

A N Veselovskij and the Founding of Romano-Germanic Faculty at Leningrad University

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1. Prefatory and Pre-history

The opening date of the Romano-Germanic Faculty in Russia at Leningrad University is a moot point, which doctors and documents disagree.

I pointed out in my article ('A Precursor of Germanistik in the Soviet Union', *Transactions for the Faculty of Arts*, Shinshu Univ., (1980), p. 129)

'History of Leningrad University has it that the first Romano-Germanic Faculty in Russia was opened in 1885 at St-Petersburg,^① while Zirmunskij asserts that it was founded in 1883;^② Moskal'skja, however, was for the year 1884.^③

On my article cited above I left the question open at the end but judging from the fact that the Government statute which stipulated the founding of the Romano-Germanic Faculty with other faculties was issued in 1883, ('Faculty of Romano-Germanic Philology and West-European Literature at Leningrad State University,' *Trans. of Leningrad Univ.*, Nr. 58(1940), p. 369) I am inclined to think that the Faculty could have been opened most probably in 1884, since the New Philological Society, which had been based on the Romano-Germanic Faculty of Veselovskij's founding was organized in 1885 (Shishmarëv, 'Aleksandr Nikoraevič Veselovskij', *Izbrannye stat'i* (1972), c. 331.)

Although doctors are equivocal in the date for the founding of the Faculty, they unanimously state that its founding father is A. N. Veselovskij (1838-1906), originator and organizer of comparative study in literature in the second half of the 19th century in Russia.

It was, on one of the statutes issued for the University by Tzarist government in 1863 that the Faculty for the World Literature was founded at St-Petersburg University. From 1864 to 1866 The Faculty was headed by a specialist in Russian

I extend my hearty thanks to Dr. G.P.M. Walker and Mrs. Menzies at the Slavonic Section in Bodleian Library of Oxford University for their help with locating such materials as I could not hope to obtain on my own for the lack of knowledge for the system of the General Catalogue.

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literature P. N. Polevoj, but the Faculty was not in existence from 1860 to the end of 1870^o, when Aleksandr Nikolaevič Veselovskij was called to the Faculty as Associate Professor.

Veselovskij was to work for the Faculty for over 40 years up to his death in 1906. The name of Veselovskij is inextricably associated with the study and teachings in Romano-Germanic languages and literature, and with those of West-European literature in Russia and in the Soviet Union.

Under his guidance and initiative the studies and teachings of Romano-Germanic philology and of World literature were instituted in and out of the city of St-Petersburg in such educational institutions as Higher Women's School (Vysshij Zenskij Kurs) and in the Pedagogical Institute (of present-day Geltsen University).

Shishmarëv rightly remarked: 'We often appropriate a thought or a tenet, without thinking and even forgetting the fact that they stemmed from Veselovskij'^o.

Veselovskij was born in 1838 in Moscow in a family of nobility of moderate income. His father had always been following all that was excellent in Russian and European culture and language. He was teaching in one of the military schools in Moscow. A man of broad culture that he was, he managed to keep up with the current scenes of Russian and European science and literature. Veselovskij owed to his father his early interest in literature and his knowledge of foreign languages. (B. M. Engelgardt, *Aleksandr Nikolavič Veselovskij*, St-Ptg, 1924, p. 20.)

Teacher by profession this father taught his children such subjects as mathematics and geography. He was also well versed in agriculture and natural science, which later fructified in a contribution for specialized journals.

Veselovskij's uncle on his mother's side is a doctor who hailed from Königsberg. This mother had a good command of French, German and English. She did all she could to instruct these languages in her children. English was surprisingly her self-taught foreign language in her effort to keep up with her children.

Veselovskij's strenuous mental capability for study was also his inheritance from his parents.

In his gymnasium he was easily able to excel both in humanities and in science subjects. Keeping well in advance of his classmate Veselovskij made the most of his free time in learning languages, since he had found in his father's library *Ossian* translated by Kostrov^o, and the works of Kazak Luganskij, V. A. Žukovskij^o, A. Marlinskij^o, and of encyclopedic dictionary of A. A. Plyushar (1835-1841). These authors nurtured young Veselovskij's taste for literature in his gymnasium days.

'Long before I entered gymnasium', wrote Veselovskij, 'I started to mumble and jot down prose and poem.'

