

DOI: <https://dx.doi.org/10.18454/RULB.12.16>

Малыхина Т.М.¹, Праведников С.П.², Кузьмина А.В.³, Стародубцева Е.А.⁴, Ларина Л.И.⁵, Писарева Л.Е.⁶
^{1,4,5,6}Доцент, кандидат филологических наук, ²Профессор, доктор филологических наук, ³Кандидат
 филологических наук, Курский государственный университет
**СЛАВЯНСКИЕ ЛЕКСИКОГРАФИЧЕСКИЕ ИСТОЧНИКИ В ИСТОРИКО-ЛИНГВИСТИЧЕСКИХ
 ИССЛЕДОВАНИЯХ (НА ПРИМЕРЕ ЛЕКСЕМЫ ЛАСТОЧКА)**

Аннотация

Изучение важных явлений в истории славянских языков связано с анализом диалектной лексики, зафиксированной в словарях. Этимологические исследования диалектной лексики признаны одной из важнейших задач системного, комплексного, целевого изучения русских народных говоров. Целью данной статьи является изучение этимологии лексемы ласточка на материале славянских лексикографических источников, фиксирование разных значений данного слова в памятниках народной культуры. Авторы делают вывод о том, что этимологически объединяет различные названия зверей и птиц и на каком основании они сближаются в русских диалектах.

Ключевые слова: язык, культура, этнолингвистика, лексикография, этимология.

Malykhina T.M.¹, Pravednikov S.P.², Kuzmina A.V.³, Starodubtseva E.A.⁴, Larina L.I.⁵, Pisareva L.E.⁶
^{1,4,5,6}Associate Professor, PhD in Philology, ²Professor, PhD in Philology, ³PhD in Philology, Kursk State University
**ETYMOLOGICAL ANALYSIS OF LASTOCHKA (SWALLOW) LEXEME AS A CASE STUDY OF SLAVIC
 LEXICOGRAPHIC SOURCES**

Abstract

The most important linguistic phenomena in the history of Slavic languages are associated with the analysis of dialect vocabulary documented in different dictionaries. Etymological study of dialect vocabulary is recognized as one of the most important tasks of systematic, complex, targeted study of Russian folk dialects. This article examines the etymology of lastochka (swallow) lexeme as a case study of the Slavic lexicographic sources, exemplifies meanings of lastochka lexeme embodied in the folk culture heritage. The authors identify etymological grounds for combining and converging different names of animals and birds in Russian dialects.

Keywords: language, culture, ethnolinguistics, lexicography, etymology.

Почта авторов / Author Email: etnolingv@mail.ru

Introduction

In different cultures and nations swallow symbolizes things like spring, morning and rebirth, hope, friendship and loyalty. The Egyptians believed that swallow was embodiment of motherhood, and a flock of swallow was seen as the North stars hanging over the Life Tree. In Ancient Greece and Rome to kill a swallow meant to court disaster, because swallow symbolized dead children spirits; besides, it was an attribute of Aphrodite (Venus). The Swedish legend tells of a swallow which like a stork appeared at the Crucifixion site and cried out for consolation: Svala! Svala! (cf. Eng. swallow). In China swallow is a symbol of courage, danger, loyalty and positive destiny changes but in Japan it symbolizes mothering care as well as infidelity. The Muslims also honor swallow as they believe that it makes its annual pilgrimage to Mecca. In heraldry swallow was depicted as a fantastic bird without feet on the coat of arms because in the middle ages swallow was believed not to touch the ground (this idea is also reflected in African cultures, where the swallow represents purity) [2, P. 248–249].

Swallows are traditionally among the most beloved and honored birds in Russian culture; it embodies female symbolic and the combination of the heavenly and chthonic beginning. Swallow is a pure, holy bird which along with dove and lark belongs to God's birds. Swallows' twittering is perceived as a tireless prayer.

A number of legends can be found in ethnolinguistic dictionary "Slavic Antiquities" where swallow appears to be the Savior, the Protector. The folk tale of the Crucifixion tells how swallows were trying to save the Christ from agony, shouting "dead, dead!" (Rus., Polish.), taking out thorns from his wreath (Rus., Ukr.) bringing him water (Ukr.), moaning and circling over his head (Pol.).

