

From the Editors: *In Memoriam: Viktor Markovich Zhivov (1945-2013)*¹

Abstract:

Этот выпуск журнала «Вивліоѳика» является первым из серии выпусков, посвященных памяти и интеллектуальному влиянию Виктора Марковича Живова (1945-2013) на исследователей России 18 в. и русской культуры вообще. Среди авторов этого и последующих выпусков – коллеги, ученики, друзья, соавторы Виктора Марковича. Выпуск включает ряд статей, разрабатывающих разные аспекты изучения России 18 в., которые были близки и В.М. Живову, такие как карнавальная культура петровского времени (Б.А. Успенский), политическая идеология петровского двора и фигура Феофана Прокоповича (Б.П. Маслов), религия в творчестве Державина (И. Клейн), история лингвистической культуры людей 18 в. на примере «Vocabularia comparativa» (Х. Кайперт). Этот номер журнала также включает оригинальный перевод одной из последних статей В.М. Живова, посвященной истории понятий, – «История понятий, история культуры, история общества», и наиболее полную на данный момент библиографию трудов В.М. Живова (Э.А. Зицер).

This volume of *Вивліоѳика* is the first of several anticipated issues dedicated to the memory and intellectual influence of the late Viktor Markovich Zhivov (1945-2013). The contributors to these projected commemorative issues include former collaborators, colleagues, students, and long-time professional associates. They come from several disciplines: linguistics, literature, history, cultural studies; and they represent three or four generations of scholars and an equal number—or more!—schools of thought. What brings these disparate scholars together is a shared regard for Viktor Markovich's enormous intellectual presence and the astonishing range and vitality of his *opus* (and, of course, their regard for the eighteenth century). As many readers of this e-journal undoubtedly know, ours is not the only such collective endeavor in the works. Already, memorial conferences, blogs, and special publications have been planned in Russia, the US, and elsewhere. Such was his reach that these homages are destined to continue for quite some time.

A brief outline of Viktor Markovich's career and publications can hardly do justice to the impact of this scholar. Nevertheless, it provides the necessary context for understanding his intellectual trajectory, and of his impact on the contributors to *Вивліоѳика*. Viktor Zhivov pursued the study of Russian language and linguistics, receiving both his Candidate's and Doctoral degrees (1977 and 1992) from the *kafedra* of Applied and Theoretical Linguistics, Faculty of Philology at Moscow State University. He taught there for several years before moving on to the Institute of Russian Language at the Academy of Sciences and, beginning in 1993, teaching every spring semester in the Department of Slavic Languages at the University of California, Berkeley. His initial

¹ The editors of *Вивліоѳика* thank the publisher and editorial board of *Kritika* for permission to adapt some parts of this introductory essay from Gary Marker, "In Memoriam: Viktor Markovich Zhivov (1945-2013)," *Kritika: Explorations in Russian and Eurasian History* 14: 3 (Summer 2013), 691-96.

publications concentrated on the structure of Russian language, morphology, syntax, and spelling. He continued writing in this area throughout his professional life, and had only recently completed the draft of yet another magnum opus, a two-volume history of the Russian literary language “from Saint Vladimir to Putin.”² Before that he had produced numerous articles and at least two books on Russian language and linguistics, most notably *Язык и культура в России XVIII века*, which was translated into English in 2009.³ *Язык и культура* almost immediately began to draw the attention of scholars in multiple disciplines, and it marked Zhivov’s emergence as a defining, and boundary-crossing, thinker at the intersection of language, culture, and history. His studies of Russian literature, written throughout his career, have also had a major influence on scholarship, especially his articles on the eighteenth-century discovery of classics and the emergence of a Russian Classicism; his extensive work on the poetry of Alexander Sumarokov, and other studies of Mikhail Lomonosov, Vasilii Trediakovskii, and Alexander Herzen.⁴

Zhivov was deeply influenced by formalist and structural semiotic approaches to language and culture, most prominently the “dual models” paradigm of the Tartu-Moscow School of Iurii Lotman and Boris Uspenskii. This influence comes through clearly in his writings through the mid-to late 1980s, including some of his early essays on religion, most obviously the ground-breaking article “Царь и Бог” which he wrote with Uspenskii.⁵ For all their interpretive power, however, Zhivov gradually came to consider binary models to be too rigid and over-determined. In a series of gentle manifestoes—invitations to debate might be a better term—he declared his independence from structuralism, most famously in his 1997 essay, co-authored with Alan Timberlake, “Расставаясь со структуриализмом (тезисы для дискуссии),”⁶ and then subsequently in a 2009 essay, “Московско-Тартуская семиотика: ее достижения и ее ограничения.”⁷ *Язык и культура*, published a year earlier, had already reflected this change in his thinking, most markedly in its discussion of the evolving literary language and its continued connection to, and dependence upon, elements of Church Slavonic.⁸

² V. M. Zhivov, personal communication to Gary Marker, March 2013.

