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**THE DEPICTION OF THE EVERYDAY LIFE OF UMAN CITIZENS
IN EGODOKUMENTS OF NADIYA SUROVTSEVA AND PETRO
KURINNYI (the first decade of the 20th century)**

The reception of Uman citizens' everyday life in the documents of Nadiya Surovtseva and Petro Kurinnyi has been revealed. Memoirs are the important sources in the study of historiography regional aspect of the past through the prism of the author's subjective perception. The author could confirm or refute the official point of view on certain facts or show the situation from a completely different angle. Memoirs and diaries belong to different genres of memoir literature, but they have common image of the events participant. Nadiya Surovtseva (1896 - 1985) and Petro Kurinnyi (1852 - 1931) were the participants of Uman events in the first decade of the 20th century. They left the documents where that period events had been described. The comparative analysis of "Memories" by N. Surovtseva and diaries by Petro Kurinnyi with gender perspective to reconstruction of Uman citizens' everyday life peculiarities allows to find the common and distinctive features in memoirist of all ages and sexes in different genres memoir works.

Key words: *Petro Kurinnyi, Nadiya Surovtseva, Uman, everyday life, memoirs, diaries.*

Autobiographical texts have always been and remain one of the factors of the spiritual self-expression of the nation, witness testimony of important, determinative or trivial, but less interesting and fascinating events of the past. Exactly due to this unique genre it is possible to trace advancement of public opinion, because in a memorialist, as in the element of national culture and

document of individuality, the different factors of existence are integrated and mastered. For today artistically-documentary works and epistolium acquire the value of the sociocultural phenomenon, that in his reflection the problem of personality oozes in history. Egodocuments can be counted at the same time and by an original certificate evolutions of national consciousness, that present in the condensed form the specific of development of whole people on the certain span of time. In historical science, memoirry is still treated as a kind of documentary literature, and not as a literary genre, because for the researcher of the past, the fact that in a memoir literature there is a journalistic or chronicle of the views of a participant in a sociopolitical, social, literary, artistic, military or everyday life life of events, personality, processes, phenomena, etc., whose contemporary he was, or their translation on the basis of information obtained from eyewitnesses and others [10]. Although memoirs have peculiar genre features, in particular subjectivity, however, the appeal is still dominant to the facts of history, elements of documentary, dual, and therefore - a versatile point of view on events, etc. [4, p. 9]. In a memoir, the author, who at the same time is a narrator, acts primarily as a witness of narrative history. Thus, the actual memoir work can be perceived as a personal document, living testimony [4].

Memoirism is a kind of metazanjar education, and memoirs are understood as a kind of documentary literature, "subjective comprehension of certain historical events or life paths of a particular historical figure, carried out by the writer in an artistic form with the involvement of genuine documents of his time, a deep correlation of his own spiritual experience with the inner the world of heroes, the social and psychological nature of their actions "[2, p. 333].

The multitude of approaches to the interpretation and understanding of the notion of memoirs is due to the lack of a unified classification of genres of memoirs. Each researcher offers his own classification, for example: autobiography, letter, diary, notebook of the writer, notes, essay, literary portrait, literary obituary, novel, novel, essay [1, p. 47].

