

IMAGES OF THE NOVEL "EREVON"

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The following article provides information that the discovery of Erevon is based on Butler's colonial experience; The book was translated into Dutch in 1873 and into German in 1897. To publish this book as the author of Erevon would be to abandon irony and satire. Also, all the images of the work with their metaphorical descriptions and actions in the process of the development of events are widely disclosed.

Keywords: Social Norms, Music Bank, Ehrevon Society, Butler's Comedy of Errors, Treatment of Crime and Disease, Form of Eugenics, Origin of Species, Idea of Encouraging Reproduction, Mind Problem, Erevon Diet, Colleges of Foolishness, Inconsistency and Evasion.

GREAT UTOPIAN AND DYSTOTOPIC WORKS OF LITERATURE

In Erevon, Samuel Butler uses the most attractive commonalities of utopia with a lot of satire. There are many social norms from which to choose when thinking about how Butler builds his satire in Erevon, but let's focus on three: religion, health, and education. Samuel Butler presents the difference between Europeans and Erevonians in Erevon.

Religion in Ehrevon society. There are two religious movements in Erevon, both containing substantial humor: the Music Banks and the goddess Idgrun. Music Banks are the official churches of Erevon. They're beautiful buildings, and all the people insist that the currency traded in music banks is worth a lot more than the worldly currency that they get their hands dirty with every day. The Higgs visits the Music Jars with great interest, but discovers that they're mostly empty -- in words, they're completely respected, but they're actually considered old. empty institutions. There is nothing sophisticated about portraying piety in words or making the church a kind of bank, thus emphasizing the intersection of religious institutions with money and power.

Goddess Idgrun among the Erevonians. Higgs also learns that many Erevons actually worship the goddess Idgrun. Idgrun is an anagram for Grundy, as in Mrs. Grundy from an 18th-century play, the namesake of hypocrisy and sanctimony.

And Idgrun is a goddess that the Erevonians are not supposed to care about, but whom most of them actually secretly worship. In Erevon, perhaps as elsewhere, hypocrisy is publicly condemned but secretly accepted.

Disease and crime in Erevon. Another interesting feature of Ehrevon society is the approach to disease and crime, which is arguably Butler's best joke in the entire novel. In Erevon, a person faces punishment for physical malaise —imprisonment or even, in the case of incurable or chronic illnesses, execution. On the other hand, if you commit a crime, you get medical care and a lot of sympathy with the side of friends and family. If you have a headache, you will never tell anyone except the closest acquaintances. At first, Higgs is struck by the seemingly equal

beauty and health of the Erevons, but this becomes a little more understandable when he learns that they are masking minor ailments and imprisoning or executing for serious ones.

Butler's *Comedy of Mistakes*. Erevonians are just as surprised to learn about European approaches to health care and crime -- completely flawed -- as the Higgs is to learn about their approaches. They explain that there are secret doctors living among them who are not actively persecuted. After all, it's understandable that people want to hide their illnesses to avoid punishment, and they can even incite family members to do so. But if doctors were allowed to "become frequent guests in every home." "Their organization and intimate familiarity with all family secrets would give them power, both social and political, that nothing could resist." What does it mean to imprison or even execute those who are sick? Is this a form of eugenics?

The concept of eugenics of the Victorian era. After Charles Darwin's incredibly influential book *The Origin of Species* in 1859, other thinkers, most notably Darwin's half-cousin Francis Galton, began to speculate about the possibility of selective mating in humans. This was not a new idea, Plato proposed it in the *Republic*, but it began to gain momentum in the Victorian period.

Butler's use of eugenics. Eugenics, the Greek compound meaning good genes, wasn't named until 1883 by Galton. But nevertheless, ideas circulated in 1872, when Butler wrote *Erevo*, and the Erevons seemed to practice negative eugenics, the idea of limiting reproduction to less adapted but not positive eugenics, the idea of encouraging reproduction of the fitter. So what exactly is Butler saying about eugenics? Well, this is a difficult question to answer, given that *Erevo* is a veritable utopia with a mixture of —maybe even a balance —of positive and satirical representations. The reader, of course, is not meant to take all of *Erevo*'s ideas seriously.

Erevo education system. A promising young Erevonets attended one of the Colleges of Foolishness, which trained scientists for an in-depth study of hypotheses as well as the basic disciplines of Inconsistency and Evasion. The Higgs are told —but he categorically refuses to accept—that the problem with Reason is that it "betrays people in drawing hard and fast lines and in determining with language—language is like the sun. which gets up and then fires. ”

The topics to study are fun, and the reader can certainly laugh with Higgs at the very concept of the College of Foolishness. But still, it's an interesting thought, isn't it? This Mind justifies the human tendency to see the world in black and white; that the notion of language as rigid, as capable of accurately representing the world, is fraught with dangers that are quite real for the Erevonians.

Diet of Erevonians. Higgs tells readers in some detail about the long battle of the Erevons to figure out what to do with vegetarianism. At one point, centuries ago, a major thinker -- a specialist in Unreasonableness -- issued a decree that animals are sentient beings and therefore should not be killed. It was considered normal to eat the flesh of animals that had died a natural death, including suicide. Here's how Higgs puts it: It was discovered that that animals were constantly dying a natural death under more or less suspicious circumstances. Again, suicidal mania, which until now has been limited exclusively to donkeys, has become menacingly common even among mostly self-respecting creatures such as sheep and cattle. This went on absurdly, until another Unthinker appeared and put forward another argument, even more extreme: vegetables are also sentient beings. Result? The Erevonians stopped worrying about eating sentient beings, because they certainly could not survive with either animal or plant

foods, and the worldview of the Erevonians in the important question of what to eat changed again, agilely and without much strain.

This is how Butler presents the difference between Europeans and Erevonians within a satirical construct that is seemingly ridiculous. In Erevon, a promising young man attended one of the Colleges of Foolishness, which trained scientists for an in-depth study of hypotheses, as well as the main disciplines of Inconsistency and Evasion.

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