

ABSTRACTS

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TRANSFORMATION OF KING SOLOMON'S IMAGE IN THE RUSSIAN LITERATURE OF THE 20TH–21ST CENTURIES (ALEKSANDR KUPRIN, ALEKSEY REMIZOV, LINOR GORALIK)

It is possible to single out a basic transformation vector of the precedent texts comparing the ways how King Solomon's image has been interpreted by A. Kuprin, A. Remizov, and L. Goralik. It varies from a certainly authoritative word of tale or apocryphal story about the wise and fair king – both to a desacralization and a game, releasing a human from the oppression of a role status. Styling is a basic strategy of transformation of the original genre.

Apocryphal legends about King Solomon, who was a wise and fair king, unfold one of the world plots which are reflected differently in different countries. Specific narration remakes show the distinctive problems, system of values and aesthetic principles peculiar to the author who reinterprets the timeless plot. In 1908 Aleksandr Kuprin published a stylized novelette «Sulamyth», in 1957 Aleksey Remizov wrote a cycle «The circle of happiness: Legends of King Solomon», in 2013 Linor Goralik presented five «strange stories» about King Solomon in the form of an audiobook first, then in the form of a book by Knizhniki Publishers. Having compared the ways how the Russian writers have interpreted the Biblical image we realized the common transformation vector of the authors' strategy for more than a century.

The image of King Solomon is a high model, a symbol of an ideal man. The novelette details the scene of a mystery in Isis and Osiris Temple, but the image of Solomon as well as of Sulamyth is demystified. On the contrary, the exposition recounts leisurely the facts, dates, details connected with a power of a king. Biblical colouring likewise the effect of historicity and «ethnicity» is reached due to the abundance of the names, toponyms, tribe names, objects, temple decorations and the objects of luxury that sound exotically to a Russian audience.