

Анотація. Статтю присвячено дослідженню повісті «Настрічу сонцю золотому» Марії Колцуняк, у якій знайшла художнє втілення поширена в українській літературі кін. XIX – поч. XX ст. тема ролі інтелігенції в житті народу. Основну увагу приділено особливостям характеротворення головних персонажів, які зображені письменницею як позитивні типи молоді української інтелігенції.

Ключові слова: повість, тема інтелігенції, образ, інтелігент-патріот, характер героя, ідейні переконання персонажа, позитивний тип інтелігента

Summary. The article is dedicated to investigating the novel “Towards the Golden Sun” by the non famous Ukrainian writer Mariya Koltsunyak. This literary work is the artistic embodiment of the wide spread in the Ukrainian literature of the end of the 19th century – the beginning of the 20th century theme of the educated people’s role in the life of the population. The main attention in the article is paid to the peculiarities of the novel main characters creating – educated person of the common origin Shpefan Marchuk and the stepdaughter of the clerk, the folk teacher Lida Omens’ka, who are depicted by the writer as the positive types of the young and patriotically oriented educated people. The characters of the novel “Towards the Golden Sun” are analyzed compared with the achievements of the other writers prose (I. Nechuy-Levyts’ky, D. Makohon, Ulyana Kravchenko, Ivan Sadovy), dedicated to the life and work of the teachers intellectuals. The autobiographical elements in the character of the people teacher are emphasized. The author of the article found that M. Koltsunyak reveals the world outlook and features of the main characters through their thoughts using indirect speech, internal monologues, and through communication of the characters, detecting position in life, attitudes, often close to the author’s. According to the researcher’s view, valid for both days of late 19th century – early 20th century and modern Ukraine is the thought of Shtefan Marchuk and, accordingly, of M. Koltsunyak of the high purpose of educational work and the role of the teacher’s personal qualities. These reflections are revealed due to using the biblical symbol image of the grain – ideas, knowledge and cultural values that teachers have to bring to the younger generation. The author of the article concludes that the idealized characters are the representatives of the democratic educators. They are characterized by adapting to the fate of their people, the advantage of social and national values above their personal interests. Despite the limited concept of the positive type of the intellectual and cultural educated person, the important proposal in M. Koltsunyak’s work is addressed to the intellectuals’ organic guideline approach to people, focus on the hard work for the people and together with them to improve the national cultural and economic level of life, to achieve general development of the nation.

Key words: novel, educated people theme, image, educated patriot, main character features, character’s political views, positive image of the educated person.

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THE INTERPRETATION OF WOMEN’S TRAGIC FATE IN T. HARDY’S PROSE AND ITS UKRAINIAN ECHO

The correlation of Ukrainian and West European literatures is an actual problem of modern comparative literary studies. At the current stage of literary development a question of contact-genetic links among Ukrainian and European literatures is increasingly raised. In particular, the problems of Ukrainian English literary process, typological coincidences, and those differences that cause literature national identity are envisaged.

According to the searching of indirect links between Ukrainian and English writers, concerning the conceptual interpretation towards position of national worldview and taking into account the features of mentality, traditions, customs, and beliefs peculiar for people, the essential place belongs to the works of realist literature of late XIX – early XX ct. During this period the English and Ukrainian prose reached its peak.

Works regarding tragic fate of women take a special place in realistic literature of XIX ct. If we are talking about literary works that convey the conceptual basis of national attitude associated with tragedy of life, we must refer primarily to the works of Thomas Hardy. The objective of this research is to describe the model realistic picture of women’s fate in T. Hardy’s novel “Tess of the d’Urbervilles” and cover the appropriate existing parallels in Ukrainian prose, including “Burlachka” by I. Nechui-Levytsky and “Poviiia” by Panas Myrny.

One of the factors that caused the formation of concept of fate in the works of writers is that they all were contemporaries. They lived in a period of global social change in the late XIX – early XX ct. In this paper, we are based on the research works devoted to the study of T. Hardy's creativity (J. Bownas [7], F. Hardy [8], A. Madlool [10], J. Thomas [11], M. Verma [12]), I. Nechui-Levytsky and Panas Myrny (N. Bernadska [1], L. Tarnashynska [4], L. Ushkalov [5] and N. Shumylo [6]). Although the works of these writers hardly studied in comparative aspect.

Ukrainian and English prose, represented by these masters, reveals social reality in all its contradictions. These works show how specific social conditions and living environment form destiny and character of individuals. Writers usually inclined to rural subjects. Thus we can trace certain typological coincidences in problem filling of their works.

Although English literature is marked by deep and sturdy realist tradition and rejects mysticism and irrationalism, perceiving them as imaginal emanation, T. Hardy's work extends beyond this system. It contains sacred theme, implemented with the help pseudoreal means. T. Hardy described contemporary events, but, unlike the Ukrainian masters, he avoided the pointed criticism and radicalism in assertions. English writer was alien to objective and dispassionate, anatomic approach to life and person, which determined the ideological direction of research in the works of Ukrainian realists. T. Hardy's realism had not reached dispassionate and logical explanation of human society.

