
WSCHODNI ROCZNIK HUMANISTYCZNY
TOM XX (2023), Ng3
s. 203-222
doi: 10.36121/ovovk.20.2023.3.203

Olha Vovk
ORCID: 0000-0002-1991-4385
(V. N. Karazin Kharkiv National University)

Foreign Lands and Cultures in the Life and Work of Vasyl Karazin

Annotation: The article explores the role of foreign connections in the life and work of the prominent Ukrainian educator, scientist, and public figure Vasyl Nazarovych Karazin (1773-1842) and his interest in international issues and events. Various aspects of Karazin's biography are discussed, with a focus on his family history and educational, socio-political, and scientific endeavors. The author considers Karazin's views and activities in the general context of the social and cultural situation of the first half of the 19th century and from the methodological standpoint of global history. The life and work of this notable figure are approached as a case study in the transformation of intellectual life in the Russian Empire during the late 18th to first half of the 19th centuries.

Keywords: Vasyl Karazin, 19th century, biography, transfer of cultures, intercultural dialogue.

Obce kraje i kulture w życiu i twórczości Wasyla Karazina

Streszczenie: W artykule podjęto problematykę roli wątków zagranicznych w życiu i twórczości wybitnego ukraińskiego pedagoga, naukowca i osoby publicznej Wasyla Nazarowycza Karazina (1773-1842) oraz jego zainteresowań problematyką i wydarzeniami międzynarodowymi. Omówiono różne aspekty biografii Karazina, ze szczególnym uwzględnieniem historii jego rodziny oraz przedsięwzięć edukacyjnych, społeczno-politycznych i naukowych. Autorka analizuje poglądy i działalność Karazina w ogólnym kontekście sytuacji społeczno-kulturowej pierwszej połowy XIX wieku oraz z metodologicznego punktu widzenia historii świata. Życie i twórczość tej wybitnej postaci potraktowano jako studium przypadku transformacji życia intelektualnego w Imperium Rosyjskim od końca XVIII do pierwszej połowy XIX wieku.

Słowa kluczowe: Wasyl Karazin, XIX wiek, biografia, transfer kultur, dialog międzykulturowy.

1. Introduction.

February 2023 marked the 250th anniversary of the birth of the prominent educator, scientist, and public intellectual Vasyl Nazarovych Karazin (1773-1842). He is best known as a key organizational contributor to the establishment of Kharkiv University – one of the oldest in Ukraine and Eastern Europe. Karazin also became the first Ukrainian encyclopedist and gained some renown for his original social and political projects.

Most of Karazin's life was spent in Sloboda Ukraine – a historical and ethnographic region of Ukraine centered on the city of Kharkiv. But his contemporaries called him a 'man of the entire world'¹ for the breadth of his interests, depth of knowledge, and scale of the problems he tackled. His driving ambition was, in his own words, "to bring benefit to my native country"; but he was also deeply curious about events and developments abroad. One cannot fail to recognize the influence of European culture in the broad sense of the word on his personality. In our view, exploring Karazin's relations with foreign scholars, writers, and public figures, as well as 'external' influences on his worldview and activities, is a highly promising avenue of research that will help us consider his endeavors in a broader geographical, social, and intellectual context.

By 'foreign' we understand those countries and peoples that in the late 18th and early 19th centuries lay outside the borders of the Russian Empire. Countries that were fully or partially incorporated into the empire at the time (Poland, the Baltic states, Transcaucasia, and others) will not be considered in this article, since the way Karazin saw their place in the triad 'ours-alien-other' requires a special investigation.

More than fifteen hundred books and articles published in nineteen countries are devoted to the life and work of Karazin. Some of these studies touch on his international connections and concerns, including his proposals for the political unification of the Balkan Slavs² and the question of his ethnic roots³. Overall, however, the subject has not yet been explored in depth in academic literature.

Our study draws on several types of primary sources. The most important texts for our purposes are Karazin's own articles on various scientific, social, and political matters. Many of them were published during the author's lifetime⁴, and were subsequently included in the collection of *Works, Letters, and Papers of V. N. Karazin*, edited by Dmytro

¹ Г. П. Данилевский, *Василий Назарьевич Каразин (с 1773 по 1842 гг.)*, [w:] В. Н. Каразин. *Диалоги у часі й просторі: дослідження і матеріали*, уклад. О. І. Вовк, С. М. Куделко, наук. ред. С. І. Посохов, Харків 2015, с. 31.

² F. Fadner, *Seventy years of pan-slavism in Russia, Karazin to Danilevskii*, Washington 1962; И. С. Достян, *Сербское восстание 1804–1813 гг. и идеи политической перестройки в Юго-Восточной Европе*, [w:] *Русская общественная мысль и балканские народы: от Радищева до декабристов*, Москва 1980, с. 68–81; С. Ю. Страшнюк, *Василь Каразин та Перше сербське повстання 1804–1813 рр.*, [w:] В. Н. Каразин. *Диалоги у часі й просторі: дослідження і матеріали*, уклад. О. І. Вовк, С. М. Куделко, наук. ред. С. І. Посохов, Харків 2015, с. 237–247.

³ М. Г. Станчев, «Этнические образы» В. Н. Каразина в истории и историографии, [w:] В. Н. Каразин. *Диалоги у часі й просторі: дослідження і матеріали*, уклад. О. І. Вовк, С. М. Куделко, наук. ред. С. І. Посохов, Харків 2015, с. 207–217; О. И. Вовк, *Балканские версии происхождения Василия Каразина в отечественной исторической литературе (клиометрический аспект)*, «Дриновський збірник», т. 9 (2016), с. 376–382.

⁴ В. Н. Каразин, *Пояснительная записка к «Предначертанию Харьковского университета»*, «Русская старина», т. 13 (1875), № 5, с. 71–76.

Bahalii⁵. We also use a wide range of ego-documents. Karazin's letters help clarify certain aspects of his biography and contain valuable reflections on pressing scientific and social issues of the day. A large part of Karazin's epistolary legacy was collected by Bahalii in the above volume; some letters have appeared in other publications⁶. However, heuristic work enabled us to identify valuable unpublished letters by Karazin preserved in several archives⁷, which provided us with some important insights. Letters to Karazin⁸ and memoirs by his contemporaries⁹ illuminate the circle of his social contacts, which is essential for our study. Vital information can also be gleaned from documents relating to his immediate family¹⁰.

The article makes use of the methodological approaches of global history as a product of another round of globalization at the turn of the 21st century, and one of its forms in particular – entangled history, focusing on the study of networks, migrations, and the process of interaction between groups, peoples, states, and cultures¹¹. One of the key concepts of global history is that of the 'imperial meridian', reflecting the unprecedented rise of the imperial factor in the context of global and European developments in the 19th century. The principles and approaches of global history appear promising for the study of the 'long' 19th century in the socio-cultural space of Europe in general and Ukraine in particular¹². They may open up new possibilities for exploring the life of Vasyly Karazin as one of the most remarkable figures of Ukrainian history in this period.

2. Research results.

2.1. Foreign lands in the Karazin family history.

The question of Karazin's ethnic roots is one of the most contentious for his biographers. It is not only his nationality that is subject to debate, but also the possibility of coming to a clear and unambiguous conclusion on this issue at all¹³. The question, however, is important and deserves special consideration, because the factor of ethnic

⁵ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем, Харьков 1910, XIX, 926 с.*

⁶ Н. Н. Кнорринг, *К истории реакционных настроений начала XIX века: По неизданным письмам В. Н. Каразина, Прага 1925.*

⁷ Российский государственный исторический архив: ф. 899, Бобринские, оп. 1, д. 801, *Письмо Каразина Василия Назаровича, сержанта лейб-гвардии Семеновского полка, в дальнейшем ученого и общественного деятеля, Самойлову Александру Николаевичу с прошением о включении его в состав выезжающей в Константинополь русской миссии для посещения Болгарии, где проживают его родственники, л. 1-2.*

⁸ Д. И. Багалея, *Заметки и материалы по истории Харьковского университета. Новые данные для биографии В. Н. Каразина, Харьков 1905.*

⁹ *Дневник Этьена Дюмона о его приезде в Россию в 1803 г., «Голос минувшего», № 3 (1913), с. 80-108.*

¹⁰ М. Станчев, О. Вовк, *Нові архівні матеріали з історії роду Каразіних, «Дриновський збірник», т. 14 (2021), с. 195-214.*

¹¹ І. Колесник, *Глобальна історія. Історія понять*, Київ 2019, с. 8-9.

