

Chapter 1 : IDEALS @ Illinois: China in the Literature of Eighteenth-Century Russia

THE LITERATURE OF EIGHTEENTH-CENTURY RUSSIA An Anthology of Russian Literary Materials of the Age of Classicism and the Enlightenment From the Reign of.

The first quarter of the 19th century was dominated by Romantic poetry. Moreover, the term, which represents the perspective of modern scholars seeking to trace the origin of later Russian works, obscures the fact that the East Slavic peoples of the lands then called Rus are the ancestors of the Ukrainian and Belarusian as well as of the Russian people of today. Works of the oldest Kievan period also led to modern Ukrainian and Belarusian literature. Third, the literary language established in Kievan Rus was Church Slavonic, which, despite the gradual increase of local East Slavic variants, linked the culture to the wider community known as Slavia orthodoxa—that is, to the Eastern Orthodox South Slavs of the Balkans. Fourth, some have questioned whether these texts can properly be called literary, if by that term is meant works that are designed to serve a primarily aesthetic function, inasmuch as these writings were generally written to serve ecclesiastic or utilitarian purposes. The Kievan period so called because Kiev was the seat of the grand princes extends from the Christianization of Russia in to the conquest of Russia by the Tatars Mongols in the 13th century. Russia received Christianity from Byzantium rather than from Rome, a fact of decisive importance for the development of Russian culture. Whereas Catholic Poland was closely linked to cultural developments in western Europe, Orthodox Russia was isolated from the West for long periods and, at times, regarded its culture as dangerous. Conversion by Byzantium also meant that the language of the church could be the vernacular rather than, as in the West, Latin; this was another factor that worked against the absorption of Western culture. Russia was not the first Slavic culture to be converted to Christianity, and a standardized language, the Old Church Slavonic pioneered in the 9th century by Saints Cyril or Constantine and Methodius, was already available. Bulgaria, which had been Christianized a century earlier and had offered a home to the Cyrillo-Methodian community, became a conduit for the transmission of Greek culture, translated into Old Church Slavonic, to Russia, which in turn rapidly established its own scribal activities in copying and translating. Thus a significant literary activity of the Kievan period consisted of translating or adapting borrowed works. It is worth stressing that the enormous prestige accorded to translating has continued to be a distinctive characteristic of Russian culture. During the Kievan period the selection of translated foreign works circulating in Russia by and large reflected the interests of the church: Ostromirovo evangeliye The Ostromir Gospel of 1057 is the oldest dated Russian manuscript. Versions of the four Gospels, the Book of Revelation, guidebooks of monastic rules, homilies, hagiographic collections, and prayers reflect the religious interests of the clerical community. But, on the whole, translations offered a rather limited access to Greek culture aside from the ecclesiastical. Other significant homiletic works were written by Clement of Smolensk, metropolitan of Russia from 1050 to 1060, and by St. Cyril of Turov 1057–1104. Both a chronicle account and two lives of Boris and Gleb, the first Russian saints, have survived to the present day. The sanctity of these two men, who were killed by their brother Svyatopolk in a struggle for the throne, consists not in activity but in the pious passivity with which, in imitation of Christ, they accepted death. This ideal of passive acceptance of suffering was to exercise a long-lasting influence on Russian thought. The monk Nestor c. 1050–1120. The Kievo-Pechersky paterik The Paterik of the Kievan Caves Monastery, closely related to hagiography, collects stories from the lives of monks, along with other religious writings. The tradition of pilgrimage literature also begins in this period. Composed between 1050 and 1070, the Igor Tale, as it is generally known, was discovered in 1800 by Count Musin-Pushkin. The manuscript was destroyed in the Moscow fire of 1812; however, a copy made for Catherine II the Great survived. Its theme is the disastrous fratricidal disunity of the Russian princes. Eventually the grand princes of Moscow succeeded in defeating the Tatars and subduing the principalities. The exception was the lands under the rule of the Lithuanian-Polish kingdom, and this division initiated the development of separate Ukrainian and Belarusian cultural traditions. Once the Russian lands were united, Tsar Ivan IV Ivan the Terrible; reigned 1547–1584 undertook a campaign against the remaining power of the old aristocracy boyars. A rather weak imitation of the Igor Tale, the Zadonshchina attributed to Sofony of Ryazan and composed no later than