During the last twenty years, the artistic heritage of memoirists, who for a long time remained on the margins of scientific study, returned to Ukrainian culture and history. Among them, the names of the Umanchants of Petro Kurinyi (1852 - 1931) and Nadia Surovtsova (1896 - 1985), the first of which are the author of the diaries "Uman and Umanchany eyes P.F. Kurinyi "(2013; 2014) [6 - 7], and the second - the book " Memoirs "(1996) [5]. Diary entries by Petro Kurinyi, a famous Uman lawyer, a public and cooperative figure, cover 1898 - 1919, 1921, 1922, 1925 - 1926, 1928 - 1929, and therefore, chronologically, the first decade of the twentieth century. - coincides with the memoirs of Nadia Surovtsova after her move to Uman and to study in St. Petersburg. We aim to carry out a comparative analysis of the above mentioned documents in terms of the gender approach and compare the feminine and masculine perception of N. Surovtsov and P. Kurin to life and life of the Umanians in the first decade of the twentieth century. Nadia Surovtsova, a public-political activist, writer, journalist, historian-ethnographer, was born in Kyiv in 1896 in the family of a lawyer Vitaly Surovtsov and a teacher Anna Surovtsova. However, due to financial problems, as well as the mother's desire to pull a man out of a circle of radical comrades, first Vitaliy Petrovich, and then Anna Ivanivna with her little daughter moved to Uman in 1902. The provincial town of Uman was like "on the edge of the world, because the train is not going anywhere else", cozy, the county: steamboats, smoking on roads, Dvirtseva street, Nikolaiivska, Kyiv - such a six-year-old Nadyuk Surovtsova remembered a town where she along with parents moved to live after a fussy, wobbly, crowded Kyiv. Everything seemed simple and monotonous until the girl saw Sofiyivka! This man-made Uman's miracle has made an unforgettable impression on the girl, as well as on everyone who has been here and over the last hundred years. The Surovtsev family settled first in a three-storied building of Ditlovich on the central street of Mykolaiv, where a year before his father lived, and subsequently moved to a new apartment on the Police Street, owned by the Konofaysky Jew.

Anna Ivanivna settled down to teach at the junior class of the local women's gymnasium (now Uman school-gymnasium number 2), since she did not have a higher education, and her father worked as a beginner attorney with a poorly-qualified clientele - a peasantry. The fact was that in Uman the law consisted mainly of Poles, among Ukrainian lawyers were only Suvortsov and Kostenko. Pani-Poles went to "their" lawyers, in addition, Jewish factors "supplied" potential clients to the lawyers with whom they collaborated, and received a certain percentage-fee for this. Orthodox, and on the Right Bank - even a peasantry without rights was appealing to Vitaly Petrovich, whom he often defended for free.

In the diaries of P. Kurinyi, who also was a lawyer in education and had many years of practice, also refers to a client base in Uman's lawyers. The author reacted harshly to any manifestations of injustice, abuse and unfair performance of his duties, and also heaved for the fate of the poor and insulted laborers who wanted to receive professional assistance from lawyers, and those who treated them adversely and obediently. In his opinion, such a lawyer belonged to the head of the Congress of Peace Mediators Mr. Shymansky, who "led the peasant business to be extremely unfair, and most importantly - arbitrarily. If the peasant is defenseless - then by the injustice of the nearest bosses, but if the actions of the bosses lack the legitimacy, then you will not find the truth. Hence the dissatisfaction of the peasants with their position is "[7, p. 54], - a memoirist comes to this conclusion. And this idea permeates his thinking about the causes and preconditions of the complex not only economic-political, but also moral and ethical situation and indignation among the peasantry in the Russian Empire on the eve of the first bourgeois revolution. In the context of talking about professional activity, there are repeated entries on material support for lawyers. According to Nadezhda Vitalievna, the official salary of a lawyer in the early twentieth century. was thirty rubles - so all the average civil servants lived then. Peter Kurninyi also quite often mentioned in his diaries that not only the material provision from the side of the state was negligible, but also the clients themselves were often unfair: after the case was won, they escaped without paying the cost of services. One of

them was Borzhskovsky, who was accused of stealing oats. P.Kurinyi remarked with resentment: "Borzhskovsky defended him (in court - Author), but Borzhskovsky himself took off and did not pay. That's how our works are valued and what are the customs, and we blunder our every bastard in court, we care for the well-being of "everyone", whereas this one thinks, as it were, to inflate his defender "[7, p. 52]. In the educational sphere, there were also their successes and their problems. So, Mrs. Surovtsov found a friend in her new city - Vera Khristoforivna Donenberg and Zinaida Konstantinov and took an active part in the Sunday school, in organizing theme nights, amateur theater performances. Instead, Vitaliy Petrovich, like in Kyiv, was acquainted with the progressive part of the liberal intelligentsia - Semen Romanovich Frankel (later he was elected deputy to the first State Duma), Vasyl Ivanovich Kudrytsky, Ivan Pylypovych Zakharyev and others. On the students of the public schools, P. Kurninyi recalls in connection with the celebration of the birthday of Empress Maria Feodorivna (November 14): "<...> around the folk school flags, <...> and the students are arranged in a row on the street, small and almost all in the black scrolls "[7, p. 47]. In addition, the author of the diaries is concerned that even talented students from poor families are not able to obtain proper education in the absence of money: "<...> It is impossible to reach the light of science for the poor. In our gymnasium it is excluded for non-payment of the board of 20 students. Woe is close to our commoner, deprived of poverty, the opportunity to receive education "[7, p. 54].