Like a dove and lark, swallows are considered sacred (Eng.), birds of God (Pol.), loved by the God (Rus.), birds whose singing praises the God (Bosn.-Herzegovin.). Its twittering is perceived as relentless litany reading (Kashub.),

like a prayer: "Holy God, Holy Mighty, Holy immortal, have mercy on us" (Rus.). In Ukrainian song swallow is like the Mother of God: "On the shore of the Dunai, the swallow was bathing. That was not a swallow, but the Mother of God..." (Chub.) [3, P. 85].

According to the South Slavic etiological legends a swallow saved a man from the bloodthirsty snake after the Flood (Bosn., Bolg., Rodop.), and the snake bit off swallow's tail, that is why swallows have forked tails (Serb.). This bird also saved the Sun from the snake which wanted to devour it. The swallow hid the Sun under its wings (Dalmatian., Bosn.-Herzegovin.) and took it up in the sky (Croatian. Bosn.) [3, P. 85].

In the Bulgarian legends swallow is a girl who married the Sun (Plovdiv.) or was given in marriage to a robber (Svistov.) and then she escaped. She was taken by the veil or *kosnik* (Old Russian plait accessories) or by the hair and a clump of it was pulled out, that is why swallows have forked tails. The Polish legend explains that the swallow got its tail and its red goiter as a punishment for stealing scissors and a ball of red thread from the Mother of God. In some of the Southern-Slavonic legends swallow symbolizes sister lamenting for a brother. The other two sisters in their grief turned into a cuckoo and a snake (Bosn.-Herzegovin.), or her mother turned into a cuckoo (Macedon.). So the Macedonians think swallow is a cuckoo's daughter. In Serbian and Croatian songs a swallow, cuckoo, and sometimes snake symbolize the inconsolably grieving people [3, P. 85–86].

Swallow also patronizes the house and cattle. Swallow nest under the roof of a house is widely viewed as a sign of happiness. Its nest in the barn has a positive impact on the cattle (Bel.-Poles., Croatian.). Abandoned nest is a sign of death in the family (Ukr. Poles. Galits.). Killing a swallow means no luck in livestock breeding (Russ., West-Ukr. Malopolesye, Croatian.), and destroying the nest means losing shelter (Malopa.) or going blind (Bulgarian., Pol.). The person who does harm to a swallow, will lose their mother

(West-Ukr., Serb., Macedon.) or a relative (Ukr., Pol.) or this person will lose livestock (Ukr., Bulgarian.-Banat.) or the cow will lose milk (z.-Ukr., Pol.) or will give blood milk (West-Ukr. Malopolesye). The swallows' nest is believed to protect the house from lightning (Pol. Croatian) and fire (Bel., Ukr., Kashub.). If someone dares to destroy the nest, the swallow will burn their house (Ukr., Croatian) no wonder she has a red spot like it is a burn (Rus. Oryol.) [3, P. 86].

Some folklore images of swallow is documented by Dal V.I. in his "Explanatory Dictionary of Alive Russian Language": *lastitsa or lastka, lastovka, lastovochka, lastochka (swallow), lastushka feminine gender of ptashka (little bird) Hirundo, H. urbica et rustica, krasnozobka (red-necked bird) and forktail and kosatka (whale), north koshanok. Night swallow, big black swift, sickle, serpik (small sickle). Stone swallow, Sib. mountain swallow of Eastern Siberia, Hirundo alpestris. Sea swallow is a small species of Petrel. Dove and swallow are God's favorite birds. Wherever a swallow flies, spring comes. Swallow starts the day (spring) and Nightingale finishes it. Who washes with milk at the first swallow, becomes white. If a swallow flies under a cow, it will give blood milk. Swallow, flying into the window, means that somebody will die. It is a sin to destroy swallow's nest. Who destroys swallow's nest, becomes freckled. The Annunciation with no swallows means cold spring. Early swallows means happy year. Swallows flying high symbolizes wind. Swallows flying low, darting around, means rain. A young horse has been overseas; back is sable, and the belly is white. What is it? Swallow. Shitovilo-Beatovilo, German speaking, at the front there is a picker, at the back there is a roller, at the top there is a blue cloth and at the bottom there is a white towel. What is it? Swallow* [1, P. 239].

