

**THE IMAGE OF THE REVOLUTION IN O.A. IL'YINA-BORATYNSKAYA'S NOVEL  
«THE EIGHTH DAY'S EVE»**

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**Abstract.** The article is dealt with the image of the revolution as one of the main themes in O.A. Ilyina-Boratynskaya's novel *The Eighth Day's Eve*. This theme is widely expressed on the ideological and story line level. The analysis of the plot, motives and main images of the novel are under analysis. The events of pre-revolutionary life and the "troubled time" are compared as they are described in the novel. In this regard, Ilyina-Boratynskaya attracts the reader's attention to the process of upbringing and education in the main character's family. The author emphasizes the pedagogical potential of the hierarchical arrangement of the family, relationships with relatives, etc. The main theme is revealed through the description of revolutionary events, dialogues, monologues, the character's choice and actions of in critical situations. As a result of the research, it is concluded that in the novel the depiction of the tragic events of the epoch are presented in all variety and depth, as the author shows the opinion of different people. The author compares these people and shows their own responsibility.

**Key words:** the image of the revolution, O.A. Ilyina-Boratynskaya, *The Eighth Day's Eve*, family, plot, motive, image.

**1. Introduction.** Ilyina-boratynskaya's novels are very popular among readers (the novel *the eighth day's eve* is quickly sold out in reprints, it was read in the radio program *grad petrov* (st. Petersburg), her work is analyzed in reports at conferences (*boratynsky's readings, synthesis of fiction and non-fiction*)). Nevertheless there is only one dissertation about her creativity. E. Barmina's work *poetry and prose of oilyina: problems and poetics* [1] is devoted to the writer's work as a whole. The novel *the eighth day's eve* is given a small place among other works of the writer. Meanwhile, it has a special significance as picture of a turning point in the country through the prism of religious consciousness. In their articles modern researchers constantly emphasize the role of the axiological component in modern humanities [3], [4], [5], [6].

**2. Methods.** the main methods are the methods of cultural, historical and textual analysis. this allows us to denote meaningful elements of poetics in connection with ideological and artistic content. moral and religious sense and the forms of its embodiment in the literary text made the authors of the article to refer to works where we meet complex vicissitudes of religious consciousness [7] and the relation of the ethical and artistic [8].

**3. Results And Discussion.** OLGA aleksandrovna ilyina-boratynskaya (1894-1991) was a poetess, writer of the russian emigration, great-granddaughter of the poet e.a. boratynsky. her novel *the eve of the eighth day* narrates about the events taking place in kazan at the turn of the historical epochs in the period from the late xix-early xx centuries as world war i, two revolutions of 1917 and the civil war.

On the one hand this novel is a unique testimony of those events. On the other hand it is an attempt to comprehend the main character's life, the lives of his relatives, own country and at the same time an interesting artwork. "Undoubtedly, the novel is multifaceted; it is also about how the plot and the theme appeared" [9]. The title and the epigraph (preserved in the English version) "And God accomplished on the seventh day his works, which He did, and rested on the seventh day from all His works that He did" refer the reader to the book of Genesis (2:2) and have an apocalyptic meaning. In addition, the work is autobiographical. The prototypes of the characters were Ilyina-Boratynskaya's relatives and friends, including the main character Nita Ogarina, who has features of the writer.

The theme of the revolution is the most important in the novel. It is revealed in contrast to the events of pre-revolutionary life. The first part of the novel, *Tale*, is devoted to children's memories. The author's attention is focused on the formation of the main character, Nita, and her brothers, Dmitry and Alec, in their family. This is the brightest part of the novel, and not only because the world in it is shown through the perspective of the child and all her relatives are close, but also because the attention is paid to the most important values that are carefully passed on to the future generation. All characters are alive and happy, but then mother's death changes everything in their house, the revolution breaks the habitual way of life, and a few years later Nita's father is shot.

The memory of the parents goes through the whole book. Nita's father Alexander Lvovich was an amazing person, the undisputed leader of the nobility. He was not only a caring, loving father, but also a man of great soul; he

was known and respected by the whole city. There was no a single person in Kazan who he didn't help, especially young people, seeking education, mastering the profession, but not having money to do it. He could find an approach, comfort, give a job, and arrange studies for everybody. At one of the turning points in Nita's life she always shared with her father. "How bad is everything and unworthy of me" [10]. When she was tired of idle, secular life and pessimistic notes appeared in her poetry, his father taught daughter a good lesson, opposing her to poor young people who are trying to learn something, and the next day he gave her a serious task.