As for Nadiya Surovtsova, she was educated in a local gymnasium. Moreover, in the new seven-room apartment, Anna Ivanovna took the lodger, the daughters of the priest - Nina and Natalka, with whom the girl became interested, and then she also studied in one class. At first Nadiyka practiced at home, and then he entered the second grade of the gymnasium (today in one of the classes students and teachers of the gymnasium prepared a great booth dedicated to N. Surovtsov). The day at the young gymnastics was very tense: in addition to classes in the gymnasium, they still went to the music school, then played the piano. Hope, that she reproached herself because of the lack of vocal data, played

classical compositions for her mother and Ukrainian songs for her father. She has since childhood been familiar with the scores with the operas Lysenko, Stitsenko, Demutsky and others. In the evenings I had to read a lot for Vitaly Petrovich, because his vision was much worse after illness and surgery, and Anna Ivanovna was busy checking the notebooks.

P. Kurinnyi, as can be seen from the diaries, visited the church almost weekly, and after service - a school where folk lectures were held: "At school a lot of the public is a shower of 300. Petrushevsky and Y.L.Kramarenko The first one is "On the invasion of the Tatars, and the second -" Candle "of Tolstoy" [7, p. 36], "O. John Korchinsky read about subjugation of Siberia, and Mr. Laschenko about agriculture "[7, p. 37], "Basil Krylov" [7, p. 38], "On the verge of death" and "12 year" [7, p. 39], "On the Week of Entrance (in the Temple) to Jerusalem of Jesus", "The Teacher from Danilov" and "The Tale of the Merchant of Stalope", "On Love for the Animals" [7, p. 41] and others. Nadyskaya Surovtsova also actively engaged in self-education, read a lot - "all that is suitable for a child in a progressive family" [5, p. 35] - fashionable then "Russian wealth", "Bulletin of foreign literature". Hryhoriy Kurindin, a teacher-step-by-step teacher who directed the reader's interests of his students and greatly contributed to the formation of their social ideals, was a teacher of literature Grigoriy Nikolayevich Kurindin. It was him, a favorite of the active gymnasium group of youth, who was arrested and sentenced to a year of imprisonment for the revolutionary propaganda and distribution among schoolchildren of illegal literature. This event had a depressing impression on everyone, and especially on Nadyuk, who deeply sympathized with the mentor teacher and considered him a revolutionary mercenary, something like the Decembrists [5, p. 35]. The punishment of G. Kurindin served in the Uman prison, and the sixteen-year-old girl, together with the teacher Kira Ivanovna Danilova, carried his programs, surrounded her attention. Nadezhda Vitalievna "did her first steps in prison" and "did not know that such a significant part of her life would go beyond the bars" [5, p. 35]. P. Kurinnyi, as he was a lawyer, thinking about the horrible consequences of staying in prison, in particular minors

or young people, in connection with the criminal proceedings in court against young boys who were accused of theft: "In a Criminal court is my case against the Litvinyuk, etc. (the guys from the village Horodnytsia) to better Rozhkov <...>. Also a prank and now the young people throw a fair scmu and go sit with hardened teachers of the adventures and crimes... Prison is a school for corruption of youth <...>. Sow the seeds of a jury of criminals will grow, the fruits will be <...>" [7, p. 51]. Pyotr Fyodorovich was convinced that only education is key to ensuring that people who will know their rights and responsibilities, will not commit crimes, and therefore the relevant explanatory work should be carried out in Sunday schools, gymnasiums and lyceums, during services in the Church. Among the teachers of the gymnasium, where N. Surovtsov studied, it was such an inspiration that D. Scherbakivsky was a "famous ethnographer, archaeologist, museum scientist" [8, p. 137]. Danilo Mikhailovich, as well as other teachers and students, despite the Russian-speaking environment of the gymnasium, were indifferent to the fate of their native people, culture, language. They actively engaged in ethnographic work, admired folk art, studied the history of their native land, Ukrainian literature, tried to introduce the Ukrainian language into the daily life of the intelligentsia. Around D. Shcherbakivsky, a group of boys and girls rushed through the idea of "science for science", "Ukrainianization of education and leisure". Music, reading aloud, literary evenings, inflammatory controversy - a fragment of the development of thought that was present in the everyday life of N. Surovtsova. The youth lived an intense spiritual life. Enthusiasts traveled to the homeland of Taras Shevchenko, visited Chernecha Mountain more than once. Gaddy was pleased to participate in these events, because in the Surovtsev family in general, the cult of Kobzar reigned.