Veslovskij finished the gymnasium in 1854 and went into the literary Department of Moscow University.

His student's days was one of the brilliant periods in the history of this oldest

University in Russia. The staffs for the University he learned from were historians, Granovskij[®] and Kudrjajtsev[®], philologists Buslaev[®], Bodjanskij[®] and Leont'ev[®]. His wide scope of interests and his keen discernment were characterized markedly by his cool stance toward a very popular liberalist Granovskij, of whom, in his word, he 'tasted a bit.'

In the first year of his University Veselovskij turned in part of his translation of *Orlean's Daughter* to Shevyrëv[®] and 'was acknowledged and flattered.' This early taste of his for versing remained with him for long afterward, for his translation of *Decameron* was a clear indication of this proclivity of his.

In the gymnasium in Veselovskij history surpasses literature, and in Moscow University he became immersed deep up to the ears to Kudrjajtsev, who had already authored "The Destiny of Italy from the Fall of Western Empire to Its Establishment by Karl the Great" (1852) and "The Carolingians in Italy" (1852). Later while Veselovskij was in the University Kudrjajtsev published his "Youth of Ekaterina Medici" (1856) and "Karl V" (1856). According to Veselovskij, Pypin's[®] "Outline of Literary History of Old Russian Poetry and Tales" (1856) is another great influence on Veselovskij as a young man.

Kudrjajtsev was not only a splendid lecturer of history but also a man of literary studies. Veselovskij was so enamoured with Kudrjajtsev's theme that he took up Italian Renaissance for his doctoral thesis in his later year. At any rate Kudrjajtsev made Veselovskij's interest aroused and acquainted him with his future speciality, with Italian Renaissance and with history of culture, -*Kulturgeschichte*. Kudrjajtsev gave Veselovskij a mute support to his stance against a current temper of the time, romanticism and mythologism.

However Veselovskij was influenced most by a great philologist Buslaev. It was in 1836 that a Historico-Philological Faculty was founded in Moscow University, and the first Professor for the Faculty was Melzjakov[®], whose successor was Davidov[®], and his student was kudrjajtsev and Buslaev.

Buslaev sent Veselovskij to the study of Old Russian literature and folklore and made him acquainted with the theory of Romantic Narodism which was at the time dominant in Russia and in Europe because of the influence of Grimm Brothers. Veselovskij soon got rid of this popularism of Buslaev, but took to his rigid historical method and avidly assimilated it.

Veselovskij wrote that 'Shevyrëv did not attract' and he 'could not sympathize with Granovskij'. (Pypin, *Istorija Russoj Etnografii*, t. 2, St-Ptg, 1893, c. 423. Quoted in *Shishmarëv* (1972), p. 286, fn. 5)

Veselovskij sought a tangible and viable knowledge; he learned Slavic language and literature from Bodjanskij and under Petrova[®], he studied Sanskrit. Leont'ev taught him comparative literature while he learned on his own Italian from an unemployed worker at a winery, and he also made a study of Spanish grammar

for himself.

Earlier in his schooling at the University Veselovskij took a look at 'mythological hypothesis' and 'romanticism of Narodism'. He parted with these theorizing in due time, because these ideas were foreign to his nature and nurture. Realist that he was, he was averse to the romantic idealism of 1840's.

'If on Shevyrëv was impressed national sentimentalism, and if Buslaev was rightly called a scholar-romanticist, then Tikhonravov® along with Pypin and Aleksandr Veselovskij is a representative of scientific realism' (Bel'cikov *et al.* (ed.), *Akademiceskie Shkoly v Russkom Literaturovedenii*, M., 1975, c. 153)

A university can not live in isolation and young Veselovskij's *Weltanschauung* was greatly influenced by the temper of the time in 1860's Russia.

The idea of revolutional democrats and concurrent social movement left indelible marks on the young scholar. It was the time for materialistic positivism and for the upsurge of interest in the problems in society.

Veselovskij acknowledged that he secretly took to the works of Feuerbach and Gerzen®; he read them with critical eyes of realism he had acquired in his family. A little later he took to Boker, and 'kept for long a copy out of Boker'.

Chernyshevskij's® 'Esthetic Relations of Art to Reality' (*Estetitseskie otnoshenija iskusstva k dzeistvitselnosti*, 1855) appeared in Veselovskij's university days.

