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“FIELD” – “MUZHNIK” – “DRAY HORSE” – METAPHORICALLY STRUCTURED “UNIVERSAL” TEXT OF CULTURE

Summary. The article analyzes the universal, “universal” text of culture objectified by the metaphorically structured Word of M. E. Saltykov-Shchedrin. Concept-constructs of the fairy tale “The horse”: “Field”, “Man”, “Soybean” are of interest by their internal semantic form. It is recognized that any text culture, being a conceptualized area, is able to verbalize at a deep level conceptual constructs that carry value values.

Key words: concept-construct, internal form, metaphoric structure, universal.

Formulation of the problem. Word absorbs lexical, grammatical and derivational meanings, also it structures the internal form. A.P. Grechko, referring to A. Potebnia’s teaching, writes: “As elements of the internal hierarchical structure, these types of meanings are not opposed to each other, but they form semantic unity in word, one act of thought... grammatical form is an element of the word’s meaning and is homogeneous with its substantial meaning” [2, p. 264; 5 p. 39]. Valid is the assertion according to which the word cannot be regarded as a “fount of ready-made ideas” [2, p. 264], however, it is that tool with the help of which sense is structured and verbalized in the process of objects’ reflection and phenomena of reality, but also it contributes to its transference between parties of communication.

Language and culture – are systems, which “generate an infinite set of texts” [9, p. 252]. This provision of linguo-culturology is considered to be undoubted, because any text of culture, being “conceptualized area” [9, p. 252], or the sphere of culture, is objectified by sense. Versatile “universal” meanings encrypted in works of Saltykov-Shchedrin, attract the attention of researchers not only of the force of emotional impact on reader, but also because of opportunities to reveal the value and meanings metaphorically structured of underlying fairy tales characters. Fairy tales, as a rule, refer to precedent text that linearly unfolds “mantifacts” (the term V.V. Krasnyh) [7]. Mental conceptualized region is structured by values and meanings that reproduce structural figurativeness [1, p. 13]. “Mantifacts” or mental facts of describable situation is recognized by elements of consciousness, underlying informativity of which is considered on three bases: the subject of thought or knowledge structured by thought; conception or structural metaphorical figurativeness and concept as a high point of verbalized and objectified knowledge and conceptions [1; 6, p. 13]. Mantifacts – are the same construct-concepts or, by the definition of N.A. Kondrashova “notions”, which are models of an ideal objects and “based on general hypothesis” [3, p. 172]. As mentioned author consider, text as a model “being the idealization of an object, usually it lacks the redundancy of natural languages, and also it is committed to compression (compactness) of the expression” [3, p. 172]. Such idealized compressed or structured objects are Saltykov-Shchedrin’s tales.

The purpose of the article is to analyze the extended position and also metaphorically structured connote concepts of “Muzhnik”, “field”, and “dray horse”.