¹² І. Колесник, *«Українське XIX століття» в термінах і поняттях глобальної історії, «Український історичний журнал», № 5 (2022), с. 121-133.*

¹³ Д. И. Багалея, *Заметки и материалы по истории Харьковского университета. Новые данные для биографии В. Н. Каразина, Харьков 1905, с. 2-3.*

self-identification is often used to explain Karazin's interest in various foreign policy issues, which will be discussed further below.

Karazin was connected by blood to various peoples of Central and Southern Europe. We know that his mother came from the ancient Kovalevsky family, whose representatives left the Polish-Lithuanian Commonwealth to settle in the lands of Sloboda Ukraine in the mid-17th century. This probably explains why some authors speak of Polish roots in Karazin's genealogy. However, the Kovalevskys' kinship with members of the Polish and Lithuanian *szlachta* is probably a family legend¹⁴. It appears more likely that on his mother's side Karazin was a Ukrainian¹⁵.

As for Karazin's ancestors on his father's side, they are known to have come from the Balkan Peninsula, finding home in Muscovy in the early 18th century. According to one theory, Karazin's ancestors hailed from the Principality of Moldavia, which enabled some mid-20th-century researchers to rank him among the eminent representatives of the Romanian nation¹⁶. However, the Karazins themselves did not identify as Romanians; the family lore and official records privilege the Bulgarian, Serbian, and Greek versions of their origin.

According to legend, the founder of the Karazin family was Grigory Karadzha, a Phanariot Greek and the archbishop of Sofia. However, so far it has not been possible to document the existence of a clergyman with that name¹⁷. At the same time, we should note that for many 'itinerant' (*vyezzhie*) noble families of the Russian Empire (that is, those with a foreign ancestor who had settled in Muscovy/Russia) it was typical to trace their history back to a legendary figure with an unclear social status, which helped such families to claim various social and political benefits¹⁸.

Karazin's records do not offer clear and unequivocal evidence of his ethnic origin. For example, in an 1804 letter to Adam Czartoryski, he indicates that his grandfather was a Serb¹⁹. A petition for approval of the family coat of arms, submitted to Emperor Alexander I in 1807, declares that the Karazins belonged to "a family that came from Bulgaria (which is still under Turkish rule)"²⁰. The *Formular List of Service of V. N. Karazin*, composed in 1829, states that "his grandfather was from among noble Greeks"²¹.

Some researchers associate this diversity of 'ethnic images' with the possibility that Karazin's ancestors may have repeatedly changed homelands, which could result in numerous mixed marriages²². It is also possible that Karazin simply did not draw a

¹⁴ Ю. О. Кас'яненко, *Сімейні історії родини Ковалевських*, «Збірник наукових праць ХНПУ імені Г. С. Сковороди. Серія: Історія та географія», Вип. 54 (2018), с. 147.

¹⁵ Ю. А. Лавріненко, *Василь Каразин. Архітект Відродження*, Мюнхен 1975, с. 36.

¹⁶ G. Bezviconi, *Profiluri de ieri și de azi. Articole*, Vucurești 1943, p. 29.

¹⁷ М. Станчев, О. Вовк, Н. Красько, Назар Александрович Каразин в свете новых документов, «Revista de Etnologie și Culturologie», № 24 (2018), с. 104.

¹⁸ С. В. Милевич, «Выезжие» дворянские роды в России, «Записки історичного факультету Одеського державного університету», вип. 7 (1998), с. 210-215.

¹⁹ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 36.

²⁰ *Ibidem*, с. 685.

²¹ *Ibidem*, с. 762.

²² А. Г. Болебрух, С. М. Куделко, А. В. Хрідочкін, *Василь Назарович Каразин (1773-1842)*, Харків 2005, с. 50.

sharp distinction between the Orthodox Greeks, Bulgarians, and Serbs²³. As modern ethnologists and anthropologists acknowledge, as a result of the historical upheavals in the region, the Balkan peoples were intermixed more than the nations of any other part of Europe, and even based on anthropological indicators no Balkan country could boast of 'ethnic purity'²⁴. Finally, claiming 'multiple identities' allowed Karazin to actualize any one of them depending on the needs of the moment²⁵.

It is noteworthy that both ancestors and descendants of Vasył Karazin were directly involved in military-political events in the Balkan Peninsula during the 18th and 19th centuries. For example, his father Nazar Oleksandrovyč was sent to the Balkans on an intelligence-gathering mission during the Russo-Turkish War of 1768-1774, and subsequently took part in the hostilities and commanded a detachment²⁶. Notably, a certificate issued to Nazar Karazin in 1764 stated that he was "in service from the Bulgarian nation"²⁷. And he himself testified that in March 1768 he "was released to go to my fatherland, Bulgaria, to receive some inheritance due to me after the death of an uncle"²⁸. It is also interesting that Vasył Karazin wrote in 1791 that he had close relatives on his father's side in Bulgaria²⁹.

Vasył Karazin's eldest son Vasył Vasyliovych entered military service after graduating from Kharkiv University, fought in the Russo-Turkish War of 1828-1829, and was seriously wounded in the Battle of Varna³⁰. And one grandson of the founder of Kharkiv University, writer and artist Mykola Karazin, participated as a war correspondent first in the Serbian-Turkish (1876-1877) and then Russo-Turkish (1877-1878) wars, the latter of which ended with the liberation of Bulgaria from Ottoman rule and declaration of independence of Romania, Serbia, and Montenegro³¹.

As for the Greek line, it was continued in the family of another son of Vasył Karazin – Filadelf Vasyliovych. After completing his studies at Kharkiv University, he lived for a long time in the city of Mykolaiv, where he worked at the Black Sea Fleet headquarters.

²³ М. Г. Станчев, «Этнические образы» В. Н. Каразина в истории и историографии, [w:] В. Н. Каразин. Диалоги у часі й просторі: дослідження і матеріали, уклад. О. І. Вовк, С. М. Куделко, наук. ред. С. І. Посохов, Харків 2015, с. 208.

²⁴ Б. Надовеца, Йован Цвиич об етнических процесах на Балканах, «Imagines mundi: альманах исследований всеобщей истории XVI—XX вв. Серия Балканика», вып. 2 (2010), № 7, с. 83.

²⁵ М. Г. Станчев, «Этнические образы» В. Н. Каразина в истории и историографии, [w:] В. Н. Каразин. Диалоги у часі й просторі: дослідження і матеріали, уклад. О. І. Вовк, С. М. Куделко, наук. ред. С. І. Посохов, Харків 2015, с. 208.

²⁶ М. Станчев, О. Вовк, Н. Красько, Назар Александрович Каразин в свете новых документов, «Revista de Etnologie și Culturologie», № 24 (2018), с. 107-109.

²⁷ М. Станчев, О. Вовк, Нові архівні матеріали з історії роду Каразиних, «Дриновський збірник», т. 14 (2021), с. 198.

²⁸ *Ibidem*.

²⁹ Российский государственный исторический архив: ф. 899, Бобринские, оп. 1, д. 801, Письмо Каразина Василия Назаровича, сержанта лейб-гвардии Семеновского полка, в дальнейшем ученого и общественного деятеля, Самойлову Александру Николаевичу с прошением о включении его в состав выезжающей в Константинополь русской миссии для посещения Болгарии, где проживают его родственники, л. 1-2.

³⁰ Н. М. Березюк, Достойные своего рода (к семейному портрету Каразиных), [w:] В. Н. Каразин. Диалоги у часі й просторі: дослідження і матеріали, уклад. О. І. Вовк, С. М. Куделко, наук. ред. С. І. Посохов, Харків 2015, с. 198.

³¹ *Ibidem*, с. 203-204.