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Petro Kurinnyi also seriously worried about the situation, especially in the countryside. Not only his acquaintances, but he himself was convinced that "in the villages is now a great dissolution of the peasant crowd <...>. Self-government, seizure, kidnapping of someone else's property, violence, rudeness and all sorts of misery make it impossible for them to be neighbors, and the farther, the worse "[7, p. 51]. Rhetorically-doomed on the eve of 1905-1907, the question-prophylaxis sounds: "What's going to happen next, just scary to think" [7, p. 51]. However, the cause of these phenomena, P. Kurinnyi perfectly understood and even outlined the prospects for improving the situation in the villages of Uman county: "It's really scary (think - aut.), If the educational level of the rural environment is not raised. Unfortunately, the rural intelligentsia is only sad, and reproaches, and to help the cause of public education, something is not visible to anyone, although she is more than one who gets from rural disorder "[7, p. 51]. The memoirist observed and fixed in his birthrights the growth of anti-panian sentiment among peasants, an example of which may be an unpleasant story with the destruction of the property of a sugar plant in the village. Maydanetsky peasants: "The peasants have smashed their ... What is it a gentleman, when it is ours! And the ladies took him! Earned for our work! And our land ... If they do not give voluntarily, then we will take the baton and take it ourselves "[7, p. 54]. The author himself was categorically against this solution, insisted that everything be solved peacefully and in accordance with the law. Already in December 1905, a few years after the events, the peasants of Uman district, residents of the city, and even soldiers of military units, settled in Uman, were covered with revolutionary propaganda. During the pogroms, organized by the peasants "masters and Jews", Vitaly Petrovich, as at one

time Petro Fedorovich, persuaded the rebels not to mock the Umans, but angry seekers of justice almost did not deal with the speaker himself. V. Surovtsov had to save not only his life, but also to hide a family from a local priest. It was very dangerous for Nadya, who was ill, and only thanks to the doctor Frenkel she managed to save. After this, Surovtsov family moved to the Round House on Sadovaya Street.

The women's gymnasium, which the girl graduated in 1912 with a gold medal, was seven years old, and to enter the higher educational institution, it was necessary to pass the exam on the certificate of maturity (matur) in the male gymnasium. Vitaly Petrovich helped his daughter prepare a Latin language, and the teacher of the commercial school Felix Krai - mathematics. Hope grabbed heavy objects stubbornly and stubbornly, for which she was rewarded: she did all the exams on "excellent". But this did not help the girl in her desire to obtain higher education - the path to women for university was closed at the time laws.

Instead, there were Bestuzhevsky higher female courses in St. Petersburg, which were equated with higher education. Hope flashed by the desire to become a tick. The father put an ultimatum to his daughter: either the Kiev University and his financial help, or Petersburg, but without support from the family side. The dispute interfered with mother. She helped her daughter to get a certificate of political confidence in the Kyiv Governor-General, she took Nadyu to her apartment in St. Petersburg, found her a home and promised to send fifty rubles a month for maintenance. Over the next four years, Nadezhda Surovtsova studied at the Faculty of History of Women, and in a few years she defended her doctoral dissertation in Vienna and became the first female doctor of philosophy. At that time, Peter Kurinin suffered from hunger, cold, lack of money in the post-war and post-revolutionary Uman, heavily ill and painfully worried about the coming to power of the Bolsheviks. Consequently, in the memoirs of the Umanians-fellow countrymen of Petr Kurin (diaries) and Nadiya Surovtsova (memoirs) contains valuable information of the regional nature related to the description of life and life of the city's residents in the first decade of the twentieth century. P. Kurinyi and

