

## BOOK REVIEWS

I.V. Čurkina, *Russkie i sloveny: naučnye svjazi konca XVIII v. - 1914 g.* Otvetstvennyj redaktor V.A. D'jakov. Moscow: Nauka, 1986 [Akademija nauk SSSR. Institut slavjanovedenija i balkanistiki]. Pp. 222.

For well over a decade Iskra Vasil'evna Čurkina has been studying the many aspects of Russo-Slovene cultural relations, particularly during the period of the National Revival among the Slovenes in the nineteenth century. Her most solid published research, grounded in work in Soviet archives, can be found in her book *Slovenskoe nacional'no osvoboditel'noe dviženie v XIX v. i Rossija* of 1987, in her monograph *Matija Majar-Ziljski* of 1974, and her articles "I.A. Baudouin de Courtenay in Slovenci" and "E. Kopitar i pervye russkie slavisty," both of 1978. The book under review, *Russians and Slovenes: Scholarly Contacts from the End of the Eighteenth Century through 1914*, as its subtitle suggests, is an attempt at a synoptic overview of the scholarly interests and contacts between the Russian and the the Slovene intelligentsia during the century preceding World War I.

The time frame of the monograph under review corresponds to a period in the history of the Slavic peoples that was marked by an unprecedented intellectual curiosity in their societies for everything Slavic—antiquities, languages, dialects, folklore, literature, cultural life—and by the growth of a cumulative science about the Slavs: the Russian **slavjanovedenie**, i.e., studies covering all Slavic subjects except those defined as Russian or Old Church Slavic, and somewhat later **Slavic philology** (see Jagić 1910). As suggested above, this expansion of interests, contacts, flow of information and ultimately knowledge went hand in hand with the cultural-political awakening of the Slavic peoples and their growth into modern nationalities (Petrovskij 1910). This seems to be the basic proposition of Iskra Čurkina's treatment of Russo-Slovene contacts. Crediting each side with a positive give-and-take attitude toward the exchange of initiatives, ideas and stimuli, she believes that the Russian-Slovene and Slovene-Russian scholarly interchange of the time represents an important contribution to the evolution of modern **slavistika** in general.

Besides the Introduction and Conclusion, Čurkina's work has seven chapters. Chapter One, devoted to the beginnings of Slovene-Russian scholarly contacts, speaks of Blaž Kumerdej's cooperation in the 1780-81 linguistic project of the Russian Academy of Sciences, of A.S. Šiškov's publication of 1817 on the Slovene language, and of the very first Slovene visitors to Slovene lands: A.S. Kajsarev (1804), N.N. Novosil'cev (1811) and Mixail K. Bobrovskij (1818-19). The second chapter provides a survey of the contacts of the first generation of known scholars of the Russian **slavjanovedenie** school, among them P.I. Köppen, A.X. Vostokov, M.P. Pogodin, P.I. Prejs, and Ju.I. Venelin, with (above all) the most prominent Slovene scholar of the time, Jernej Kopitar, in Vienna. Chapters Three and Four discuss the Russian Ministry of Public Education Program of 1835, which provided for the *komandirovki* (funded trips for experience in the field) of young Russian university teachers to specialize in the history and philology of Slavic ethnic communities in the Austrian and Ottoman Empires, and of subsequent generations of visiting scholars from Russia in the Slovene lands. The full list of the scholars is a long one; it includes O.M. Bodjanskij (Moscow University; 1837-42 in Slovene lands); N.I. Nadeždin (Odessa University; 1841); I.I. Sreznevskij (St. Petersburg University; 1841); and V.I. Grigorovič (Kazan' University; 1844); and, in later decades, I.S. Aksakov (1860), M.P. Petrovskij (1862), E. Fortunatov (1863), V.I. Lamanskij (1862, 1868), A.F. Hil'ferding (1867), A.A. Kotljarevskij (1873), and A.S. Budilovič (1874). These contacts were now with Franz Miklosich and Vinko Klun in Vienna; Anton Janežič in Celovec/Klagenfurt; and