Here he married Evgenia Tsats, daughter of Rear Admiral Theodosius Tsats, who came from the Black Sea Greeks. It is noteworthy that the groom's guarantors were his father Vasyly Karazin and Major General Panteley Adamopulo, of Greek origin³².

2.2. Foreign connections in Karazin's educational work.

Karazin is perhaps best known for his endeavors in the field of education. He was directly involved in the modernization of higher and secondary schooling in the Russian Empire, proposing a number of pedagogical ideas that were innovative for his time. Karazin himself did not have a systematic education, but throughout his life he tirelessly pursued self-learning, observing that "we all teach and study until our death. Unhappy is he who imagines that there is nothing left for him to know"³³.

His passion for learning prompted Karazin to attempt to travel abroad in 1798. Denied a passport, the 25-year-old Sloboda-Ukrainian landowner with his 16-year-old pregnant wife resolved to leave the country illegally. The couple planned to cross the Neman in the city of Kaunas (absorbed into the Russian Empire as a result of the third partition of the Polish-Lithuanian Commonwealth only three years earlier) and enter Prussian territory, but was detained and arrested. In his *Statement on Myself*, given on 1 October 1798³⁴, Karazin professed that he had planned to settle near Hamburg and spend several years there, devoting this time to education "amidst an enlightened society, amidst nature brought to enviable perfection by art, amidst the best ways to nourish one's morality"³⁵.

Educational travel, of course, was a common practice among young aristocrats at the turn of the 19th century. Russian noble youths, as a rule, made a long tour of foreign countries lasting from one and a half to three years, usually visiting Italy, France, Britain, and Switzerland; among German cities, Hamburg was most often chosen. Such voyages, which were expensive and complex enterprises from the logistical point of view, typically involved not only familiarization with Western European history and culture, but also study at prestigious universities or schools³⁶. It can be assumed that Karazin had in mind something similar (as far as his means would have allowed).

We know that he wrote a repentant letter to Emperor Paul I from jail³⁷, after which he was granted a royal audience, released, and assigned to state service in the Collegium of Medicine.

Soon after the accession of Alexander I to the throne in March 1801, Karazin had an anonymous letter delivered to the young emperor, sharing his original thoughts on the need for liberal reforms in the Russian Empire. Among other things, he wrote about educational issues³⁸.

³² И. В. Гаврилов, Е. В. Пономарева, *Каразины: николаевские реалии*, [w:] *Слов'янський альманах*, Миколаїв 2008, с. 44–45.

³³ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 129.

³⁴ Hereafter, dates are given in the old style.

³⁵ *Ibidem*, с. 613.

³⁶ В. Берелович, *Европейские образовательные путешествия русских аристократов*, [w:] *Идеал воспитания дворянства в Европе XVII–XIX века*, ред. В. С. Ржеуцкий, И. И. Федюкин, В. Берелович, М. Б. Лавринович, Москва 2018, с. 430–433.

³⁷ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 610–612.

³⁸ *Ibidem*, с. 11.

Alexander I liked Karazin's courage, sincerity, and sharpness of thought; the young man soon became part of the monarch's closest circle and his career advanced rapidly. From the beginning of 1802, he was appointed scribe to the Special Committee, whose mission was to review the statutes of the Imperial Academy of Sciences, Russian Academy, and Moscow University, bring them into line with the current needs of public education, compare them with the best foreign models, and make the necessary adjustments on this basis³⁹.

After the establishment in September 1802 of the Ministry of Popular Education and creation of the Commission on Schools under it (which was tasked with developing a plan for an empire-wide educational system and setting up school districts centered on universities), Karazin was appointed 'manager of affairs' (secretary) of the commission⁴⁰. In this office, he did everything in his power to make sure his native Kharkiv appeared on the list of potential university centers (which initially it did not).

Even earlier, in December 1801, Karazin enlisted the support of the marshal of the nobility of the Sloboda Ukraine Governorate Vasył Donets-Zakharzhevsky, and in the late summer of 1802 convinced the local nobles of the advisability of founding a university in Kharkiv and the need to raise money for this purpose⁴¹. Notably, describing the beneficial effect that opening a university could have on the city, Karazin compared Kharkiv to ancient Athens⁴².

It is important to keep in mind that by the turn of the 19th century many European societies had gradually begun to adopt a meritocratic model: the estate principle of access to high office was replaced by the educational one, and the importance of university education for the nobility began to increase⁴³. The establishment of Kharkiv University can be seen as a natural consequence of this change⁴⁴.

On 24 January 1803, the Kharkiv school district was created, with Count Seweryn Potocki appointed as its curator. The actual work of setting up a university from scratch was entrusted to Karazin and the legal scholar Illia Tymkivsky, one of the new institution's first professors. For the most part, this work revolved around economic and financial matters and included such tasks as preparing university buildings and organizing a library, a printing house, and other necessary departments.

The search for professors was taking place at the same time. The main focus was on the countries of Central and Western Europe, because the Russian Empire by the beginning of the 19th century did not have enough specialists to fill all vacancies in the newly created universities. The leading role in the initial selection of faculty for Kharkiv University was played by Seweryn Potocki, who enlisted the help of the

³⁹ Ю. Е. Грачева, «Позвольте мне быть полезным!»: Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в., Москва 2012, с. 53.

⁴⁰ *Ibidem*, с. 59.

⁴¹ А. Г. Болебрух, С. М. Куделко, А. В. Хридоchкін, *Василь Назарович Каразін (1773–1842)*, Харків 2005, с. 142–144.

⁴² *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем*, Харьков 1910, с. 535.

⁴³ В. Берелович, В. Ржеуцкий, И. Федюкин, *Европейское дворянство и эволюция его идеалов воспитания*, [w:] *Идеал воспитания дворянства в Европе XVII–XIX века*, ред. В. С. Ржеуцкий, И. И. Федюкин, В. Берелович, М. Б. Лавринович, Москва 2018, с. 29–30.

⁴⁴ Л. Посохова, *Нобилитация казацкой старшины Гетманщины и Слободской Украины и эволюция стратегий воспитания в ее среде в XVIII веке*, [w:] *Ibidem*, с. 80.

famous German thinker, writer, natural scientist, and statesman Johann-Wolfgang von Goethe⁴⁵.

Karazin, however, was also involved, negotiating with prominent intellectuals of the era and trying to recruit them to Kharkiv University. Thus, in July 1803 he met in St. Petersburg with the Swiss political writer and editor Étienne Dumont, who was traveling in Russia at the time, and offered him the position of professor of political economy⁴⁶. And in the summer of 1804 he sent a letter to one of the leading lights of German classical philosophy Johann Gottlieb Fichte, with an offer to move to Kharkiv and take a university chair⁴⁷. In both cases, he received a polite refusal. The Karazin family also kept letters from the French physicist and mathematician Poisson, German naturalist Reich, scientists Laband, Hildebrandt, and others who responded kindly to an invitation to settle in Kharkiv⁴⁸.

Karazin also thought about what the newly-created university would look like from an organizational point of view. In 1802, he drew up a *Blueprint of Kharkiv University*⁴⁹ – a kind of draft statute for the institution. It described the number and specialization of university departments and ‘higher schools’, and the projected geographical makeup of the student body. The project was presented before the Assembly of the Nobility of the Sloboda Ukraine Governorate when the question of establishing a university was being decided. A little later, Karazin submitted the *Blueprint* to the Commission on Schools, adding an explanatory note in which he stated that he had produced the document without regard to the traditions obtaining in Western European universities: “Perhaps the main drawback of this project is that I believed us to be living in a time when it is necessary to create rather than imitate, finding ourselves in a position that allows us freedom from all prejudices”⁵⁰.

Thus, explaining his desire to bring together several ‘higher schools’ under the roof of the university, thereby integrating elements of secondary and higher, as well as vocational and general, education, Karazin wrote:

Why I considered it necessary to unite them under one, so to speak, roof, instead of scattering them around, as was done in France, for example, a country worthy, however, of imitation in everything else related to popular education, the answer to this is very simple: there, the compression of space allows everyone who wants to devote himself to any specialization to choose without difficulty any school, and, moreover, the country’s means there are much more considerable. In our country, given the enormous distances between settlements and the scarcity of internal means, it seemed to me

⁴⁵ О. І. Вовк, *Фундатори університету: персональні історії*, [w:] *Класика, що випереджає час: до 215-річчя Каразинського університету*, редкол.: В. С. Бакіров et al., Харків 2020, с. 24–25.

