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LINGUAL REPRESENTATION OF THE MYTHIC CONCEPT WAY

Present-day linguistics demonstrates tendencies towards integrative studying language and speech objects binding them to cognitive, cultural, natural and statistic phenomena [1; 2; 3]. In our recent research we have addressed the issue of myth-based and language-mediated constructing alternative realities, creating cultural and interpretational patterns, influencing language personalities and social groups [4]. We believe that a multi-dimensional description of language signs representing various aspects of modeling ethnically marked images of the world may be promising in terms of supporting the theory of myth-oriented semiosis as a universal premises of humans' rationalizing the world.

Various cognitive and interpreting practices carried out by language personalities at various stages of their linguo-communities' development result into the emergence of specific worldviews. The said worldviews correlate with alternative realities (known as alternative worlds) that we regard as possible and variable states of affairs predetermined by choices (bifurcations) in systems' development. The latter are represented by both dynamic mental structures and informational codes of diverse nature, primarily by lingual construals. Mental modeling and verbal embodiment of alternative realities is impacted by the so called basic operators – axiomatic informational quanta that constitute the framework of the mythic space (MS).

MS is defined as a verbally mediated informational continuum comprising situational hierarchies of mythic concepts united into mythic scenarios. MS is regarded as the container of interpreter-type language signs involved into the myth-oriented semiosis. The said signs as phenomena of precedent character reflect the knowledge of once primary configuration of the world. Except for providing the foundation for ethnically variable verbal images of the world, mythic concepts define the network of attractors that shape trajectories of mythic scenarios and their variations. As we have discussed [4, p. 111 – 166], both mythic concepts and mythic scenarios are paradigmatically correlated while the mythic scenarios typical sequences follow the pattern of the quest (which is, in fact, a mega-level scenario). We

expand the traditional understanding of the quest as a "search for something involving a journey" and speak of three basic sub-scenarios (pertaining to the meso-level of the MS and corresponding LWs) – those of "separation" (S), "journey" (J), and "exploit / feat" (E). As long as any significant interaction of the man and the world aims at a change (partial / complete) in the latter's configuration, the quest's components (scripts involving JOURNEY, SEARCH, WAR, DOMINATION, DEATH, WISDOM / TREASURE ACQUISITION, TRANSFORMATION etc.) are bound by the causative logic. Therefore we speak of both linear and hyper conceptual connections within the QUEST scenario. Although, the basic pattern of its unfolding is primarily causal. This is reflected in the suggested formal "algebraic" matrix of the QUEST:

(1) OPER 1 =

$$\forall(PWx)\sum_{Cn...\infty} An...\infty; Bn...\infty; Dn...\infty$$

$$\exists(MSx\,|\,m\,|)\sum_{Cx00} Ax00; Bx00; Dx00)$$

where $\exists(MSx\,|\,m\,|)\sum_{Cx00} Ax00; Bx00; Dx00) = \varsigma$

(2) *IN Σ scen n{X|m|(AnBnDnCn)} / |ς|$\rightarrow$ OUT PWx(ς'')*

(3) if scen n (Mp(oy)/st) = 1 where Mp|abcd|$\rightarrow$ Mp|a"b"c^{+n}d$^?$| = S

(4) then scen n" (Mp"(oy)/s"t") where Mp|a"b"c^{+n}d$^?$| $\rightarrow$ Mp|a"b"c^{+n}dst| = J

(5) if scen n (Mp(oy)/st) = 0 where Mp|abcd| $\rightarrow$ Mp|a$^?$b$^?$c$^?$d$^?$| or $\leftarrow$ Mp|abcd|

(6) then scen n^{-1} where Mp|abcd|$\rightarrow$ Mp|a^{-n}b^{-n} c^{-n}d$^{-n?}$|

Then *OUT PWx(ς'')=0*

(7) if scen J (Mp"(oy)/s"t") =1 where (Mp"(oy)/s"t") $\rightarrow$ (Mp$^+$ (o$^+$y$^+$) /s"t")

Then

(8) scen n" (Mp"(oy)/s"t") where Mp|abcd|$\rightarrow$ Mp"|a^{+n}b^{+n+}c^{+n}d$^?$

and

(9) (Mp"(oy)/s"t") VS (Mp2(o2y2)/s"t") = E

(10) if scen E =1

then

OUT PWx(ς'')=1

(9) if scen E =0

then

OUT PWx(ς'')=0

The conventional symbols read as: *scen* – scenario, *M* – myth, mythic, *p* – person, *o* – object / tool used by a person, *y* – action fulfilled by the person, *x* – focal phenomenon or background script, segment of the world involved in the scenario, *s* – space, *t* – time, *a, b, c, d* – parameters (see below) of an object, person, phenomenon, $\forall$ – operator "for any", $\exists$ – operator "there is, there exists", *IN* – operator "informational intake", *OUT* – operator "informational output", *PW* – "picture of the world" or "worldview".

The basic input operator (1) OPER reads "for any world (worldview)" containing the phenomenon x characterized by ontological (A), functional (B), temporal-locative (D) parameters and ascribed axiological features (C), that are present to the *n* degree, there are such correlates $x|m|$ in the mythic space that possess prototype features x00 marked by corresponding ontological, functional, temporal-locative andaxiological features. The verbally represented structure (2) $\exists(MSx|m|)\sum_{Cx00}Ax00;Bx00;Dx00) = \varsigma$ is the basic operator that provides the created alternative world with the characteristics of "true, real". It results into a change in the world's configuration provided the following causal sets of scenarios unfold properly. In regard to ς the unfolding QUEST makes sense:

The further sequence demonstrates a chain of the following scenarios: due to a change in one's world-view and (or) irreversible transformations in the world that threaten the order of things (i.e. misbalance the system) (3) – the person leaves the habitual place of leaving in search for the remedy and sets on a journey (4) along the WAY. If the journey does not occur (5), the person fails to bring the positive changes / keep the desired balance in the world due to the failure to improve personal characteristics as a result of tests suggested by the WAY or even their deterioration (6). If the journey is undertaken and quest-tasks fulfilled (7) then the person's parameters are improved (8) to the degree when it may enter a decisive CONTEST (9). If the EXPLOIT (CONTEST against the representatives of the contrasting world (contrarily organized system) is successful (10) the world acquires the desired configuration (gets saved, passes to a new stage of development etc.). If this scenario is not fulfilled or the result is negative, the world ceases to exist or falls under the sway of the other world (i.e. a different over-system takes over the unbalanced system and reconfigures / disintegrates it).

The passage towards the next stage in the QUEST is predetermined by its participants' accumulation and synthetic processing of experience which provides their multi-aspectual "upgrade" necessary for effective progressive functioning.

The suggested set of scenarios and scripts unfolds differently according to the parameters of the WAY along which the JOURNEY occurs. The linguo-cultural peculiarities of the corresponding concept's designation means are determined by the latter's etymological foundations arguably reflecting basic scenarios associated with the analyzed phenomenon. Let us consider several etymological correspondences.

I. E. *way,* O. E. *weg* , Ger. *Weg* < P. Gmc. *wegaz* < I. E. *wegh-*. The known / reconstructed variations of the P. Gmc. stem *wigan-, *wagjan-, *wiga-z, *wigja-n, -z, *wagna-z, *wēgō, *wēg-az, *wēgi-z, *wagō* share the meaning "move", "shake", "lift" that allows us to interpret the WAY as a spatially organized "vehicle" for matter's / energy's motion. Cf. designations of related notions: Goth. *ga-wigan* "move, shake", *wig-s* "way"; *wagjan* "move"; *wēg-s* "shaking, storm"; Old Norse *vega* "swing, push", *veg-r* "way",

vigg "horse, ship" (poet.); Norw. *vega, vaga* "short sledge", Swed. *väg; vagn; väga*; Dan. *veie*; O. E. *wegan* "move, bring, drive", *wicg* "horse", E. *weigh, wain, wag*; O. Fris. *wei, wī* "way"; O. Sax. *weg* "way", *wigg* "horse", *wegan* "move", weggian "move"; M. Dut. *wech, wāghen*; Dut. *weg; wagen*; O. Franc. *weg*; M. L. Ger. *wech, wāgen*; O. H. Ger. *wegan, bi-wegan* "to move", weg "road, street", *wigg* "horse"; *waga* "movement", *wagan* "cart", *weggen* "move, swing"; M. H. Ger. *wëc (-g-)* "road, street", *wëgen* "to move, head for sth." Ger. *Weg, bewegen, Wagen* [5]. A certain connection may be traced to Fr. *voie*, Sp. *vía*. The idea of "movement" is reflected in Celtic designations of the WAY: Gael. *gasgag* "a step, stride" < *gad-sko-< *gad-* "go", Ir. *gaid* "goes", E. *gait*, Ger. *Gasse* "narrow street" [6, p. 199].

Hypothetically, the stems that differ in one vowel from those discussed above may refer to phenomena and processes related to the WAY via a set of allusive and metonymic associations: P. Gmc. *wíxan-/*wīgán-, *wíxan-; *wig; *wáixjō; *wīgá-, *waigṓn-, *waigrá-, *waigṓ, etc. "battle, fight" are reflected in Goth. *wīhan* "dispute", *wīhan* "conflict with"; *waihjō "battle" (cf. Fin. *vaikia* "troublesome"); O. Norse *vega* "to fight, kill, win", *vīg* "a fight, deadly blow"; Norw. *veiga* "to swing, blow"; O. Dan. *veie*; O. E. *wīgan* "to fight, struggle", *wægan* "to trouble, torture", *ge-wegan* "overcome, defeat"; O. Fris. *wīg, wīch* "battle"; O. Sax. *wīg* "battle", *wēgian* "to trouble, torture"; M. Dut. *weigher, wēgher* "stubborn"; M. L. Ger. *wīch* "battle"; O. H. Ger. *wīgan* "to fight, struggle", *ubar-wehan* "overcome, win"; *wīc* "battle", *weigen* "to trouble, torture", *weigar* "to disobey, to be proud"; M. H. Ger. *wīgen* "to fight, struggle", *wīc (-g-)* "battle, war, blow" [5].

Therefore we speak of the scenario FIGHT / BATTLE that is likely to occur along the WAY (for the WAY connects a multitude of oppositely configured worlds that are prone to come to a conflict) thus motivating the lexical designation. In a broader sense, the WAY itself is capable of "swinging" a person's habitual trajectory of choice-making and action taking i.e. making one alter one's life strategies as an imperative prerequisite for one's survival, personal development and the fulfillment of the quest. Transgressing along the WAY causes discomfort ("pain", cf. Gmc. *wegaz, < I.E. *wegh- (ŭeğh) "move, pull" [7, p. 1118]; Ger. *Weg* "шлях", but Ger. *Weh* "pain") for a system's adjusting to dynamically changing (hazardous) settings violates its ingrained functional patterns. In regard to this association we may address another cluster of parallels.

II. I. E. *(s)lăgu̯* > Goth. *slauhts* "slaughter", O. E. *sleaht, slean* "slaughter, to kill", O. H. Ger. *slahta* "murder", *slahan* "to kill", O. Norse *slatar, slatr* "meat of a slaughtered animal", O. Ice. *slegr* "to drive in (nails)", Ger. *Schlacht* "battle", *Schlag* "blow", *Schlachter* "warrior", Ukr. *шляхта* (historically, a class of nobility that obtained the social status and privileges from their military activities), *шлях* "way" (cf. *битий шлях*); cf. also Ukr. *колія*, Rus. *колея*, G. *Keule*, "club", Lat. *callis* "path", G. *qälen* "to torture", Prus. *gallan* "death", O. E. *cwealm* "death", лит. *galia* "power" [5]. Identical meaning is registered in Celtic languages: Gael. *slighe* "way", Ir. *slighe* <

sleget- < *sleg* "strike" [6, p. 328], while the root *slag / sleg / slg* "beat, strike" is shared in *slachd* "thrash, beat", Ir. *sligim* "I beat, strike", *slacc* "sword" alike to Goth. *slaha* "strike", Ger. *schlagen*, E. *slay* [6, p. 326].

These associative parallels demonstrate the accentuated semes "power", "blow" (necessary for constructing a road and profiled while scenarios like CONTEST, BATTLE, SKIRMISH, MURDER unfold).

III. E. *road* < P. Gmc. **ridanan, *rīdan-, *ridjēn, *raidō* source of O. E. *ridan* "to *ride*", related to *raid.:* O. Norse *rīða* "to move to and fro, swing, ride (a horse) overcome"; *reið* "ride, journey, ship", Norw. *rida*, Swed. *rida*; Dan. *ride*; O. E. *rīdan* "to ride", *ridda, rīdere* "rider", *rād* "road, way, journey, riding, hostile incursion"; O. Fris. *rīda, ridder*; O. Sax. *rīdan; ridda* "rider"; M. Dut. *rīden, riddere, ridder* "rider, cavalry man"; Dut. *rijden, ridder*; O. Franc. *(umbi-)rīdan* "to ride"; M. L. Ger. *rīden, ridder*; O. H. Ger. *rītan, ritto* "rider", *reita* "cart, military assault"; M. H. Ger. *rīten* "to move forward, open, travel", *rīte* "rider", *rītære* "cavalry man" [5]. The Celtic designation unit *rathad* shares the same root: Ir. *rathad* "rod" < M. E. *roade* "road", cf. M. Ir. *ramhad*, Ir. *ramut* [6, p.288]. Romance designations like Fr. *route*, Sp. *ruta* may be of the same root. In this case the WAY appears to be the route of violent (mostly military) interaction of contrasting systems.

IV. E. *path* – O. E. *paþ, pćþ* < W.Gmc. **patha-* < *?* of unknown origin; could be related to Ukr., Rus. *путь*, Bulg. *път*, Serb. *пут*, Sloven. *pot*, Chech. *pout*, Pol. *pąć*, Pr. Slov. **potь* which is akin to O. Ind. *panthās* "path, road, way", O. Prus. *pintis* "road, way", Lat. *pons* "bridge, path", Gr. *ποντος* "sea, sea way", *πάτος* "path". As suggested by the Grimm's Law, the initial *f*- is expected in Germanic. Hence we trace a correlation of the units above and G. *finden*, Goth. *finþan* "find, recognize", O. H. G. *fandôn* "punish, test" [8, (3) p. 413). Consequently, a universal I. E. **pont* – "struggling, overcoming, a dangerous way" is reconstructed allowing the interpretation of the WAY as "a trajectory (possibly through a hostile element) made of instantaneous choices, i.e. through finding".

V. Units like Ukr., Rus. *дорога*, Blr. *дарога*, Serb. *драга*, Sloven. *draga* "hollow", Chech. *draha* "way", Pol. *droga*, H. Luzh. *droha* "trace, way, street" < I. E. **dorgh-* "pull" refer to the scenario of "pulling the trees" i.e. clearing through a vegetated space [8, (1) p. 530], in fact – killing the trees. The allusion to death and destruction can be found in the allusive semantic fields structured around units like O. Slav. *дьрати* "peel", Lith. *dirti* "to peel, skin", Goth. *distairan* "to peel, skin", G. *drängen* "press, push", O. E. *dr(e)aⱫan* "pull", O. Norse *drafa* "pull", рос. *дроги* "(funeral) cart", I. E., O. Ind. *droaga-* "enemy", that tie the WAY to the scenario of "removing an object of vitally important components". This is yet another connection to the indices of danger and potential transformations that a person might undergo on the WAY while fulfilling the QUEST (cf. units like O. E. *lad* "way" nut O. E. *laþ* "hate, danger"). Considering the connections of this concept's content with notions and scenarios that potentially undermine the subjects bio-vitals, the WAY is traditionally regarded as dangerous, evil, deadly while the basic

conceptual model reflecting the subject's transition in SPACE is seen as a dynamic spatial fractal FRACT [d] $^{-a\,-c}$.

The highlighted etymological foundations of the concept's name suggest relatively stable patterns for including it into the categorization models. The latter are realized and reflected in the textual alternative worlds construed on the basis of Ms's axiomatic operators. In their turn, the corresponding conceptual models that constitute these units' linguo-cognitive premises modify and transform the basic patterns and form ethnically marked "noemic senses" thus providing flexibility to MS and national "psychic fractals" as carriers of the worldviews. Let us consider several models that are realized in the texts of "archaic" European languages (those that functioned in the "reverberating" linguo-cultural periods).

Consider: WAY ↔ UNCERTAINTY / DANGER ↔ ENEMY: *frecne fengelad* "fearful swamp paths" [9, p. 1359], *brimliðende lade* "bottomless sea ways" [9, p. 568], *Ʒryresiðas* "ominous ways" [9, p. 1462], *cealdum cearsiðum* "ny cold and dangerous ways" [9, 2396], *enge anpaðas, uncuð gelad* "narrow paths and unknown ways" [9, p. 1409], *пототщеши год□. яква намо путе преткавяшия* "ran into the Goths that crossed out way" [10, (9б) p. 27], *половци неготовами дорогами / поб□гоша къ Дону великому* [11, p. 34]; WAY ↔ MYTHIC CREATURE / OBJECT: *swanrade* "road-of-swans" = sea [9, p. 199], *seƵlrade* "road-of-sails" [9, p. 1429], *hronrade* "road-of-whales" [9; 10], *Дятлове тектомъ путь къ р□ц□ кажутъ* [11, p. 70]; WAY ↔ JOURNEY / FAMILIAR WORLD / OUTER WORLD: *on wilsið* "along the desired way" [9, p 216], *foldweƵ* (шлях) [9, p. 866, p. 1633], *cuþe stræte* "known roads" [9, p. 1634]; *widweƵas* "distant ways" [9, p. 840], *meodowonƵas* "meadow ways" [9, p. 1643], *wide waroðas* "faraway paths" [9, p. 1964], *ƵanƵ ofer Ʒrundas* "the ways over the dales" [9, p. 1404]; WAY – EMOTION: *Hrœðask allir // á helvegum* "everyone horrified on the way to Hell" [12, p. 46] – as a connector to the OTHERWORLD (Hell) the WAY enters the model which intensifies the scenario RAGNAROK, THE END OF THE WORLD; WAY ↔ ELEMENT: *ofer lagustræte* "over ocean ways" [9, p. 239], *brimlade* "sea ways" [9, p. 1051], *sæsiðe* "sea paths" [9, p. 1149], *yþlade* "sea ways" [9, p. 228], *Ʒeofenes beƵanƵ* "ocean way" [9, p. 362], *sælade* "sea ways" [9, p. 1157]; WAY – DESTINY: *сіце бо сліда све не ідіемо* "we shall not follow our way" [10, (8) 22 – 23]; *Ae vn hynt gwynt // ae vn dwfyr mor* "Is there one course of wind? Is there one course of water?" [13, p. 51]. Old Slavic language worldview is also marked by the associations of deathly dangerous WAY and SACRAL SPHERE as in WAY ↔ GOD ↔ DEATH: *Се Карыне плачетьсе о мертвіех тіех // яко сталісе о тропіе боженьсте і земрещуть.* "It is Charna that's mourning over the dead that had set foot on the godly road and died" [10, (25) 32-33], *великому Хръсови влъкомъ путь прерыскаше* [СПІ, p. 62], *Игореви Князю Богъ путь кажетъ изъ земли Половецкой на землю Рускую* [11, p. 66].

Thus we arrive at the conclusion that the mythic concept WAY represents the connection of the anthrop segment of the time-space continuum as reflected in conceptual and language worldviews to various conceptual loci. The primary components of its content are the ideas of a dynamic (moving) channel that provides transformations of matter / energy. Discomfort caused by the system's dropping the presets while moving along the trajectory suggested by the WAY as well as its potential destruction are regarded as prerequisites of acquiring necessary experience and upgrading the system to a level necessary to function at higher levels of being / under conditions of multiple worlds' interaction. A number of ethnic peculiarities of the said concept's verbalizing still follow the universal pattern of the WAY's being a crucial component of the mega-scenario QUEST.

Further study may concern an integrative description of systems' relative parameters, i.e. SPACE, TIME and Energy that fuel QUESTS of diverse nature.

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Колесник О. С. Мовна репрезентація концепту-міфологеми ШЛЯХ

У статті розглянуто етимологічні та лінгвокогнітивні особливості номінацій концепту-міфологеми ШЛЯХ. Запропоновано алгебраїчну модель мега-сценарію КВЕСТ і показано причинно-наслідкові зв'язки між під-сценаріями, до яких входить концепт ШЛЯХ. На основі аналізу етимологічних паралелей встановлено, що у внутрішній формі назви концепту закладено згорнутий „текст-програму", що охоплює поняття „рух", „відхилення", „удар", „сутичка", „суперечка". У свою чергу, їхнє співвідношення зі сценаріями ПРОТИСТОЯННЯ, БИТВА, СМЕРТЬ викликає негативні конотації у відповідних номінацій ШЛЯХУ. На основі аналізу текстових репрезентацій встановлено базові когнітивні моделі, котрі демонструють уявлення про ШЛЯХ як канал зв'язку між локусами світів різних мірностей та необхідний контекст досягнення нового досвіду, що стимулює розвиток і адаптацію систем до нових умов буття.

Ключові слова: квест, концепт, сценарій, оператор, основа, сема.

Колесник А. С. Языковая репрезентация концепта-мифологемы ПУТЬ

В статье рассмотрены этимологические и лингвокогнитивные особенности номинаций концепта-мифологемы ПУТЬ. Предложена алгебраическая модельмега-сфенария КВЕСТ, показаны причинно-следственные связи между его подсценариями, в которые входит ПУТЬ. На основе анализа этимологических параллелей установлено, что во внутренней форме имени концепта заложен свернутый „текст-программа", охватывающий понятия „движение", „удар", „стычка", „спор". Их соотнесенность со сценариями ПОРТИВОСТОЯНИЕ, БИТВА, СМЕРТЬ вызывает негативные коннотации номинаций ПУТИ. На основе анализа текстовых репрезентаций установлены базовые когнитивные модели, демонстрирующие представления о ПУТИ как канале связи между локусами миров различных мерностей и необходимом контексте получения нового опыта, стимулирующего развитие и адаптацию систем к новым условиям бытия.

Ключевые слова: квест, концепт, сценарий, оператор, основа, сема.

Kolesnyk O. S. Lingual Representation of the Mythic Concept WAY

The article considers etymological and linguo-cognitive peculiarities of designation units verbalizing the mythic concept WAY. The said concept is treated off as an integral part of the universal mega-scenario QUEST that reflects the logic of systems' interaction within the "operational system" suggested by the mythic space as a container of basic axioms that describe the world's initial (prototype) settings and configurations. We suggest an algebraic model of the

QUEST which demonstrates causative relations between its sub-scenarios. The analysis of etymological parallels allows identifying the components of an elliptic textual program in the concept's name which encompasses the notions of "movement", "blow", "argument", "contest". Their correlation with the scenarios of CONTEST, BATTLE, DEATH arouses negative connotations in the meaning of the WAY's designations. Special attention is paid to cognitive models that constitute the premises of designation units used in the texts of archaic European languages to denote the WAY. Their analysis allows us to come up with an interpretation of universal-systemic character that binds the WAY to phenomena of diverse nature. The WAY is thus regarded as a channel of energy / matter connecting multi-dimensional alternative realities (primarily semiotic and mental construals). The concept under analysis, associated with negative (potentially distracting or destructive) impacts is considered a necessary context that stimulates systems' development and adapting to new conditions of existence.

Key words: quest, concept, scenario, operator, stem, seme.

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ЯЗЫКОВАЯ КАРТИНА МИРА ВОСТОЧНЫХ СЛАВЯН

Каждый язык, сквозь призму которого его носитель вбирает в себя культуру и миропонимание, по-своему членит мир, т.е. имеет свой способ его концептуализации. Отсюда заключаем, что каждый язык имеет в некоторой степени особую картину мира, и языковая личность обязана организовывать содержание высказывания в соответствии с этой картиной.

Категории культуры можно условно разделить на два блока: первый охватывает категории, описывающие предметный мир, преобразуемый в деятельности: пространство, время, движение, вещь, свойство, количество, качество, причинность, случайность и т. д. Мир культуры создается деятельностью человека, поэтому, культура и человек есть как бы одно целое. Второй характеризует человека как члена социума – человек, общество, я – другие, труд, семья, добро, красота и т. д. Эти универсалии служат категориальной моделью для описания любой культуры, хотя преломляются в каждой из культур они по-разному. Обе части культуры могут быть представлены в языке с помощью пространственных (*верх – низ, правый – левый, восток – запад, далекий – близкий*), временных (*день – ночь, зима – лето*),