

R E C E N Z I J O S

Silvestras Gaižiūnas. *Klajojantys siužetai baltų literatūrose*. Vilnius: LLTI I-kl., 2009. 287 p.

Docento daktaro Silvestro Gaižiūno monografija *Klajojantys siužetai baltų literatūrose* yra išties įspūdingas mokslinis darbas, kuriame tęsiama autorius jau anksčiau pradėta tyrinėjimų kryptis – tai Europos kultūrinių ir literatūrinių tradicijų įtaka bei atspindžiai baltų literatūrose, reikšmingiausių europietišκών literatūros temų, motyvų bei įvaizdžių sklaida lietuvių ir latvių grožinės literatūros kūrėjų darbuose. Visuotinės literatūros reiškinių atspindžiai nacionalinėse literatūrose, Fausto temos plėtotė lietuvių ir latvių literatūrinėje kūryboje buvo tapusi didžiulės Silvestro Gaižiūno mokslinės studijos *Baltų Faustas ir Europos literatūra* (2002) objektu. Tačiau platus dviejų nacionalinių, tipologiškai giminių literatūrų sąlytis su Europos kultūra bei literatūra ir toliau provokavo plėsti temų spektrą, skatino naujus mokslinius ieškojimus, kurie itin reikšmingi ne tik lietuvių ir latvių, bet ir Europos šalių literatūrologijai.

S. Gaižiūno monografija yra platus ir gilus analitinis komparatyvistinio pobūdžio darbas, kuriam atlikti buvo būtina išmanyti Vakarų Europos mitologiją, religiją, kultūrinius bei literatūrinius kontekstus. Tyrinėtojo dėmesio objektu tampa universaliausi Vakarų Europos kūrybiniai šaltiniai – mitai ir legendos, iš kurių kyla daugybė pasaulio literatūros motyvų bei įvaizdžių, savitai transformuojamų poezijos, prozos bei dramos tekstuose. S. Gaižiūno monografijoje susitelkiama ties baltų literatūra; kaip teigia tyrinėtojas, „iš visų pasaulinių literatūros herojų didžiausio rezonanso baltiškajame kontekste susilaukė Faustas. Tačiau kaip literatūriniai modeliai iškyla ir kiti personažai“ <>; todėl „kaip galima kalbėti apie baltiškąjį Faustą, taip galima kalbėti ir apie baltiškąjį Prometėją, Orfėją, Don Žuaną ir kitus“ (p. 7). Knygoje pateikiamos ir lyginamos ne tik antikos – Orfėjo, Sizio, Prometėjo, Ikaro ir kitų – mitų meninės interpretacijos, bet ir viduramžių legendų (Ahasfero, Golemo ir kt.) perkūrimai bei literatūrinių tipų – Hamleto, Don Kichoto, Manfredo – paveikslų atspindžiai lietuvių ir latvių literatūrose. Šie trys tematiniai objektai ir sudaro pagrindines monografijos dalis. Baltų literatūrose rekonstruojamas itin platus universalių Europos mitų, legendų, atspindžių, idėjų ir temų horizontas: jų apraiškų tyrinėtojas ieško įvairių epochų, literatūros žanrų ir stilių kūriniuose, pradėdamas nuo XIX a. garsiųjų kūrėjų Aspazijos, Rainio ir baigdamas XX a. pabaigos rašytojų ir poetų tekstais. Autoriui svarbu rasti pasirinktos temos atspindį ar motyvo pasikartojimą, todėl to ieškoma visoje vienos ir kitos šalies literatūroje, skirtingo meniškumo lygmens kūriniuose, objektyviai įvertinant labiau ar mažiau pavykusius bandymus į nacionalinę literatūrą perkelti kitų kultūrų ir literatūrų reiškinius.