⁴⁶ *Дневник Этьена Дюмона о его приезде в Россию в 1803 г.*, «Голос минувшего», № 3 (1913), с. 108.

⁴⁷ В. О. Абашишнік, В. Н. Каразин (1773–1842) та запрошення Й. Г. Фіхте до Харкова, «Гілея», вип. 60 (2012), № 5, с. 418–423.

⁴⁸ Ф. В. Каразин, *Василий Назарович Каразин – основатель Харьковского университета*, «Русская старина», т. 14 (1875), № 11, с. 472.

⁴⁹ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 523–530.

⁵⁰ В. Н. Каразин, *Пояснительная записка к «Предначертанию Харьковского университета»*, «Русская старина», т. 13 (1875), № 5, с. 71.

requisite to have one learning center common to all neighboring provinces, where people of every rank and every condition could find the means for their specialized education...⁵¹.

At a meeting of the Main Board of Schools (a body created on the basis of the Commission on Schools), it was decided to accept Karazin's project as the template in formulating a statute for all universities of the Russian Empire⁵². However, the idea of fashioning a new, original document that would not rely on the existing Western European models was subsequently rejected by the Ministry of Popular Education. On 5 November 1804, Alexander I signed the University Statute, which bore virtually no trace of the influence of Karazin's *Blueprint*⁵³.

One of the reasons for Karazin's failure in this matter was probably the gradual cooling of the emperor's feelings towards him, caused, on the one hand, by the intrigues of jealous courtiers and, on the other, by the reckless behavior of Karazin himself, who could be impulsive, impetuous, and harsh in his statements. In the end, these factors led to his dismissal from the university project and resignation.

The formal reason for Karazin's removal was that he invited to Kharkiv artisans from the capital and foreign artists and acquired a collection of 2,477 works of art for 5,000 rubles, paid from the university treasury. In his plans for the university, Karazin placed great emphasis on artistic education. The purchase, which included engravings by Dürer and Raimondi, etchings by Castiglione, and drawings by Goltzius, Guercino, Giordano, Boucher, Van Dyck, Mengs, and other Western European masters, became the first public art collection in Ukraine. It was the pride of Kharkiv University's Museum of Fine Arts, and subsequently played an invaluable role in the development of art history and museology in Sloboda Ukraine⁵⁴. However, at the time when not all the necessary equipment, books, and furniture had yet been purchased and the professorial quarters had not yet been furnished, the value and necessity of such an acquisition was not at all obvious. In the end, on 27 August 1804, the emperor signed a decree dismissing Karazin (with a formal promotion – he was granted the rank of state councilor)⁵⁵.

In retirement, Karazin lived on his estate in the village of Kruchyky, 70 *versts* from Kharkiv. In 1806, he opened there a school for peasant children (the first in Sloboda Ukraine), and in 1842, among the first commentators in the Russian Empire, he advocated giving access to education to daughters of serf peasants (the poorest and least protected social group). His projects in the sphere of peasant schooling were early manifestations of a trend that spread among the nobility of Left-Bank Ukraine in the first half of the 19th century, stimulated not only by the humanistic ideals of the era, but also, or perhaps primarily, by a rational desire to prepare a qualified

⁵¹ *Ibidem*, с. 72.

⁵² Ю. Е. Грачева, «Позвольте мне быть полезным!»: Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в., Москва 2012, с. 67.

⁵³ *Ibidem*, с. 73.

⁵⁴ В. П. Титарь, К вопросу о коллекции Ф. Аделунга и «художниках», присланных В. Н. Каразиным в Харьковский университет, «Харьковский исторический альманах», осень-зима (2004), с. 32–37.

⁵⁵ Ю. Е. Грачева, «Позвольте мне быть полезным!»: Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в., Москва 2012, с. 75.

workforce capable of maintaining the operation of a landowner's estate with skill and competence⁵⁶.

Educational issues occupied Karazin not only as a public figure, but also as the father of seven children. Interestingly, Karazin and his spouse differed in their views on proper secondary education: Vasyl Nazarovych championed the advantages of the public, institutional approach, while his wife Oleksandra Vasylivna was a proponent of home schooling with the help of private tutors⁵⁷. The former position was more progressive, but the latter was more characteristic of the imperial nobility during this period. Teachers, especially native ones, were often treated with disdain and mistrust, and the thought that, in gymnasiums, their progeny would rub shoulders with the low-born was unbearable to many among the nobility⁵⁸.

Trust in tutors who were native speakers of French, on the other hand, was much higher and often unfounded. It was not entirely uncommon for erstwhile servants, artisans, gardeners, or traveling salesmen, upon arrival in the Russian Empire, to declare themselves tutors and be hired by noble families⁵⁹. In one of his articles, Karazin criticized the low qualifications of such mentors and called on parents to monitor carefully what their children were being taught⁶⁰.

At the same time, Karazin paid tribute to the Western European system of higher education. Describing the dramatic changes Kharkiv had undergone over the first thirty years since the founding of the university, he noted: "We are all chasing after European education full speed ahead"⁶¹.

Vasyl Karazin often tried to help young talented men who wished to go abroad for study. For example, beginning in 1810 he corresponded with the Swiss agronomist, educator, and philanthropist Philipp Emanuel von Fellenberg – the founder of an agricultural school, a boarding school for children of nobility, and a teachers' seminary in the town of Hofwil near Bern. Fellenberg believed that low education was the cause of poverty and sought to instill in the population the skills necessary to handle the latest devices that made physical labor easier. Karazin broached the possibility of sending several young men to study at Hofwil, and Fellenberg promised to forward an extract from his letter to the princes Kurakin and Reprin (envoys of the Russian Empire in Paris and Kassel) with a request for support⁶². We do not know whether it was thanks to Karazin's intercession or whether other factors were at work, but in 1813, by order of Alexander I, seven young men from the Russian Empire went to Hofwil for study⁶³.

In 1842, Karazin also patronized the young Kharkiv artist Yehor Koltunovsky, who sought to go to Italy to improve his skills. Karazin led a fundraising campaign

⁵⁶ Т. Литвинова, *Освіта селян в уявленнях дворянства першої половини XIX ст. (на матеріалах Лівобережної України)*, «Дриновський збірник», т. 11 (2019), с. 117–122.

⁵⁷ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 543.

⁵⁸ P. O'Meara, *Russian Nobility in the Age of Alexander I*, London 2019, p. 25.

⁵⁹ T. Schiemann, *Geschichte Russlands unter Kaiser Nikolaus I*, bd. I. *Kaiser Alexander I. und die Ergebnisse seiner Lebensarbeit*, Berlin 1904, s. 396.

⁶⁰ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 543–545.

⁶¹ *Ibidem*, с. 605.

⁶² *Ibidem*, с. 885–886.

⁶³ *Фелленберг, [w:] Энциклопедический словарь Брокгауза и Ефрона*, т. XXXV (1902), с. 437.

among the Kharkiv nobility and clergy and solved the issue of the aspiring artist's room and board abroad – however, the trip fell through because Koltunovsky's father was reluctant to let his son go on a long journey on his own⁶⁴.

Karazin himself never gave up the thought of going abroad. Thus, in 1831 he spoke of his desire to found a university in Sofia, which was then under the rule of the Ottoman Porte. The educator also wrote about going to Istanbul and 'ending his days' there, for which purpose he sought the patronage of the Turkish dignitary Khalil Reşid Pasha, who had recently passed through Kharkiv⁶⁵. However, keeping in mind the fact that his father and one of his sons participated in Russo-Turkish wars (including reconnaissance work), it is possible that Vasył Karazin also harbored the idea of some kind of a 'secret mission'. In any case, these plans were not destined to come true.