Methods

Descriptive, comparative-historical, historical and comparative methods have been employed to analyze the text in this study.

Discussion

There are several versions explaining the origin of word *swallow*. According to one of the theories *swallow* is a borrowing from Lithuanian language. The word *swallow* is related to Lithuanian words *lakstau, lakstyti* meaning *flight*. M. Fasmer gives the following explanation in the "Etymological Dictionary of the Russian Language": "*lakstau, lakstyti* are most likely related to fly, *lakstus* is related to fast, Lithuanian *lakstit*. *lek-, is the same as *letet'* (*perfect*), *letat'* (*imperfect*), expander -st-. There might be a simplification -kst- > -st on Slav., grounds" [7, P. 463]. There is another theory explaining this lexeme etymology which defines it as the true Slavic, tracing its origin to the word *laska* (care, tender) and other words with a similar root: "*Laska* (care, tender) is related to the Slav. word *laska* (love, affection), which also explains etymologically identical *laska* (weasel) "*Musteia vulgaris*"; cf., for example, *lastochka* (swallow) *Laska*, 1780; see the Trubachyov "Etymological Researches on the Russian Language", Volume II, Moscow, 1962, p. 29]" [7, P. 463].

In the "Dictionary of Russian Dialects of Lower Pechora" *swallow* refers to as "a small carnivorous animal, weasel. *Lastotska* is white in winter and now it is red, it is smaller than a rat, it is neither harmful, nor wild. *Lastochka* is all white but the tail is black, it lives in a hole, *Lastochka* (swallow) in the house brings unhappiness. *Lastochka* does not have a black tail but *Gornostal'* (erminea) does. *Lastochka* is a very small animal, it is white too, and in spring it turns gray, it changes, it is white and the tail is white [4, P. 376].

Chernykh, the author of the "Historical and etymological dictionary of the modern Russian language", also pays attention to both versions of the origin of the word *lastochka* (swallow), but he finds the first one is more reasonable, explaining the word *swallow* as a borrowing: "...The etymology of the word is unclear. It is associated with Russian verb *lastit'* (*caress*) – *laskat'* (stroke) – *lastit'sya, laskat'sya* (impf. take comfort in), *laska* (care, tender), *laskovii* (*tender, lovesome*). Of course, it is just embodiment of people's understanding of this word (*swallow* is among the favorite birds in our culture) [10, P. 468–469].

Results

In addition to the abovementioned views, we would like to present our theory on its origin.

In the "Dictionary of Russian folk dialects" numerous polysemous cognate lexeme have been documented; the root is *-las-* and its allomorph (*laska, lasuk, lasitsa, lastochka, lastvochka, lastik, lastochok, lastovitsa, lastka*).

Lasuk is an animal of the weasel family; weasel. Sverdlovsk, 1965. *Lasuk* is a white long animal, he kills chickens. Sverdl.

Lasitsa is a carnivorous animal, weasel. Slov. Acad. 1814. *Lasitsa* ran into its hole. Smolensk., 1914

Lasta is a carnivorous animal of the weasel family; weasel. Verkhne-Toem. Arkhangelsk.

Lastvochka – a swallow. Ufim., Slov. Acad. 1932 [6, P.279].

Lastik is an animal of the weasel family; weasel. Poshehon'e Yaroslavl' 1849. Yar..

Lastuk is an animal of the weasel family; weasel. *Lastuk* is an ermine subspecies. Sverdl., 1971.

Lastochok is an animal of the weasel family; weasel. Shadr. Perm., 1897.

Lastuchok:

– a mole. *Mole called "Lactuchok" takes out the earth in stocks and place them up.* Novosib. Toguchin.;

– a small carnivorous animal of the weasel family. *Lactuchok is an animal which lives in burrows, in the field ridges* [5, P. 199].

Lastka:

– *lastochka.*, *Three swallows (lastochki) flew to the body, As the first lastka is Lastka, dear mother.* Onezh. Arkh., Sobolevski.

– animal of the weasel family; weasel. Slov. Acad. 1847. East.-Sib., Cherkasov. *He was mounting tents in his father-in-law, catching lastok-gornostayushek* (song). Samar. *Dikaya lastka* Petrov. Sarat., Slov.Acad. 1932 [6, P. 273–286].

