

S.V.Chebanov

I.I.Lappo: Lithuanian Statute and philosophy of history

Ivan Ivanovich Lappo (1869-1944) is the professional historian, whom basic business was history of the Great Lithuanian Princedom and its major documents – the Lithuanian Statute and the Lithuanian Metrics. The pure, academic philosophy was not a subject of its employment. However, certainly, he was practical philosopher. Therefore I.I.Lappo's activity is not only professional work of the historian, but also expression of the certain world understanding. It influences on different spheres of his activity.

Firstly, he was methodologist of history and the specialist in methods of history teaching. His methodological principles define a combination of operating to greater number of the empirical facts (including the facts established by him for the first time), multidimensional panoramic representation of an epoch studied by him and the emotional attitude to a studied material. It has found reflection and in his interest to a technique of history teaching – special work on this subject has been published in 1906 in Yuryev (Tartu). In the spring of 1935 he read lectures on a technique of history teaching in the Kaunas University, having replaced in this position of Pranas Penkauskas (the docent of theological-philosophical faculty of Vitautas Magnus University of Kaunas).

Secondly, being the person of a wide outlook and having good education, he maintained fruitful relations with philosophers, social scientists and theologians, actively participated in a public life of places where he lived. So, in Yuryev (1903-1918) it was possible for him to say official "Speech on the solemn speech-day of Imperial University of Yuryev, devoted to celebration of 300-years anniversary of the Reigning House of Romanovs" (1913). In Yuryev he was head of a Uspenskii (Assumption) cathedral too.

During the Prague period of his life, I.I.Lappo cooperated with outstanding figures of Russian emigration (historians A.A.Kizevetter, A.V.Florovsky, B.A.Evreinov; economists P.B.Struve, P.N.Savitsky; philosophers S.N.Bulgakov, N.O.Lossky, I.I.Lapshin; literary critics E.A.Ljatsky, A.L.Bem; linguist S.I.Kartsevsky; historian of art N.L.Okunev and many other), including worked in magazine "Kolokol" (Bell). The editor of magazine philosopher I.A.Ilyin marked: "Each paper (and another's) you give birth months in cares, in painful feeling of the responsibility, in grinding of form. Least works were with I.I.Lappo and with V.F.Gefding". Apparently, such ease in work was defined I.I.Lappo's propensity to philosophical style of thinking.

At this time he was a member of a brotherhood of Sacred Sofia (under direction of S.N.Bulgakov and V.V.Zenkovsky). Members of the Brotherhood were philosophers, theologians, priests and historians N.S.Arsenjev, N.N.Afanasjev, N.A.Berdjaev, G.V.Vernadsky, A.V.Elchaninov, L.A.Zander, M.V.Zyzykin, L.P.Karsavin, A.V.Kartashev, bishop Kastian (S.S.Bezobrazov), P.I.Novgorodtsev, P.A.Ostrouhov, A.V.Solovjev, P.B.Struve, G.N.Trubetskoj, S.E.Trubetskoj, G.V.Fedotov, G.V.Florovsky, S.L.Frank. Some later I.I.Lappo and L.P.Karsavin have started to work in Lithuania approximately in same time that was the reason of their frequent comparison.

But, certainly, the basic sphere of the applying of I.I.Lappo's practical philosophy was philosophy of history and, first of all, philosophy of history of Lithuania. It is a question about correlation of two ontological layers of Lithuanian history (and wider – the East Europe) – the Great Lithuanian Princedom in second half of XVI – the beginnings of XVII century which is a subject of his researches, and Lithuania in first half of XX century when he lived and acted. Corresponding of these layers is not trivial.

Both of the periods are characterized by that during their current in the East Europe there are significant geopolitic transformations which, in particular, to a great extent define a political map of the modern Europe and the principles of international law accepted in it. I.I.Lappo, from the one

hand, studies processes in the Europe before New time, and from the other he was involved in political processes of XX century.

Crush of Russian Empire has led to occurrence lovely for him Lithuania as independent state. However, I.I.Lappo's way to Lithuania was very long ...

In 1920 Poland occupied a part of Lithuania. In this year I.I.Lappo writes from Serbia to president A.Smetona about the historically-right bases of the rights of Lithuania on independence of Poland (I.I.Lappo originated from Lappo of Ljubichi's arms from Belsk uyezd). Then, under the request of the prime-minister M.Slezhjavichjus, I.I.Lappo has prepared the memorandum on this question and he has sent it to Kaunas for the Ministry for Foreign Affairs of Lithuania. Substantiation of the right to independence of Lithuania are I.I.Lappo's researches (begun by him in it master dissertations in 1901) that the Great Lithuanian Princedom has not lost the statehood after Unia Lubelska 1569 till to the end of XVIII century, and the Third Lithuanian statute 1588 acted on territories of Lithuania and Belarus up to 1840.

