

**Sacral and Profane in the Novel *Ozernyi Viter* by Yurko Pokalchuk**

A question connected with the religion has been extensively studied in literature in recent years. The problem about the relation between the concepts “sacral” and “profane” is one of them. These two categories of human existence support and exclude each other at the same time. “Sacral” always appears as a completely different reality, it varies from the “natural” one. A sacral perception of some things determines people's behavior, their lifestyle, in fact, sacral and profane are two ways of life. The opposition “sacral – profane” is often displayed in contrast with real and unreal.

The category “sacral” is a subject of a research in many sciences: religion, ethnography, sociology, history, philosophy, and literature. Most of the works of such scholars as R. Otto (1917), M. Eliade (1958), E. Durkheim (1912) consider the concept of “sacral” in contrast with the matter of “profane”. R. Otto (1917) holds sacral as “source of the soul”. E. Durkheim (1912) supplements this understanding with a social aspect. M. Eliade (1958) supposes that different sacral things have the ability to become symbols. However, most of the researchers have been tended to investigate these categories in general and do not display the specificity of these concepts in literature. The topicality of the research is realized in the assumption that imagining of the sacral is the base of the human behavior.

The purpose of this research paper is to investigate the relation between the concepts of “sacral” and “profane”, also the impact of the sacralization and desacralization of the world on the life by analyzing the peculiarities of characters' perception of the world in the novel *Ozernyi viter*.

To begin with, it should be mentioned that the concept “sacral” is understood as a power or sphere of existence in a religion, which for those who believe becomes a sense of life and influences their behavior. That is why, saying about something sacral, we mean some rituals, rites, myths, divine images, and icons. In contrast, profane is a sphere of a daily life, where a human does not come across with sacral.

At the beginning of the formation of religious beliefs the world was divided into two opposed areas – sacral and profane. Such features as isolation, inhibition lay as the basis of this opposition (Durkheim, 1998).

A Christian tradition also divides the world into two parts: heaven (God's existence) and earth (God's creation). Moreover, the earth has a form which can be perceived, all events here happen in space and time, and the heaven is eternal, it cannot be defined by these categories.

There is this kind of opposition in *Ozernyi viter* too. It is revealed in such contrasting in the text as an earthly world – a God's world; the Forest, where people live – the Forest, where mythical creatures live; an earthly world – the Lake.

A river, fire or threshold was considered as a peculiar boundary between two worlds. That is why there was a special attitude to rivers, lakes, ponds, springs, wells: all rituals, rites were realized around them.

The Forest and the Lake were considered as such boundary between two worlds in the novel.

Eternity is another category which separates the sacral world from profane. The most important, according to M. Eliade, is sacral time, “which is circular, invertible, and renewable. It is like some mythical eternal present that can be periodically reversed by rites” (M. Eliade, 1999). The Forest and the Lake were also a boundary between times in the novel. People's life was flowing, historical, but for mythical creatures it was eternal. That is why for Volyn, who got into the Lake when he was fifteen, time seemed to stop: he woke up every spring in the same age.

All sacral cause ambivalent feelings: fear and respect. This perception can be explained by people's understanding of the world as something unknown. Such perception of the world causes people's behavior (sacrifices to the gods, accomplishments of ritual, rites).

The Forest-Lake world has also its rules, which has to be followed by every creature. So they could not communicate with people, because they are totally different (for mythical creatures people were those “who knew nothing” and gods were those “who knew everything”). It is symbolic that the Volyn's feelings to Lea,

who was a human, destroyed the balance between two worlds. Demons could not forgive him this betrayal and people did not want to take him to their world. Only his friend Perelesnyk saved Volyn from the death.

To conclude, the novel *Ozernyi Viter* shows the pre-Christian period of the existence of the world. Pagan beliefs influenced the relation between sacral and profane worlds, because only mythical creatures, spirits, and nature were the objects of adoration according to this religion. The interaction between these two worlds – human and mythical, or rather the conflict between them – is dangerous and leads to death. The love is a merely human feeling. Demons cannot have relationships with humans. It is considered as a betrayal. The world of demons is much stronger than the human one. So, mythical creatures can intervene in a human life, change it without negative consequences for themselves. People can only submit to an unknown world, which is dangerous and hostile, and placate gods and demons in order to protect their homes.