

TO THE HISTORY OF THE STUDY OF INTANGIBLE CULTURAL HERITAGE IN EASTERN EUROPE: THE CONTRIBUTION OF VASYL' KARAZIN

Olga Vovk

Keywords: Vasył' Karazin, intangible cultural heritage, Kharkiv University

The present text investigates the starting points of the efforts to collect and study intangible cultural heritage in Slobidska Ukraine. The attention is predominantly focused on the activity of Vasył' Nazarovich Karazin (1773–1842). This man of an ancient Balkan kind, as well as his ancestors and descendants, played an important role in Bulgarian, Ukrainian and Russian history.

Notably, Karazin's life was studied by Ukrainian, Russian, Bulgarian and other historians from the middle of the 19th century until today (Базанов 1964; Грачева 2012; Данилевский 1866; Василий Каразин 2005; Лавріненко 1975; Лапина 2008; Посохов 2015; Слюсарский 1955; Тихий 1905; Узбек 2002; Fadner 1962; Flynn 1969 etc.). More than 600 scholarly and other publications were dedicated to him (Вовк 2016b). At the same time, the question about the contributions of this outstanding person to the study of intangible cultural heritage has not been raised at all. Thus, the present paper may be considered as the first attempt to shed some light on this problem. Hopefully, this aspect of Karazin's activity will be studied in more details in the future.

The family of Karazin came from the Balkans and there were Bulgarians in this family (Станчев 2005: 203–215). It must be said that the Bulgarian version of Karazins' origin is the most studied at the moment (Вовк 2016a: 376–382). Vasył' Nazarovich's father Nazar Alexandrovich points directly to his Bulgarian origin. He was a hero of the Russian-Turkish War of 1768–1774. Nazar Karazin was an intelligence agent disguised as a monk. Subsequently, he was a leader of the Arnaut squad in the struggle for the liberation of the Balkans from the Ottoman yoke. As a result, he was rewarded generously for valor in battle. In particular, he became the owner of two villages (Kruchik and Osnovintsy) located 65 miles from Kharkiv (Станчев, Вовк, Красько 2018: 103–110).

Karazin's descendants also proved themselves in the army in the Bulgarian lands. For example, Vasył' Vasył'evich – the son of Vasył' Nazarovich – was a veteran from the Russian-Turkish War of 1828–1829. He was seriously wounded near Varna. Respectively, Vasył' Nazarovich's grandchild Mykola Mykolajovych took part in the Russian-Turkish War of 1877–1878. This war, as it is well-known, ended with the liberation of Bulgaria (Беззюк 2003: 62–67).

Vasyl' Nazarovich Karazin was born in 1773 in the family estate Kruchik in Kharkov Region. Karazin received good education at home. According to some Ukrainian researches, the famous Ukrainian philosopher Grygory Skovoroda might have been his tutor. At least Skovoroda was Nazar Olexandrovich Karazin's friend (Березюк 2003: 59). Later on, the young Karazin attended classes at the Mining Institute in Saint-Petersburg. It is believed that it was the best Russian educational institution in the end of the 18th century. Karazin did a lot of self-education as well. He was fluent in several European languages and was well-educated in natural sciences (В. Н. Каразін. Діалоги 2015: 8–9).

Karazin joined the civil service in Saint-Petersburg in the last years of the government of the Russian emperor Paul I and continued his activity in the first period of the reign of the emperor Alexandr I, after March 1801. His career began to develop with unprecedented speed and was further facilitated by the fact that Karazin managed to become a personal friend of the young monarch and one of the persons staying closest to him (Болебрух, Куделко, Хрідочкін 2005: 56–57).

It was in this period that Karazin succeeded with an extremely ambitious task: thanks to his efforts, Kharkiv was turned into a university center although it was not considered in this status in the educational reform projects in early 19th century as it was a small town that was inferior to many nearby towns both in size and in the level of amenities (Харківський національний університет 2004: 43–44).