Davorin Trstenjak, Oroslav Caf, Božidar Raič, Janez Bleiweis, and Fran Levstik in Ljubljana. The main channels for these contacts were the exchange of books and the dissemination of information on Russian and Slovene cultural events. Chapter Five, which is based on Čurkina 1978a, outlines Baudouin de Courtenay's scholarly activities in Slovene lands. This is followed by a chapter dealing with Slovene studies in Russia in the period 1875-1900's. Chapter Seven treats the educational, formative and scholarly activities of Slovenes in Russia during the same period, their contribution to the popularization of Russian studies in Slovenia, and to the development of a young **slovenistika** of their own: they include Fran Celestin, Matija Murko, Davorin Hostnik, Ivan Prijatelj, Anton Aškerc and Rajko Nahtigal. Čurkina may be right when she concludes that Slovene philology of the time—in particular its linguistics, literary history and historiography—was shaped on the Russian model in these disciplines, under “a certain influence” on the part of the great scholars A.A. Šaxmatov, F.F. Fortunatov, A.I. Sobolevskij, A.N. Veselovskij, and A.N. Pypin, whose names epitomize the standing of Slavic philology in pre-revolutionary Russia.

Several topics in Čurkina's treatment of Russo-Slovene cultural relations invite comments and observations. Without question, the best part of her book is the chapter on Baudouin de Courtenay's contacts with Slovene lands and Slovene scholars: based on her examination of abundant and relatively unknown archival materials and other published sources, it presents an excellent overview of one of the most productive phases of Russo-Slovene cooperation of the period. It does not however tell us all the story of the development of the young Slovene grammatical scholarship into a Slavic philological tradition in which Baudouin de Courtenay played such a prominent and weighty role (cf. Lencek 1983:21).

Another important contribution to scholarship from Čurkina's research is her evaluation of the first work about the Slovene language printed in Russia, Šiškov 1817. Čurkina is the first historian to link this report to that sent by Blaž Kumerdej to the Russian Academy of Sciences in St. Petersburg in 1780, “Über die Sprachkunde der Slawen und Russen.” As is known, Kumerdej was invited to contribute to the grandiose *Glossarium comparativum linguarum totius orbis* that had been conceived by the St. Petersburg academician P.S. Pallas and Empress Catherine the Great. Kumerdej's essay, for unknown reasons, was not published in this work, cf. Pallas 1787-89. An analysis of the two texts led Čurkina to conclude that Šiškov very probably used Kumerdej's manuscript in his article, which was published thirty-eight years later and contained no acknowledgement of Kumerdej's work.

Čurkina's Chapter Seven very fittingly crowns the discussion of Slovene-Russian contacts on the eve of World War One by presenting the generation of scholars who made known to the Russian reading public the leading Slovene poets of the time—Ivan Cankar, Dragotin Kette, Josip Murn Aleksandrov and Oton Župančič. As is known, the monthly *Slavjanskij mir* (St. Petersburg, 1908-11) became the center of this activity, and **Janko Lavrin** (1887-1986), whose arrival in Russia coincided with the appearance of this new journal, was the main promoter of Ivan Cankar in Russia. It was Lavrin (later Professor of Slavonic Studies at the University of Nottingham, England) who was the publisher and the prime mover of *Slavjanskij mir* and, together with A.I. Jacimirskij, A.L. Pogodin, P.A. Lavrov, V.M. Bexterev, Velemir Xlebnikov, and Jan I. Baudouin de Courtenay, one of its main contributors. Interestingly, it has been shown that he himself did not publish one single article in this journal under his own name. His however are the essays and reports published under the name *Lev Savin* and with the initials *L.S.* Even his translation of

