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A
BIBLIOGRAPHY
OF
SLAVIC MYTHOLOGY

by
Mark Kulikowski

Slavica

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Slavica Publishers, Inc.
P.O. Box 14388
Columbus, Ohio 43214
USA

ISBN: 0-89357-203-9

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Text set by Randy Bowlus, at the East European Composition Center, supported by the Department of Slavic Languages and Literatures and the Center for Russian and East European Studies at UCLA.

Printed in the United States of America.

016.29113
K9596

General Slavic Ref.
(Slavic)

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INTRODUCTION

Like the early history of the Slavs (9th–12th centuries A.D.), Slavic mythology has always presented a challenge to the scholar. Few written documents on this topic exist, and as a result, scholars have been obliged to draw material from other fields—art, folklore, archeology—to support their ideas. Even with this information, the evaluation of early Slavic belief is a very difficult task.

Owing to the difficulties involved, most histories scarcely treat Slavic belief before conversion to Christianity. Clearly, conversion is an important historical event, but it is incorrect to assume that the attitudes and beliefs of pre-Christian Slavdom were rapidly discarded. Many of the attitudes and beliefs which characterized pre-Christian Slavic culture remained in force, and, although altered to meet the demands of Christianity, played a role in the development of Slavic civilization.

The study of Slavic pagan belief began as early as the seventeenth century. These early studies were often brief, general accounts, loosely based on medieval written sources and folklore. Investigations of this sort continued down to, and throughout the eighteenth century. Despite the growing interest shown in this topic, much of the work proved to be unsystematic in approach and, in some cases, based on unreliable information.¹

It was not until the second half of the nineteenth century that a systematic study of Slavic pagan belief began. During this period a number of relevant medieval texts were edited and published. Archeological discoveries in Slavic areas of Europe also added important details. The information from these and other sources expanded and clarified much of what was known about early Slavic history and pagan beliefs. Scholars like Alexander Brueckner dealt with questions on a far more sophisticated level than had their predecessors. Scholarly interest grew appreciably during this period. By the end of the century, while the quantity of information on this topic had grown only moderately, it was clear that many of the earlier views of ancient Slavic belief required modification.

By the turn of the century a Czech scholar, Lubor Niederle, completed his investigation of ancient Slavic culture. The result of this investigation was his massive *Slovanské starožitnosti* (Slavic antiquities). Niederle's analysis of ancient Slavic religion was based on the critical use of medieval sources, folklore, and recent archeological discoveries. To this body of information, Niederle brought a new interpretation. He sought to show how the beliefs of the ancient Slavs evolved from their contact with nature.² Niederle saw ancient Slavic belief as a series of stages, progressing from the personification of natural phenomenon to the creation of gods.³ He supported his thesis with an encyclopedic knowledge of the Slavic and Classical past. It was through his efforts that the scientific study of Slavic antiquities was established.

The twentieth century has seen the study of ancient Slavic belief conducted in a variety of ways. The multiplicity of approaches indicates the variety of data available to the scholar. For example, S. A. Tokarev employed ethnographic information,⁴ while V. V. Ivanov and V. N. Toporov⁵ have used linguistic, semiotic, and folklore analyses. Large-scale studies of Slavic belief have also been completed. These include H. Łowmiański's *Religia Słowian i jej upadek* (The Religion of the Slavs and its fall),⁶ and B. A. Rybakov's *Iazychestvo drevnikh slavian* (The Paganism of the ancient Slavs).⁷ As a result of such efforts, scholars can look forward to an increased understanding of this period of Slavic history.

Despite the progress being made in the field, it would appear that there has been little communication among scholars investigating this subject. Articles and books on Slavic pagan religion cite the same primary sources, but rarely the same secondary sources. It seems that a great deal of useful information on the subject is being missed. If we are to come to a new assessment of this topic, a collected body of research is essential. It was with this in mind that I began compiling this bibliography. Its principal purpose is to fill a gap in our knowledge and aid in the further investigation of the field.

The scope of the bibliography is all written materials (books, dissertations, pamphlets, articles, and selections) from the earliest times up to and including 1981, published in all Slavic and major Western languages. A small number of items from 1982 have also been included, but full coverage for that year is not claimed. On the whole, I have not included discussions of Slavic mythology which appeared in general history texts, general encyclopedias, dictionaries, and newspapers. A small number of exceptions were made for items of particular significance.

The topics covered by this bibliography include: the pantheon of the gods, their priests, temples, cult places, and so on. Items relating to the conversion of the Slavs were included only if they dealt substantially with some aspect of Slavic mythology. Lesser gods and supernatural beings, witchcraft, ancestor worship, funerary practices, and the remnants of mythology in Slavic folklore and customs, while important to our overall understanding, are not included here.⁸ I have limited the primary source section to those books which are considered the major sources for the subject.

While I have aimed at comprehensive coverage of the topics, there is undoubtedly material I have missed. I would greatly appreciate learning of any omissions or errors I have made. I have seen virtually all but a handful of the items listed here. In those cases where I was unable to personally examine the material, I have relied on information provided by professional researchers.

Individual entries have been arranged in the following manner: author, title, place of publication, publisher, pagination, series (if any), Library of

Congress call number, library locations, and review (if applicable). In the case of entries in Slavic languages, a translation of the title follows the body of the entry. A slightly modified version of this format has been employed for articles and selections. Reviews, where applicable, have been limited to one per entry. I have not tried to be selective in citing reviews, other than to limit the reviews to those appearing in scholarly journals. Anonymous entries have been listed alphabetically under the title, or under the author's initials, when known.

