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Volodymyr MASLAK

PhD hab. (History), Professor, Head of the Department of Humanities, Culture and Arts, Kremenchuk Mykhailo Ostrohradskyi National University, 20 Pershotravneva Street, Kremenchuk, Ukraine, postal code 39600 (vimaslak2017@gmail.com)

ORCID: <https://orcid.org/0000-0002-2898-2400>

ResearcherID: 0000-0002-2898-2400

(<https://publons.com/researcher/3097146/volodymyr-maslak/>)

Larysa BUTKO

PhD (Philology), Associate professor of the Department of Humanities, Culture and Arts, Kremenchuk Mykhailo Ostrohradskyi National University, Kremenchuk Mykhailo Ostrohradskyi National University, 20 Pershotravneva Street, Kremenchuk, Ukraine, postal code 39600 (larysabutko@gmail.com)

ORCID: <https://orcid.org/0000-0002-8817-3381>

ResearcherID: X-4525-2019 (<https://publons.com/researcher/3097127/larysa-butko/>)

Володимир МАСЛАК

доктор історичних наук, професор, завідувач кафедри гуманітарних наук, культури і мистецтва Кременчуцького національного університету імені Михайла Остроградського, вул. Першотравнева, 20, м. Кременчук, Україна, індекс 39600 (vimaslak2017@gmail.com)

Лариса БУТКО

кандидатка філологічних наук, доцентка кафедри гуманітарних наук, культури і мистецтва Кременчуцького національного університету імені Михайла Остроградського, вул. Першотравнева, 20, м. Кременчук, Україна, індекс 39600 (larysabutko@gmail.com)

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**THE NOVEL BY V. T. NARIEZHNYI “BURSAK, MALOROSIYSK STORY”
AS THE MONUMENT OF THE HISTORICAL FICTION**

Abstract. *The purpose of the research is to analyze V. T. Nariezhnyi’s novel “Bursak, Malorosiysk Story” as a monument of a historical fiction, which depicts the everyday life of the common Ukrainian people in the XIXth century and to re-actualize the figure of the author, who influenced the Ukrainian public opinion of the XIXth century significantly. The Research Methodology.* The selection of a factual material was based on the general scientific methods of analysis and synthesis, comparison and generalization; the methods of comprehensiveness, objectivity and retrospect have been used during the comparative

analysis of the historical reality and the events described in the novel. The system structural, comparative and descriptive methods have been used in the process of presenting the main provisions of the article.

The Scientific Novelty. The article focuses on the analysis of the figure of V. T. Nariezhnyi as one of the first writers of the Romanticism epoch. The main theme of the study is the novel "Bursak, Malorosiysk Story", which describes the life of the Bursaks of the Zaporozhian Sich through the prism of love, friendship and betrayal, life, customs and traditions of the Ukrainians. As the writer knew well the lives of the bursaks and seminarians, he was able to describe it accurately. This makes his novel an important monument of a historical fiction, which needs a detailed analysis from the point of studying the life of the Ukrainians in the XIXth century. **The Conclusions.** The novel "Bursak, Malorosiysk Story" was published in 1824 and became a significant step not only in the creative work of V. T. Nariezhnyi, but also in all contemporary literature. By clarifying in the title "Malorosiysk Story" the writer emphasized that his work is dedicated to the past of Ukraine. Such an excursion to the past, which was inherent in the historical fiction of the first third of the XIXth century, is an attempt to move away from the problems of "a gray everyday life of the present" by indulging oneself into happy "Malorosiysk plots".

A careful study of V. T. Nariezhnyi's literary heritage will help to enrich the national history and ethnography, it will additionally illustrate the processes of a historical fiction development, it will help to reveal the "creative kitchen" of many Ukrainian writers not only the Ukrainian ones. V. T. Nariezhnyi's creative work deserves a thorough intersectoral, systematic study. Firstly, his works filled historiographical gaps significantly, "reviving" the pages of an everyday life of the Ukrainians. Secondly, Vasyl Nariezhnyi's literature had an inconspicuous but significant influence on the works of O. Somov, M. Zahoskin, M. Gogol, H. Kvitka-Osnovianenko, M. Markevych and further according to the principle of a chain reaction. Thirdly, V. Nariezhnyi's heritage occupies a prominent place on the intellectual map of the Ukrainians, it is the information-rich source on the history of a public opinion of the Ukrainian society in the XIXth century and a kind of repeater of the Ukrainians' ideas about an everyday life of the previous centuries.

Key words: novel, romanticism, novelist, seminarian, bursak, traditions, customs, culture.