N. Sovttsov's father, Vitaliy Petrovich, were lawyers, so both authors paid special attention to issues of material support, client base, professional qualifications of lawyers. In addition, memoirs refer to Sunday schools and the secondary education of children as special and mandatory prerequisites for improving the crime situation in the city. At the same time, N.Surovtsova described in more detail and versatility the studies at the gymnasium, characterized the teachers, mentioned their fates, described the family traditions, whereas P. Kurninyu, in almost every diary, concentrated his attention on his visit to the church service, Sunday school, tea, as well as readers, even lists books that were offered to the audience. He considers the reason for dissatisfaction among the peasantry, which grew on the eve of the revolution of 1905-1907, poverty, ignorance and lack of legal culture among peasants, as well as intentions to "take away" their masters by force. Nadezhda Surovtsova, as she was still a child at that time, does not manage to identify the causes, but tells about the course of the uprising, the Jewish pogroms and the reluctance of the peasants to listen to the requests not to commit massacres against the inhabitants of the city. As a result, acquaintance with the versatile texts of the memoirs of literature by P. Kurinyi and N. Surovtsova makes it possible to objectively represent the everyday life of the Umantas in the defined period.

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Кривошея І.І., Якименко Л.М. Змалювання повсякденного життя уманчан в егодокументах Надії Суровцової та Петра Курінного (перше десятиліття ХХ ст.).

У статті розглянуто відображення повсякденного життя уманчан очевидцями-мемуаристами Надією Суровцовою та Петром Курінним в егодокументах – спогадах і щоденниках. Мемуари – важливе історіографічне джерело в дослідженні краєзнавчого аспекту історичного минулого крізь призму суб'єктивного сприйняття автора, здатного спростувати чи підтвердити офіційну точку зору на певні факти або ж показати ситуацію під абсолютно іншим кутом зору. Спогади та щоденники хоча й належать до різних жанрів мемуарної літератури, проте їх ріднить наявність образу учасника подій. Такими учасниками подій в Умані в перше десятиліття ХХ ст. були Надія Суровцова (1896 – 1985) та Петро Курінний (1852 – 1931), котрі залишили по собі егодокументи, у

котрих висвітлено цей період. Порівняльний аналіз «Спогадів» Н. Суровцової та щоденників Петра Курінного з точки зору гендерного підходу до відтворення особливостей побуту й повсякденного життя уманчан дає змогу з'ясувати наявність спільних і відмінних рис у текстах мемуаристів різного віку, різної статі в різножанрових мемуарних творах.

Ключові слова: Петро Курінний, Надія Суровцова, Умань, повсякденне життя, мемуари, щоденники.

Кривошея И.И., Якименко Л.Н. Описание повседневной жизни уманчан в эгодокументах Надежды Суровцовой и Петра Куринного (первое десятилетие XX в.).

В статье рассмотрено отображение повседневной жизни уманчан мемуаристами-очевидцами Петром Куринным и Надеждой Суровцовой. Мемуары – важный историографический источник в исследовании исторических событий сквозь призму субъективного восприятия автора-очевидца, способного опровергнуть или подтвердить официальную точку зрения на некоторые факты, или же показать ситуацию в другом ракурсе. Воспоминания и дневники хотя и принадлежат к разным жанрам мемуарной литературы, но их роднит наличие образа участника событий. Такими участниками событий в Умани в первое десятилетие XX в. были Надежда Суровцова (1896 – 1985) и Петр Куринной (1852 – 1931), в которых представлен именно этот период. Сравнительный анализ «Воспоминаний» Н. Суровцовой и дневников П. Куринного с точки зрения гендерного подхода позволил проследить наличие особенностей в освещении быта и повседневной жизни в Умани мемуаристами разного возраста, разного пола в разножанровых мемуарных текстах.

Ключевые слова: Петр Куринной, Надежда Суровцова, Умань, повседневная жизнь, мемуари, дневники.