2.3. Foreign lands in Karazin's socio-political views.

Karazin developed an interest in social and political issues fairly early in life. In 1792, at the age of 19, he embarked on a three-year journey around the Russian Empire with the goal to better understand the state of public affairs. We may suppose that the idea came from Aleksandr Radishchev's *Journey from St. Petersburg to Moscow*⁶⁶.

At different times, current events abroad drew Karazin's attention and inspired him to produce various schemes and projects. Sometimes he justified his interest by family history. This was the case, for example, in 1804, when the recently retired Karazin appealed to the Minister of Foreign Affairs Adam Czartoryski, and through him to the emperor, about helping the anti-Ottoman Serbian uprising that had just broken out in the Balkans. He supposed that the Bosnians would soon come to the aid of the Serbs and in short order a new state would emerge – a 'Kingdom of the Slovenes'. Karazin offered his services as an emissary to the Balkans⁶⁷.

The idea probably arose under the influence of immigrants from Serbia whom Karazin had invited to teach at Kharkiv University (for example, Todor Filippovich)⁶⁸. We may surmise that Karazin was motivated not only by his stated desire to help 'his native people'⁶⁹, but also by a hope to return to public service. His proposal did not find support, but eventually he was recognized in historiography as a forerunner of the idea of Pan-Slavism, which greatly influenced the European intellectual community⁷⁰.

⁶⁴ Г. О. Хіріна, А. О. Савченко, *Історія трьох листів. Духовна естафета поколінь. В. Н. Каразін – Є. І. Колтунівський – М. Ф. Сумцов*, «Вісник Харківського національного університету імені В. Н. Каразіна. Серія Історія України. Українознавство: історичні та філософські науки», вип. 35 (2022), с. 48–49.

⁶⁵ *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем*, Харьков 1910, с. 775.

⁶⁶ А. Г. Болебрух, С. М. Куделко, А. В. Хрідочкін, *Василь Назарович Каразін (1773–1842)*, Харків 2005, с. 53.

⁶⁷ *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем*, Харьков 1910, с. 35–51.

⁶⁸ А. Г. Болебрух, С. М. Куделко, А. В. Хрідочкін, *Василь Назарович Каразін (1773–1842)*, Харків 2005, с. 59.

⁶⁹ *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем*, Харьков 1910, с. 36.

⁷⁰ F. Fadner, *Seventy years of pan-slavism in Russia, Karazin to Danilevskii*, Washington 1962.

It is worth noting that throughout his life Karazin maintained an interest in issues of general history and world economy, which enabled him to pepper his works with examples drawn from the history and current affairs of many European, Asian, and North and South American countries.

In his socio-political views, Karazin quickly drifted from liberalism to conservatism and remained a conservative for most of his life. Thus, we know that in his youth he was enthusiastic about the ideas of the French Revolution, but already in March 1801, in his anonymous letter to Alexander I, he called them 'disastrous'⁷¹, and later 'deceitful'⁷². He clearly belonged to that part of the nobility of the Russian Empire which sensed an impending social storm and a potential threat coming from the widespread revolutionary sentiments and was eager to prevent a replay of such events on their own soil⁷³.

In many of Karazin's writings, the 'French coup'⁷⁴ served as a kind of 'anti-model' of social development. For instance, in the report *On Learned Societies and Periodical Compositions in Russia*, read on 1 March 1820 at a meeting of the Free Society of Lovers of Russian Literature in St. Petersburg, he admonished: "The favored basis of our writers [...] can be neither the imaginary rights of humanity nor freedom of conscience, so much glorified and misused in the 18th century"⁷⁵. This speech caused a scandal within the ranks of the society, which eventually split into two opposing wings, while Karazin himself was expelled from its membership.

Karazin was alarmed by the growing intellectual agitation in society, which he reported to the Minister of Internal Affairs Count Viktor Kochubey in April 1820:

Our troops are beginning to get closer to the people and that, therefore, the time is not far off when they, like the those of the French in 1789, as soon as the government wants to use them against [the people], will go over to their side. [...] Young people of the first families admire French liberty and do not hide their desire to introduce it in their fatherland"⁷⁶.

Around the same time, he wrote to Emperor Alexander I as well: "This is exactly how echoes of the well-intentioned sounded in France before the onset of the disastrous coup, and this is exactly how they were ignored"⁷⁷.

Note that these statements contradicted Karazin's youthful beliefs: for example, one of the reasons for his already discussed attempt to leave the country illegally with his wife (a serf peasant) in 1798 was the hope that "in a distant land the difference between the estates and titles of the spouses" would be leveled⁷⁸.

⁷¹ *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем, Харьков 1910, с. 6.*

⁷² *Ibidem, с. 62.*

⁷³ Ж. М. Арутюнова, Е. В. Линькова, *Великая французская революция и ее роль в становлении консервативной традиции в России*, Вестник РУДН, серия История России, № 2 (2013), с. 26.

⁷⁴ *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем, Харьков 1910, с. 6.*

⁷⁵ *Ibidem, с. 569.*

⁷⁶ В. Г. Базанов, *Ученая республика, Москва-Ленинград 1964, с. 138-139.*

⁷⁷ *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем, Харьков 1910, с. 118.*

⁷⁸ *Ibidem, с. 614.*

Karazin persisted in sharing his concerns with the powers that be until November 1820, followed by an unexpected denouement: he was accused of inciting the mutiny of the Semenovsky Regiment and imprisoned in the Shlisselburg Fortress, where he was kept for six months. His innocence was obvious, but the authorities were understandably unhappy with the sharp criticism of their policies that filled Karazin's letters and reports in those years⁷⁹. The possibility of his arrest or expulsion from the capital was discussed in October by the emperor himself⁸⁰.

This was not the first time Karazin was arrested for political reasons. We know that between 1806 and 1808 he sent several letters to the emperor and senior dignitaries in which he outlined his vision of domestic and foreign policy and presumed to give advice to the monarch. For example, in November 1806 he wrote to Alexander I about the benefits of morality, noting that this virtue was not valued by Western European rulers. He also spoke out against the dominance of the French language in Russian high society⁸¹. Similar ideas were expressed in a letter to the emperor written in July 1807⁸². In September of the same year, in a note submitted to the new Minister of Foreign Affairs Nikolay Rumyantsev, Karazin advised breaking the alliance with England and strengthening trade relations with France and its dependents Italy, Spain, and Portugal⁸³.

Finally, in November 1808 Karazin sent to the emperor a treatise entitled *On Non-Interference in European Affairs*⁸⁴. In it, he proposed an original vision of the policy of international neutrality. He believed that the Russian Empire needed to sever diplomatic relations with all other countries, bring back all troops from abroad, and focus on domestic political affairs and on strengthening the economy. All these writings by Karazin were sharply critical of the political course pursued by Alexander I. It is not surprising that in the end he was imprisoned for eight days in the Kharkiv guardhouse and then signed a written promise that he would no longer bother the monarch with "insolent papers" and "pass judgement on matters that are not his concern"⁸⁵.

It is interesting that in September 1826 Karazin wrote a letter to Emperor Nicholas I in which he tried to explain the motives of his earlier political activism, assuring the monarch that it was dictated only by the desire to draw the attention of the authorities to the causes and possible consequences of an impending social implosion and did not have any criminal intent. At the same time, we may note Karazin's reproach that "it was not right to keep driving us closer to Europe, starting from as far back as the

⁷⁹ Ю. Е. Грачева, «Позвольте мне быть полезным!»: Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в., Москва 2012, с. 123.

⁸⁰ *Ibidem*, с. 135; В. Г. Базанов, *Ученая республика*, Москва-Ленинград 1964, с. 185.

⁸¹ Ю. Е. Грачева, «Позвольте мне быть полезным!»: Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в., Москва 2012, с. 86-87.

⁸² Н. Н. Кнорринг, *К истории реакционных настроений начала XIX века: По неизданным письмам В. Н. Каразина*, Прага 1925, с. 66-69.

⁸³ Ю. Е. Грачева, «Позвольте мне быть полезным!»: Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в., Москва 2012, с. 90-91.

⁸⁴ *Сочинения, письма и бумаги В. Н. Каразина, собранные и отредактированные проф. Д. И. Багалеем*, Харьков 1910, с. 55-61.