S. Gaižiūno metaforiškai įvardyti *klajojantys siužetai ir amžinieji personažai* lietuvių ir latvių literatūrose įprasminami nevienodai. Latvių nacionalinės kultūros raida, visuomeninio gyvenimo kontekstas ir literatūrinė savimonė lėmė, jog Fausto, Pero Giunto, Manfredo ar per Wagnerį atėjusių motyvų sklaida latvių literatūroje buvo platesnė nei lietuvių. Tai mokslininkas grindžia objektyviomis sąlygomis. Lyginant su Lietuva, čia kur kas anksčiau prasideda nacionalinė spauda ir raštija, o kartu su tuo formuojasi ir ryškesnės vertimo tradicijos. XIX a. pabaigoje latviai jau buvo išsivertę garsiausius Homero, W. Shakespeare'o, O. Balzako, E. Zola, G. Byrono, L. Tolstojaus, H. Ibseno ir ypač gausiai – daugybės vokiečių rašytojų kūrinius, Janis Rainis išvertė J. W. Goethe's „Faustą“. Iš artimo kultūrinio sambūvio su Baltijos vokiečiais, trikalbystės nulemto gilesnio vakarietišκών kultūros tendencijų pažinimo (XIX a. latviai – be gimtosios, mokantys vokiečių ir rusų kalbas) šiame krašte formuojasi

ir iš esmės kitokia pasaulinės literatūros recepcija: latviams ji neatrodo esanti kažkur toli, o tiesiog čia pat natūraliai egzistuojantis kultūrinės pasaulėvokos matmuo. Anot tyrinėtojo, visa tai skatino kitokį, kur kas artimesnį nei Lietuvoje, santykį su pasaulio literatūros reiškiniiais, aktyvino greitesnę jų adaptaciją nacionalinėje literatūroje.

Tarp visų klajojančių siužetų bene ryškiausių skirtumų baltų literatūrose randama Prometėjo mito perkūrimuose. Latvių literatūroje šis herojus įsitvirtina nuo neoromantizmo laikų ir tampa bendražmogiško maišto ir kultūros simboliu. Literatūrologas akcentuoja, jog latvių literatūroje jis niekuomet neiškyla ideologizuotame kontekste. Lietuvių literatūroje Prometėjo mito interpretacijos nebuvo tokios gausios; negana to, V. Mykolaičio-Putino, Just. Marcinkevičiaus Prometėjai – „inkrustuoti tam tikro istorijos tarpsnio ideologijos klišėmis“ (p. 15). Apžvelgdamas Lietuvos situaciją autorius remiasi A. Maceina, pasak kurio, Prometėjas kertasi su krikščioniškąja morale, siejasi net su bolševizmu, tuo tarpu garsioji latvių filosofė, rašytoja ir eseistė Zenta Maurinia mato Prometėjo sąsają su Kristumi ir laiko jį svarbiausia atrama dramatiinių kataklizmų metu. Tokie sampratų lyginimai leidžia daryti išvadas ne tik apie dviejų baltų tautų literatūrų, bet ir tam tikrus egzistuojančius kultūrinius, mentaliteto skirtumus, skirtingą pasyvumo ir aktyvumo santykį nacionaliniuose charakteriuose. Apžvelgus gausybę latvių ir lietuvių literatūros kūrinių, pripažįstama, jog ir garsiosios viduramžių legendos apie Tristaną, Graļį, skrajojantį olandą, Nibelungus giminingos šalies literatūroje buvo akivaizdžiai populiarsnės nei lietuvių.

Tokia gyvesnė vakarietiškių siužetų bei motyvų sklaida latvių literatūroje lėmė ir pastebimesnę jos slinktį modernėjimo link.

Monografijoje į literatūrą žvelgiama mitopoetikos aspektu. Tai tyrinėtoji padeda išskirti ir apibendrinti tris mito literatūrinės transformacijos būdus: V. Mykolaičio-Putino, Just. Marcinkevičiaus poezijoje išlaikomą pagrindinį mito karkasą; Hamsuno, Joyce'o keliu einančio A. Škėmos pastangas mitu pasiremti implicitiškai ir modernų santykį su mitais išreiškiančią žanrų sintezę, baltų literatūroje būdingą latvių rašytojui Margeriuui Zariniui. Tokia mito interpretacijas grindžianti schema regis itin prasminga, atverianti tiriamų literatūrinių reiškinių specifiką.