glorifies Dmitry Donskoy. Possessors and Nonpossessors A theological and political controversy of great significance took place between St. These positions were disputed by Nil and his followers, especially Vassian Patrikeyev d. Encyclopaedic writing also includes the famous Domostroy, or rules for household management, which later became a byword for oppressive narrow-mindedness. The 16th century also saw the first examples of polemical writing by laymen. Ivan Peresvetov rather superfluously urged Ivan the Terrible to inspire fear. From a literary point of view, the most remarkable work of this period is the correspondence between Andrey Mikhaylovich, Prince Kurbsky 1583 and Ivan the Terrible. In his vituperative replies, Ivan exhibits the psychology of a victim self-pitying in accounts of his childhood turned victimizer. However, what is most striking about this period is what did not take place: Russia experienced no Renaissance and became quite isolated from the West. With nothing resembling Western secular literature, philosophy, or science, it remained a land remarkable for its lacks. The 17th century The 17th century began with a period of political chaos. The ruling Muscovite dynasty came to an end in 1613. Before Michael Romanov was at last proclaimed tsar in 1613, Russia was convulsed by struggles for power, peasant rebellions, and foreign invasions. Western cultural influences gradually penetrated Russia in the 17th century. Ukrainian and Belarusian clerics, who had received a Polish-style education at the Kiev Academy, brought Western and Latin culture with them to Moscow. By the end of the 17th century, Russian literature had changed in important ways. A key figure in producing these changes was Simeon Polotsky 1680, a monk educated at the Kiev Academy. He played the leading role in introducing syllabic poetry verse that is measured by the number of syllables in each line, based on Polish models, into Russia. The change in literary culture is also evident in the beginnings of prose fiction. In the mid-17th century liturgical reforms undertaken by Patriarch Nikon split the Russian church. The dissenters or Old Believers produced some remarkable work, including the masterpiece of 17th-century Russian writing Zhitiye protopopa Avvakuma 1733; The Life of the Archpriest Avvakum. Avvakum, who eventually was burned at the stake, narrates his life in a powerful vernacular alternating with Church Slavonicisms. Written in prison, his narrative conveys a feel for his fanatic, earthy personality in a paradoxical form that is both autobiography and autohagiography. Dmitry Tuptalo of Rostov, Stefan Yavorsky, and Feofan Prokopovich, the three most important writers of the period, were all educated at the Kiev Academy. The nobility was made to conform to Western models in its dress, customs, social life, education, and state service; women came out of seclusion; a European calendar was introduced; Russians were sent abroad to study; foreign languages were learned. Western culture was absorbed so rapidly in the course of the 18th century that by the 19th century the first language of the upper nobility was not Russian but French. As a result, a large cultural gap opened between the nobility and the peasantry, whose distance from each other became an important theme of Russian literature. In the context of world history, Russia may be seen as the first of many countries to undergo rapid modernization and Westernization while wrestling with a question capable of different answers: In 1703 Peter founded a new capital, St. Petersburg. It was built in Western architectural style and populated by his command on an inhospitable swamp. In contrast to Moscow, St. Petersburg came not only to symbolize the power of the state over the individual but also to stand for reason and planning divorced from tradition, individual human needs, and the nonrational elements of human nature. The response of writers and critics By the 19th century it became commonplace to regard Russia as a young country that had entered history only with the Petrine reforms. The very genres in which 19th-century literature was written had essentially no counterpart in medieval Russia, deriving instead from European literary history. But these works are recognizably conscious of overcoming a break. Some scholars have insisted that the idea of a radical break in Russian literary history is mistaken, but there is no doubt that the perception of discontinuity is a key fact of Russian literary history. An aura of foreignness adhered to high culture, which is one reason why a tradition arose in which the sign of Russianness was the defiance of European generic norms. Justifying the self-consciously odd form of War and Peace, Tolstoy observed that departure from European form is necessary for a Russian writer: While English and French critics were arguing about the merits of different literary schools, Russian critics also debated whether literature itself had a right to exist—a question that reveals the peculiar ethos of Russian literary culture. The 18th century The 18th century was a period of codification, imitation, and absorption of foreign models. Under the pressure of new subject matter and the influx of foreign expressions, Church Slavonic

proved inadequate, and the resulting linguistic chaos required the standardization of literary Russian. Thus the Russian literary language was to be established by a combination of Russian and Church Slavonic. Verse also changed decisively. The old syllabic verse, based on qualities of the Polish language, gave way to syllabotonic verse. Theories of versification were advanced by Vasily Trediakovsky and, especially, by Lomonosov in the date Belinsky chose as the beginning of Russian literature. It is also noteworthy that the Petrine assault on the church decisively ended the role of the clergy in Russian literature. Throughout the 18th century Russian writers imitated, adapted, and experimented with a wide variety of European genres, thus grafting them onto the Russian tradition and making them available for later, more original, use. Much classical and western European literature was translated, read, and assimilated, thus producing a kind of telescopic effect, as works and movements that were centuries apart were absorbed at the same time. Four writers dominate the period from the death of Peter to the ascension of Catherine II the Great in Antioch Kantemir is best known for his verse satires. In addition to his treatises and poems in various genres, Trediakovsky produced a poetic psalter. Whereas Baroque poetics strongly influenced Trediakovsky and Lomonosov, the younger Aleksandr Sumarokov, a poet and dramatist, stood for a rigorous and lucid classicism. Catherine II the Great Catherine began her reign as an enlightened despot. She corresponded with Voltaire and Denis Diderot and sponsored the arts. Although her native language was German, she has to her credit a number of plays in Russian as well as a statement of legal principles, Nakaz Instruction. In a curious exchange between journals, Novikov and Catherine disagreed with each other about the nature of satire—like the Kurbsky-Ivan correspondence in the 16th century, it was a case of a sovereign deigning to argue with a subject. Shocked by an uprising of Cossacks and peasants in 1775, known from the name of its leader as the Pugachov Rebellion, and later by the French Revolution, Catherine turned increasingly conservative. Generally speaking, these events marked a turning point as the Russian autocracy switched from being a modernizing to a restraining force. Petersburg to Moscow, a work that was sharply critical of Russian society and serfdom, Catherine had him condemned to death, a sentence she commuted to Siberian exile. Excellent verse was produced, and the canon as it is known today began to take shape. It is worth stressing the important role of tradition and the canon in Russian poetry. The poems of the past constitute a sort of literary bible, a common culture known in detail by the literate public. Poets count on their readers being sufficiently familiar with the tradition to detect even faint allusions to earlier poems. Moreover, Russian poets also rely on readers to appreciate the semantic associations that specific verse forms have acquired, which is perhaps one reason why free unrhymed and unmetred verse has played a relatively small role in Russian poetry. It was the ode, rather than the epic, that was the successful high poetic genre of the age. But Vasily Maykov and Ippolit Bogdanovich wrote amusing mock epics. Drama and prose fiction Although the theatrical repertoire in the late 18th and early 19th centuries continued to be dominated by translations and adaptations, numerous, if not very distinguished, tragedies were written by Sumarokov, Kheraskov, Vladislav Ozerov, and others.

Chapter 2 : Russian literature - Wikipedia

The literature of eighteenth-century Russia: An Anthology of Russian Literary Materials of the Age of Classicism and the Enlightenment From the Reign of Peter the Great () to the Reign of Alexander I ().

Russian Culture of the 18th Century August 21, Peter the Great made a U-turn for Russia towards the West. This turn and its consequences for development of Russia and Russian culture became controversy for scientists and thinkers, from the 19th century till nowadays. Reforms by Peter the Great can hardly be evaluated univocally because of their two-fold character. The transformations started by Peter I caused the economic growth of Russia, made it possible to expand its territory considerably due to annexation of the Crimea, Northern Black Sea Coast, the North Caucasus and thus turned it into a great and mighty empire. Thanks to victories in the Northern and the Turkish wars Russia gained the status of the Baltic and the Black Sea superpower. New large cities sprang up, St. Petersburg. Boasting high economic and military capacity, Russia had a huge impact on the world history. At the same time grandiose reforms were crucible for the Russian people, who had to pay an enormous price for the birth of new Russia. The maximalism and uncompromising stand of Peter I sometimes turned into wild rage and ruthless cruelty. It happened even in regards to his family members, in particular to his son Alexey. Though turning Russia to the West, he never renounced national culture and ancient traditions of Russia. He showed deep respect for the past by encouraging constructions of churches, bringing remains of Alexander Nevsky to the Alexander Nevsky Monastery built in St. Petersburg specifically for that purpose. All the areas of public life – the state and administrative setup, economy, army, church, science and education, culture and art were subjected to deep reforming. The nature of those had two tendencies: Since then business qualities only served as selection criterion, whereas former hereditary privileges were not considered any longer. The Senate became the supreme body for legislation and public administration. The earlier existing departments were replaced with 12 boards ministries in charge of certain spheres of the state administration. The country was divided into provinces and districts. Thanks to these innovations the state reached a higher level of centralization and was turned into absolute monarchy. The Church Reform was of exceptional importance by significantly restricting the role of religion and church in public life. The major loss of the Orthodox church was patriarchate abolition. Its place was taken by the Spiritual Board, aka the Holy Synod headed by the ober-prosecutor also assigned by the tsar. The church lost part of its lands and profits, the facts significantly weakening its economic status. The reign of Peter the Great created favorable conditions for revival of Russian economy. Russia got actively engaged in mastering industrial production. The number of weaving and textile enterprises, especially those making broadcloth and wool, sky-rocketed in the country. The Ural became the center for smelting, with the metal products exported from the s. Industrial production of porcelain was arranged for the first time. Remarkable progress was observed in material culture, especially in the field of technology and engineering. The Ural heating engineer I. Polzunov developed the project of the universal steam engine and constructed a steam-power plant. The self-educated technician Ilya Kulibin invented a number of mechanisms, such as the watch, searchlight, semaphore telegraph, etc. He also developed the project of bridge over River Neva in St. Petersburg. Agriculture was also going through changes, including replacement of the sickle with the scythe, founding horse-breeding centers, and successful development of cattle breeding. Large-scale fairs were arranged, and big canals were built on his initiative. The development of material culture and economy made it possible to upgrade the Russian army, making it one of the most modern and mighty ones. The Russian army got horse artillery, hand grenades and bayonets. However, the principal achievement in the military science of the epoch was foundation of the Russian fleet, the most cherished brainchild of Peter the Great.

Chapter 3 : 18th century - Wikipedia

Paperback 2 volume set The Literature of Eighteenth Century Russia; A History and Anthology by Harold B. Segel. Dutton Paperback Book Description This volume I is an anthology of excerpts of Russian literature from the age of Peter the Great () through Paul I ().

Early history[edit] Old Russian literature consists of several masterpieces written in the Old Russian language i. The main type of Old Russian historical literature were chronicles , most of them anonymous. Life of Alexander Nevsky offers a well-known example. Bylinas “ oral folk epics “ fused Christian and pagan traditions. Medieval Russian literature had an overwhelmingly religious character and used an adapted form of the Church Slavonic language with many South Slavic elements. The first work in colloquial Russian , the autobiography of the archpriest Avvakum , emerged only in the midth century. The reforms he implemented encouraged Russian artists and scientists to make innovations in their crafts and fields with the intention of creating an economy and culture comparable. Through their debates regarding versification of the Russian language and tone of Russian literature, the writers in the first half of the 18th century were able to lay foundation for the more poignant, topical work of the late 18th century. Vasily Kirillovich Trediakovsky , a poet, playwright, essayist, translator and contemporary to Antiokh Kantemir, also found himself deeply entrenched in Enlightenment conventions in his work with the Russian Academy of Sciences and his groundbreaking translations of French and classical works to the Russian language. However, his work was often incredibly theoretical and scholarly, focused on promoting the versification of the language with which he spoke. Although he often disagreed with Trediakovsky, Sumarokov also advocated the use of simple, natural language in order to diversify the audience and make more efficient use of the Russian language. However, the themes and scopes of the works these writers produced were often more poignant, political and controversial. Alexander Nikolayevich Radishchev , for example, shocked the Russian public with his depictions of the socio-economic condition of the serfs. Nikolay Karamzin , “, for example, is known for his advocacy of Russian writers adopting traits in the poetry and prose like a heightened sense of emotion and physical vanity, considered to be feminine at the time as well as supporting the cause of female Russian writers. His works were thus not universally well received; however, they did reflect in some areas of society a growing respect for, or at least ambivalence toward, a female ruler in Catherine the Great. This concept heralded an era of regarding female characteristics in writing as an abstract concept linked with attributes of frivolity, vanity and pathos. Some writers, on the other hand, were more direct in their praise for Catherine II. Unlike those who took after the grand style of Mikhail Lomonosov and Alexander Sumarokov, Derzhavin was concerned with the minute details of his subjects. Denis Fonvizin , an author primarily of comedy, approached the subject of the Russian nobility with an angle of critique. Fonvizin felt the nobility should be held to the standards they were under the reign of Peter the Great, during which the quality of devotion to the state was rewarded. His works criticized the current system for rewarding the nobility without holding them responsible for the duties they once performed.

Chapter 4 : Feminism in Literature Women in the 16th, 17th, and 18th Centuries - Essay - racedaydv.com

For those who cannot read the language of the original texts, the lively and varied world of eighteenth-century Russian literature has been largely inaccessible.

Though modern feminism was nonexistent, many women expressed themselves and exposed the conditions that they faced, albeit often indirectly, using a variety of subversive and creative methods. The social structure of sixteenth century Europe allowed women limited opportunities for involvement; they served largely as managers of their households. Women were expected to focus on practical domestic pursuits and activities that encouraged the betterment of their families, and more particularly, their husbands. In most cases education for women was not advocated—it was thought to be detrimental to the traditional female virtues of innocence and morality. Women who spoke out against the patriarchal system of gender roles, or any injustice, ran the risk of being exiled from their communities, or worse; vocal unmarried women in particular were the targets of witch-hunts. Anne Hutchinson, who challenged the authority of Puritan clergy, was excommunicated for her outspoken views and controversial actions. Anne Askew, a well-educated, out-spoken English Protestant, was tried for heresy in ; her denial of transubstantiation was grounds for her imprisonment. She was eventually burned at the stake for her refusal to incriminate other Protestant court ladies. Elizabeth I ascended to the throne in , a woman who contradicted many of the gender roles of the age. She was well educated, having studied a variety of subjects including mathematics, foreign language, politics, and history. Elizabeth was an outspoken but widely respected leader, known for her oratory skills as well as her patronage of the arts. Despite the advent of the age of print, the literacy rate during this period remained low, though the Bible became more readily available to the lower classes. Religious study, though restricted to "personal introspection," was considered an acceptable pursuit for women, and provided them with another context within which they could communicate their individual ideas and sentiments. In addition to religious material, women of this period often expressed themselves through the ostensibly private forms of letters and autobiographies. The seventeenth century was not an era of drastic changes in the status or conditions of women. Women continued to play a significant, though not acknowledged, role in economic and political structures through their primarily domestic activities. Again, women who challenged societal norms and prejudices risked their lives—Mary Dyer was hanged for repeatedly challenging the Massachusetts law that banished Quakers from the colony. Though their influence was often denigrated, women participated in various community activities. For example, women were full members of English guilds; guild records include references to "brethern and sistern" and "freemen and freewomen. The eighteenth century brought the beginning of the British cultural revolution. The economic changes brought by the new middle class provided women with the opportunity to be more directly involved in commerce. Lower-to middle-class women often assisted their husbands in work outside the home. It was still thought unseemly for a lady to be knowledgeable of business so, though some class distinctions were blurring, the upper class was able to distinguish themselves from the rest of society. The rise in consumerism allowed the gentry to place a greater emphasis on changing fashion and "display," further distancing them from the middleclass. With the advent of changes in rules of fashion and acceptable mores within society, some women established a literary niche writing etiquette guides. Also due to the cultural revolution, mounting literacy rates among the lower classes caused an increase in publishing, including the rise of the periodical. Men and women of all classes found new means to express ideas in the wider publishing community. The act of professional writing, however, was still considered "vulgar" among the aristocracy. Significant colonial expansion during this period provided would-be writers with unique subject matter—letters written by women abroad discussed foreign issues and culture, and offered a detailed view of far-off lands. These letters were often circulated among members of an extended family, as well as in the larger community. Women such as Wollstonecraft advocated access to education for women that was equal to that of their male counterparts. Marriage laws, which overwhelmingly favored men, also spurred public debate, though little was accomplished to reform laws during this period. Throughout the world, women took action to advance their political and social rights. Catherine continued to

rule in an unconventional, independent manner, withdrawing from the men who made her ascension possible and remaining unmarried to ensure her power. Catherine was a shrewd politician, and used wide public support to enact laws that significantly altered the Russian political system. In France, Olympe de Gouges demanded equal rights for women in the new French Republic, and was eventually executed by guillotine in Madame Roland, who also met an untimely death in , influenced revolutionary politicians and thinkers during the French Revolution through her famous salon. Phillis Wheatley, an African-American slave, examined slavery and British imperialism in her poetry, and became a notable figure among abolitionists in America and abroad. Increasingly, women rebuked traditional roles and spoke out against the social and political inequalities they faced. The century closed with the deaths of visionaries such as Mary Wollstonecraft and Catherine the Great, and the births of a new breed of female writers and scholars.

Chapter 5 : Valeria Sobol | Slavic Languages and Literature at Illinois

The Literature of Roguery in Seventeenth and Eighteenth Century Russia Marcia A. Morris *In the eighteenth century, when the picaresque had been eclipsed by neoclassical and preromantic models in much of Europe, it flourished anew in Russia.*

Chapter 6 : Rococo - 18th Century - Russian Artistic Movements - - racedaydvl.com

Gareth Jones, another founder member of the group, writes on the eccentrics of eighteenth-century Russian literature. Antony Lentin's essay on Catherine II's reaction to Shcherbatov's History of Russia continues his long-standing interest in one of the most enigmatic figures of Russia's Enlightened age.

Chapter 7 : Russian Culture of the 18th Century :: History :: Culture & Arts :: Russia-InfoCentre

The 18th century became truly earthshaking in the history of Russia. It was the time of radical changes caused by Peter I's reforms. Peter the Great made a U-turn for Russia towards the West.

Chapter 8 : Eighteenth-Century Russian Literature : Dept. of Slavic Languages and Literatures, UC Berkeley

eighteenth-century Russia. In the epilogue Baehrdiscusses the decline of Utopian paradise literature and panegyrics in general in the last decades of the eighteenth century.

Chapter 9 : 18TH-CENTURY: INTRODUCTION

The 18th century lasted from and suffer defeats against Russia in the second half of the century. Obligation in Eighteenth-Century English Literature.