The specified circumstance is interesting because I.I.Lappo in the works about Unia Lubelska enters into consideration "non-standard" attitudes to the states which are not reduced to spatial segmentation of territories. In a similar way I.I.Lappo speaks about cultural unity of Russian people in spite of the fact that it lives in territory of three states – Russia, Poland and Lithuania. In end of the XX century necessity to operate with such formations has led to formulation of representations about phase (not territorial) states and phase societies which coexist on the same or overlapped territories (S.V.Chebanov).

Life (Russia, Estonia, Yugoslavia, Greece, Czechoslovakia, Lithuania, Germany), historical works and I.I.Lappo's public activity, experience of his life in the Orthodox, Lutheran and Catholic environment specify that he is not engaged in ideological service of any state, but he defends those universal values which nowadays are taken as a principle the United Europe. Thus it is indicative, that they can be tracked in rough events and XVI, and XX centuries. This circumstance defines its personal tolerance also.

Thus for Lappo means of the coordination of different groups is the right (it corresponds to qualification Lappo as the representative of liberally-legal school). This line of researches Lappo is inherited by his son Ivan Ivanovich Lappo (younger, 1895-1944), specializing in the applying of the Roman right to history of the right of the Great Lithuanian Princedom.

As one of the objects deserving special studying and having universal value, I.I.Lappo prepares language of the state documents (I.I.Lappo. The Lithuanian statute 1588, vol. I, part 2. Kaunas, 1936, p. 341-342). He considers in such quality the old-Belorussia language. Thus I.I.Lappo formulates the fundamental problems becoming much later a subject of consideration in philosophy of language and in cognitive linguistics.

For I.I.Lappo as historian, archives are other universal important value. He not only worked in them, but thought about their preservation everywhere where happens – in Russian empire, in the Soviet Russia, in Estonia, in Czechoslovakia, in Lithuania ...

It is necessary to note that historical forces which denied similar universal values do not have I.I.Lappo's support. Therefore his rigid criticism of the M.S.Grushevsky's concept of an origin of Ukranian is quite clear.

Lithuania and its history were for I.I.Lappo a subject of personal knowledge (in Michael Polanyi's sense). Still in 1902 one reviewer writes, that "I.I.Lappo by all soul is on the party of Lithuanians against Poles, and it prevents from time to time for him to be to the impartial judge-historian". In Lithuania as XVI, and XX centuries I.I.Lappo aspired to find the world suitable for him. As V.P.Mjakishev noted, I.I.Lappo was the citizen of the Great Lithuanian Princedom, Don Quijote of the Great Lithuanian Princedom. Therefore the Great Lithuanian Princedom there was for I.I.Lappo something similar to Heavenly Jerusalem, in the certain sense Heavenly Great Lithuanian Princedom.

Therefore it was very important for Lappo, that in December, 1932 at intermediary of presidents of Czechoslovakia T.Masarik and of Lithuania A.Smetona the Cabinet of Lithuania has received the decision on hiring the professor "for scientific work" – to finish works on the Lithuanian history and the description of the Statute. At the Kaunas University since 1933 I.I.Lappo read more than 20 author's courses on the Lithuanian history. In 1938 "for merits before Lithuania" Lappo has been awarded by the Order of the Lithuanian Grand Duke Gediminas of III-rd degree.

After the Soviet army has intruded on Lithuanian territory, the Ministry of Public Education stopped to pay for him. In August, 1941 I.I.Lappo is accepted on a post of the privat-docent of the Vilnius University, but since November he was leaved from University as "exceeded age established by the Statute". But he continued to teach history and a historiography of Lithuania till 1943. Then under non-clear circumstances (probably, leaving from the Soviet army – opinion of relatives) he has moved to Dresden where he was lost during bombardment in December, 1944.

Noted circumstances of professional work and I.I.Lappo's private life seem very non-uniform, being in inadmissible combinations. Such combinations could be admitted if it would a question of the politician or the inhabitant. In the given case it concerns to the large historian. Therefore it is absolutely clear, that behind this external variety of views at different problems there is some non-trivial philosophy of history. Its reconstruction should be made by philosophers.