Įspūdingą latvių kultūros mozaiką knygoje sukuria gausybė naujų latvių literatūros istorijos faktų (pvz., kad Ahasfero legenda Latvijoje plito ir rankraščiu), įdomių mokslinių išvalgų (Henriko Ibseno Peras Giuntas daro tokį poveikį latvių poezijai ir dramai, kad tampa vos ne latvių nacionaliniu personažu, tuo tarpu lietuvių literatūroje įprasminamas viso labo vienu kitu atspindžiu; p. 16).

Pabrėžtina, jog knygoje plačiai atspindimas ne tik minėtų siužetų, motyvų, portretų bei įvaizdžių pasireiškimas baltų literatūrose, bet ir jų sklaida vakarietiškame literatūros kontekste: šia prasme plačiai išžvalgomos vokiečių, anglų, prancūzų, lenkų literatūros.

S. Gaižiūno monografija išsiskiria tiriamo objekto platumu, giliais moksliniais apibendrinimais, kūrinių analizei tinkamai pasirinkta metodologija. Teorinės mitopoetikos išvalgos tampa pagalbine priemone, padedančia formuluoti klausimus, kurie iki šiol lietuvių tyrinėtojų nebuvo kelti arba nebuvo pakankamai išgildinti. Knygoje naujai pažvelgiama į visos regioninės baltų literatūros reiškinius, pirmąkart taip išsamiai apibūdinamas jos vakarietiškėjimo, modernėjimo procesas, atskleidžiami lietuvių ir latvių literatūrų panašumai ir skirtybės. Tai išties svarus mokslinis literatūrinės baltistikos darbas, leidžiantis giliau suvokti mūsų baltiškojo regiono literatūrų ir kultūrų specifiką.

Complex Approach to the Research of the 1949 Deportation (the Case of Latvia): Collection of Oral History and Documentary Records “*The Voices of the Deported, 25 March 1949*”

Rec. ad op.: Saleniece, Irēna, ed. *1949. gada 25. martā izvesto balsis: Dažu Daugavpils un Ilūkstes apriņķa deportēto ģimeņu likteņi mutvārdu vēstures avotos un arhīva dokumentos*. Daugavpils: Daugavpils Universitātes Akadēmiskais apgāds „Saule“, 2008. 399 lpp.: ill. ISBN 978-9984-14-378-1.

The history of the Baltic States in the 20th century embraces a number of topical research problems that are common to the historiography of Latvia, Lithuania, and Estonia. These problems are mostly connected with the essence and consequences of the Soviet rule in the Baltic region. In this respect, new approaches to the investigation and representation of the above-mentioned historical aspects are of methodological importance for the progress in historical research in Latvia, Lithuania, and Estonia.

Numerous research papers, collections of documents, and historical essays considering the issues of the repressive Soviet policy, published in Latvia, testify that since the beginning of the 1990s the history of the 1949 deportation has been in the focus of attention of Latvian historiography. One of the most significant factors promoting the research into the deportation history is the exploration of historical sources and their representation in the published collections of historical records. When compiling collections, Latvian historians and archivists traditionally (1) give preference to documentary records as they provide eventually more exact information on various historical aspects of the 1949 deportation; such documents usually make part of the publications that comprise a wider range of historical issues related to the course of implementation and the consequences of the Soviet policy in Latvia [7; 8; 9; 11]. Besides the documentary records, we should also mention the publications of memoirs that contain reminiscences of ordinary people – victims of the Soviet policy, including also reminiscences and life-stories about the 1949 deportation [2; 6]. In the modern Latvian historiography, the book “*Aizvestie*” (“*The Deportees*”) may be considered the most significant contribution to the research of the 1949 deportation history. This volume contains a list of the deported Latvian residents, which represents the database “People Deported from Latvia on 25 March 1949” compiled by the Latvian State Archives [1]. This publication may be considered a specific (fragmentary) publication of documentary historical records: it presents fragmentary information on the deported Latvian residents, which was retrieved from the deportees’ files kept in the Latvian State Archives (*Latvijas Valsts Arhīvs – LVA*).

