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**MYTHOPOETICS OF THE MAVKA AND CHUHAISTER
IMAGES IN THE NOVEL "MAVKA'S DIARY"
BY DARA KORNIY**

At the present stage of cultural and historical society development there is a tendency to actualize the spiritual values that are embodied in traditional culture and tested over time, to implement their formative influence on the individual, self-awareness, and cultural evolution in general. Among the national spiritual values we can single out a bright and unique phenomenon – mythology, which is a kind of artistic and ideological system that represents the nature of the peoples' relationships with the outside world at different stages of their historical development.

Dara Korniy is the author whose works have become a prominent phenomenon in the modern literary process, including fantasy. Addressing the beliefs of our pagan ancestors, Dara Korniy teaches the reader the difficult science of life in rich emotional language, filled with both high vocabulary and youth slang. Her novels are distinguished by unique style in which Ukrainian mythology is harmoniously intertwined with the present reality.

The novel "Mavka's Diary" is distinctive and creative, and the themes raised by the author in the work are extremely important. The basis of it is Ukrainian mythology and folklore. The projection of a radically changed model of the relations of folklore-mythological beings on the relations of modern man and woman is the main method of mythopoetic depiction of the events, described in the book.

Dara Korniy used many creatures from Slavic pre-Christian folklore in her work "Mavka's Diary". For example, the author calls the main character of the book – Magdalena – Mavka. Outwardly, mavkas are charming young girls, who are tall. Their faces are pretty and round and their braids are long, going down their shoulders and are always covered in flowers [3, p. 80]. However, Dara Korniy's heroine, although she is Mavka, is not like everyone else. "Я – Мавка, у мене каро-зелені очі та довге темне волосся. Я не схожа на жодну зі своїх посестер. Бо вони всі блакитноокі білявки чи синьоокі русявки" [2, p. 11]. Despite the fact that mavkas look like girls, they have neither body nor soul [3, p. 82], which the writer denies by Mavka's words: "Кажуть люди, що я не маю душі. Та хіба то правда? Я вмію любити, а чи вмієте любити ви? Користатися тілом ще не означає мати в ньому душу" [2, p. 12]. According to folk beliefs, the souls of girls who died without baptism turn into mavkas [3, p. 82-83]. But in the novel by Dara Korniy, even a young girl "who could not keep love/ яка не змогла втримати любов" [2, p. 11] can turn into mavka, like the main character Magda did.

The antagonists of Mavka-Magda are the Chugaister-men. In Ukrainian mythology, Chugaister is a cheerful, upbeat, overgrown with black or white fur goblin of the woods with blue eyes. He dances, sings and hunts for mavkas [1, p.

170]. In Dara Korniy's novel, Chugaister is a man who "breaks the wings" of his wife, despises her, betrays her, in a word, makes her destitute. That's why Mavka is taking revenge on them.

The mythological Chugaister must hide somewhere in a foliage and wait for a mavka. And when he sees her, he will seize her, tear in two and eat her [1, p. 170]. But in "Mavka's Diary", the Chugaisters do not tear their victims in two, they drink the souls of Mavkas and ordinary women caught in their meshes and devour their hearts. "Її серце вийняв Чугайстер, коли штовхав у прірву, вийняв і зжер" [2, p. 150].

According to folk beliefs, Chugaister is friendly to people, talks to them, warms himself by the fire. Having met a living soul in the forest, Chugaister does not harm them, only politely invites them to dance, playing the flute [1, p. 170]. However, the writer refutes this statement: "Тепер я знаю добре, що стається з Мавками, яких зваблює Чугайстер. Він вбиває її душу. І світ, отче, кишить Чугайстрами, і вони гублять усіх, не тільки Мавок" [2, p. 177].

Against Chugaister an ax was used as a talisman [1, p. 171]. But in the modern world, which Dara Korniy writes about, where all such signs are considered as stupid superstitions, and Chugaisters live among us (and they are not mythological creatures, but ordinary people who simply show the features of these creatures), neither an ax nor anything else can from save from them.

As we can see, the real people in Dara Korniy's novel have both allomorphic and isomorphic features within appearance and character with mythological creatures, such as: mavka and chugayster and, thus, determine the mythopoetics of abovementioned images.

Dara Korniy's attempt to introduce into national literature an artistic interpretation of a new image from the corpus of Ukrainian "lower mythology" contains many original solutions designed to convey the national color and can be considered another successful step in building Ukrainian literature's own myth-making tradition of the new era.

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ЧАСОПРОСТІР "ВЕЧОРІВ НА ХУТОРІ ПОБЛИЗУ ДИКАНЬКИ" М. В. ГОГОЛЯ: СИНТЕЗ ХРОНОТОПІВ

Ключовими компонентами просторово-часової картини світу в повістях «Вечір на Івана Купала», «Травнева ніч, або Утоплениця»,