The novel "Tess of the d'Urbervilles" envisages rendering vicissitudes of short life of poor farm girl, the heiress of impoverished ancient family. Author refers to the tragic image of strong-willed woman, which was humiliated and scoffed by philistines. But she found virtue confrontation and tried to dispose her life despite the most unfavorable circumstances. Bitter history of Tess recalls the ordeals that are experienced by Ukrainian protagonists.

Describing demoralization and impoverishment of peasants in conditions of bourgeois city, writers recapitulate their readers to certain conclusion. Poverty, landlessness, exhausting work on masters' fields push girls to dubious work. Images of "burlachka" (farm girl) and "poviia" (prostitute) observe social specificity and psychological depth. In life destinies of Vasylyna ("Burlachka"), Khrystyna ("Poviia") and Tess ("Tess of the d'Urbervilles") two main phases can be revealed. The first phase is a stage of hopes, when heroines, being quite young and carefree were proud of their beauty and youth. I. Nechui-Levytsky wrote: "Перед столом стояла молода, рівна станом дівчина й неначе сяла своєю красою, – круглими темно-карими очима та високими бровами. Вся голова в Василюни цвіла червоним маком та настурцями. За вухами зеленіли листочки барвінку та дрібної рути. Чорні товсті коси зміями вилися поміж квітками, а на широкому та високому чистому лобі аж сміялись брови, як веселки. Біле лице не боялось навіть сонця. Розкішні червоні та сині квітки, повишивані на рукавах, дуже приставали до чорних брів, до червоних губів. Перед столом стояла дівчина, неначе спажнула полум'ям перша маківка серед зеленого листу" [3, 161]. The second stage is the feeling of collapse. Serving in master's chambers, they become victims of master's whims, defiled and fallen woman. In this regard Panas Myrny noted: "І Марина, і Христя - обидві задумалися... Перед Христею стояло безнадійне скитання – відплата за ті розкоші, які приходилося пережити, голод і холод далекого шляху, а бог знає – може, де і смерть нагла під тинном... Марина бачила Христину долю і собі рідну, почувала, що і її життя направилося по тому слизькому шляху... Ще вона поки хоч на що-небудь здалася. А там?.. Обох зразу облягло неказанне зло. Зло на себе, що так спакощене молоде життя, зло на людей, що допомогли його спакостити" [2, 503].

The girls were sisters in misfortune. Their tragic fates resonated in some ways. Poverty chased heroines and drove out their home. They were victims of rich landlords. Alec d'Urberville defiled Tess. Stas Yastshembsky seduced Vasylyna. Khrystyna was lured by Grigory Protsenko. Vasylyna bore a son in the weeds over the river Ros. Being in a hopeless situation, she threw him into rapid water. "Василина, бліда, як смерть, нагнулась вниз й глянула на шум, на білі хвилі. Вона й сама незчулась, як її руки випустили дитину. Вона тільки почула, як дитина впала у воду й бовтнула, неначе хто кинув у воду камінь, тільки тоді схаменулась, крикнула таким страшним голосом, яким люди кричать під ножом розбишаки, й впала без пам'яті на землю" [3, 214]. Difficult conditions of factory work and way of life completed the evil misfortune. They finally demoralized like farm women, threatened for complete loss of human dignity. All these reasons led to heroines' profound immorality, wickedness and depravity.

Panas Myrny describes in his novel: "Не зраділо цієї весни тільки Присьчине серце, виряджаючи Христю у місто, у найми. <...> Було у неї одно добро, задля котрого вона й досі робила-працювала, рук не покладала... Тепер і те добро одняли від неї! Прийшли, силоміць взяли... і поведуть її, і оддадуть чужим людям на працю важку та невільну, на догану гірку та обридлу, на лайку-докори запеклі!.. <...> Не раділо й Христині серце, коли вона ще до сходу сонця, попрощавшись з матір'ю, з селом, чимчикувала широким шляхом на місто... За нею – плач та горе материне; перед нею – невідома наймитська доля... Яка вона: чи добра, чи лиха?.. Де вже

добра?.. Хіба від добра кида людина рідну сторону і йде між чужі люди на їх робити, їм служити?..” [2, 83–84]. Oppression and persecution of local richmen eject Khrystyna from her village for work in the city where she does not find illusory happiness, and loses herself entirely at spiritual and physical levels.

Tess gave birth to extramarital child. Her tragedy manifested when her child, being baptized, died from severe disease. “She (Tess) philosophically noted dates as they came past in the revolution of the year; the disastrous night of her undoing at Trantridge with its dark background of The Chase; also the dates of the baby’s birth and death; also her own birthday; and every other day individualized by incidents in which she had taken some share. She suddenly thought one afternoon, when looking in the glass at her fairness, that there was yet another date, of greater importance to her than those; that of her own death, when all these charms would have disappeared; a day which lay sly and unseen among all the other days of the year, giving no sign or sound when she annually passed over it; but not the less surely there” [9, 87]. The public opinion and various rumors persecuted heroines. Though there was good fortune in their lives. T. Hardy depicted, that Tess “was drifting into acquiescence. Every see-saw of her breath, every wave of her blood, every pulse singing in her ears, was a voice that joined with nature in revolt against her scrupulousness. Reckless, inconsiderate acceptance of him; to close with him at the altar, revealing nothing, and chancing discovery; to snatch ripe pleasure before the iron teeth of pain could have time to shut upon her: that was what love counselled; and in almost a terror of ecstasy Tess divined that, despite her many months of lonely self-chastisement, wrestlings, communings, schemes to lead a future of austere isolation, love’s counsel would prevail” [9, 156]. Tess fell in love with Angel Clare, Vasylyna with Ivan Mykhalchevsky and Khrystyna with Konstantyn Kolesnyk.