Memories of Nita's mother are permeated with lyricism. "When my mother comes to say good-bye to me in the evening, I kneel and say the prayer that she has written for us. I pray for every member of our family, then for Russia, then for all the poor, sick, unhappy and arrested. I often think about prisoners because she always cares about them. After my dad graduated from the law school, he was a judicial investigator and a judge and my mother had access to prisons. She gave books to prisoners, talked to them about their troubles, explained the Gospel, and wanted us to pray for them" [10].

There is a hierarchy in the Ogarins, children grow in love and care, and, accordingly, they learn to honor the elders and take care of them with complete trust and love. Even the oldest people, such as grandmothers, are respected, loved and listened to their wise advice. Here we see the examples of the noble family with its best traditions.

Further, Ilyina-Boratynskaya shows how the reality with its contradictions penetrates into this children's world. Little Nita looks at the portraits of her forefathers and argues. "Recently I have thought about my great-great-grandfather Ogarin in blue clouds and I wondered why he had been painted outside during a thunderstorm, and he was with a tape over his shoulder in a white wig and dry. Sometimes I think about my great-grandmother Abamelek, whose shiny black hair was collected on the vertex and stuck with a gold stud. How do they hold? And today I think of Kudryavtsev's portrait in the thickest golden frame. In general, I often think of Kudryavtsev. I know that he was Governor-General of Kazan in the reign of Catherine the Great when there was a Pugachev revolt. It is unpleasant to think about Kudryavtsev because what I know about him is scary" [10]. During Pugachev's rebellion, Kudryavtsev was dropped on bayonets and, although he had the opportunity to escape, he preferred to die, but did not leave his native city. It is important that children knew the history of the family, they loved their homeland. After all thoughts the child says: "I do not want to think about it anymore! I want to think about how it is good that now there are no such evil, wild people, that everyone has become good, like around me, and like those who are told about in my favorite books with glossy pictures" [10]. These children's reflections strongly influence the reader, as he already knows about the upcoming terrible events.

The book depicts the images of nobles who feel guilty about the oppression of the peasants and they try to make their life easier. The problem of the peasantry is sharply discussed in the novel; various points of view are shown. For example, Aunt Vera's conversation with Peter, a young peasant, who she had taught, is noteworthy. Later he would become a professor of Kazan University. Vera says to him: "Even if the peasants had everything that we have, all the amenities and comfort, I still would not need this! I believe, as Lev Nikolaevich Tolstoy, that our duty is to reduce our needs to a peasant minimum. Our life is poisoned by "excesses"". She pulls a man's handkerchief out of her pocket, and her grandmother interrupts her irritably. "What is especially unnecessary is the size of your handkerchief. That's why your pocket is always full, like boy's" [10]. Peter argues: "I'm surprised, Vera. How do you refuse to see in his teachings the source of cultural destruction and actually self-destruction?" [10].

Vera considered Tolstoy a saint; she went to Yasnaya Polyana to take his advice about her marriage. At first she tried to come to him in the guise of a simple a peasant, but everything was unsuccessful. When she introduced herself and it became obvious that she was a famous poet's relative and Tolstoy met her heartedly: "Last day of her stay in the Yasnaya Polyana he came to the house where she stopped to tell her that she should continue her work and not get married. Aunt Vera returned home another person with an inspired decision to do as he said" [10]. But the author continues the narrative and explains nothing to the reader: "The wedding was the same autumn. Grandmother, in spite of her class prejudices, in the end, demanded that Aunt Vera would marry instead of getting sick. Whatever the grandmother felt, on the day of the wedding she had a joyful look. Aunt Vera's eyes shone from beneath the veil with inspired light during the wedding. On the eve of the wedding she told me that she wanted to have twelve children and all of them would have to devote their lives to some great idea and, if necessary, to die for it" [10].

The novel shows the characters, both the older generation and the youth, who are ready to serve Russia, worrying about its way. The novel contains a unique material, lively discussions about the most important topics that occupied the best minds of the time. But at the same time there are many such characters who lead an idle way of life, they live in entertainment. For example, Count Signen collects precious stones, which are the passion of his life.

The writer convincingly shows that almost the whole society was infected with slanderous gossip about the royal family, and if the tsar was only accused of indecision, inaction and indulgence to the wife, the empress was hated, considering her "narrow, hysterical, with an iron will" [10]. "Everyone is speaking about this with outrage, mixed with pity. Aunt Vera exclaimed: "The tsar forgets that God's will is not everything is done on earth by itself. He must fulfill it!" And the grandmother answered with her smile: "I always forget that, too". Afterwards, she returned to this question

and said that, perhaps, she would have submitted to the inactive acceptance of her fate, if such terrible blows were constantly being poured on her like a poor tsar” [10].