When Veselovskij observed polemics between revolutional democrats, Chernyshevskij and Dobrolubov® against old clique of liberal estheticians, it was very likely that young Veselovskij stood for the new materialistic esthetics of Chernyshevskij.

It follows from this stance of Veselovskij that he revolted against a coterie of 'art's for art's sake', and was apathetic to 'a stale theory of the beautiful and sublime'. He said, 'all the art and poetry is irrefutably a reflection of life.'

The temper of Veselovskij's time is such that the defeat of Krimean war brought in the stultifying atmosphere of Nicholas period with its beaucocratic idealization of the people, of patriarchal country, which had inescapably envenomed the university and studies in and out of it.

On account of the publication of Fletcher's® work on Russia, the 'Reading' of the Moscow Society of History and Old Russia was in jeopardy and a secretary for the Society, Professor Bodjanskij, was dismissed off the Faculty, while Sakharov® was nearly banished when he had brought out legends of Russian people, and Kireevskij® was not allowed his publication of a collection of folk songs.

The writings of old customs and habits were prohibited; ethnological collections (*etnograficeskij sbornik*) was banned.

All in all Veselovskij seemed not satisfied with his University days. He wrote, 'Under Bodjanskij I took a nap and never acquired even the rudiments of Dovrovskij's® grammar. When it was possible I played truant.' From Byslaev, to whom later he was to apply himself with enthusiasm, he 'learned little'. Nevertheless

Veselovskij came to be fascinated at times by Buslaev, when his talk came around to comparative method, when Narodism ceased to be a historical conception, and to be clothed in flesh and blood of a living people, and when literature came to face all ramifications of real life.

In 1858 after four years of the University Veselovskij felt a lack in speciality in his work and a need for further study. He was left critically inclined toward what he had learned in the University and took a great liking to research work.

He vaguely groped for the way in which he was to pursue his studies. And immediately after the University Veselovskij took the place of a tutor at a family of a Russian ambassador to Madrid, M. A. Golitsin. For about a year he spent his days abroad in Spain, while he had been to Italy, to France and to England.

According to his own word, except for the impressions of the travel and the acquisition of Spanish language he seemed to acquire very little from this first trip abroad. 'I was young and went to places where there was no scholarly atmosphere'. Seemingly nothing was done in the sense of program in this stay of his own accord in Spain, but from his diary one can gather from between lines that he had learned in the way of his realistic and historical approach to the problems of Narodism and Narod. He came to entertain a notion of an inseparable tie of art, literature and poetry with life.

It was not until 1862 that Veselovskij received government stipend for the study abroad for two years.

'The man seeking his way' in which Veselovskij had dubbed himself in 1859 could be applied to him and be deservedly appropriated by himself in 1862. His trips over Europe lasted for 2 years and half. For a year he attended a Course in Germanic and Romance Philology at the University of Berlin under Müllendorf[®], and with Steinthal[®] and von Meyer he studied philology and psychology. Potebnja[®] happened to be in Berlin to attend the same class for philology under the guidance of Steinthal.

A seminar in '*Nibelungen Lied*' and in '*Edda*' gave him opportunities to learn the technicalities for contemporary philological research.

It so happened that the Romance Faculty had not yet in existence in Germany. Dietz who had an official Chair at Bonn for German languages was teaching Romance philology. Ebert began teaching Romance languages in Leipzig only from 1862.

According to Shishmarëv the first European book on Romance philology was a 'booklet by Professor F. Neuman, *Die romanische Philologie* (published in Leipzig in 1886) of a bibliographical nature (Preface to M. V. Sergievskij's *Vvedenie v romanskoe Jazykoznanie*, 1952, c. 4) As it is Veselovskij learned personally from Mann Provençal and Basque languages. On a more wider plane Veselovskij satiated his yearning for the study of Romance languages by reading Ebert's *Jahrbuch für romanische und englische Sprache und Literature*, which began to coming out in

1859.

In Berlin Veselovskij widened his knowledge of Old German language and literature, and a trip to Prague together with a short visit to Austrian Serbia allowed him to amass a knowledge of Slavics. In this way he spent his stay and study abroad 'seeking his way'. But still he was groping as before for his way to his speciality without any fixed plan. This state of his mind was the same in his second year of study abroad in Paris, where he just went around 'armed with Berlin wisdom'.