РОМАН В. Т. НАРЕЖНОГО "БУРСАК, МАЛОРОССИЙСКАЯ ПОВЕСТЬ" ЯК ПАМ'ЯТКА ІСТОРИЧНОЇ БЕЛЕТРИСТИКИ

Анотація. Мета дослідження – аналіз роману В. Т. Нарєжного "Бурсак, малоросійська повість" як пам'ятки історичної белетристики, що висвітлює повсякденне життя простого українського народу в XIX ст. **Методологія дослідження.** Добір фактичного матеріалу ґрунтувався на основі загальнонаукових методів аналізу й синтезу, порівняння та узагальнення; методи всебічності, об'єктивності та ретроспективи були використані саме під час порівняльного аналізу історичної дійсності та подій, описаних у романі. У процесі викладу основних положень статті використовувалися системно-структурний, порівняльний та описовий методи. **Наукова новизна.** У пропонованій статті досліджується постать В. Т. Нарєжного як одного з перших письменників епохи романтизму. Основною темою дослідження є роман "Бурсак, малоросійська повість", в якому описано картину життя бурсаків, Запорозької Січі крізь призму кохання, дружби та зради, побуту, звичаїв і традицій українців. Оскільки письменник добре знав життя бурсаків і семінаристів, він з точністю зміг його описати. Це робить його роман важливою пам'яткою історичної белетристики, яка потребує детального дослідження з точки зору вивчення життя українців у XIX ст. **Висновки.** Роман "Бурсак, малоросійська повість" вийшов у світ 1824 р. і став значною віхою не лише в творчості В. Т. Нарєжного, а й усієї тогочасної літератури. Уточненням у заголовку "малоросійська повість" письменник підкреслив те, що його твір присвячений минулому України. Такий екскурс у минуле, що був притаманний історичній белетристиці першої третини XIX ст., є спробою віддалитися від проблем "сірої буденності сьогодення" шляхом занурення у щасливі "малоросійські сюжети". Ретельне вивчення літературної спадщини В. Т. Нарєжного допоможе збагатити вітчизняну історію та етнографію, додатково проілюструє процеси розвитку історичної белетристики, допоможе розкрити "творчу кухню" багатьох українських – і не лише – письменників.

Творчість В. Т. Нарєжного заслуговує на ґрунтовне міжгалузеве, системне дослідження. По-перше, його твори суттєво заповнили історіографічні лакуни, "ожививши" сторінки

повсякдення минулого українців. По-друге, література Василя Нарежного мала малопомітний, але вагомий вплив на творчість О. Сомова, М. Загоскіна, М. Гоголя, Г. Квітки-Основ'яненка, М. Маркевича й далі за принципом ланцюгової реакції. По-третє, спадщина В. Нарежного займає чільне місце на інтелектуальній мапі українців, є інформаційно насиченим джерелом з історії суспільної думки українського соціуму XIX ст. і своєрідним ретранслятором уявлень українців про повсякдення попередніх віків.

Ключові слова: роман, романтизм, романіст, семінарист, бурсак, традиції, звичаї, культура.

The Problem Statement. The Romanticism era was marked by the appearance of literary works with "intense attention to heroic figures and legendary stories about the past" (Yakovenko, 2007, p. 151), the embryo of which was a "gallant story that entertained readers with spicy curiosities from a past life" (Yakovenko, 2007, p. 152).

Vasyl Trokhymovych Nariezhnyi (1780 – 1825), whose work received a high evaluation by the contemporaries, occupies a special place in the long line of writers of this period. Thus, V. Belinsky wrote: "There were many Russian novelists, but few novels, and among the novelists their ancestor V. Nariezhnyi is completely forgotten" (Belinskiy, 1979, p. 316). The Russian literary critic, academician of St. Petersburg Academy of Sciences M. Kotlyarevskiy wrote: "V. Nariezhnyi was a rare phenomenon, and among our later realists of the Tsar Nikolai epoch we won't find a courageous person, who is worthy of him" (Kotlyarevskiy, 1903, p. 85).

At the same time, the writer's heritage with its historical richness, volume, multifacetedness, influence on the process of forming the nation's memory deserves to be studied not only by literary critics, but also by historians and ethnographers. In addition, it will not be superfluous to mention V. Nariezhnyi in the context of celebrating the 210th anniversary of the birth of Mykola Gogol (Hohol), because he was called "the forerunner of M. Gogol" (Goncharov, 1955, p. 474), and the novel "Bursak, Malorosiysk Story" led to the appearance of M. Gogol's "Taras Bulba".