Unfortunately, so far no serious attempts to publish together the two most important groups of historical sources – the documents drawn up by state authorities and the testimonies given by ordinary people – have been made. Meanwhile, these two groups of historical records should be integrated in one historical complex of historical sources that can be studied as a single whole; it would give a possibility to develop a comprehensive conception of this tragic event in the modern history of Latvia.

The principal novelty of the collection “*The Voices of the Deported, 25 March 1949*” compiled by Daugavpils University Professor Dr. Hist. Irēna Saleniece is that it contains an almost complete publication of the “natural” (i. e. spontaneously emerged) complex of historical sources, on the basis of which it is possible to carry out an in-depth exhaustive study of the 1949 deportation with a special attention to the destinies of the common

people – victims of Stalinist terror. The idea of the publication is clearly stated in the archaeological and historical Preface “Listening to the Voices of the Deported: Evidences of Oral History and Archival Documents about the Deportation of 25 March 1949”: “<...> *The archival documents disclose the past from the viewpoint of power and almost completely disregard the individual experience of the people involved in the event. But only they know what they felt and thought during their detention, deportation, and exile. Only they remember how they learned to orientate in the strange environment of Siberian nature and people, how they succeeded in adapting themselves to the new conditions <...>. The necessity to combine the archival documents and the oral history sources is evident.*” [10, 10]

Thus, a complex of sources published in the collection “*The Voices of the Deported, 25 March 1949*” is formed, on the one hand, of the archival documents – the deportees’ files of the Grigoryev, Redzobs, Kalvāns and Skladov families, deported from Daugavpils and Ilūkste districts (LVA, 1894. f., 1. apr., 7639, 1617, 2647, 8112. l) and, on the other hand, it contains the life stories of the representatives of the above-mentioned families – Glikērija Mukāne (Grigoryeva), Irina Grigoryeva, Zelma Redzoba (Kalvāne), Mirdza Staltmane (Redzoba), Ritvalds Redzobs, and Yefrosinia Siļčonoka (Skladov’s grand-daughter). These life stories were recorded in 2003 and 2004 during a field research in Vabole and Saliēna parishes of the Daugavpils region, organized by the Oral History Centre of Daugavpils University (*Daugavpils Universitātes Mutvārdu vēstures centrs – DU MV*). The interview with Ritvalds Redzobs was recorded in 2007. Audio records of the life stories are kept in the collection of the Oral History Centre (catalogue numbers of the interviews 72, 73, 195, 216, 180, 401).

Although, in the framework of this complex of historical records, both the archival documents and life stories are basically of equal value, it should be admitted that it is hardly possible to avoid their hierarchical arrangement. In fact, in the collection “*The Voices of the Deported, 25 March 1949*” the oral history sources are brought to the forefront, they allow for representing history as if “from below”, thus looking into the past from ordinary people’s viewpoint, to reveal people’s personal attitudes towards both important and insignificant historical facts, the evolution of those attitudes, to show the interference of historical processes into the course of people’s lives [3]. The priority being given to oral history has undoubtedly been determined by the research interests of the compiler of the collection – Professor Irēna Saleniece (Head of the Oral History Centre of Daugavpils University), which are related to theoretical and methodological questions of oral history studies. At the same time, the conception of the volume “*The Voices of the Deported, 25 March 1949*” as such requires emphasizing and studying the information potential of ordinary people’s testimonies – life stories when reconstructing the 1949 deportation history. The chronological, thematic, and territorial frames of the collection of sources “*The Voices of the Deported, 25 March 1949*” are rather narrow – it contains the historical records that present information only about four families, representatives of which in 1949 lived in two civil parishes – Stradiņi parish of Daugavpils district and Saliēna parish of Ilūkste district. Therefore, the historical sources published in this book represent the 1949 deportation history on a microlevel, revealing “[...] *the various edges of a human being’s existence, thus making it possible to understand the complicity of the historical process and the uniqueness of every event*” [10, 9].