Statement of the base material. The word “field” is verbalized by meanings: “treeless plain”, “space”, “work the land for sowing”, “allotment”. These three artistic images attract the attention of researchers also because of its internal forms. “Field”, according to etymological dictionary M. Fasmer, is verbalized by such meanings: “smooth”, “flat”, “open”, “plain”, “wasteland”. In Ukrainian, Russian, Old Russian, Old Slavonic, Bulgarian languages the word field also is used in the sense of “open-air, free and hollow”. It is considered that such word is related with lat. *palam* “openly, obviously” and also is connected with ancient Greek *ἀγρός* и *πεδῖον*, *κάμπος* ... Bulgarian, Polish, Serbo-Croatian *поље*, Slovenian *polje*, Czech and Slovakian *pole*, Upper Lusatian, Lower Lusatian *pólo*” [12, p. 307–308]. Represent the interest Swedish words *fala*, *falun*, that are verbalized by meaning “plain and wasteland”; in the same meaning we use words *west-falen*, *ost-falen* in High German, and the word *palwe* in Old Prussian is objectified by meaning: “desert; treeless, mossy plain, untilled waste ground”. Also Albanian word *shpall* which means “open” and Armenian word *holoy* which means “land, ashes, soil” are attracted the attention. In the same row we consider also Ukrainian word *полонина*, which is used in sense of “plateau, pasture in the mountain”, Bulgarian – *планина* “mountain”, Serbo-Croatian and Slovenian – *planina* “mountain”, Czech and Slovakian – *planina* “plain”, Polish, Upper Lusatian – *plonina* “dry, barren soil”.... It should be noted that researchers put into this category the Old High German word *feld* “field”. Also this word is moving closer to the Old Slavonic words *полевати*, *плавати* in the sense of “scorched earth” and Slovenian *péljati* in the sense of “persecute and lead”. It is also considered that the derivative form of the word “field” is *полевати* in the sense of “to hunt”. In the same sense is used the Polish word *polować* and Old Russian *польничати* – “to hunt”. Concerned word is explained also because of the root **pel* in the sense of “grey, bright”, it is compared to Lithuanian word *laikas* in the sense of “field”. We think that to the specified number of words we can also place Abkhazian form *а-пльык* in the sense of “flat”, which also goes back to the same source as roots, which were mentioned above in the sense of “field, flat”. As an argument in a favor of this variant we can give an example of inability phonemes “П” and “Ф” in number of languages, for example, *пизика* instead of *физика*, *пилософия* instead of *философия*, etc.. It may be concluded according to mentioned above material, the field is open plane space, where something is produced or where some actions are performed. That’s why we have idioms: 1) *В чистом поле*, 2) *Ищи ветра в поле*, 3) *Один в поле не воин*, 4) *Одного поля ягода*. English equivalents: 1) *in the open field or rot outside* 2) *Truth lies at the bottom of a well* 3) *One man, no man*, 4) *Birds of a feather. Open country(field)* is structured by sense of space without delineated borders. These idioms characterize human activities, which may **lead to success** or **sustain a defeat** or **to end in a fiasco**. It is known that in open field you can be **leave to your fate** without any help, in such situation **truth lies at the bottom of a well**. No one doubts that **one man no**

man in solution of difficult problems. The negative connotation of phraseology **Birds of a feather** is not given rise to doubt in situation where the similarity of views and actions leads to disappointment and to realizing the fact that evil may come from such actions.

In these triad of words “field”, “dray horse” and “muzhik”, the last word in its internal form, according to M. Fasmer, dates back in all Indo-European languages to the sense of “*person, husband*”. It is considered that the word “muzhik” could denote the name of grandparent in ancient German and Phrygians, the German word *mannus* and Phrygians *μάννης* are cited as an example. According to the specified dictionary the word “muzhik” is used in Ukrainian language as husband, in Old Russian – *мужь*, Old Slavonic – *мъж*, Bulgarian – *мъжт*, Serbo-Croatian – *mûzh*, Slovenian – *môž*, Czech – *možâ*, Slovak – *muž*, Polish – *mąż*, Upper Lusatian, Lower Lusatian – *muž*. “Concerned word, according to the quoted author, is related to ancient Indian *mānuṣ* (*mānu-*, *mānuṣ-*) in the sense of “man, husband”, to Zend *manuṣ-*, to Gothic *mannā*, Old Norse – *maðr*, *pl. menn*, and also Latin. Slavic * *mąž* is compared to Lithuanian *žmogùs* “person”, alongside with the *žmó-nės* pl. “people”, as well as Greek *πρέσβυς*, Cretan *πρεῖγυς*. Probably, different extensions on **-g-** and on **-u-** here are represented. Contrary to Vain, We cannot prove ancient Slavic sound changes *nu>ng*. Contrary to Jacobson, It is necessary to reject the idea of affinity of Greek *αμαζών* “amazon”. Levi tries to establish connection to Lithuanian *amžis* “century” and ancient Prussian *mamsis* “nation”. The word “muzhik” was originally a diminutive from husband. The last term is explained by the fact that people of lower human rights were marked as minors, in Old Russian – *отърокъ*, Serbo-Croatian *mlāhi* “servants”. Expression *мужеский, мужской род* is a calque in Church Slavonic Grammar, from Greek *γένεος ἀρσενικόν* [12, vol. 2, p. 670]. Let assume, Turkic word **Manas** and names **Mana**, **Mancha** are structured in languages by the meaning “man”. Then the word “amazon” could also contain the internal form structured by value and meaning “brave, courageous”. It is clear, that analyzed word in almost every language is objectified in a deep connotative way, that is associated with courage; that is why from this point a word “man” and proper names structured by internal form and they mean a person possessing a great power and a man, who is hard to break, to stop.

