framework of narrative. For Czech scholars it is typical to use a retrospective view, for Russian a perspective view. According to Western Slavists, Slavic culture was characterized for having “universality”, which is necessary to reconstruct, by clearing the culture from the foreign influences. Cultural interaction meant to them the gradual dissolution in the “alien” element.

So, Pavel Josef Safarik (1795-1861) in the “Slavic Antiquities” sets the task to prove, as opposed to the German historians “the antiquity of Slavs in Europe” (Safarik, 1837). In 1826, P.J. Safarik creates «Geschichte der slawischen Sprache und Literatur nach allen Mundarten» («The history of the Slavic language and literature in all dialects”), the history of literature and a language of all Slavic peoples in general. This work as V.I. Yagich emphasized later “is the first in the vast amounts quite neatly designed experience to bring to the field of history of Slavic literatures the spirit of common Slavic studies of Dobrovský” (Yagich, 2003). In the “History” Safarik presented an extensive bibliographic review of the literary process in Slavic lands, the comparative principle based on the statement of the significance of the Slavic past in European history, the enumeration of the signs of the national character, the high level of development of crafts, arts, daily life, allowed to unite the literatures of different Slavic “tribes” with single periodisation and evaluation system.

V.I. Grigorovich (1815-1873), the representative of the first generation of university Slavists of Russia, the founder of the Kazan school of Slavic studies, the author of the master’s thesis “The Attempt of Presenting of Slavic Literature in its Major Periods” (Grigorovich, 1843), which received a wide response in the over-institutional research space of Slavic studies.

Although the researcher confines the subject of his work to the history of Slavic literatures, he begins it with the following statement: “The Slavic genus is as old in Europe as German” (Grigorovich, 1843).

For V.I. Grigorovich the Slavs are on the way to universality, and Russia is a “collector” of the Slavic tribes (Grigorovich, 1843). Grigorovich underlines not the difference, but the identity of given by Christianity the “main idea” of the Slavs with other European tribes: “With the consciousness of Christendom begins ... the history <of the Slavs> towards humanity” (Grigorovich, 1843).

Accordingly, opinions differ in researchers’ assessment of European, including Slavic, nations’ attitude towards the “nations-founders”. For western Slavists it was important to approve influence and succession from culturally, territorially and historically remote Latin, Greek and Sanskrit which is perceived as a sign of equality of Slavs with other Europeans.

For V.I. Grigorovich indirect relationships with the ancient world are one of the features that form a way of the Slavs to the world history. The difference between Germanic and Slavic ways is determined by “a special character of the tribes, defined by locations and relationships, directly depends and mediocre to the ancient world” (Grigorovich, 1843). The Slavs in the concept of V.I. Grigorovich are inscribed in European history and endowed with a special mission in it while according to Prague scholars the Slavdom was formed through the opposition to other European peoples. The approach of V.I. Grigorovich enabled him to solve more specific problems of researching Slavic cultures. V.I. Grigorovich is still the only author who investigated the history of Slavic literatures based on the principle of their typological relationship and integration in the European literary process.

The thesis about existence of Slavic unity starts working as justification of need in comparative-historical study of Slavic languages as well as literatures, history, ethnography, and on such basis adequacy of methodological synthesis in Slavic studies is approved.

The task of the disciplines which are included in Slavic studies, according to V.I. Grigorovich, is to investigate “how in the moral world the consciousness of Slavic people gradually defined itself: how it achieved and achieves in its development the world values...”, dictated the need “to discover connections between phenomena” (Grigorovich, 1843).

This way a more accurate system of future interdisciplinary studies is being built. For Grigorovich Slavic Enlightenment as unity of the facts of language, history, culture, becomes a conceptual core around which further studying of components of Slavic culture has to be placed (Grigorovich, 1843). So Slavs become entered in the context of world history.

The researcher found it possible to consider the entire history of Eastern, Southern and Western Slavs literature from the point of a single periodization, within the framework of which an attempt is made to confirm the thesis of the typological unity of development of Slavic people cultures with the facts from the history of literature (Grigorovich, 1843).

It is significant that after the publication of “The Attempt of Presenting of Slavic Literature...” Grigorovich started on a journey through Slavic lands (1844-1847), the research approach at this stage seemed relatively established to him, and the object of study – specific.

V.I. Grigorovich (1843), developing ideas of predecessors, made an attempt to build a model of methodological synthesis at which Slavic cultures in their historical development are treated as an integral text read by Slavic studies by means of tools of wide range of Humanities. This model could have become a scholar basis for complex researches of the Slavic world.

History showed that Slavic studies had not gone this way; it had chosen a strategy of accumulation of facts with the subsequent increasing specialization. It

parted in the methodological plan the next generation of Slavists with the very initial draft of discipline – Slavic researching complex remained only at the level of declaration, giving to Slavic studies some specific ideological interest, and allowing it to remain within the process of nation-building.

DISCUSSIONS

The problematization of the history of Slavic studies is highlighted in the research relying on works of L. Wolff (1994), M. Todorova (1997), I.B. Neumann (1999). These investigations analyze ideological and cultural projects, the “invention” of Eastern Europe by intellectuals (philosophers, writers, etc.), and the present research for the first time considers as an object qualitatively different space - the space of Russian and European professional university Slavic studies, which is conceptualized as a new method of construction. In our opinion, the research discourse is the most important in the study of large-scale phenomenon of the Slavic nationalism, because the first ideologemes, which had a decisive role in the Slavic national and state building, were created in the professional research texts.

CONCLUSION

Narrative “Slavic antiquities” in the historical and literary works of Slavists proved to be historiosophical by its nature. This is an explanation for its vitality and importance over the centuries to the present day. Despite the contradictory views of different generations and “parties” of Slavists, it creates the underlying methodological framework for comparative studies outside linguistics. Further specialization differentiated the histories of particular disciplines, but ignoring the initial plan of Slavic studies leads to the loss of its subject and method nowadays. A study of considerable and repeated in various works narratives makes it possible to reconstruct not so much the development of social thought in this sphere, as methodological quests of Slavists both within the framework of particular disciplines and in the context of Slavic studies complex.

Recommendations

The materials of this paper is of interest to specialists teaching in universities and doing research on history of humanities, historiography, methods of source study, history of nationalism, and history of the Slavs.

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