Gradually it dawned upon Veselovskij that he wanted to continue his study in comprehensive history of Italian Renaissance on first hand materials, and he went over to Italy, not without any stipend from the University any more.

The four years in which Veselovskij was destined to spend in Italy at Florence (1864-1868) was his first 'Lehrjahr' for an independent scholarly work. Out of a rather abstract academic atmosphere in Berlin and Prague he found himself in Italy in the second half of 1860's. In 1865 Dante's festival was being celebrated, and the tide of nationalism was rapidly rising; a war being waged against Austria and the annexation of Venice occurred in 1867.

In spite of the defeat of Galibaldi at Mentan, the settlement of the problem of Rome was in sight. At Florence in Italy Veselovskij found the history on the move. Cardinal problems which had been the concern of all the people in Italy were being solved with the passage of democratization of the country, and the remains of feudalism was being wiped out. Scientific and literary studies were flourishing.

The scholars with whom Veselovskij became acquainted with are A.D. Guvernantis (1840-1913)⁹, A. D'Ankona (1835-1914), D. Komparetti (1835-1927) and G. Carducci (1835-1907) who is a famous poet and philologist. These people were not only representatives of contemporary Italian scholarship but they were also those of socio-political movement of the time when Italian nationalism grew to be indubitable to the eyes. It took the form of aspiration back toward ancient Rome, to its literature, language and institutions. It was a time for a movement of nation-wide emancipation from the yoke and bond of *Ancien Régime* in Italy.

The temper of the time was such that it left an indelible impression on Veselovskij. At Florence he met Gerzen, an indomitable revolutionary democrat, and through his offices he wrote about this socio-cultural shift in Italy for Russian Periodical, *St-peterburgskie Vedomosti* (St-Petersburg Gazette), and sometimes under the pseudonym of 'Evr', with which a group of people identified themselves. The men to this Evre clique were not identified, by Tsarist Government and even by the scrutiny of the present-day scholars.

In Italy not only did Veselovskij find a theme ('Giovanni da Prato') but also he was so much enamoured with the life in the country that he wrote: 'Russia went out of my mind', and he even seriously thought of settling in Italy for good. He

added. 'I felt my own self and worked with ease.'

In the course of time Veselovskij's works which had been devoted to Italian Renaissance made Veselovskij's name spread in the circle of scholars in Europe. He found a manuscript of the 15th century novel in Riccardian Library in Florence, and he identified an author for the novel as 'Giovanni da Prato'. He published it with a title of 'Il Paradiso degli Alberti e gli Ultimi Trecentisti' (Bologna 1868) with a commentary of a social and literary temper of its time.

Veselovskij put forth in this work 'a comprehensive idea of general development of Italian literature in the period of Renaissance. For the Russian version of this work entitled 'Vill Alberti', later in 1870 he was to receive his Master's Degree from St-Petersburg University in 1870.

Having been informed of Veselovskij's fame for this work, Buslaev and Leont'ev at Moscow University wanted him back to Russia to join them in the Historico-Philological Faculty. They invited him back to the Moscow University in the Faculty of World Literature which had been opened by a new statute for the University.

However he was somehow late in returning home to Russia, and in the meantime, earlier favorable conditions were not as had been promised when he did come back.

Almost at about the same time Veselovskij received an invitation from Professor Miller[®] at St-Petersburg University, and he answered this call. As I said earlier, he received a Master's Degree for his thesis, for the Russian version of 'Alberti', in the same year (1870), and he was dually nominated Associate Professor at St-Petersburg University. And after 2 years he was to obtain his Doctorate Degree for a thesis of 'Slavic legends of Solomon and Kitovras and Western Legends of Morolif and Merlin' (1872)[®], with the result that he was promoted to Professorship at the University.

Veselovskij was to teach at St-Petersburg University from 1870 onward for more than 30 years up to his death in 1906.

The theme for his inaugural address was, 'On the Methods and Problems of History of Literature as Science'. He asked in the lecture, 'History of literature, could it be a subject for science?' 'History of literature', he answered, 'is not enumeration of literary facts arranged in chronological order with appended picture of esthetic criticism and assessment of concomitant sentiment. As Early as in 1859 Veselovskij wrote that 'historical condition gives the substance to artistic activity and all the work of art carries the trace of its society.' and that 'an artist is nurtured on the soil of man.'