⁸⁵ А. Г. Боллебух, С. М. Куделко, А. В. Хрідочкін, *Василь Назарович Каразін (1773-1842)*, Харків 2005, с. 62.

16th century, if the autocrat wants to remain above public opinion and law, if he punishes the most loyal, behind closed doors, filial representations regarding this matter”⁸⁶.

In subsequent years, Karazin continued from time to time to make attempts to convey his ideas to the government. For example, in 1837, in a letter to the chief of gendarmes Alexander von Benckendorff, he expressed hopes for an increase in exports. To this end, he proposed to found a new city on the Black Sea coast of the Caucasus, near Pitsunda, which would sit at the intersection of the trade routes to Europe in the west and to Persia and India in the south⁸⁷. The idea did not find support, but neither did it bring punishment on the head of its author.

Thus, throughout his life Karazin produced numerous and ambitious ‘international’ projects, which brought him some notoriety and, alas, the reputation of a restless and extravagant man. On the one hand, this urge to express himself was a trait of his personality; but on the other, his eccentricity can be seen as a peculiar cultural manifestation of the transformative era in which he lived and worked⁸⁸.

2.4. The role of foreign connections in Karazin’s scientific endeavors.

Vasyl Karazin is remembered as the first Ukrainian encyclopedist. His interests ranged wide across the natural and social sciences and the humanities. Some of his ideas were innovative on a planetary scale. For example, in 1810 he was the first in the world to propose the creation of a network of meteorological stations, recognizing the importance of systematic weather observation for agriculture and the military arts⁸⁹. In 1823, he was also the first scientist to attempt the synthesis of an artificial diamond⁹⁰. His other applied projects strove for a socio-economic effect on a more limited, regional scale and were implemented primarily on his own estate.

The desire to reform the management of landed estates and introduce new methods for land cultivation, crop processing, and other such tasks was characteristic of many Left-Bank nobles in the late 18th and first half of the 19th centuries⁹¹. However, Karazin stood out among his peers by the breadth of his thought and the ability to pose and non-trivially solve far-reaching scientific problems, both applied and theoretical.

Proposing various innovations, Karazin dreamed that, once realized in his homeland, they would enable his hometown to stand on a par with the best world capitals. For example, having put forward a scheme for the improvement of Kharkiv’s rivers, he wrote: “The city of my fatherland, dear Kharkiv! How I wish [...] that you would serve as an example for sumptuous London and luxurious [...] Paris!”⁹².

⁸⁶ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем, Харьков 1910, с. 161.*

⁸⁷ Ю. Е. Грачева, «Позвольте мне быть полезным!»: Василий Назарович Каразин на государственной службе и в общественной жизни России первой трети XIX в., Москва 2012, с. 165–166.

⁸⁸ С. И. Посохов, «Непонятный» versus «непонятый» В. Н. Каразин: комментарии, ремарки, апология, [w:] В. Н. Каразин. Диалоги у часі й просторі: дослідження і матеріали, уклад. О. І. Вовк, С. М. Куделко, наук. ред. С. І. Посохов, Харків 2015, с. 255.

⁸⁹ М. К. Thomas, *The beginning of Canadian meteorology*, Toronto 1991, p. 111.

⁹⁰ D. Elwell, *Man-Made Gemstones*, Chichester 1979, p. 73.

⁹¹ Т. Ф. Литвинова, «Поміщицька правда». Дворянство Лівобережної України та селянське питання наприкінці XVIII – у першій половині XIX століття (ідеологічний аспект), Дніпропетровськ 2011.

⁹² *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем,*

In 1811, Karazin founded in Kharkiv the Philotechnical Society, the first public association of its kind in Ukraine and the Russian Empire, which operated until 1818. Its purpose was to disseminate achievements of science and technology and encourage industrial development. Members of the society worked on improving the methods of saltpeter production, wine distillation, agronomy, and animal husbandry, made canned foods and concentrates, introduced new agricultural equipment, and promoted the construction of sugar refineries and other food processing enterprises⁹³. The society's activities spanned the entire Kharkiv school district. Most of its members belonged to the nobility; it also numbered a few women among its ranks, which was rare at the time⁹⁴.

Karazin understood the importance of free and speedy exchange of ideas between researchers and tried to keep his finger on the pulse of global scientific thought. Living in a remote province, with his ability to send and receive correspondence often limited, he found ways to subscribe to foreign scientific journals. Karazin tirelessly reminded his comrades in the Philotechnical Society of the importance of such communication. Thus, in the programmatic *Address on the Benefits of Education for Home Economics*, read at the first meeting of the society, he asserted:

The experience of centuries and lands distant from us is laid out before our eyes. [...] The paths to communicating the truth have never been so equal and easy. Learned men of Stockholm and Calcutta, Paris, London, and Philadelphia are ready to be our guides. True enlightenment has nothing to do with national jealousy. In the midst of the war dividing peoples and governments, it demands us to honor all humans who seek it...⁹⁵.

The society's meetings usually discussed various improving ideas proposed by its members and science news from around the world. The latter, as a rule, were announced by Karazin, who drew them from the journals he subscribed to and correspondence with learned men abroad.

In an effort to raise the prestige of the Philotechnical Society and give wider publicity to its activities, Karazin proposed to confer honorary memberships on a number of prominent foreign scientists. As of 16 March 1815, the society's ranks included Alexander von Humboldt (the German naturalist, geographer, and traveler whose work laid the foundation for biogeography and modern geomagnetic and meteorological monitoring); the French chemist and statesman, author of one of the world's first books on industrial chemistry Jean-Antoine Claude Chaptal; British agricultural chemist, physicist, and geologist, one of the founders of electrochemistry Humphry Davy; German doctor, agriculturalist, soil scientist, and founder of German agricultural science Albrecht Daniel Thaer; German chemist, pharmaceutical scientist, and technologist who greatly influenced the chemical thinking of his time Sigismund Friedrich Hermbstädt; the already-mentioned

Харьков 1910, с. 483.

⁹³ С. Куделко, О. Вовк, *Василь Каразін біля витоків формування української науково-технічної інтелігенції*, «Українознавчий альманах», вип. 14 (2013), с. 190–193.

⁹⁴ А. Г. Болобрух, С. М. Куделко, А. В. Хрідочкін, *Василь Назарович Каразін (1773–1842)*, Харків 2005, с. 129–130.

⁹⁵ *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 226–227.

Swiss philanthropist and educator Philipp Emanuel von Fellenberg; and a certain Wilhelm Girard, whom it has not been possible to identify⁹⁶. As we can see, Karazin sought out innovative thinkers and practitioners among whom he looked like an equal among equals in terms of intellectual potential.

Karazin knew some of these figures (for instance, Fellenberg) by correspondence even before the founding of the Philotechnical Society⁹⁷. He communicated with some others through the mediation of Alexey Arakcheyev, a statesman and military figure very close to the emperor. For example, in the spring of 1814, when Count Arakcheyev (also elected an honorary member of the Philotechnical Society) was in France during the War of the Sixth Coalition against Napoleon, Karazin appealed to him for help in conveying diplomas to foreign honorary members of the society. The addressee particularly noted the presence of the French chemist Chaptal on the list and wrote: "I consider it a kind of triumph to deliver this diploma to him in the midst of a most terrible military storm"⁹⁸.

Some of the scientists listed above Karazin met personally. For example, when Alexander von Humboldt visited Moscow in 1829, Karazin presented him with a toad embalmed in creosote (or, as he called this substance, pyrogonone), which he had invented⁹⁹. Karazin discussed with the German naturalist his ideas about creating a network of meteorological observatories and his project for a device that would accumulate electrical energy from the upper layers of the atmosphere. He found support and a promise of assistance abroad, although to this day we do not know for certain whether the conversation had any tangible result¹⁰⁰. It is noteworthy that in 1827 Alexander von Humboldt was also elected an honorary member of Kharkiv University¹⁰¹.