Lastochka:

– animal of the weasel family, weasel. Burnashev. Kurmysh. Simb., 1897. Tul. *Swallow is a small animal.* South.-Ural. ;

– squirrel. Kazan. Kazan., 1897.

– a field mouse. Ryaz., 1898.

Laska:

– a bird, swallow. Lipiets. Voron., Trostyanskiy.;

– a bird, slavka, grey. Yarosl., 1922.

– a bird with black plumage and a white bump on his forehead; "water chicken".

– a bird, *Plareola*; pratincole: meadow swallow, sea swallow *Svetlokrilaya* (with white wings).

– tern *Svetlokrilaya* (with white wings). Uralsk, kaach., Menzibir.

– black swallow, black tern. Ryaz., Menzibir.

Lastovitsa:

– a swallow. Tul., North., ORL., Don. Slov. Acad. 1958 [obsolete meaning].

– a tern Menzbir [no place of identification]. Slov. Acad. 1932

– a bird, ordinary monkey. Kholodkovsky and Silant'ev [no place of identification]. Slov. Acad. 1932

– animal of the weasel family; weasel. Don., 1929. 1. *Lastka, Lastochka* (swallow) feminine gender. Flew to the body, *Three swallows flew to the body, As the first lastka is Lastka, dear mother.* Onezh. Arkh., Sobolewski [6, P. 272–285].

In the "Etymology Dictionary" under the editorship of Fasmer M. *yama* (hollow, hole) lexeme is kin to the Greek ἄμη *shovel, spud*; δι-αμῶν means *digging up*; ἀμῶνα means *fosse, drain, ridge*; αμῶν means *excavate* [9, P. 555–556].

We find it interesting to compare lexemes *lopata, lapa, plast, last* with the reference to Fasmer dictionary;

– **lopata**, Sloven. *lopata*, Check., Slvts. *lopata*, Polish *lopata*, Lettish *lāpusta, lāpsta*. Another variant of vocalism is **lapa**. *Laffa* means palm, blade, oar; cf. Lith. *lepeta* means elephant foot [7, P. 518–519];

– **lapa** – Ukr. *lapa*, Bolgar. *lapa*, Sloven. *lapa*, Polish *łapa*. It is related to *łopa* (dog or bear's paw), Lettish *lāpa* (paw), Gothic *lōfa* (palm) [7, P. 458];

– **last** – not widely spread Russian word, Slavic origin **lapstъ*, related to Lettish *lāpsta* (shovel), *lāpa* (paw), Lith. *lōpa* Russ. [7, P. 462–463];

– **plast** – related to *plāštaka, plaštakà* (palm), *plūoštas* (cupped hand), also related to *ploskii* (flat) [8, P. 273–274].

The following lexemes have been documented in the "Dictionary of Russian folk dialects":

– **las** is a small wooden shovel to take out dough from the vat [6, P. 272];

– **laskar'** is a small iron straight shovel [6, P. 275];

– **laska** is a hole in the game for children, the player stands with one feet in the hole (the number of holes in the game depends on the number of players in the team of the game leader) [6, P. 274];

– **last** is a small wooden shovel to take out dough from the vat [6, P. 279];

– **lasta** is a hole with a lid of a tool to catch stone-eels [6, P. 279].

Conclusions

Thus, all of the above-mentioned animals and birds have something in common. They live in simple shallow pits, holes (*lasta*), which serve them as a shelter. Weasel, mole, marten, ground squirrel, field mouse have similar name in folk dialects (*lasta, lactuchok, lastovitsa* etc.) dig holes in the ground. Swallows (*lastochka*) make nests in the existing hollows or in sand cliffs. Water hen, tern, gull, ordinary monkey (lake or river gull) make nests in the holes in the ground, in the branches of trees in the water, in the reeds, in the bushes by the water.