There is no doubt that such words as *otrok* and Serbo-Croatian word *mlāhi* within the meaning of the “servants” are omitted from the etymological line. The last one could verbalize the value of “Angel servant”. Take the word for comparison – Abkhazian *maalyk* “baby angel”, Turkish *melek* (ğ) *i* [11, p. 615] “angel”. In these languages these words verbalized within the meaning of “baby, like an angel”, Wed.: Russian. infant, toddler, Ukr. ... *Maluk*, etc. It should be noted that, according to the Abkhaz representation, newborn, baby angel is a servant; clean, spotless child, had not managed to commit a sin, hence *maalyk* “angel”. Abkhazian *maalyk* word “baby angel”, the Turkish – *melek* (ğ) may be compared with Russian and Ukrainian toddler *Maluk*. In all these words structured in the same sense of “untainted, pure as an angel”. Therefore these words, believe, cannot be constituents of the inner form of the analyzed concept of “man”, since it is not objectified meanings clean, spotless, baby, associated with the angel.

Thus the Old Russian *otrok* is etymologized with Serbo-Croatian *mlāhi* “servants” and it does not only have any structures within the meaning male, but it also hard to name these words *γένεος ἀρσενικόν* as Church Slavonic. Serbo-Croatian *mlāhi*, apparently, is

borrowed from Arabic, Turkish, or other sources.

The concept of “horse”, occupying one of the most important places in the mythological systems of Eurasia, is objectified images of deities. It is known that the gods and heroes on horseback move from one element to the other on horseback in the world. Castor and Pollux, twin brothers, according to the ancient Greek myth, are “children of God” image of horses associated with the two chiefs, the ancestors of the tribe and in the Baltic mythology, which are compared with the Anglo-Saxon images-. Hengist and Horsa Hengest and Horsa, according to legend, -. brothers of the tribe of the Jutes. It is considered he is the great-grandson of Odin, the chief god in Norse and Germanic mythology. Hengest and Horsa were depicted on the banners of the leaders of the barbarian armies, which are often portrayed various animals. As known twins in many mythological systems act as founders of states or tribal ancestors, such as Romulus and Remus the leaders of Lombard-Ybor and Agion. Divine twins, riders on the white horses-Pollux and Kastor also are tied with the horse cult [4].

Conclusions. More than likely the point of view that the word “horse”, “horse” borrowing from Turkic AT “horse”, “horse”, Ukrainian *gachur* “stallion” *gachura* “three-year mare ...” dialectal slack “horse”, Slovak *hača*, *hače*, *hačurek*, *hačko*, *haše* “colt”, “colt”, here it is, probably, the Polish *hetka* “nag” finally Serbian dialect huts “thoroughbred stallion”, as *am*, Bulgarian *am*, diminutive *atche* “horse”, “stallion” [10, from. 56]. The inner form of the generic name of the animal, it seems, is based in these languages on onomatopoeic complex; horse emits a special sound like muffled sneeze when it abruptly pulled the bridle. It resembles a sneezing sound complex Abkhaz *slovaaręy* that can be sent through the Russian transliteration *aręy* (Achy). Abkhazian phoneme [ɕ], in comparison with Russian affricate *h* (J), the place of education is defined as the alveolar apicals *nelabializovannaya*, according to the process of education – noisy *aspirativnaya* affricate. Let’s compare: Abh. *aręy* (Achy) with names in Ukrainian *gachur* “stallion” *gachura* “three-year mare ...” dialectal slack “horse”, Slovak *hača*, *hače*, *hačurek*, *hačko*, *haše* “colt”, “stallion” and so on. d.