Of course, Karazin was not alone in these efforts. The project couldn't be implemented without the support of the highest power circles and personally by the emperor. Many financial, organizational and business problems were solved by the noblemen, the merchants and other segments of the population of Slobidska Ukraine and its neighboring regions but, according to the widespread belief, nobody had the idea of founding a university in Kharkiv except for Karazin (Харківський національний університет 2004: 34).

The problems connected with the organization of the university took all his time. Karazin travelled between Kharkiv and Saint-Petersburg and was forced to work at a great distance from the capital for a long time. These circumstances coupled with the unfavorable and envious attitude of a certain part of authorities. Karazin's ardor and imprudence in statements played a fatal role in his career, too. His relations with Alexander I worsened gradually. As a result, Karazin was finally compromised in the eyes of the emperor and was dismissed in August 1804 (Болебрух, Куделко, Хрідочкін 2005: 147).

Karazin (who died in 1842) spent most of the last years of his life in the family estate Kruchik. It is noteworthy that he sought to introduce elements of self-government into the life of the rural community. He also founded the first school for peasant children in Slobidska Ukraine and gained fame as one of the first Ukrainian naturalists. He studied physics and chemistry, made original and innovative experiments, founded the first Ukrainian meteorological observatory and monitored the weather systematically. In addition, Karazin was one of the pioneers of steppe afforestation in Ukraine. He had outstanding extensive research interests and realized large-scale

scientific tasks, so, contemporaries and descendants compared him with Lomonosov (Слюсарский 1955: 49–98).

Karazin was interested not only in natural sciences. He paid great attention to the history of Slobozhanshchyna, Ukraine and the Russian Empire and was the owner of a rich library, which included rare books and manuscripts as well as the archive of Ivan Golikov (famous Russian historian of the first part of the 18th century). Unfortunately, this valuable collection was lost in fire in 1836. However, he had offered as a gift many of his rare books and manuscripts to the library of Kharkiv University before this tragedy (Беззюк 2003).

Karazin researched many archival collections and published important historical sources in periodicals. Moreover, he offered to Mikhail Pogodin (famous Russian historian of the 19th century) to establish a special archaeographic journal and personally talked to elderly people in order to write down valuable information from them (what we call “oral history” today) (Сочинения 1910: 590–591).

It should be noted that Karazin formed an extensive network of social contacts. He communicated personally and corresponded not only with professional historians but also with well-educated amateur historians (Alexandr Palitsyn, Grigory Kvitka-Osnov’yanenko). This has contributed to the exchange of facts, ideas and conclusions and finally enriched both him and the historians he contacted.

Karazin was one of the first people interested in studying and preserving ancient monuments in Kharkiv Region. In 1827, he addressed a letter to Vasyl’ Muratov (the Governor of Slobidsko-Ukrainsky Region). In this letter, Karazin drew his attention to the need to investigate professionally historical, architectural and archaeological monuments and to take care of them (Засновнику 2013: 31–33). In the same period, he observed some archaeological artefacts and presented interesting conclusions. For instance, he was able to date Roman coins from the 1st – 3rd centuries, found on the territory of Slobozhanshchina. The correctness of these conclusions was confirmed by contemporary studies (Скирда 1998: 156–159).

Finally, Karazin was one of the pioneers of the research of intangible cultural heritage of Slobidska Ukraine. He published a paper entitled “A View at Ukrainian Antiquity” in 1842, where there was presented a quite detailed review of the history of settlement in Slobidska Ukraine, the historical features of its land ownership, the social networks, the administrative power and the development of industry and trade. At the same time, Karazin observed the specificity of formation of the spiritual culture in Slobozhanshchina, characterized by specific customs and rites, described the clothes of the citizens and mentioned the Turkic origin of many of the toponyms in Slobidska Ukraine. He reasonably linked their origin to the period of the 13th – 16th centuries, when the territory of Slobozhanshchyna was populated predominantly by nomadic Turkic tribes (Сочинения 1910: 599–606).