A special mention should be made about the techniques of publishing the oral history sources, which are specified in the archaeological introduction [10, 16–19]. We cannot

but agree with the compiler of the collection that “*one of the most essential criteria of the quality of publication of oral history sources is the uttermost retention of the authenticity of a narrative*” [10, 16]. Although in the USA and Western Europe the tradition of publication of life stories has been developed and established rather long ago, in Latvia this collection is, in fact, the first publication of oral history sources that meets the requirements of editing historical records, which are to be observed so that it would be possible to use the published collections of sources in professional historical research. It is worth noting that this far, life stories in Latvia have been published not by historians, but by specialists in sociology, philosophy, psychology, and anthropology [12]. Obviously, the main feature that differentiates a publication of oral history sources developed by a historian from collections compiled by specialists of adjoining fields of study is the propensity to make the information of life stories as definite and precise as possible, i. e. to correlate the evidence of oral history with the information extracted from alternative historical records – first of all from archival documents. Such an approach to historical sources is natural as the focus of historical research is on the historical (even historic) facts; therefore, even people’s feelings, emotional trials and other manifestations of people’s “internal world” are to be correlated with the commonly accepted reconstructions of historical facts. It may be stated that the evidences from oral history sources published in the collection “*The Voices of the Deported, 25 March 1949*” are maximally concretized due to the detailed information about narrators, on the one hand, and the documentary (alternative) sources, on the other hand.

At the same time, the compiler of the collection “*The Voices of the Deported, 25 March 1949*” had to deal with a range of difficult tasks related to the techniques of transcribing (2) and editing life stories: rendering the non-verbal content of communication that occurs during the process of recording of life stories (i. e. during an interview), which is manifested in gestures, facial expressions, and other displays of emotions; preservation of specific features of a respondent’s speech, including also retention of peculiarities of the Latgalian dialect interfering both Latvian and Russian spoken by respondents; an adequate representation of several languages used during a single interview in the transcriptions. It should be mentioned that in the book “*The Voices of the Deported, 25 March 1949*” the solution of these tasks is based on the creative interpretation of the published oral history sources (3), which is testified, for instance, by the compiler’s approach to the representation of several languages within one life story: “*The interview tells how well a narrator knows all the languages he/she uses, how often he/she uses them, whether he/she knows the language or only some expressions, etc. Accordingly, also in the reproduction it can appear as a ‘visualized’ [i. e. using symbols of a definite language – A. I.] equivalent of a phrase freely and correctly pronounced in another language or as a ‘visualized’ imitation of a narrator’s peculiar accent*” [10, 18].

On the whole, we can assert that the method of publication of life stories gave the compiler of the collection the possibility to successfully solve the most complicated task – to publish life stories (which are not to be considered *written* historical sources) and to preserve their authenticity. At the same time, we should note that the archaeological techniques used in editing oral history sources well match with the techniques used in editing archival documents; therefore, the collection of the life stories and archival records “*The Voices of the Deported, 25 March 1949*” possesses an internal integrity due to its complex approach to historical sources of different origin and nature.

The technique of editing the archival documents is well thought-out and complies with the requirements for publication of modern history documents, which have been approbated in scholarly archaeography. Although, it seems that the short note in the archaeographic foreword that in the representation of the sources “*the requirements for publishing of archival documents and audio documents have been observed*” [10, 11] needs to be concretized, and the publication techniques of documents should be specified in detail. The requirements mentioned in this quotation were summarized in 1990 [13]. Although these guidelines appeared during the Soviet rule, we have to admit that on the whole they are logical and useful, as the influence of the Soviet ideology can be noticed mainly in recommendations relating to selection of historical records for publication, but not to the reproduction of the text and archaeographic layout of a document.