As can be seen from the described, the horse culture occupies a special place. Man uses and animal draft power, and as a means of transportation; horse reliable friend, the horse understands language of its owner. These two images are merged, for example, bold courageous brave rider on horseback. Compare the Saltykov-Shchedrin images broken dray horse hard work and overwork exhausted man dray horse – a peasant ordinary belly, tortured, beaten, narrow-chested, with protruding ribs and burnt shoulders, broken legs. Head dray horse keeps dejectedly; mane on his neck matted: from the eyes and nostrils oozing slime; upper lip hung down like a pancake ... [8, p. 110]. Just like people, dray horse is exhausted by hard work, dray horse of the clamp does not come out ... It will take a furrow from end to end – and both are shaking: here it is, death has come! Both death - and dray horse and peasant; daily death [8, p. 111]. In this particular case, slave labor, not bringing much joy, work for survival. Metaphorically structured base images guy dray horse, field, symbolizing hard life, which is verbalized words – “Well, convict, garbage!”. Hard labor and peasant life dray horse, the struggle for survival objectified mental construct of “peasant-feeding presses, hands, like, mites, to plow dug, kicked in *komyah* land *gruznet* eyes watching, as it does not plow *slukavila*, blemish would not give”. Ambivalent character of the field, man, Dray Horse a fairy tale Saltykov-Shchedrin structured negative connotation. Prescribed images Field / man / Dray Horse contrary to accepted notions: expanse of fields where

the brave rider finds a way accumulated energy of the spirit. A man and Dray Horse lost their force, as the will of fate forced to bend back to process the field. The story tale constructed to show the negative side of life. "Imprinted stamp infinity" Life Dray Horse and man [8, p. 114], do not live and do not die, the "how cephalopods leeched ... countless tentacles and pulls it with a portion to the band" [8, p. 114]. The conclusion from the foregoing: a person can be in the lives of both the crest of a wave, and overthrown, on a horse and a horse. Proverbs – On the horse sits a horse looking for matches good deed goes unpunished. These idioms are structured meaning "treasure it is that fate granted".

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Амичба Д. П. «Поле» – «Мужик» – «Коняга» – метафорично структурований «загальнолюдський» текст культури

Анотація. У статті аналізується універсальний, «загальнолюдський» текст культури, об'єктивований метафорично структурованим Словом М.Є. Салтыкова-Щедрина. Концепти-конструкти казки «Коняга»: «Поле», «Мужик», «Коняга» – становлять інтерес через свою внутрішню семантичну форму. Визнається, що будь-який текст культури, будучи концептуалізованою галуззю, здатний вербалізувати на глибинному рівні концепти-конструкти, які несуть у собі ціннісні смисли.

Ключові слова: концепт-конструкт, внутрішня форма, метафорична структурація, загальнолюдський.

Амичба Д. П. «Поле» – «Мужик» – «Коняга» – метафорически структурированный «общечеловеческий» текст культуры

Аннотация. В статье анализируется универсальный, «общечеловеческий» текст культуры, объективированный метафорически структурированным Словом М.Е. Салтыкова-Щедрина. Концепты-конструкты сказки «Коняга»: «Поле», «Мужик», «Коняга» – представляют интерес своей внутренней семантической формой. Признается, что любой текст культуры, являясь концептуализированной областью, способен вербализовать на глубинном уровне концепты-конструкты, которые несут в себе ценностные смыслы.

Ключевые слова: концепт-конструкт, внутренняя форма, метафорическая структурация, общечеловеческий.