The motif of the revolution is most clearly seen in the chapter under the same title *Revolution*. This time Nita is forced to go to Moscow and all the events that occur with her are described in detail. Here is an episode on the train: “A young engineer with a snub nose, who entertained us all the way, took a toothbrush, threw a towel over his shoulder with a look as if he was on the attack, and announced to everyone that he would go and find out what was going on. He returned soon pale, with tooth powder on his cheek and with the word “revolution”. <...> Why did he look so unhappy? Yesterday he attacked the tsarist government. Only revolution will save Russia, but sooner! And most of us agreed. Is it that the revolution came on an uncomfortable day and prevented him from making any important, personal plans, as well as mine?” [10]. There was the confusion of people, worries about relatives, which was transmitted through an abundance of questions, exclamations, dialogues, shouting in the street: "How was it yesterday? And did not we know anything? Hiding? What? What was hidden? <...> And the monarch, what's wrong with him? Is he overthrown? ... Absolutely startling ... absolutely amazing! There was no a single drop of spilled blood!" [10]. And then: “Yes you're crazy! Go to Petrograd? In uniform? There yesterday ... - then something in a whisper. – Yes, yes! Ripped to pieces! And not only them, but ... - again a whisper, and then: - A nightmare! And the worst is ahead” [Ibid.]. However, this is not just a story, a statement of facts, but rather an attempt to understand what is happening, to find the reasons, to realize the responsibility: “And now it was as if the two opposite worlds met and looked into each other's eyes. One is light and sunny; the other is embittered, threatening. And this dark world just blew on the sunny, and he flew into ashes at once. And the responsibility for it had been shattered into dust, was all on me” [10].

Her personal life and difficult circumstances connected with the wedding, the main character cannot separate from those difficult memories associated with her work in the hospital. It is the time of a serious crisis and a reassessment of everything. There will be a lot of moments in her life. She thinks: “It was the time for the revolution, it was necessary a strong push to put Russia on the right path. But they all played! They all played in the revolution. These bows, these flags were not Russian; they were the colors of the Spanish bullfight. This hymn with words “it was said that it was so good to walk on the blood of other people” was a foreign anthem. All these rejoicing people did not know anything, did not think about anything, and did not understand about their own country. They were for the revolution, not for Russia, not with her. And I was not with them” [10]. Or further: “It was now called *Country*. The word *Russia* was no longer used. Why? It was clear that the words *tsar*, *aristocracy* now had become dangerous words, even it was clear that in some churches King David and King Solomon became familiarly called David and Solomon, but how could you explain that it is dangerous to call our homeland Russia?” [10]

After all the experience Nita goes out into the street at night, her thoughts are filled with pain: “And now this is a dark deserted city. What happened? Is Moscow satisfied to such a drunken dream of freedom and brotherhood that now fell under the table and fell asleep a deadly dream? It was such a dead dream that no reality entered into it, nothing but the horse corpse lying on the tramway tracks, except for a few shouts of some menacing revolutionary song. Or is not Moscow sleeping? If not, then why has it put out the lights at this early time, when it is just ten o'clock? Who are all these comrades and brothers who people have hid behind the curtained window curtains from?” [10,11].

The author shows an ordinary life against the background of these terrible shocks. , The life goes on as usual, people are trying to adapt, to establish life, to support each other (and many were able to unite more than ever), someone is trying to joke and rejoice, support others, but someone has lost his loved forever. But only those who retained humanity could survive.

#### 4. Summary.

- There are no bloody details in the description of revolutionary events, which is not so often found in the novels of this time; the author does not have the desire to shock the reader. – It is rather an attempt to understand life, to understand the meaning of what is happening;
- The novel presents a versatile image of life. Ilyina-Boratynskaya shows the same event from different angles, gives an opportunity to tell to the characters with different beliefs.
- Thinking about the people of their time and class goes in the perspective of regretting them and about themselves, about the lost, but at the same time there is a desire to identify problems of awareness of guilt, responsibility for their actions.

**5. Conclusions.** in the novel *the eighth day's eve* there is no despair because the main character can listen to life itself and learn from it. in the most difficult moments, it seems as if she is aware of everything. the characters begin to live fully, acquire what they could not find under normal conditions, and come from the traditional faith, perceived within the framework of family education, to a conscious understanding of the life path as a search for true values.

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