

ABSTRACTS

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COMPLAINTS AND TEARS IN FLORIAN'S PASTORALE «GALATEA»

The key role of sensitivity topos in the culture of sentimentalism has been already determined, as there are a lot of researches related to this topic, especially in socio-cultural and psychological fields. Scientists believe that the appearance of courteous discourse (around the 1640s) resulted in the turn of reflection to catharsis, and the end of the 17th century saw the «liberation of tears» which is the reverence for crying in the culture of the 17th century, the religious dominant substitution with the view that tears are the sign of human sensitivity.

This stipulates the interest in the works Florian, unfortunately, gone unnoticed by the modern scholars. But the lack of attention to popular poet and novelist in his times can be explained as following. It was Anatole France who wrote about Florian in early 20th century and marked a change of taste among the readers: it seems surprising that contemporaries of pastoral fashion, dated the 1780s, found «Estella» or «Galatea» more important and congenial than «New Heloise» by Jean-Jacques Rousseau. Although the impact of Florian on the public mind was strong, but it did not lasted long. In addition, Florian-fabulist played a more significant role for his time than Florian-writer. The importance of Florian's prose seems to be more meaningful for the Russian reader than for the French one, as he is known to be a person, thanks to whose translation with some alterations, the Russian audience had an opportunity to read «Don Quixote» by Cervantes at the beginning of the 19th century. So Florian influenced the Russian sentimentalists substantially.