The epistolary form of communication chosen by Karazin to form and maintain a network of scientific contacts already looked archaic at the beginning of the 19th century. The 'Republic of Scientists' as a network of intellectuals emerged in Europe in the late Middle Ages and flourished during the 17th and 18th centuries. By Karazin's time, it was universities that had become centers of attraction for intellectuals, who, moreover, now had more opportunities for academic mobility.

However, we must stress that in the case of Karazin, who, due to the circumstances already discussed, often found himself either secluded on his rural estate or occasionally imprisoned, physical isolation from large centers of scientific thought was not a failing but a misfortune. The ubiquitous ignorance and prejudice of the times should also not be discounted. In one episode, when in 1824 Alexey Arakcheyev was traveling through the Sloboda Ukraine Governorate, local peasants suffering from crop failure appealed to him for relief. The count replied, "It's strange that you are starving; near you lives a sorcerer who brings rain and thunder down from the sky whenever he wants; speak to him," referring to Karazin's ideas about the possibility of weather forecasting¹⁰².

⁹⁶ *Ibidem*, с. 300.

⁹⁷ *Ibidem*, с. 885–886.

⁹⁸ *Ibidem*, с. 707.

⁹⁹ *Ibidem*, с. 503.

¹⁰⁰ *Ibidem*, с. 404.

¹⁰¹ *Почесні члени Харківського університету: біографічний довідник*, голов. ред. В. С. Бакіров, Харків 2015, с. 91–92.

¹⁰² *Сочинения, письма и бумаги В. Н. Каразина, собранные и редактированные проф. Д. И. Багалеем*, Харьков 1910, с. 404.

Let us note that many of the inventions proposed by Karazin (a steam heating scheme¹⁰³, steamship engine design¹⁰⁴, and others) were subsequently 'rediscovered' and patented by foreign scientists. His discoveries were not properly appreciated during his lifetime for a number of reasons, first among which was his reputation as a troublemaker, an unpredictable and therefore dangerous figure. He was also not a practical man, which he himself observed in his declining years: "Moving continuously from one subject to another, I loved to investigate the causes of phenomena, to do experiments without having in mind economic results: they would have distracted me from science"¹⁰⁵.

Karazin was a member of a number of scientific societies in the Russian Empire, but we have no evidence of his membership in any foreign associations. On the other hand, some of his fundamental ideas initially found more support abroad than at home, where recognition began to come only half a century after his death¹⁰⁶.

3. Conclusions.

Foreign countries and cultures left a tangible mark on the life and work of Vasył Karazin. They interested him from the political, economic, scientific, educational, and cultural points of view, his emotional and rational perception of them varying from case to case.

Thus, the countries of the Balkan Peninsula (first and foremost Bulgaria and Serbia) were for Karazin 'his own': he followed events there with sympathy and proposed solutions to issues these peoples were facing. Notably, another Balkan country, Greece, with which the Karazins declared a family connection and which during the first third of the 19th century was fighting for its independence, never attracted Karazin's political attention. It is also interesting that Karazin's perspective on the Ottoman Empire, the main antagonist of the Orthodox peoples of the Balkans during this period, was generally neutral.

Distant countries of Asia and North and South America (India, Persia, the United States, Peru, and others) were looked upon by Karazin mainly as a source of examples to be used to illustrate various economic and political arguments. European countries within closer reach naturally figured more prominently in his thinking. Thus, he saw Italy mostly as a preeminent center of the 'fine arts'; Prussia and Switzerland interested him more from the point of view of cooperation in the field of education and science; as for England, his attitude towards that country was also driven by his scientific interests, and his political view of it kept changing with the general balance of power on the continent.

Karazin's perception of France was more complex and contradictory. On the one hand, he recognized its powerful political, economic, educational, and scientific potential on a global scale. On the other hand, throughout much of his life, he opposed in his writings the 'liberties' introduced by the French Revolution into the European

¹⁰³ *Ibidem*, c. 508.

¹⁰⁴ *Ibidem*, c. 505-506.

¹⁰⁵ *Ibidem*, c. 505.

¹⁰⁶ О. І. Вовк, *Постать Василя Каразіна у працях західноєвропейських та північноамериканських дослідників*, «Сторінки історії», вип. 55 (2022), с. 306-307.

socio-economic context. This stance was fraught with contradiction, because Karazin often ended up defending liberal values in practice (the right to communicate freely to the monarch one's own vision of domestic and foreign policy issues as a form of freedom of speech; the possibility of marriage between individuals of unequal social status as an embodiment of freedom of conscience; equal access to education; and more). In our view, this inconsistency can be explained by the transformative nature of the era in which Karazin lived. The evolution of social institutions around him and his reaction to such changes moved with varying speed and out of step.

Vasyl Karazin's life passed astride the 'imperial meridian', in the development of which he took a direct part. And cultural transfer, manifest in all key aspects of this historical figure's biography, found an embodiment in his best-known project – Kharkiv University.

REFERENCES

Sources:

- Bagalej D. I., *Zametki i materialy po istorii Har'kovskogo universiteta. Novye dannye dlâ biografii V. N. Karazina*, Khar'kov 1905.
- Dnevnik Èt'ena Dûmona o ego priedze v Rossiû v 1803 g.*, «Golos minuvšego», № 3 (1913), s. 80–108.
- Karazin V. N., *Poâsnitel'naâ zapiska k «Prednaçertaniû Khar'kovskogo universiteta»*, «Russkaâ starina», t. 13 (1875), № 5, s. 71–76.
- Knorring N. N., *K istorii reakcionnyh nastroyenij načala XIX veka: Po neizdannym pis'mam V. N. Karazina*, Praga 1925.
- Soçineniâ, pis'ma i bumagi V. N. Karazina, sobrannyye i redaktirovannyye prof. D. I. Bagaleem*, Khar'kov 1910, XIX, 926 s.
- Rossijskij gosudarstvennyj istoričeskij arhiv: f. 899, Bobrinskij, op. 1, d. 801, Pis'mo Karazina Vasiliiâ Nazaroviça, seržanta lejbgvardii Semenovskogo polka, v dal'nejšem učenogo i obšestvennogo deâtela, Samojlovu Aleksandru Nikolaeviču s prošeniem o vključenii ego v sostav vyezžaûšej v Konstantinopol' russkoj missii dlâ posešeniâ Bolgarii, gde proživaût ego rodstvenniki, l. 1–2.
- Stančev M., Vovk O., *Novi arhivni materiali z istorii rodu Karazinih*, «Drinovs'kij zbirnik», t. 14 (2021), s. 195–214, doi: 10.7546/DS.2021.11.22.

Studies:

- Abašnik V. O., V. N. Karazin (1773–1842) ta zaprošennâ J. G. Fihte do Kharkova, «Gileâ», vip. 60 (2012), № 5, s. 418–423.
- Arutûnova Ž. M., Lin'kova E. V., *Velikaâ francuzskaâ revolûciâ i ee rol' v stanovlenii konservativnoj tradicii v Rossii*, „Vestnik RUDN“, seriâ: *Istoriâ Rossii*, № 2 (2013), s. 25–34.
- Bagalej D. I., *Zametki i materialy po istorii Khar'kovskogo universiteta. Novye dannye dlâ biografii V. N. Karazina*, Khar'kov 1905.
- Bazanov V. G., *Učenaâ respublika*, Moskva–Leningrad 1964.
- Berelovič V., *Evropejskie obrazovatel'nye putešestviâ russkih aristokratov*, [in:] *Ideal vospitaniâ dvorânstva v Evrope XVII–XIX veka*, red. V. S. Ržeuckij, I. I. Fedûkin, V. Berelovič, M. B. Lavrinovič, Moskva 2018, s. 410–444.
- Berelovič V., Ržeuckij V., Fedûkin I., *Evropejskoe dvorânstvo i èvolûciâ ego idealov vospitaniâ*, [w:] *Ideal vospitaniâ dvorânstva v Evrope XVII–XIX veka*, red. V. S. Ržeuckij, I. I. Fedûkin, V. Berelovič, M. B. Lavrinovič, Moskva 2018, s. 5–40.