Список литературы / References

1. Даль В.И. Словарь живого великорусского языка. В 4 т. Т. 2 / В.И. Даль. – М.: ЭКСМО-Пресс, 2001. – 779 с.
2. Полная энциклопедия символов и знаков / авт.-сост. В.В. Адамчик. – Минск: Харвест, 2007. – 607 с.
3. Славянские древности. Этнолингвистический словарь. В 5-ти тт. Т. 3 / под ред. Н.И. Толстого. – М.: Международные отношения, 2004. – 704 с.
4. Словарь русских говоров Низовой Печоры. В 2-х тт. Т.1 / под ред. Л.А. Ивашко. – СПб.: Филологический ф-т СПбГУ, 2003. – 553 с.
5. Словарь русских говоров Сибири. В 2-х тт. Т.2 / сост. Н.Т. Бухарев, А.И. Федоров; под ред. А.И. Федорова. – Новосибирск: Наука, 2001. – 392 с.
6. Словарь русских народных говоров. В 49-ти тт. Т. 16 / гл. ред. Ф.П. Филин, ред. Ф.П. Сорокалетов. – М.: Изд-во «Наука», 2002. – 376 с.
7. Фасмер М. Этимологический словарь русского языка. В 4-х тт. Т. 2 / М. Фасмер. – СПб.: Терра-Азбука, 1996. – 672 с.
8. Фасмер М. Этимологический словарь русского языка. В 4-х тт. Т. 3 / М. Фасмер. – СПб.: Терра-Азбука, 1996. – 832 с.
9. Фасмер М. Этимологический словарь русского языка. В 4-х тт. Т. 4 / М. Фасмер. – СПб.: Терра-Азбука, 1996. – 864 с.
10. Черных П.Я. Историко-этимологический словарь современного русского языка. В 2-х тт. Т. 1 / Черных П.Я. – М.: Русский язык-Медиа; Дрофа, 2009. – 621 с.

Список литературы на английском / References in English:

1. Dal V.I. Slovar zhivogo velikoruskogoazyka: Sovremennaja versija. V 4 t. T. 1 [Explanatory Dictionary of Alive Russian Language: A modern version. In 4 v. V. I.] / V.I. Dal. – М.: Eksmo-Press, 2001. – 736 p. [in Russian].
2. Polnaja enciklopedija simbolov i znakov [Complete encyclopedia of symbols and signs] / Aut. V.V. Adamchik. – Minsk: Harvest, 2007. – 607 p. [in Russian].
3. Slavyanskije drevnosti. Etnolingvisticheskijslovar'. V 5 t. T. 3 [Slavic antiquities. Ethnolinguistic dictionary. In 5 v. V. 3] / Edited by N.I. Tolstogo. – М.: Mezhdunarodnye otnosheniya, 2004. – 704 p. [in Russian].
4. Slovar' russkih govorov Nizovoj Pechory. V 2 t. T. 1 [Dictionary of Russian Dialects of Lower Pechora. In 2 v. V. 1] / Edited by L.A. Ivashko. – СПб.: Filologicheskij f-t SPbGU, 2003. – 553 p. [in Russian].
5. Slovar' russkih govorov Sibiri. V 2 t. T.2. [Dictionary of Russian dialects of Siberia. In 2 v. V. 2] / N.T. Buharev, A.I. Fedorov; ed. by A.I. Fedorov. – Novosibirsk: Nauka, 2001. – 392 p. [in Russian].
6. Slovar' russkih narodnyh govorov. V 49 t. T. 16 [Dictionary of Russian folk dialects. In the 49 v. V. 16] / Edited by F.P. Filin, F.P. Sorokaletov. – М.: Izd-vo «Nauka», 2002. – 376 p. [in Russian].
7. Fasmer M. Etimologicheskij slovar' russkogoazyka. V 4 t. T. 2 [Etymological Dictionary of the Russian Language. In 4 v. V. 2] / M. Fasmer. – СПб.: Terra-Azbuka, 1996. – 672 p. [in Russian].
8. Fasmer M. Etimologicheskij slovar' russkogoazyka. V 4 t. T. 3 [Etymological dictionary of the Russian language. In 4 v. V. 3] / M. Fasmer. – СПб.: Terra-Azbuka, 1996. – 832 p. [in Russian].

9. Fasmer M. *Etimologicheskij slovar' russkogo yazyka*. V 4 t. T. 4 [Etymological dictionary of the Russian language. In 4 v. V. 4] / M. Fasmer. – SPb.: Terra-Azbuka, 1996. – 864 p. [in Russian].

10. Chernykh P.Ya. *Istoriko-etimologicheskij slovar' sovremennogo russkogo yazyka*. V 2 t. T.1. [Historical and etymological dictionary of the modern Russian language. In 2 v. V. 1] / P.Ya. Chernykh. – M.: Russkij yazyk-Media; Drofa, 2009. – 621 p. [in Russian].