³ *Язык и культура в России XVIII века* (Moscow: Школа “Языки русской культуры,” 1996); *Language and Culture in Eighteenth Century Russia*, tr. Marcus Levitt (Boston: Academic Studies Press, 2009).

⁴ A few examples will have to suffice here: “Язык и стиль А.П. Сумарокова,” *Русский язык в научном освещении* Vol. 1, no. 13 (2007); “Апология Герцена в феноменологическом исполнении,” *НЛО* No. 71 (2005); *Культурные конфликты в истории русского литературного языка XVII-начала XIX века* (Moscow: Institute of Russian Language, 1990). For additional references, and full bibliographic citations, see the entries in the checklist compiled for this volume of *Вивлююика* by Ernest Zitser.

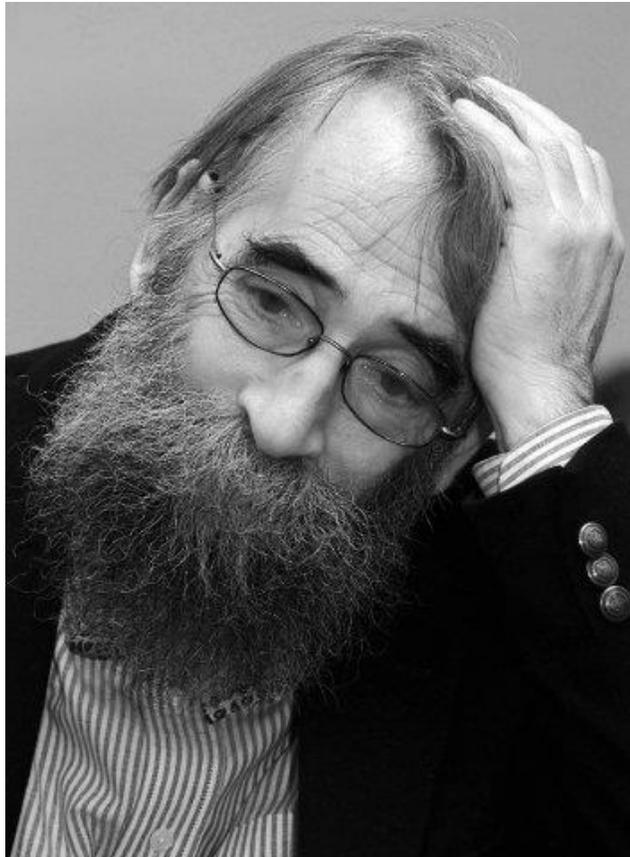
⁵ Recently translated and published in English as “Tsar and God: Semiotic Aspects of the Sacralization of the Monarch in Russia,” in Boris Uspenskii and Victor Zhivov, *Tsar and God’ and Other Essays in Russian Cultural Semiotics*, ed. Marcus C. Levitt, tr. Levitt, David Budgen, and Liv Bliss (Boston: Academic Studies Press, 2012).

⁶ “Расставаясь со структуриализмом (тезисы для дискуссии),” *Вопросы языкознания* 25 (1997).

⁷ “Московско-Тартуская семиотика: ее достижения и ее ограничения,” *НЛО* 98 (2009). The English translation was published as “Moscow-Tartu Semiotics: Achievements and Limitations,” *Social Sciences* 2 (2010).

⁸ For a more extended review of *Language and Culture in Eighteenth-Century Russia*, see Gary Marker, *The Russian Review* 69:4 (2010), 689-690.