Karazin tried to collect and analyze “splinters” of ancient times wherever he went. For instance, during one of his visits to Nikolaev (a South-Ukrainian city, where the son of Vasyl’ Nazarovich – Philadelph Vasyl’evich used to live), Karazin was interested in legends about the establishment of the city. According to his con-

temporaries, Karazin achieved certain successes in this case and it was thanks to him that some unknown interesting oral narratives were collected (БОВК 2019: 102).

It should be mentioned that Karazin contributed to the collection, preservation and study of intangible cultural heritage not only directly but also indirectly. In 1804, the typography of Kharkiv University was founded as a result of Karazin's initiative and with his direct participation. There, the first Ukrainian newspapers, journals and almanacs were published thanks to the efforts of the "university people" (including Vasyl' Karazin). For the first time in Ukraine examples of folklore as well as literature works with folklore elements had been published in these editions. One should mention among these issues *Kharkivs'ky Demokrit*, *Ukrainskij vestnik*, *Ukrainskij zhurnal*, *Utrennyaya zvezda*, *Snip*, *Molodyk*, etc. (Харківський університет 2015: 7–10).

It is not surprising that substantial cultural and educational activity was developed in Kharkiv University right after its founding. Local intellectuals began to unite in clubs. Such informal associations were a characteristic feature of the period of the first third of the 19th century. The Kharkiv club of romantic poets was the cornerstone of Kharkiv Romantic School – the most important Ukrainian intellectual organization of the time. Afanasij Shpigoczky, Ivan Roskovshenko, Amvrosy Metlinsky, Mykola Kostomarov, Mykhailo Petrenko, Levko Borovikovsky, Petro Gulak-Artemovsky, Yakiv Shhokoliv and other graduates and professors of Kharkiv University played the main role in the activities of the club. The members of this club took the first steps in the popularization of Ukrainian oral and poetic creativity. Thus they promoted the formation of the artistic and figurative system of Romanticism in Ukraine (Харківський університет 2015: 16–17).

Prof. Izmail Sreznevsky from the University of Kharkiv (and a future academician of the Petersburg Academy of Sciences) was the founder and the leader of the club. He was a specialist in the history and culture of the Slavic nations and was interested also in the Bulgarians. In 1845, he published his scholarly work *Essay about Printing in Bulgaria*.

As it was already said, the collection and publication of folklore was an important field of activity of Kharkiv Romantic School. Valuable data with scholarly comments was published in special bulletins: *Zaporozhskaya starina* etc. The members of the club also used folklore elements in their creative writings. Many poems by Mykhailo Petrenko, Viktor Zabila, and others became very popular and actually turned into folk songs (Харківський університет 2015: 11–13).

It is widely recognized that the activities of the members of Kharkiv Romantic School have contributed to the fact that Slobidska Ukraine and Kharkiv as administrative center of this region became in one of the most important centers of Ukrainian national revival in 1820s – 1830s. This process was launched when Vasily Karazin was still alive.

The dominant opinion of many Karazin's biographers is that the worldview of this prominent public figure was dualistic. On the one hand, he was a great patriot of Slobozhanshchyna as his "small homelands". On the other hand, his notes

and acts show his commitment to the monarchy and to the empire-wide patriotism (В. Н. Каразін. Діалоги 2015: 159). However, Karazin personally (directly and indirectly) contributed to the study and preservation of intangible cultural heritage in Ukraine. This gave grounds to some researchers from the middle of the 20th century, first of all, from Ukrainian diaspora in Western Europe and North America, to list Karazin among the forerunners of the Ukrainian national revival.