DOI: <https://dx.doi.org/10.18454/RULB.12.15>

Бережных Е.Ю.

Кандидат филологических наук, Московский государственный университет имени М.В. Ломоносова

КРЕАТИВНЫЕ ИМЕНА ПРИЛАГАТЕЛЬНЫЕ В ТЕКСТАХ МАССОВОЙ ИНФОРМАЦИИ

Аннотация

Продуктивность морфологии описывается как характеристика словообразовательных процессов, на основании чего создаются новые прилагательные, отвечающие потребностям номинации. В статье рассматриваются процессы создания новых слов, а именно способы возникновения сложных имен прилагательных в текстах массовой информации. Наименования структурированы в группы с учетом словообразовательной модели, причин и функций в информационной профессиональной лексике. Изложенный в работе материал свидетельствует о высоком удельном весе словообразования в развитии английского языка.

Ключевые слова: продуктивные словообразовательные модели, сложные имена прилагательные, тексты массовой информации.

Berezhnykh Ye.Yu.

PhD in Philology, Moscow State University

CREATIVE ADJECTIVES IN MASS MEDIA TEXTS

Abstract

Morphological productivity is described as the characteristics of word-formation processes whereby new adjectives are created to satisfy a naming need. In this article, we first lay out the process of coining new words and analyze how virtuously compound adjectives are created in mass media text. The names are structured in groups taking into account derivational models, their reasons and functions in media professionals' speech. This paper asserts the significant role of word formation in the development of the English language.

Keywords: productive derivational models, compound adjectives, mass media texts.

Почта авторов / Author Email: elenaberezhnykh@mail.ru

Introduction

Among different approaches which have been adopted when investigating creativity, three particular approaches relevant to the present study are the linguistic, the product and the process approach. Creativity in the linguistic approach is manifested through language play and can occur at the formal and semantic levels [1]. Creativity in the product approach is the “ability to come up with new ideas that are surprising yet intelligible, and also valuable in some way” [2, P. 95]. Creative products, as many researchers have identified, sometimes manifest novelty, appropriateness, usefulness, social acceptance, transformation, surprise and problem solving [3]. Alternatively, creativity in the process approach involves several types of thinking such as ‘combinational, exploratory and transformational thinking’ [2]. The term ‘language creativity’, in the present study, is defined as the playful use of language to construct new meanings, transforming current linguistic words structure and involving different types of creative thinking. Moreover, emergent perspectives of language and language development appear to explain how creative language use can enable learners’ language to grow in complexity, giving rise to processes required for the emergence of complex language [4].

The use of creative compounds in the English language has grown both in quality and quantity. In English, a compound is often spelled with a hyphen or by running its two words together, but it can also be spelled with a space between the two components as if they were still separate words. The compound adjectives which are spelled with a hyphen are chosen for discussion in the article this time.

Experimental study has focused on such a category of part of speech as adjectives, which “cannot be described mechanically. It is important to understand that these words can demonstrate a wide variety of subtle shades of meaning” [5, P. 77]. In a first broad overview, the coining of new words is conventional and not metaphorically very vivid but we take into consideration that a word is not only the product of some potent rule, it is the inspiration for a whole genre of wordplay.

The article investigates the interplay between various parts of speech in coining compound adjectives as well as lexical units with reference to professional terminology. Our concern is to examine how this interplay is treated in the most representative word-formation productivity models.

Method and Material

“Morphology is a cleverly designed system, and many of the seeming oddities of words are predictable products of its internal logic” [6, P. 129]. The real rationale for *developing-world* and *pro-democratic* comes from the algorithm for interpreting the meanings of complex words from the meanings of the simple words they are built out of. “Recall that when a big word is built out of smaller words, the big word gets all its properties from one special word sitting inside it at the extreme right: the head” [6 p 142]. The head of the adjective *developing-world* is the adjective *developing*, so *developing-world* is a kind of adjective, and it is an adjective, because *developing* is an adjective. Similarly, *pro-democratic* is an adjective, because *democratic*, its head, is an adjective, and it refers to a kind of democracy. Here is what the word structures look like: