

Ukrainian Historical Novel of 1920-1930s: from Sacred to Profane

The purpose of the article is the need to analyze the peculiarities of depicting the (sacred) values in the Ukrainian writers' works of the 1920s and 1930s, particularly in the genre of the historical novel.

National revival of the 20s-early 30s changed the cultural decline and complete dominance of "socialist realism". Ukrainian Soviet historical novel of the 1920-1930's also underwent a rigid ideological regulation. The people, who were on purpose torn between two antagonistic worlds, were trying to find their roots in history. In the Soviet Ukraine, in isolation from the world and European literary and artistic process, the ideas of Marxism-Leninism as the only correct theory were promoted. The first samples of Ukrainian Soviet historical novel that appeared in the mid- 20s, were devoted to the bourgeois-democratic revolution of 1905 in the Russian Empire and could not be attributed to the actual historical events depicted because of its proximity to the authors. In the critical attitude of that time the new historical and revolutionary (revolutionary adventure – a modern definition) feature quickly found its ideological and theoretical justification. In fact, the historical novel of that period was limited to topics of Khmelnytskyi and Haydamachchyna (wider – against Poles and Tatars). A specific feature of the historical novel of the time was an ideological bias, attempts to specify class approach events or the characters. Negative characters were often wealthy Cossack officers and spokesmen. At the same time poor Cossacks and common Sich representatives expressed author's ideas and personal point of view. The historical figure became either modern or illustrative model to the existing stereotypes, usually profane and sociological.

In the best works of Ukrainian historical prose of the late 20's the past is examined from the standpoint of class liberation movement in Ukraine. For example, in the story of the famous historian M. Horbda *Cossack and military freedom* (1929) the events associated with the 1668 uprising, which ended Hetman Bryuhovetskiy ruling are interpreted. The political preferences of the author are clearly traced in his negative attitude to the Cossack side which plays anti-people, money-based role in

the novel. According to M. Horban the population of Slobozhanshchina fights against both the royal governor and their exploiters.

M. Horban's negative attitude to the Cossack left its mark on the author's interpretation of the figure of Zaporozhian Cossack chief Ivan Sirko, who is an outstanding military leader, a fighter against the Tatars and Turks in the history of Ukraine. However, the story did not mention these heroic biography pages of Cossack chief, instead the idea that he wants to drive away tsar's military chiefs to take their place is highlighted.

The main historical person acting in the story Lassie G. Babenko *Shliahom burhlyvym* is Sirko (1931). Desecration of society, the dominance of profane slogans ensures that the story has the same disadvantages as H. Babenko's novel and the rest of contemporary prose works particularly negative attitude to Cossack officers, leveling the national idea behind. Even such an extraordinary figure as Bohdan Khmelnytsky is modeled primitively and one-sidedly in the novel. Of course, here the class and revolutionary ideology of the Soviet writer, who in all the events of the past saw only poor people's fight for their rights is reflected.

Historicism in the story by B. Tal *Bursak's Extraordinary Adventures* (1929) comprises not only historical events but also reproduces author's vision of the processes of social and domestic events of the era. Using the characters of former Zaporozhian Cossacks writer denies the existence of a single democratic body, indicating the dominance of officers who exploited the poor Cossacks.

Exploring historical adventure novels *Shliahom burhlyvym* by G. Babenko, *Cossack and Voivoda* by V. Gorban, and *Bursak's Extraordinary Adventures* by B. Tal we conclude that the historical novel of the 1920-1930's was primarily dominated by ideological functioning with highlighting social and class motives covering national liberation and national-religious factors. Ideological sacred essence, especially pronounced in the content leads to biased coverage of the life and living of ordinary people and the deliberate reduction of the cultural level of the ruling elite. Avoiding disclosure issues of national consciousness and national self-certainty writers substituted their problem class interest, transforming the national and spiritual (sacred) value on the full profanity.