Generally, this interpretation seems somewhat exaggerated. Nevertheless, it is important to remember that Karazin's followers, who were professors at Kharkiv University, made valuable contribution to the development of Ukrainian culture. For example, Pavlo Shumlyansky, who was teaching medicine, was one of the first to make attempts to introduce Ukrainian language in the educational process. Mykola Tsertelev, who had graduated from Kharkiv University and had held the position of trustee assistant of the Kharkiv educational district, completed the first special edition of Ukrainian folklore and prepared a foreword to it. Another graduate of Kharkiv University Pylyp Morachevs'ky completed the first Ukrainian dictionary (1853) and translated all four Gospels into Ukrainian (1861) (Вихованці 2004).

To sum it up, Vasyl' Nazarovich Karazin was among the first to have drawn attention to the richness of Ukrainian intangible cultural heritage (first of all, in Slobidska Ukraine). He made attempts to describe this heritage and to collect examples of oral legends. He also supported several issues published in the typography of Kharkiv University, on the pages of which valuable samples of folk poetry were popularized. Finally, Kharkiv University founded by Vasyl' Nazarovich Karazin became the most important center for the study of Ukrainian folklore in the period between 1820s and 1830s with an enormous contribution for the development of Ukrainian national identity.

That is why it is possible to tell safely that Vasyl' Karazin was one of the forefathers of the study of intangible cultural heritage in Ukraine. Certainly, his activity can be considered as an important step in this direction in the region of Eastern Europe.

REFERENCES

- Базанов**, Василий 1964: *Ученая республика*. Москва, Ленинград: Наука, Ленинградское отделение.
- Березюк**, Нина 2003: Достойные своего рода (К семейному портрету Каразиных). – *Університети*, 1, 58–68.
- Болебрух**, Анатолий, Сергій Куделко, Андрій Хрідочкін 2005: *Василь Назарович Каразін (1773–1842)*. Харків: Авто-Енергія.
- Василий Каразин** 2005: *Василий Каразин: живот и дейност*. Съст. Михаил Станчев и др. София: Академично издателство „Марин Дринов“.
- В. Н. Каразін. Діалоги 2015**: *В. Н. Каразін. Діалоги у часі й просторі: дослідження і матеріали*. Наук. ред. Сергей Посохов. Харків: Харківський національний університет імені В. Н. Каразіна.

- Вихованці** 2004: *Вихованці Харківського університету. Біобібліографічний довідник*. Уклад. Борис Зайцев, Сергей Куделко, Сергей Посохов та ін. Харків: Авто-Енергія.
- Вовк**, Ольга 2016a: Балканские версии происхождения Василия Каразина в отечественной исторической литературе (клиометрический аспект). – *Дриновски сборник*=*Дриновський збірник*, 9, 376–382.
- Вовк**, Ольга 2016b: *Постать Василя Каразіна в історіографії*. Харків: Харківський національний університет імені В. Н. Каразіна.
- Вовк**, Ольга 2019: Сведения о Василии Каразине и его потомках в фондах Государственного архива Николаевской области Украины. – У: *Актуальные проблемы источниковедения. Материалы V Международной научно-практической конференции к 110-летию Витебской ученой архивной комиссии [Actual problems of source study. Materials of the 5th International Scientific and Practical Conference on the 110th anniversary of the Vitebsk Scientific Archival Commission]*. Отв. ред. Марина Румянцева. Витебск: Витебский государственный университет имени П. М. Машерова.
- Грачева**, Юлия 2012: „Позвольте мне быть полезным!“. Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в. Москва: Издательство Православного Свято-Тихоновского гуманитарного университета.
- Данилевский**, Григорий 1866: *Украинская старина. Материалы для истории украинской литературы и народного образования [Ukrainian antiquity. Materials for the history of Ukrainian literature and public education]*. Харьков: Типография Зелинского и Любарского.
- Засновнику** 2013: *Засновнику Харківського університету присвячується (до 240-річчя з дня народження В. Н. Каразіна). Каталог виставки*. Уклад. Ольга Сафонова, Ольга Вовк. Харків: Харківський національний університет імені В. Н. Каразіна.
- Лавріненко**, Юрій 1975: *Василь Каразин: архітект відродження (Матеріяли і думки до 200-ліття з дня народження (1773–1973))*. Мюнхен: Сучасність.
- Лапина**, Милица 2008: *Обретение новой родины (из истории рода Караджи – Каразиных)*. Харьков: [б. и.].
- Посохов**, Сергей 2015: „Непонятный“ vs „непонятый“ В. Н. Каразин: комментарии, ремарки, апология. – *Диалог со временем: альманах интеллектуальной истории*, 51, 64–93.
- Скирда**, Валерий 1998: В. Н. Каразін і археологія. – У: *Актуальні проблеми вітчизняної та всесвітньої історії*. Гл. ред. Юрий Волосник. Харків: Харківський національний університет імені В. Н. Каразіна.
- Слюсарский**, Анатолий 1955: *В. Н. Каразин. Его научная и общественная деятельность*. Харьков: Издательство Харьковского университета.
- Сочинения** 1910: *Сочинения, письма и бумаги В. Н. Каразина*. Сост. и ред. Дмитрий Багалея. Харьков: Типография Харьковского университета.
- Станчев**, Михаил 2005: Происхождение В. Н. Каразина: проблемы историографии и источниковедения. – *Bulgarian Historical Review*, 3–4, 203–215.
- Станчев**, Михаил, Ольга **Вовк**, Наталья **Красько** 2018: Назар Александрович Каразин в свете новых документов. – *Revista de Etnologie și Culturologie*, 2, 103–110.