Vasyl Nariezhnyi did not belong to the cohort of writers of the first magnitude, but his creative heritage undoubtedly deserves the meticulous attention of the contemporaries, and not only literary critics (Marchenko, 2011; Macapura, 2002; Podrygha, 2008), but also historians, as first mentioned by D. Shatalov (Shatalov, 2014), who included into his dissertation research a detailed analysis of V. T. Nariezhnyi's creative work (Shatalov, 2015).

Even a brief analysis shows that the novel "Bursak" does not belong to the classical works born of historical sources, and this is its certain value, and this is one of the motives for addressing to the creative heritage of the writer. In fact, the non-historiographical nature of the novel is the evidence that the author was a direct participant in the described events or the closest collector of evidence about the everyday life of the Ukrainian society of the Russian Empire.

Another factor makes modern researchers turn to the intellectual heritage of Vasyl Nariezhnyi. This is the realization that one of the "fathers" of the Russian Romanticism by his work testifies to the separateness, identity of the Ukrainian people and their culture, emphasizing the Ukrainian patriotic pathos (the very subtitle "Malorosiysk Story" is worth much).

The purpose of the research is to analyze V. T. Nariezhnyi's novel "Bursak, Malorosiysk Story" as a monument of a historical fiction, which depicts the everyday life of the common Ukrainian people in the XIXth century and to re-actualize the figure of the author, who influenced the Ukrainian public opinion of the XIXth century significantly.

The Statement of the Basic Material. The tsarist officials were well aware of the enormous power of a literary word, recommending certain novels to schools as the textbooks on History, and supporting authors, who broke the traditions of the contemporary “cabinet” historiography with its excessive dryness, scientificity and saturation with facts. For instance, the textbook “History...” by O. O. Ishimova (Ishimova, 1837) was republished six times during the period of 64 years.

Some factors, which push the scientists, especially Poltava local historians, to study the creative work of V. T. Nariezhnyi, are the birthplace of the writer – the village of Ustyvytsia, Hadiatsky county of Poltava province and the place where he got a primary education – Chernihiv seminary, which is one of the oldest educational institutions in Ukraine (Belozerskaya, 1896).

According to the genre classics, V. Nariezhnyi included several closely intertwined plot lines into his work, described a broad picture of the life of the bursa and Zaporizhzhya Sich, elucidated the topics of love, friendship and betrayal, life, customs, traditions of different peoples, who inhabited Ukraine, highlighted the problems of a political life, religious issues, etc.

Knowing the life of a bursak and a seminarian from the inside, the novelist described it quite objectively, as it is evidenced by other scientific researches (Levitskiy, 1901).

To ensure access to education for the children of poor peasants and burghers, simple houses with a stove or two surrounded by wide benches were built at each seminary at the expense of patrons and by the order of the monastery board. The monasteries provided only heating in those houses. Those houses were called bursas, and the students, who lived there, were called bursaks (Narezhnyy, 1990, pp. 175–176).

“It was a barn, built of wattle fence, coated inside and outside with yellow clay: the roof was thatched; doors and four round windows illuminated this building” (Narezhnyy, 1990, p. 176). By the order of the rector for the education, on the analogy with ancient Rome, among students the senior was appointed – a consul (Narezhnyy, 1990, p. 176). The second place, after the rector, was occupied by the prefect (Narezhnyy, 1990, p. 177). To help the consul, the Senate was formed, which included theologians and philosophers (students of the last years of study), rhetoricians (bursaks, who were at the stage of studying rhetoric) – “Lictors or executors of the Senate’s sentences”, poets – tselers or runners, “who are used for mailings”, and for the most part the plebeians, or the blacks, – common people (Narezhnyy, 1990, p. 180). A social status of the bursak was reflected in his appearance: at the beginning of training students were dressed in bathrobes, and then received the right to wear coats, to have a mustache, to smoke a pipe, to drink alcohol (Narezhnyy, 1990, p. 189).

The writer emphasizes the uniqueness of the republican system, describing the manifestations of anarchism if the consul was absent (Narezhnyy, 1990, p. 195).

The novel gives us an idea of the stages and level of students’ training. “Latin, Polish and the Russian alphabet”, Etymology, Poetry, Rhetoric, Philosophy, Musical Notes and Singing, Playing Musical Instruments were studied (Narezhnyy, 1990, pp. 176–177, 216). The training course was planned for eight years (Narezhnyy, 1990, p. 196).