Cankar's *Hiša Marije Pomočnice* ("V dome Marii Zastupnicy," *Slavjanskij mir* 1908) was signed with the initials I.G.L. (Its reprint did however appear with his full name, cf. Lavrin 1910.) According to his own testimony, as recorded in 1981 in London on the occasion of his reminiscences about his years in St. Petersburg (see Lencek 1986), at least the following essays in *Slavjanskij mir* are by him: "Russkij jazyk i slavjane" (1908/1), "Ivan Cankar" (1908/1-1909/2), "Kul'turnoe dviženie južnyx slavjan v XIX veke" (1910/1), and "Slavjanskaja ideja i my" (1911/1). Some of these facts must surely have been known to Čurkina, from Rogožin 1958; others, e.g. the suggested equation *Janko Lavrin* = *Lev Savin*, from Mudrova 1981; and they have been upheld by Lencek 1986. They are however missing from Čurkina's discussion of this episode in her monograph (pp. 145-46). It seems strange that so thorough a study should have not used this piece of information, published as it had been in both English and Russian.

On the other hand, it is regrettable to note the ambivalence with which Čurkina continues to treat Kopitar's relations with Russia and the Russian scholars Köppen and Vostokov, especially in the wake of recent calls for a re-evaluation within its historical framework of Kopitar's culturological philosophy and program (see Pogačnik 1973 & 1982 and Lencek 1982). As has been stressed elsewhere (Lencek 1980:31), Čurkina's assessment of Kopitar as a scholar (1978b) makes a fair distinction between his personality and character and his scholarship and his contributions to Slavic philology. The attitude she expresses in this article towards Kopitar follows Vatroslav Jagić's well-known aversion to this scholar (see Jagić 1910), and the English summary at the end still repeats Jagić's clichés about Kopitar's "anti-Russian dispositions" and his "jealousy of [the] successes and achievements in Russian scholarship and politics" of the time. A similar ambiguity towards Kopitar can be observed in the book under review: her Chapter Two, "The Slavic Mephistopheles and the first experiments in Russian *slavjanovedenie*," in fact credits Kopitar for his guiding role in the cooperation with Russian scholars in the 1820s and 1830s, and for his building and promoting Slavic philology; whereas in the title of this chapter she incorporates Václav Hanka's slanderous invective against Kopitar (who, incidentally, had been the first to accuse him of his literary forgeries, see Lencek 1976: 12).

In addition to the text, Čurkina's monograph includes, at the end of the book, twenty pages of citation notes, a list of abbreviations, and an index of personal names. For the specialist a major shortcoming of the book is its bibliographical incompleteness in the notes, and the absence of a general bibliography on the monograph's subject. Such a bibliography should, of course, also include several secondary sources in Slovene, Serbo-Croatian and Russian on this subject that seem not have been used by the author, such as Kreft (1958), Lalić (1968), Boršnik (1951), Logar (1925-32), Ocvirk & Kermavner (1955-66), and Mudrova (1981). Also not referred to, apparently, were secondary sources in non-Slavic languages such as Pogačnik (1977), Lencek & Cooper (1977), and a number of this reviewer's publications of Baudouin de Courtenay's correspondence with Slovene scholars, e.g. that of 1983.

These critical remarks are not meant to detract from the positive qualities of Iskra V. Čurkina's monograph. Well researched and carefully documented, the study is based on a wide range of primary and secondary sources in Soviet and Slovene archives and libraries. The gifted Soviet scholar has produced an excellent analysis of a segment of Russian-Slavic cultural relations that was momentous in the overall evolution of the Slavic peoples during the period of National Revival. Her book is a welcome addition to the study of this period.

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Vilko Novak, *Raziskovalci slovenskega življenja*. Ljubljana: Cankarjeva založba, 1986. 372 pp.

Vilko Novak is today the scholar who best represents the tradition of Matija Murko. He is a a slavist and an ethnographer, an ethnographic theoretician, and a historian of ethnographic interests in Slovene culture; a scholar whose whole being is linked and identified with his native Prekmurje and with the Prekmurci.