For historians, especially those with an interest in the social history of language and the circulation of texts, the evolution of Viktor Markovich's scholarship constituted an act of liminality twice over, one that made his work accessible to an ever widening audience. Epistemologically, he positioned himself at the intersection of the formal study of language and the emerging field of cultural studies. His work came to enrich historical scholarship, in particular the study of eighteenth-century Russia, in ways that few other philologists had accomplished. He greatly admired Michel Foucault, Jacques LeGoff, and Pierre Bourdieu, as well as several other contemporary theoreticians. Contemporary theory influenced his scholarly vocabulary, and this vocabulary also came to include an ever increasing set of Russified English-language terms. At the same time he never surrendered his focus on the structure of language per se, and he held firm to some of the core premises of the structural methods, such as an intrepid search for typologies, whether in language or in culture more generally. He appreciated deconstructionism, but only to a point. Gary Marker recalls him expressing bemused exasperation several years ago at a particular piece of research by a young scholar who had rejected any notion of ontology or experience in favor of a then-ascendant radical intertextuality: "I'm a postmodernist too, you know, but sometimes you just have to be reasonable!"



V. M. Zhivov

Photo by A. Balkina (Courtesy Ruthenia.ru)

One need also mention the cross-cultural element of Zhivov's scholarly presence, his immersion, especially in the 1990s and thereafter, in current theories irrespective of point of origin and his ability to influence students and colleagues throughout Europe and North America. By that time many Slavists had absorbed the elements of discursive interpretations, tropes, topoi, subjectivities, and the like. Interwoven with his technical studies of language and literature, these approaches impressed upon the field the necessity of looking closely at the language itself beyond discourse: the use of words and phrases, the rhythms and sounds of language, the expressed and the unexpressed, multiplicities of meanings, complementary and conflicting, intended and otherwise. No text was simple, no meaning hegemonic, no episteme so all-encompassing as to expunge what came before it.

One area in which the personal and scholarly intersected was Zhivov's study of religion, in particular Orthodoxy. Deeply influenced by the work of Father Aleksandr Men', he immersed himself in liturgical and para-liturgical texts, patristics, Byzantine writings, as well as the extensive canon of *Slavia Orthodoxa*. Over time, his scholarship began to address the history and discourses of Russian Orthodoxy, ever more so as the intellectual climate opened up and confessionally-based themes could be discussed more openly. His many writings on Orthodoxy touched several subjects, primarily concentrating on ideological issues involving the religious hierarchy of the eighteenth century. Of particular note is his book *Из церковной истории времен Петра Великого*, which focused on Stefan Iavorskii and the controversy over the abolition of the Patriarchate in 1722.⁹ This study combined Zhivov's close attention to the language of the late seventeenth and early-eighteenth century—including some little-known texts, sermons, epistles, and proclamations—with his interest in the struggle over the secularized use of sacral imagery under Peter. In the process it illuminated the use of doctrinal precedence, the meaning of the universal church and church councils in the Orthodox world, and Iavorskii's erudite but ultimately failed rhetorical elaboration of these precedents in the hopes of saving the Patriarchate.

Zhivov effectively reconciled, even synthesized, his deep personal faith with uncompromising scholarly rigor, rationalism, and skepticism. By emphasizing the dynamism of the modern era (which he dated to the mid-seventeenth century), and the growing power of the centralized state, he reintegrated religious texts and symbols into the mainstream of eighteenth-century Russian studies. See, for example his essay on "the Sacred," in which he traced the meaning of the word and its uses in hagiographic texts.¹⁰ In this way he resembled the often brilliant and exquisitely educated late Baroque and Enlightenment-era clergymen whom he studied so carefully—Iavorskii, Feofan Prokopovich, Iosif Turoboiskii, Gedeon Krinovskii, Gavriil Petrov, and others who similarly applied rationalism, standards of proof, and formal logic to their writings and pastoral activities, along with an increased attention to literary style. He was one of the first modern scholars to take their sermons seriously, not just the better-known panegyrics, but the much larger body of homilies on saintly figures and sacred holidays

⁹ *Из церковной истории времен Петра Великого: Исследования и материалы* (Moscow: НЛО, 2004).

¹⁰ "Святость," *Краткий словарь агиографических терминов* (Moscow: Gnosis, 1994).

that these prolific and gifted clerics orated in major cathedrals typically in the presence of Russia's political and religious elites.