As Veselovskij took the Chair for the World Literature, so with the passage of time he came to teach a specialized Course in Western Literature, and in due time he came to teach Romano-Germanic philology.

Oh his initiative out of the Faculty of Historico-Philological study was created

the first Department of Romano-Germanic Faculty in Russia.

In Western Europe there were at the time two approaches to the study of World Literature. In Germany the study of World literature was turned into Romano-Germanic philology, which made a study of literary documents especially of middle age. In France and in Italy, on the other hand, philology was excluded out of the scope of a study of world literature.

In a Russian university philological approach was not assimilated, and historical and literary approach was in the order of the day, because this gives room for a 'wider historical sense, for characterising of culture, and for a generalization of historical development.'

The first Faculty of Romano-Germanic philology in Russia was to aim at raising a new type of specialists. They were called philologists-Westernizers. As a center for this speciality Vesesovskij organized New Philological Society in St-Petersburg University in 1855 in the hope that he might attract wider circle of people who had been interested in Romano-Germanic studies. This New Philological Society worked as a coordinator for researches in Western languages and literature. Its first *Zapiski* was brought out in 1888. (Gorskij, *Aleksandr Vesesolvskij i Sovremennosti*, 1975, c. 220.)

Shortly after he came over to St-Petersburg University he was asked to join the Faculty of Russian Language and Literature at the Academy of Science, and he became corespondent member, associate member, and then academician (1876-1881) in suceesion, and from 1901 he took the Chairmanship for this Faculty. in the Academy

It was in the University that he applied himself to the teaching of Romano-Germanic language and literature, while in the Academy of Science, he was engaged in the pursuit of Russian and Slavic philology, for which Western literature served as materials for comparison.

In the fullness of time Veselovskij became a figure of a giant for his great erudition and for wide scope of reseach works in the field of Romano-Germanic philology and Western literature.

Space would not permit me to further elaborate on his quadruple works in literary studies, which, Zirmunskij, successor to his legacy at the University of both in philology and in literature, put under 4 headings.

1. Italian Renaissance.
2. Medieval literature and folklore.
3. Historical poetics.
4. Russian romanticism.

In his *Poetics* (Zirmunskij ed. 1940) Veselovskij mentioned crimational rite of Anglo-saxon poem of *Beowulf*, and his pupil, a successor for the Chair of Germanic philogy, F. A. Brown, took to *Beowulf* for his doctoral thesis.

Besides the above 4 headings Veselovskij intended to write a biography of Pu-

shkin, and he made a lecture on the theme, 'Pushkin-national poet' (1899), although he did not live to carry the theme into completion, thereby enriching Pushkin scholarship in Russia and in the Soviet Union.

In writing this paper I have drawn freely on the works which follow.

1. B.F. Shishmarëv, 'Aleksandr Nikolaevič Veselovskij', A. A. Kasatkin (Red.), *V. F. Shishmarëv : Izbrannye Stat'i*, 1972, c. 284-335.
2. I. K. Gorskij, *Aleksandr Veselovskii i Sovremennosti*, M. 1975, 204 c.
3. V. F. Shishmarëv & V. M. Zirmunskij, 'Kafedry Romano-Germanskoj Filologii i Zapadno-evropejskikh Literatur Reningradskogo Gosdarstvennogo Universiteta', *Učenyje Zapiski LGU*, Nr. 58 (1940), c. 368-375.

