

論文の英文要旨

論文題目

A Study of Revolutionary Presentation
in the Works of B. Pilnyak, a Fellow
Traveler Writer: A Blossom of Russian
Culture in the Twilight of Civilization

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This paper looks into the period from Pilnyak's initial days as a professional writer in 1915 until 1930, when his nation was ushered into Stalin's totalitarianism by the Great Turn. It aims to analyze challenges and dilemmas of Pilnyak, a "fellow traveler" who dreamed of spiritual rebirth of Russia through the revolution.

As discussed in Chapter 1, the career of Pilnyak as a writer is closely related to the history of October Revolution. Pilnyak denied the influence of communism on the October Revolution, as he understood it as "people's rebellion". Because the revolution signified the demise of Imperial Russia, he called out for fellow writers in exile, stressing the importance of living on the Russian soil.

For Pilnyak, the revolution meant the return of indigenous Russian culture. Typically, his artistic world in his works are characterized by his resistance to the Western civilization. As seen in Section 2, Chapter 1, "the Decline of the West" had been widely

prevalent in the Soviet society after the revolution, as Spengler's civilization theory affecting the literary society. The "Decline", at the same time, was generally believed to coincide with "the Dawn of the Orient". In his quest for the origin of ethnic Russians, Pilnyak's interest was guided by Spengler's historical philosophy advocating the rises and falls of cultures and civilizations, which eventually led to the creation of a major stream in the literary world.

Amongst these developments, the rise of Scythianism in Petrograd during the revolution left a permanent impact on Pilnyak. As noted in Chapter 2, Pilnyak followed the examples of "Scythians" in Petrograd and embraced the anarchistic world in a series of published works, which can be summarized as "anti-Petersburg texts". Taking the revolution as the opportunity, Pilnyak embarked on a quest for the non-Western, Asiatic Russia, creating wide repercussions in the literary world.

However, the new phase in the Russian history brought forward by NEP (New Economic Policy) forced Pilnyak to make a drastic change on how he viewed the revolution. His backward tendency to prioritize the past in his historical philosophy started to oscillate between the past and future, Soviet Union and Medieval Russia, and the West and Orient. His intellectual swing between these conflicting ideas finally culminated in "Machines and Wolves", where his dilemmas are crystalized. As seen in Chapter 3, Pilnyak, during NEP, started to accept the revolution as the dawn of Soviet civilization, rather than the beginning of new ethnic Russia through liberation from the Western influences. His new approach also resulted in his closer affinity with the leftist arts. The transition observed between "Machines and Wolves" and "Soaring Russia" offers a solid proof of Pilnyak's transformation from a "fellow traveler" to a "proletarian writer".

The mechanic romanticism, however, could not sustain its appeal for the writer. As discussed in Section 2, Chapter 3, the author's faith again started to swing between machines and wolves, through which Pilnyak made it his mission to follow the destiny of the October Revolution through to the end. It was during such moment of dilemma when the writer discovered Japan, the "Country

of the Rising Sun". In Japan, Pilnyak realized the definitive role of the spiritual culture, rather than material, in the formation of an ethnic history. The discovery restored his faith in the Scythianism cultural view, which sees the origin of a culture in irrational principles driven by the primeval force.

While Pilnyak's aim was to redirect Russian readers' attention to the importance of primeval force by observing the modernization of Japan, "The Tale of the Unextinguished Moon" published in Soviet during his visit to Japan resulted in a major social scandal back home. In 1928, the writer published a reportage titled as "The Red Sormovo", in which the apologetic stance to make up for his political mistake is undeniable. Through the reportage, Pilnyak apologized to the Soviet society in full praise of the regime. The work, however, also became the overture to the major dispute unfolded alongside the Great Turn.

In the eve of the Great Turn, Moscow witnessed bruising disputes erupting between fellow travelers like Pilnyak and leftist writers. As the totalitarian cultural control engulfing the literary society, the regime prepared a title, "enemy of the class", condemning Pilnyak and other fellow travelers. Pilnyak's historical view was against the tide of the time, which eventually developed into a major social dispute.

During the dispute, Pilnyak expressed his view of Soviet society clearly in his long novel titled as "The Volga Flows into the Caspian Sea", through which he literally committed suicide as a writer. His idea of ethnic Russia was civilized by Stalin and was buried, dead. The primeval force of the Russian culture became obsolete, and the nation now embraced the new civilization. But for spiritual Russians, in Pilnyak's opinion, "it is impossible to survive without the primeval force of Russia". The literary suicide staged by Pilnyak on the eve of the Great Turn must have been the only ending available for the romanticist, who relentlessly searched for the ethnic culture indigenous to Russia.