Periodicals issued by an institution are normally listed under that institution. For example, *Zhurnal Ministerstva Narodnogo Prosveshcheniia* will be cited as follows: Russia. Ministerstvo Narodnogo Prosveshcheniia. *Zhurnal*.

I have followed the Library of Congress transliteration system, using diacritical marks when needed, except in the cases where the original material was in Cyrillic. Umlauts have been extended, i.e. ä = ae, etc.

This bibliography is intended primarily for an American audience. The list of library locations reflects this intention. Primarily American and Canadian libraries are listed. I have based my list of library locations on the entries found in the *National Union Catalogue of Pre-1956 Imprints*, *National Union/Library of Congress Catalogue*, *Cyrillic Union Catalogue*, *Slavic Cyrillic Union Catalogue*, and the *New York Public Library Slavonic Collection Catalogue*, among others. In a number of cases, material cited is not reported as existing in American or Canadian libraries. In these cases I have tried to supply a list of libraries in Great Britain, France, the Federal Republic of Germany, the German Democratic Republic and the USSR which report holding this material. There are some entries for which I was unable to ascertain any library holdings. These entries have been made as complete as possible, and are listed for the record.

In addition to the entries, I have included a list of abbreviations, a list of library symbols and addresses, and separate author, title, and subject indexes. Also included is a list of periodicals/serials listed. Review journals are included. The list contains bibliographic information on the periodicals (title, place of publication, date(s) of publication, Library of Congress call number, library locations). I have limited the list of library locations to those libraries which report having a complete or near complete run of the periodical/serial cited. It is hoped that this information will facilitate the scholar's location of the material.⁹

I would like to thank a number of individuals and institutions that provided advice and support for this project. My special thanks to Professors Sidney Harcave, Alton Donnelly, and Thadd Hall of the History Department, State University of New York at Binghamton for their advice and encouragement. My thanks also to Professor Charles Gribble, editor of *Slavica Publishers* for his advice and patience. The efforts of the Interlibrary Loan staffs of the State University of New York at Binghamton and State

University of New York, College at Oswego in acquiring various items for me are greatly appreciated. Special acknowledgment is in order for June Pachuta Farris, Harold Leich, Laurence Miller, and the staff of the Slavic and East European Division, Library, University of Illinois, Champaign-Urbana, who gave sound advice and unraveled a number of difficult bibliographic problems. My thanks to the staff of the Library of Congress, the staff of the Olin Library, Cornell University, the director and staff of the Slavonic Division, New York Public Library, and the staffs of the Lenin Library (Moscow), the State Public Historical Library (Moscow), and the Library of the Academy of Sciences of the USSR (Leningrad) for their help. Lastly, I would like to thank the Office of International Programs, State University of New York for giving me the opportunity to do research in the Soviet Union in 1979-1980, and the Russian and East European Center, University of Illinois, Champaign-Urbana, for selecting me to participate in a number of Summer Research Laboratories at the University.

NOTES

1. Tokarev, Sergei A. "Niederle's views on the religious beliefs of the ancient Slavs in the light of the latest research," *Ethnologia Slavica*, 1 (1969) p. 47, Znayenko, Myroslava T. *The gods of the ancient Slavs. Tatishchev and the beginnings of Slavic mythology* (Columbus: Slavica, 1980), pp. 97-102.
2. Tokarev, pp. 51, 54-55.
3. Tokarev, pp. 56-59.
4. Tokarev, Sergei A. *Religioznye verovaniia vostochnoslavianskikh narodov XIX - nachala XX veka* (Moscow-Leningrad, 1957).
5. Ivanov, V. V. & Toporov, V. N. *Issledovaniia v oblasti slavianskikh drevnostei* (Moscow: Nauka, 1974). Also their *Slavianskie iazykovye modeliruiushchie semioticheskie sistemy: drevnii period* (Moscow: Nauka, 1965).
6. Lowmianski, Henryk. *Religia Słowian i jej upadek* (Warsaw: Państwowe Wydawnictwo Naukowe, 1979).
7. Rybakov, B. A. *Iazychestvo drevnikh slavian* (Moscow: Nauka, 1981).
8. For further information on these topics, see: Sumtsov, N. F. "Kolduny, vied'my i upyri. (Bibliograficheskii ukazatel')," Khar'kov. Universytet. *Istoriko-filologicheskoe obshchestvo. Sbornik*, 3 (1891) pp. 229-278. Also issued as a pamphlet. Pomerantseva, E. V. *Mifologicheskie personazhi v russkom fol'klore* (Moscow, 1975), Kotliarevskii, A. A. *O pogrebal'nykh obychaiakh iazycheskikh slavian* (Moscow, 1868), Veletskaja, N. N. *Iazycheskaia simbolika slavianskikh arkhaiskikh ritualov* (Moscow, 1978), Zelenin, D. K. *Russische (ostslavische) Volkskunde* (Berlin, 1927), Zguta, R. *Russian minstrels: the history of the Skomorokhi* (Philadelphia, 1979).
9. For those interested in biographical information on some of the authors in this bibliography, see: *Slavianovedenie v dorevoliutsionnoi Rossii. Biobibliograficheskii slovar'* (Moscow, 1979), *Istoriki-slavyisty SSSR. Biobibliograficheskii slovar'-spravochnik* (Moscow, 1981), Bulakhau, M. N. *Vostochnoslavianskie iazykovedy: bibliograficheskii slovar'* (Minsk, 1976-78), *Polski słownik biograficzny* (Krakow, 1935-).