Notes

1. *Istorija Leningradskogo Universiteta : Otčerki*, 1969, s. 128.
2. Zirmunskij, 'Akademik V. F. Shishmarëv (1874-1957)', in (red.) E. A. Referovskaja *et. al.*, *V. F. Shishmarëv : Izbrannye Stat'i (Frantsuzskaja Literatura)* 1965, c 3.
3. Moskal'skaja, 'Sovetskaja Germanistiki za 50 Ret : (Nemetskij Jazyk)', *Inostrannye Jazyki v Shkore*, 1967, v. 5, c. 29.
4. V. F. shishmarëv i V. M. Zirmunskij, 'Kafedry Romano-Germanskoj Filologii i Zapadno-evropejskich Literatur Leningradskogo Gosdarstvennogo Universiteta (k 75-letiju Romano-Germanskoj Filologii v Universitete)', *Učenyje Zapiski LGU: serija filol. nauk, vyp. 5*, (1941), c. 367-375.
5. N. F. Bel'cikov *et. al.* (Red.), *Akademičeskie Shkoly v Russkom Literaturovedenii*, 1975, c. 205.
6. Kostrov E. I. (1751-1796): Russian poet and translator: he belonged to the first period of Ekatelina's reign. He was praised by Belinskij as a good verifier in his day: he translated *Ossian* in 1792.
7. Žukovskij (1783-1852). He was one of the founders of Russian romanticism. He was a precursor of Pushkin in lyric and verse. Veselovskij wrote about him (*V. A. Žukovskij*. St-Ptg. 1904).
8. Bestužev-Marlinskij (1797-1837). Russian writer and decembrist : he took part in the revolt on the 14th of December in 1825 in the Senatskij Plaza.
9. Granovskij T. N. (1813-1855). Russian scholar and social activist : he was Professor of world literature in Moscow University (1839-1855).
10. P. N. Kudrjavtsev (1816-1858) read history of the East at the law faculty of Moscow University. He was a pupil of Granovskij in the faculty of World Literature. He was interested in history of moderen Italy. He wrote *Roman Women* (Rimskie Ženščiny).
11. Buslaev F. I. (1818-1897). He was a philologist in a wide sense of the term and the representative of historical-comparative school in linguistics in Russia. In his gymnasium days at the city of Penza he learned under Belinskij for four years. He was the first to read the comparative grammar of Indo-European and historical grammar of Russian in the Soviet Union.

12. Bodjanskij O.M. (1808-1877). He became Professor of the Faculty of History and Literature of Slavic Dialects at Moscow University in 1855. He was the first to found and read systematically lecture in language, literature, history and ethnography of West and South slaves, and laid the foundation for teaching Slavic studies in Moscow University.
13. Leont'ev K.N. (1831-1891). He studied in the Medical Faculty of Moscow University and became a war physician. He was the representative of the strictly law-abiding conservative trend in Russian society in 19th century. He served one time for Russian consulate in the isle of Crete. His works are *Vizantizm i Slavjanstvo* (1875), *Vostok, Rossija i Slavjanstvo* (t. 1-2., 1885-1886).
14. Shevyrev S.P. (1806-1864). He was Professor at Moscow University and in 1852 was elected academician. His important contributions to contemporary literary scene are *Istorija Poezii* (1835) and *Teorija Poezii* (1836). The title page for the latter reproduced in *Istoričeskoe Napravlenie Literaturovedčeskoj Mycli*, 1975, c. 301.
15. Pypin A.N. (1833-1904). Cousin of Cernyshevskij. In his study abroad he stayed in Italy from 1858 to 1859. He authored some 1200 works on history of old and modern Russian literature, of European literature, of social philosophy, ethnography, folklore and archeology. His book, coauthored with V.D. Spasovič, *Obzor Istorii Slavjanskich Literatur* (t.1-2. 1879-1882) won a world-wide fame. In 1861 along with other professors he resigned from the University in protest against reactionary governmental procedures toward students. From that time he devoted himself to the literary and scholarly activities writing for *Sovremennik*, *Vestnik Evropy* and *Otčestvennye Zapiski*.
16. Merzljakov A.F. (1778-1830). His '*Rassuždenie o Rossijskoj Srovesnostii Nynešnjem ee Sostojanii*' (1812) went a long way toward the wakening of national literature study in Russia.
17. Davidov I.I. (1794-1863). He succeeded Merzljakov to the Chair of Russian literature from 1831-1837, and set up four course in 'Readings in Literature' (1837-1843) with Buslaev, Samarin, katkov and Kudrjavtsev.
18. Petrova D.K. (1872-1925). a student of Veselovskij and author of *A.N. Veselovskij i ego Istoričeskaja Poetika*, ZMNP, (1907, Nr. 4). He founded for the first time in the Soviet Union a course in "Introduction to Romance Philology" in 1909.
19. Tikhonravov N.S. (1832-1893). He was a pupil of Granovskij and became Professor of Moscow University in 1859. He has no specialized authors, problems and periods in Russian literature. He studied from the first Russian manuscripts to his contemporary, I. S. Turgenev.
20. Gertsen A.I. (1812-1870). He was one of the most famous revolutionary democrats. He went to the physico-mathematical faculty of Moscow University'; was arrested in 1836; went abroad in 1847; was in Paris in 1814 and became a witness of the revolution.
21. Boker George Henry (1823-90). Veselovskij might have copied some of Boker's sonnet, of which he wrote over 300. He was an American diplomat and sent over to Russia in 1875 as minister.
22. Chernyshevskij N.G. (1828-1889). Graduated from St-Petersburg University and *Estetiče-*