We can agree with the compiler that in reproduction of the texts of the documents one should not aspire to fully preserve the *external* form of the original records, because the information provided by the order-form of a document, heading, and confirmation section should be partially included either in the editorial heading of a document or in its “legend”. However, in the collection “*The Voices of the Deported, 25 March 1949*”, this principle of editing sometimes is not observed consistently, most probably because, in the compiler’s opinion, the external features of some documents present additional historical information. At the same time, the facsimiles of the original documents published in the book represent the external features of the published documentary records. Unfortunately, the book does not contain the list of published facsimiles. Another thing to mention is that the reproduction of the texts in the language of the original is precise; it generally complies with the modern orthographic rules (which is permissible in order not to create additional problems for readers), but in some cases the peculiarities of the original texts, including mistakes, are preserved, because, as the compiler of the collection notes, sometimes these peculiarities “*essentially supplement the information about the author of the document or the situation related to it*” [10, 14].

It is worth noting both the archaeographic headings of the published documents, which are very informative and almost completely characterize the content of the document texts, and their “legends” which present information not only on the reference numbers of the documents and the level of their authenticity, but also information about the palaeographic features of the published records; when necessary, approaches to dating the undated documents are revealed in the legends. Office marks, notes, and resolutions are published after the legends.

All in all, the collection “*The Voices of the Deported, 25 March 1949*” contains 161 documents; some documents, which do not contain any unique information, are represented in the form of broadened informative headings (*Regesten*). The novelty of this book is related to the fact that it contains an almost complete publication of the deported Grigoryev family’s file [10, 69–184, (documents Nos. 1–125)]. Only some documents from this file are not published. Mainly those are the documents with identical contents; usually, only one of such documents is published, but all others are mentioned in the legend. In this respect, it should be noted that the aim of the selection of historical records for publication is to achieve the highest possible level of their representation in a collection. Therefore, any comprehensive publication of historical records is to be based on a wholesome reconstruction of their historical, spontaneously emerged complex [4, 5]. In fact, the complete publication of all the documents of a definite archival file fully complies with the ideal of scholarly archaeography:

a researcher (as well as an ordinary reader) is offered a corpus of historical records that has appeared spontaneously. Thus, there is no “imposition” of any particular understanding of the historical past, and readers can develop it themselves on the basis of the evidences of the documents. The files of the other deported families – Redzobs, Kalvāns, and Skladov – are published fragmentarily. The publication contains only some documents from these files, which either do not appear in the Grigoryev family’s file or contain some important historical information necessary for an appropriate interpretation of the life stories.

The target audience of the collection “*The Voices of the Deported, 25 March 1949*” is essentially enlarged by the informative summaries, descriptions of the published life stories, and the lists of the published archival documents that are provided in English and Russian. A controversial point is the necessity to make indexes to the collection of historical records and life stories, since the collection “*The Voices of the Deported, 25 March 1949*” presents the information only on a few ordinary people’s destinies and therefore reveals the historical process on a microlevel. On the one hand, the number of places and persons is rather limited; therefore, the indexes may be considered “unnecessary” (obviously, this is the reason why there are no indexes in this collection). But, on the other hand, the archaeological tradition requires regarding such indexes as important components of a qualitative publication of historical sources.

On the whole, the collection of life stories and archival documents “*The Voices of the Deported, 25 March 1949*” is to be regarded as a significant contribution to the modern Latvian archaeography. At the same time, in some respect, the publication might be considered a *case study* that brightly and profoundly demonstrates the most tragic events in the history of the Baltic region under the Soviet rule. Therefore, the thesis proposed by the compiler of the publication Professor Irēna Saleniece that “*simultaneous use of information from oral history sources and archival documents makes the reconstruction of the events more thorough and wholesome, but sometimes even provides answers that cannot be found while working with only one type of sources*” [10, 10] cannot be considered a declaration. In fact, the historical sources published in this collection create an unconstrained and vivid reconstruction of the events.

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Comments

1. The focus on documentary historical sources is one of the most stable traditions in historical research. This tradition dates back to the 19th century positivism historiography and reflects the aspiration of the academic historical research for clarity, certainty, and exactness in the reflection of historical facts.

2. These are audio (or video) records of life stories that are to be considered the *primary* oral history sources.

3. It should be stated that nearly always the starting point of interpretation is the researcher's intuition.

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