V. Nariezhnyi remembered well the corporal punishments that were actively used during the teaching process and upbringing: beating students’ hands with wooden sticks, beating with nettles and vines (Narezhnyy, 1990, pp. 178, 186). The infamous “subbotniks” were depicted, when even good students were punished for preventive purposes (Narezhnyy, 1990, p. 186).

The landmark in the life of the bursaks was the "flattering goal" – to become "rather a deacon or a priest" (Narezhnyi, 1990, p. 178).

At leisure, students read, sang spiritual songs, "played the balalaika", danced, fought, or fought with their fists (Narezhnyi, 1990, p. 176). And all these activities took place in one room! It was obligatory to participate in a church liturgy during religious holidays and on Sundays (Narezhnyi, 1990, p. 303).

Since the administration took care only of the problems of heating, the task of getting some food was solved by the bursaks themselves. The students were engaged in "singing church songs at the windows of the town dwellers", congratulations and "wishing happiness and long life to an owner and mistress, their children and household" (Narezhnyi, 1990, p. 182), receiving thanks for it "flour, lard, poultry, various herbs and, partly, money" (Narezhnyi, 1990, p. 180). The menu of bursaks was also diversified due to night raids to the neighbouring gardens and orchards (Narezhnyi, 1990, pp. 183–184, 192).

The novel is rich in short but meaningful characteristics of different ethnic groups. Thus, "the Lithuanians (Lytvyny) in Malorosia are considered deceivers and shameless people, ... to name someone a Lithuanian is considered obscenity", although there were good people among them (Narezhnyi, 1990, p. 204).

Comparing the Ukrainian women to the Polish ones, the author emphasizes the shyness, restraint, chastity of the former and emphasizes the complete opposite characteristics of the latter (Narezhnyi, 1990, pp. 217–218).

Emphasizing that the Jews played an important role in the social life of that time, V. Narezhnyi traditionally calls them "zhyd". They were engaged in usury, providing interest-bearing loans, trade and treated the sick (Narezhnyi, 1990, pp. 244, 325, 342, 360).

Dangerous neighbours of the Ukrainians were the Turks and the Tatars, who were engaged in looting, ravaging and burning villages, capturing prisoners, who were sold into slavery (Narezhnyi, 1990, p. 296).

The Poles received different characteristics by the novelist: some showed courage and military skill on the battlefield, while the others, "who had love for life and the sound of glory was considered as an ordinary empty sound", "they turned back and ran away" (Narezhnyi, 1990, pp. 335, 336). Great damage was made by the representatives of the Polish clergy, who took care of upbringing the youth and taught sciences and deserved to be exiled beyond the boundaries of the Ukrainian lands (Narezhnyi, 1990, p. 345).

Latin and Polish books do harm as well, in which are described "objects and states that can bring a healthy old man closer to the grave" (Narezhnyi, 1990, p. 340).

The images of gypsies are depicted well, especially "in raincoats ... more wild than the others" (Narezhnyi, 1990, pp. 423–424). It is significant that in the novel there are no assersive characteristics of the Russians, because the author understood well that it was better to omit this issue to avoid dissatisfaction of the tsarist censorship.

The life organization of "Chornomortsiv" in Zaporizhia was extensively depicted. The author described the settlement process of the Wild Field, the economy organization, the structure of Zaporizhian Sich (Narezhnyi, 1990, pp. 432–436). The novel contains the plots devoted to the tradition description of forbidding to stay in the Sich for women, the corporal punishment of the Cossacks, who violated the code of "steppe knights" – beating with sticks, as well as shaving the head hair and mustache (Narezhnyi, 1990, p. 296).

V. Narezhnyi gives rather negative assessments of the Sich "the monstrous capital of freedom, equality and atrocities of all kinds" and he writes that a man, who acquires the Sich

citizenship receives “the lofty right to abuse, to fight and even rob ... outside Zaporozhye” (Narezhnyy, 1990, p. 436). Similar motives can be observed in Panteleimon Kulish’s works (Kulish, 1901, pp. 112–113).

The novel “Bursak, Malorosiysk Story” is full of interesting ethnographic material. The author describes the deep piety of the Ukrainians, the crowds of people during the church service, the mass celebration of Easter, the realization that the fate of each depends on “the supreme administrator of the lot of peoples”, and all earthly problems will disappear “in the kingdom over the stars” (Narezhnyy, 1990, pp. 304, 344, 377, 386).

A distinctive feature of the Ukrainians is a high level of literacy, love of books and the thirst for knowledge (Narezhnyy, 1990, pp. 305, 391). Other characteristics are sincere hospitality inherited from parents and grandparents, respect for the elders, especially parents, as well as the joy of motherhood and responsibility for raising children (Narezhnyy, 1990, pp. 356, 394, 395, 427).