- skie Otnoshenija Iskysstva k Dzejstvitel'nosti* (1855) was his Master's Thesis. From 1854 he worked for the journal *Sovremennik*; met Gertsen in London in 1859.
23. Dobrolubov N. A. (1836-1861). One of the revolutionary democrat: took part in *Sovremennik* from 1856 to his death. He denounced bourgeois liberalism and supported republicans fighting under Galibaldi.
24. Nikoraj I (Nikoraj Pavlovič Romanov, 1796-1855; emperor: 1825-1855). He lost in Crimean War (1853-56).
25. Fletcher, Giles (the Elder, c. 1549-1611). A graduate of Cambridge University. Entering Parliament in 1585, he served diplomatic missions to Scotland, Germany and Russia. The book in question is *Of the Russe Common Wealth* (1591), which were suppressed in England in its time for diplomatic reasons.
26. Sakharov I. P. (1807-1863). He collected in the 20th edition of Hemnitzer all that could be found and written about him, and thus contributed to the cause for world literature in Russia. He also in R. A. Pletnev's word reproduced Berynda Pama (?-1632)'s "Leksikon slavenorosskij i imet' tolkovanie" (1627) in his *Skazaniya Russkogo Naroda*.
27. Kireevskij P. V. (1808-1856). He contributed to Russian folkology with his copious collections of folk songs. (3 parts, 10 volumes, published in 1860-74). He was the most scientific text critic in his day. He reconstructed the best variant of the folklore with which he had worked with explicatory notes.
28. Dobrovskij I (1753-1829). Buslaev in his students's days at Moscow University (1834-1838) worked on Dovrovskij's *Grammar of Old Russian Language* under Professor Shevyrev.
29. Müllenhoff Karl Victor (1818-1884). He became Professor at the University of Berlin in 1858. He was a successor of Jacob Grimm in the Prussian Academy of Science. He influenced the study of antiquity by his five volume *Deutsche Altertumkunde* (1870-1900).
30. Steinthal Hajim (Heymann) (1823-1899). He finished Berlin University and taught there since general linguistics and mythology and became Professor in 1863. He edited with Lazarus' "Zeitschrift für Völkerpsychologie und Sprachwissenschaft". He was a precursor in veiwng a language as a psychological object.
31. Meyer Eluard Hugo (1837-19?). He was an honorary Professor at Freiburg University since 1890 and made a study of philology and Germanic mythology (*Germanische Mythologie*, 1891).
32. Potebnja A. A. (1835-1891). Russian and Ukrainian philologist, who was a universalist in the discipline. His *Thought and language (Jazyk i myshle*, 1862) and *Memoirs From Russian Grammar (Iz Zapisok po Russkoj Grammatike* t. 1-2, 1874; t. 3, 1899; t. 4, 1941) laid the foundation for the Soviet linguistics in all its ramifications, i. e, in general linguistics, historical syntax, semantics, etymology, phonetics, dialectology, theory of literature, poetry and in ethnography.
33. De Guvernantis Angelo (1840-1913). Italian orientalist born in Türin. He was appointed Professor of Sanskrit at Florence in 1863, when Veselovskij was staying in the city.
34. Miller O. F. (1833-1889). Philologist by education he was interested widely in folk literature, history of literature, old and modern history of science and pedagogy. His

- Master Thesis is 'On Moral Verse and Poetry' (1858). In his trip abroad he became acquainted with Jacob Grimm, and the study resulted in his work *Essay on Historical Survey of Russian Literature* (1863, *Opyt Istoričeskogo Obozrenija Russkoj Slovesnosti ; O Nravstvennoj Stikhi v Poezii*)
35. The full title of Veselovskij's doctoral dissertation is "Iz Istorii Litelatulnyh Obščeniija Vostoka i Zapada. Slavjanskije Skazaniija o Solomone i Kitvrase i Zapdnye Legendy o Morol'fe i Merline".