- Berezúk N. M., *Dostojnye svoego roda (k semejnomu portretu Karazinykh)*, [in:] V. N. Karazin. *Dialogi u časi j prostori: doslidžennâ i materialy*, uklad. O. I. Vovk, S. M. Kudelko, nauk. red. S. I. Posohov, Kharkiv 2015, s. 192–206.
- Bezvicconi G., *Profiluri de ieri si de azi. Articole*, București 1943.
- Bolebruh A. G., Kudelko S. M., Hridočkin A. V., *Vasil' Nazarovič Karazin (1773–1842)*, Kharkiv 2005.
- Dostân I. S., *Serbskoe vosstanie 1804–1813 gg. i idei političeskoj perestrojki v Ŭgo-Vostočnoj Evrope*, [in:] *Russkaâ obšestvennâ mysľ i balkanskije narody: ot Radiševa do dekabristov*, Moskva 1980, s. 68–81.
- Elwell D., *Man-Made Gemstones*, Chichester 1979.
- Fadner F., *Seventy years of pan-slavism in Russia, Karazin to Danilevskii*, Washington 1962.
- Fellenberg, [in:] *Ėnciklopedičeskij slovar' Brokgauza i Efrona*, t. XXXV (1902), s. 437.
- Gavrilov I. V., Ponomareva E. V., *Karaziny: nikolaevskie realii*, [w:] *Slov'âns'kij al'manah*, Mikolaïv 2008, s. 41–47.
- Gračeva Ŭ. E., «Pozvol'te mne byt' poleznym!»: *Vasilij Nazarovič Karazin na gosudarstvennoj službe i v obšestvennoj žizni Rossii pervoj treti XIX v.*, Moskva 2012.
- Hudaš M. L., *Z istorii ukraïns'koï antroponimii*, Kiïv 1977.
- Hirina G. O., Savčenko A. O., *Istoriâ tr'oh listiv. Duhovna estafeta pokolin'. V. N. Karazin – Je. I. Koltunovs'kij – M. F. Sumcov*, «Visnik Kharkivs'kogo nacional'nogo universitetu imeni V. N. Karazina. Seriâ Istoriâ Ukraini. Ukrainoznavstvo: istorični ta filososfs'ki nauki», vip. 35 (2022), s. 45–50, doi: 10.26565/2227-6505-2022-35-05.
- Karazin F. V., *Vasilij Nazarovič Karazin – osnovatel' Khar'kovskogo universiteta*, «Russkaâ starina», t. 14 (1875), № 11, s. 470–477.
- Kas'ânenko Ŭ. O., *Simejni istorii rodini Kovalevs'kih*, «Zbirnik naukovih prac' HNPU imeni G. S. Skovorodi. Seriâ: Istoriâ ta geografiâ», Vip. 54 (2018), s. 145–151, doi: 10.5281/zenodo.1476629.
- Kolesnik I., «Ukraiïns'ke XIX stolittâ v terminali i ponâttâh rlobal'noi istorii», «Ukraiïns'kij istoričnij žurnal», № 5 (2022), s. 121–133, doi: 10.15407/uhj2022.05.121.
- Kolesnik I., *Global'na istoriâ. Istoriâ ponât'*, Kiïv 2019.
- Kudelko S., Vovk O., *Vasil' Karazin bilâ vitokiv formuvannâ ukraïns'koi naukovo-tehničnoï inteligencii*, «Ukraiïnoznavčij al'manah», vip. 14 (2013), s. 190–193.
- Lavrinenko Ŭ. A., *Vasil' Karazin. Arhitekt Vidrodžennâ, Mûnhen* 1975.
- Litvinova T. F., «Pomišic'ka pravda». *Dvorânstvo Livoberežnoi Ukraini ta selâns'ke pitannâ naprikinci XVIII – u peršij polovini XIX stolittâ (ideologičnij aspekt)*, Dnipropetrovs'k 2011.
- Litvinova T., *Osvita selân v uâvlennâh dvorânstva peršoi polovini XIX st. (na materialah Livoberežnoi Ukraini)*, «Drinovs'kij zbirnik», t. 11 (2019), s. 117–122, doi: 10.7546/DS.2018.11.14.
- Milevič S. V., «Vyezžie dvorânskie rody v Rossii», «Zapiski istoričnogo fakul'tetu Odes'kogo deržavnogo universitetu», vip. 7 (1998), s. 210–219.
- Nadoveza B., *Jovan Cviič ob ètničeskijh processah na Balkanah*, «Imagines mundi: al'manah issledovanij vseobšej istorii XVI–XX vv. Seriâ Balkanika», vyp. 2 (2010), № 7, s. 82–102.
- O'Meara P., *Russian Nobility in the Age of Alexander I*, London 2019.
- Počesni členi Kharkivs'kogo universitetu: *biografičnij dovidnik*, golov. red. V. S. Bakirov, Kharkiv 2015.
- Posohov S. I., «Neponâtnyj» versus «neponâtyj» V. N. Karazin: *kommentarii, remarki, apologiâ*, [in:] V. N. Karazin. *Dialogi u časi j prostori: doslidžennâ i materialy*, uklad O. I. Vovk, S. M. Kudelko, nauk. red. S. I. Posohov, Kharkiv 2015, s. 248–271.
- Posohova L., *Nobilitaciâ kazackoj staršiny Getmanšiny i Slobodskoj Ukrainy i èvolüciâ strategij vospitaniâ v ee srede v XVIII veke*, [in:] *Ideal vospitaniâ dvorânstva v Evrope XVII–XIX veke*, red.

- V. S. Ržeuckij, I. I. Fedûkin, V. Berelovič, M. B. Lavrinovič, Moskva 2018, s. 60–81.
- Schiemann T., *Geschichte Russlands unter Kaiser Nikolaus I*, bd. I. *Kaiser Alexander I. und die Ergebnisse seiner Lebensarbeit*, Berlin 1904.
- Stančev M. G., «Ètničeskie obrazy» V. N. Karazina v istorii i istoriografii, [in:] V. N. Karazin. *Dialogi u časi j prostori: doslidžennâ i materialy*, uklad. O. I. Vovk, S. M. Kudelko, nauk. red. S. I. Posohov, Kharkiv 2015, s. 207–217.
- Stančev M., Vovk O., Kras'ko N., *Nazar Aleksandrovič Karazin v svete novyh dokumentov*, «Revista de Etnologie și Culturologie», № 24 (2018), s. 103–110.
- Strašnûk S. Ū., *Vasil' Karazin ta Perše serbs'ke povstannâ 1804–1813 rr.*, [in:] V. N. Karazin. *Dialogi u časi j prostori: doslidžennâ i materialy*, uklad. O. I. Vovk, S. M. Kudelko, nauk. red. S. I. Posohov, Kharkiv 2015, s. 237–247.
- Thomas M. K., *The beginning of Canadian meteorology*, Toronto 1991.
- Titar' V. P., *K voprosu o kollekcii F. Adelunga i «hudožnikah», prislannyh V. N. Karazinyu v Khar'kovskij universitet*, «Khar'kovskij istoričeskij al'manah», osen'-zima (2004), s. 32–37.
- Vardic V., *Russkoe imânarečenie Novogo vremeni: social'no-kul'turnye i politiko-ideologičeskie mehanizmy antroponimičeskikh sdivgov*, «Voprosy onomastiki», t. 16 (2019), № 2, s. 129–144, doi: 10.15826/vopr_onom.2019.16.2.018.
- Vovk O. I., *Balkanskije versii proishoždeniâ Vasiliâ Karazina v otečestvennoj istoričeskoj literature (kliometričeskij aspekt)*, «Drinovs'kij zbirnik», t. 9 (2016), s. 376–382.
- Vovk O. I., *Fundatori universitetu: personal'ni istorii*, [in:] *Klasika, šo viperedžaje čas: do 215-riččâ Karazins'kogo universitetu*, redkol.: V. S. Bakirov et al., Kharkiv 2020, s. 21–29.
- Vovk O. I., *Postat' Vasilâ Karazina u pracâh zahidnojevropejs'kih ta pïvničnoamerikans'kih doslidnikov*, «Storinki istorii», vip. 55 (2022), s. 300–314, doi: 10.20535/2307-5244.55.2022.269749.