The process of creating a family is described in detail: age restrictions for the bride (at least 16 years old), obligatory engagement, which preceded the marriage (Narezhnyy, 1990, p. 391) and aimed at bringing the future couple closer.

The rite of baptism of children had not only a religious significance, but also a social function, “providing” the infants, in addition to biological parents, also a couple of “baptized parents” (Narezhnyy, 1990, p. 316).

The author did not omit the Ukrainian cuisine. Bread and honey were respected (Narezhnyy, 1990, p. 301), for special celebrations the Ukrainians cooked “stew with chicken, noodles with duck ... baby turkey” (Narezhnyy, 1990, p. 444). The Ukrainians drank alcoholic beverages: horilka, “vyshnevka” (cherry tincture), “volokhscoe” (Moldavian) wine (Narezhnyy, 1990, pp. 400, 444). The writer illustrates a negative attitude to alcohol abuse, especially during the funeral dinner: “feasts of the kind that are among us ... excesses, disgusting, therefore, are worthless” (Narezhnyy, 1990, p. 416), and an inn (*a pub; in Ukrainian – korchma*) he generally calls “bottomless maelstrom” (Narezhnyy, 1990, p. 443).

In the novel the etalon of fatness is determined – “a person is perfectly healthy having a good life, if he does not become obese, which would mean his tenderness and inaction, then he will not be skinny; otherwise I don’t want to doubt that he has a bad conscience, and this is the only reason for his thinness” (Narezhnyy, 1990, p. 417).

The novel by V. Narezhnyi gives food for researchers of the Ukrainian costume. We learn about the elements of clothing of burghers, the registered Cossacks, military officers, nobles, Hetman (Narezhnyy, 1990, pp. 270, 310, 351, 353).

A significant place in the novel is given to moral and ethical guidelines. In the paternal will of the bursak there are the words: “Fear the God and obey the elders, do not lie, do not steal – then you will please both the God and people” (Narezhnyy, 1990, p. 176). In the relationship between a man and a woman, the main thing is not “insignificant pleasure”, but reproduction, procreation (Narezhnyy, 1990, p. 224). The highest purpose of a human being-citizen is to serve the Motherland (Narezhnyy, 1990, p. 229), and the absence of such an opportunity is the most severe punishment (Narezhnyy, 1990, p. 332), “ranks and honours” are called “seduction of the moronic” (Narezhnyy, 1990, p. c. 361).

The most difficult task for a person is to look into his own soul, to “know himself”, because his worst enemy is he himself (Narezhnyy, 1990, pp. 353, 453). The author exalts virtues, such as true friendship, shyness, which adorns better than any pearls, the ability to empathize (Narezhnyy, 1990, pp. 381, 391, 408). In the novel there is a bitter regret that people are

unable to do without a war that brings death and a moral impoverishment (Narezhnyy, 1990, pp. 328, 337).

The text is interspersed with political issues. The writer urges respect for government positions, including the Hetman, to avoid chaos; he emphasizes "the oppression by Poland" (Narezhnyy, 1990, pp. 303, 321); he warns against the organization of the society on the basis of fear, pointing at hopelessness of its existence (Narezhnyy, 1990, p. 384); he praises the democracy of the ancient states in every way (Narezhnyy, 1990, p. 180).

The Conclusions. The novel "Bursak, Malorosiysk Story" was published in 1824 and became a significant step not only in the creative work of V. T. Nariezhnyi, but also in all contemporary literature. By clarifying in the title "Malorosiysk Story" the writer emphasized that his work is dedicated to the past of Ukraine. Such an excursion to the past, which was inherent in the historical fiction of the first third of the XIXth century, is an attempt to move away from the problems of "a gray everyday life of the present" (Yakovenko, 2007, p. 153) by indulging oneself into happy "Malorosiysk plots".

A careful study of V. T. Nariezhnyi's literary heritage will help to enrich the national history and ethnography, it will additionally illustrate the processes of a historical fiction development, it will help to reveal the "creative kitchen" of many Ukrainian writers not only the Ukrainian ones.

V. T. Nariezhnyi's creative work deserves a thorough intersectoral, systematic study.

Firstly, his works filled historiographical gaps significantly, "reviving" the pages of an everyday life of the Ukrainians.

Secondly, Vasyl Nariezhnyi's literature had an inconspicuous but significant influence on the works of O. Somov, M. Zahoskin, M. Gogol, H. Kvitka-Osnovianenko, M. Markevych and further according to the principle of a chain reaction.

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