One of the most powerful insights in Zhivov's exploration of pre-modern Russian Orthodoxy was his conviction that Orthodox discourses were a window into the emergence of the individual, at least as a textual subject. His article on "Religious Reform and the Emergence of the Individual in Russian Seventeenth-Century Literature," for example, surveyed a wide assortment of texts to show the irreducible presence of the individual in them.¹¹ This focus on the individual constituted a transition to a study of the cultural understandings of the boundaries of life and death, life and afterlife. At the time of his passing, Zhivov was planning a major study of the meaning of sin and salvation in Russian Orthodoxy, a topic about which he had spoken publicly and had written at least two articles.¹²

Each of the scholarly articles, both in this and in subsequent issues of *Вивліоєика*, conveys one or more of these abiding elements of Zhivov's scholarship. The essay by Boris Uspenskii, Viktor Markovich's mentor, as well as long-time collaborator and co-author, on the title of "Count" in Petrine court culture ("Графский титул в контексте Петровской карнавальской культуры") gives a carnivalesque and satiric interpretation to early Imperial Russian honorifics. Complex and polyvalent readings of texts, the hallmark of their collaborations, are here combined with an equally subtle interpretation of ritualized behavior to demonstrate the duality of praise and mockery characteristic of much of the new court culture during the reign of Peter the Great. Although the article does not cite Zhivov's more recent work, which tends to shy away from some of the more strict binary divisions posited in Uspenskii's introduction, it offers a splendid example of the approach adumbrated by the Tartu-Moscow school of semiotics.

Boris Maslov, one of Viktor Markovich's former students, and currently an Assistant Professor in the Department of Comparative Literature at the University of Chicago, has contributed a piece entitled "Why Republics Fail." Like Uspenskii, Maslov dwells on the Petrine court, but with a focus on political ideology and oratory rather than carnival, and around the central persona of—who else?—Archbishop Feofan Prokopovich. Maslov analyzes Prokopovich's readings of Jean Bodin and Samuel Pufendorf and concludes that he engaged them intensively, but critically, pragmatically, and selectively. Prokopovich's irreducible political creed, he argues, is the necessity of autocracy and the inevitable failure of republics.

Joachim Klein was Zhivov's long-time friend and colleague, once-upon-a-time fellow-student of Boris Uspenskii, and more recently a fellow resident of Berkeley, California. His article, "Державин и религия" pursues a line of interpretation that was

¹¹ "Religious Reform and the Emergence of the Individual in Russian Seventeenth-Century Literature," *Religion and Culture in Early Modern Russia and Ukraine*, eds. Samuel Baron and Nancy Shields Kollmann (DeKalb: Northern Illinois University Press, 1997).

¹² "Handling Sin in Eighteenth-Century Russia," *Representing Private Lives of the Enlightenment*, ed. Andrew Kahn (Oxford: Voltaire Foundation, 2010); "Между раем и адом: кто и зачем оказывался там в московской Руси XVI века," *Факты и знаки: Исследования по семиотике истории*. No. 2 (Moscow: РГГУ, 2010).

particularly close to Viktor Markovich's scholarship in recent years, i.e., bringing religion back into the eighteenth-century canon. Based upon Gavriil Derzhavin's ode, "Успокоенное неверие," the essay suggests a poetic valorization of the miraculous (epiphany) as an antidote to the pessimism Derzhavin viewed as inherent in the religious skepticism and Enlightened Naturalism of his era.

The final article in this issue, Helmut Keipert's "Die kirchenslavische Zelle in den Petersburger *Vocabularia comparativa* (1787-1789)," intersects with Viktor Markovich's old and long-lived interest in the intersection of words and cultures, both as a linguistic issue and as a marker of changing outlooks. Here Keipert concentrates on issues of language, and he addresses the inclusion of Church Slavonic in a reference work nominally devoted to spoken languages ("200 European and Asiatic languages and dialects"). On the surface a technical analysis, Keipert's study journeys into the realm of paradox, finding evidence of unexpected cross-cultural influences on these entries.

This issue of *Вивлиоика* includes two additional publications. The first is an original translation of one of Zhivov's last essays, an article on *Begriffsgeschichte*, entitled "История понятий, история культуры, история общества." The other is a first attempt at a complete bibliography of Zhivov's published work (including original works and translations, as well as electronic texts, blogs, and interviews). Viktor Markovich was prodigious, to put it mildly, and he published in a wide range of venues, languages, and genres. He never stopped writing, even in his final days. The task of assembling a complete and authoritative checklist is monumental and ongoing. The one published in this issue of *Вивлиоика* constitutes the most complete bibliography to date.