

## Liberal Interpretation of Russian Folk Epics as Historically Represented in Russian Epic Studies, Pedagogy, and Art<sup>1</sup>

Both in Soviet and post-Soviet cultures, the images of Russian folk epic knights (*bogatyrs*) were commonly associated with the values of patriotism and dedicated service to the centralized authority; meanwhile, since the 1860s and right up to the October coup d'état, Russian epic studies, pedagogy, and professional art presupposed the opposite interpretation of the national folk epics. Vasinka Buslavv and «the old Cossack» Ilya Muromets were in the service of the Russian liberals, who treated them as an embodiment of the social protest *per se*, folkmoor Novgorod freedom, and the old Kievan «zemstvo».

For the first time, Russian oral epic poems (*bylinas*) were literally rendered as implying relevant political sense by the fairy tale author Vasily Levshin, who wrote *The Tale of the Strong Knight and Old Slavic Prince Boguslavich (Povest o silnom bogatyre i staroslavianskom knyaze Boguslaviche)*<sup>2</sup> (1783) where the epic brawler Vaska was portrayed as a politician opposing to the Novgorodian burgomasters. In her comedy *Boeslavovich the Novgorod Knight (Novgorodskiy bogatyr Boeslavovich)* (1786), Catherine the Great rendered the same Vaska as a son of a Novgorodian prince; according to the plot structure, he has to regain his power which previously was usurped by the Novgorodian burgomasters.

In the cases mentioned above, the political bearing of the folkloric plot lies in glorification of autocratic power. The opposing—i.e., republican—values were presented for the first time by Yakov Knyazhnin in his tragedy *Vadim of Novgorod (Vadim Novgorodskiy)* (1789), set, quite obviously, in ancient Novgorod. Here, Vadim, a republican, fights against the tyranny of Rurik: it is a chronicle plot rather than a folkloric one. Soon, however—under the influence of Knyazhnin's vivid rendering of Novgorodian democracy offered to Russian educated society

<sup>1</sup> Unless otherwise mentioned, translations of poetic and prosaic quotations are our own—Translator.

<sup>2</sup> Levshin V.A. *Russkie skazki, sodezhashchee deynystvija o slavnykh bogatyrakh...* Ch. II. S. 3–30. (Levshin V.A. Russian Fairy Tales Containing the Most Ancient Stories about Glories Knights... P. V. Pp. 3–30.)

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