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LOCAL-REGIONAL PARADIGMS (on the basis of mythological texts)

Стаття присвячена розгляду локально-регіональної парадигми в міфологічній прозі Гомельщини. Представлені локальні особливості і варіація побутування персонажів «нижчої» міфології.

Ключові слова: міфологічний текст, парадигма, персонаж, водяний, повір'я, локальні особливості.

Статья посвящена рассмотрению локально-региональной парадигмы в мифологической прозе Гомельщины. Представлены локальные особенности бытования персонажей «нижней» мифологии.

Ключевые слова: мифологический текст, парадигма, персонаж, водяной, поверье, локальные особенности.

The article deals with local-regional paradigms on the basis of mythological texts of Gomel oblast. The local peculiarities and variation of mythological personages are revealed in the article.

Key words: mythological texts, paradigm, personage, nix, belief, local features.

The study of folklore and mythology is very important. Folklore reveals much about what motivates people to act in certain ways and adhere to certain beliefs. As folklore is generally

not transmitted in written form, it is more likely to be flexible and open to transformative change. Present day folklore scholarship seeks to document, interpret, present and advocate forms of undervalued cultural expression and in doing so weave webs of cultural meaning, link past and present through tradition and creativity and also articulate deeply felt values in meaningful ways.

Nowadays the term “paradigm” is widely used in such areas as philosophy, linguistics, sociology, folklore and mythology.

The word paradigm has referred to thought pattern in any scientific discipline or other epistemological context. Initially, the word was specific to grammar: the 1900 Merriam-Webster dictionary defines its technical use only in the context of grammar or, in rhetoric, as a term for an illustrative parable or fable. According to the grammatical point of view, paradigm can be described as “a set of forms having a common root or stem, of which one form must be selected in certain grammatical environments” [1: 277]. T. Payne gives another definition of the paradigm, “the set of substitutional relationships a linguistic unit has with other units in a specific context” [2: 26].

The study of various folklore personages through the paradigmatic aspect allows us to show the local peculiarities and variation within one or another group of personages.

While studying the folkloric texts and analyzing the personages we should pay attention to such components of characteristic as names, age, social rank, appearance, genesis, their functions.

Within a local-regional paradigm, connected with the personage of a brownie we can distinguish both common and diverse characteristics. Taking into consideration appearance we can observe anthropomorphous features of brownies. Many people from various villages of Gomel oblast describe him as an old grey-haired man with a beard. The diverse characteristics are revealed in his zoomorphic features. In some villages the brownie is believed to have an appearance of a snake, a bear or a cat. We can seldom bump into mythological texts where people consider the brownie a spider.

A common feature, which connects mythological texts about brownie within the given paradigm, is the place of brownie’s habitation. The majority of the texts show that the main localities are stoves, floors, thresholds, corners, brooms and others.

It’s significant to mention the brownie’s functions. In most cases we observe the ambivalent features. Brownies can have either positive or negative sides.

Such paradigms connected with various features we can discover while examining other personages. For example, a nix (or a water sprite) has both zoomorphic and anthropomorphous features. Mostly these mythical creatures appear as humans. The nix is believed to be an old man with green hair and a beard from grass or scum. Others believe that the nix is a fish.

The nix may take different forms, but their message is clearly divided into good and one of warning of impending death by drowning. A positive function is usually observed in those, who live in clear water. Such nix often help fishermen.

It is difficult to determine the exact origin of the nix, particularly since it first appears in oral folklore. However, there are a few theories that possess some merit. Many folklorists and anthropologists have noted that water-spirit stories from around the world share such similarities that they may in fact be derivative from a common origin, namely the ancient belief in a water goddess or deity. It was common in ancient Pagan cultures to attribute deities to the forces of

nature, water being one of the most significant to human survival. With the advancement of civilization and society, these pagan beliefs were transmuted in the form of local oral tradition; hence the single belief in a water deity became disseminated over different geographical areas. Then, these beliefs were incorporated into already existing belief structures.

Hereby, while analyzing mythological texts and studying various images we may conclude that there are certain paradigms which reveal the local-regional peculiarities of a given personage, its locality, appearance and genesis.

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ВЕРБАЛЬНІ ЗНАКИ БАЛАДНИХ ІНТЕРПРЕТАЦІЙ ЗЛОЧИНІВ ПРОТИ ВОЛІ, ЧЕСТІ, ГІДНОСТІ

У статті доведено, що тексти українських народних балад містять мовні сегменти, співвідносні з первісними уявленнями про узурпацію волі людини та завдання їй страждань шляхом фізичного викрадення, нанесення тілесних ушкоджень, морального приниження, зловживання довірою.

Ключові слова: мовний знак, злочин, народна балада.

В статье рассмотрены текстовые фиксации народных представлений о преступной узурпации человеческой воли и причинении страданий, вызванных ограничением свободы, нанесением телесных повреждений, моральным давлением, поправлением доверия.

Ключевые слова: языковой знак, преступление, народная баллада.

In the article it is proved, that the texts of Ukrainian folk ballads contain lingual segments, that correspond initial ideas of monopolization of man's will and causing his suffering by means of physical kidnapping, corporal damage, moral humiliation, confidence abusing.

Key words: lingual sing, felony, folk ballad.

Українські балади презентують надзвичайно широке коло народних уявлень щодо злочинів проти людського життя та здоров'я, особистої недоторканності правосуб'єкта, його приватних інтересів, власності тощо. Баладні інтерпретації злочинів постають із