Fallen in love with Tess, Angel Clare believed that “Fate or Providence had thrown in his way a woman who possessed every qualification to be the helpmate of an agriculturist, and was decidedly of a serious turn of mind” [9, 143]. He considered her like something celestial or heaven. Angel thought that they were elevated by destiny. Thus whole life they will spend side by side. “Do I realize solemnly enough how utterly and irretrievably this little womanly thing is the creature of my good or bad faith and fortune? I think not. I think I could not, unless I were a woman myself. What I am in worldly estate, she is. What I become, she must become” [9, 191].

Tess also believed in happiness before the wedding. She “was now carried along upon the wings of the hours <...> The word had been given, the number of the day written down. Her naturally bright intelligence had begun to admit the fatalistic convictions common to field-folk and those who associate more extensively with natural phenomena than with their fellow-creatures; and she accordingly drifted into that passive responsiveness to all things her lover suggested, characteristic of the frame of mind” [9, 178]. But her lover turned to the angel with stale virtue. Pure confession of Tess he perceived with cold indifference.

Tess, Vasylyna, and Khrystyna led desperate struggle for existence. Angel left Tess. But when he returned, he realized that it was too late. Tess lived with Alec again. Tess saw that her second meeting with Alex became fatal. Thus she weighed on the murder of this man, vainly hoping that this would be the beginning of her new life with Angel. The way of crime had its logical finale – the heroine was put to death.

Panas Myrny’s novel also ended tragically. No matter how the main heroine was opposed to horror circumstances and tried to escape from her destiny, all her attempts were futile. Coming to town, she fell into a trap. The finale of her history was tragic death under tavern. Author showed that fate was constantly playing with his heroine. It didn’t matter if she obeyed her fate or found disobedience, nevertheless it caught her and repayed.

I. Nechui-Levytsky’s novel differs from the previous two. Image of farm girl helps to make sure that every person can rise over evil if she or he is guided by the laws of morality. She sincerely was fallen in love with Ivan, overcame lewdness and started to live righteously. She was able to return to an honest life. No matter how hostile social conditions were ultimately, fate smiled her anyway. This story concludes with protagonist’s happy marriage. Writer shows that although the fate “plays” with main character, she must hope for happiness.

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Анотація. У статті на матеріалі творів Т. Гарді, І. Нечуя-Левицького та Панаса Мирного простежуються типологічні збіги й розбіжності інтерпретації мотиву долі. Здійснюється аналіз психолого-трагічного ракурсу концепту долі.

Ключові слова: концепт, доля, фатум, психолого-трагічний ракурс, типологія, персоніфікована природа, компаративний аналіз.

Summary. This article investigates the typological coincidences and differences of interpretation of fate motive on the material of T. Hardy, I. Nechui-Levytsky and Panas Myrny’s works. The analysis of psychological and tragic perspective of the concept of destiny is implemented.

The question of the concept of fate is considered on the material of novels “Tess of the d’Urbervilles” by T. Hardy, “Burlachka” by I. Nechui-Levytsky and “Poviiia” by Panas Myrny. Typologically proximity is plots of these works, which caused comparative studies. There is the presence of similar life conflicts in characters’ fates.

The works of Ukrainian writers are closer to the life realities and fate of particular character in comparison with T. Hardy’s novels. One of the most important features of Ukrainian prose is the presence of author in another type. Ukrainian writers depicted concept of fate from not external but internal sight.

The similarity is traced in works’ issues. It includes problems of happiness, love, moral choice, loyalty, betrayal, honor, sinfulness of women in society and social inequality. Original expression of believing systems in mythological and spiritualistic understanding of forces that determine human way of life are manifested in these works.

The sad end, to which the characters of T. Hardy, I. Nechui-Levytsky and Panas Myrny’s novels get down, is interpreted as a natural result of the influence of public morality in person’s life. Strong-willed women Tess and Khrystyna die being faced with human indifference, social injustice, world cynicism and hypocrisy.

Consequently, novels “Tess of the d’Urbervilles” by T. Hardy, “Burlachka” by I. Nechui-Levytsky and “Poviiia” by Panas Myrny are considered not only as the result of reflection and artistic realization of socially significant events that take place in England or Ukraine. They have holistic conceptual view on the world in which the displacement valuable reference points are envisaged. The unifying concepts that allow us to consider the works of British and Ukrainian writers at typological parallels, are the concepts of destiny and fate (particular women’s).

Key words: concept, destiny, fate, psychological and tragic aspect, typology, personified nature and comparative analysis.

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