- Тихий, Николай** 1905: *В. Н. Каразин. Его жизнь и общественная деятельность*. Киев: Типография императорского университета Святого Владимира.
- Узбек, Олена** 2002: *Василь Каразін з роду Караджі*. Харків: Майдан.
- Харківський національний університет 2004**: *Харківський національний університет ім. В. Н. Каразіна за 200 років*. Ред. Віль Бакіров та ін. Харків: Фоліо.
- Харківський університет 2015**: *Харківський університет і українська культура (до 210-річчя від часу заснування ХНУ імені В. Н. Каразіна)*. Ред. Юрій Безхутрий. Харків: Харківський національний університет імені В. Н. Каразіна.
- Fadner, Frank** 1962: *Seventy Years of Pan-Slavism in Russia, Karazin to Danilevskii*. Washington: Georgetown University Press.
- Flynn, John Thomas** 1969: V. N. Karazin, the Gentry, and Kharkov University. – *Slavic Review*, 28(2), 209–220.

Към историята на изучаването на нематериалното културно наследство в Източна Европа: приносът на Васил Каразин

Олга Вовк

Резюме: Настоящият доклад разглежда началните усилия за събиране и изучаване на нематериалното културно наследство в Слободска Украйна. Вниманието е съсредоточено предимно върху дейността на Васил Назарович Каразин (1773–1842), който е известен като създател на Харковския университет. Статията прави обзор на индиректния и директния принос на Каразин по отношение на изследването и съхраняването на украинското нематериално културно наследство. В. Каразин събира, опазва и изучава местните устни традиции. Той също така поставя началото на типографията на Харковския университет, където се печатат най-старите периодични издания. По-късно представителите на Харковската романтична школа публикуват образци на фолклор в тези периодични издания във времето между двадесетте и тридесетте години на XIX век. Поради тези причини дейността на В. Каразин може да се определи като важна част от историята на опазването на наследството в Източна Европа.

Ключови думи: Василий Каразин, нематериално културно наследство, Харковски университет

Olha Vovk, PhD
historian
V. N. Karazin Kharkiv
National University
Svobody Square 6, room 603
61022 Kharkiv, UKRAINE
o.vovk.88@gmail.com

Д-р Олга Вовк
историк
Харковски национален университет
„В. Н. Каразин“
пл. Свободи 6, ст. 603
61022 Харков, УКРАЙНА
o.vovk.88@gmail.com