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**Упорядник**

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Перший випуск збірки наукових праць “**Мова, історія, культура у лінгвокомунікативному просторі**” містить статті, розвідки та повідомлення, присвячені різноманітним актуальним питанням гуманітарних дисциплін.

Серед авторів переважно науковці Сумського державного університету, краєзнавці та студентська молодь.

Для науковців, викладачів та вчителів, краєзнавців.

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ZVAGELSKYI V. B.

**"THE TALE OF IGOR'S CAMPAIGN": THE TEXT OF THE MASTERPIECE AND THE HISTORICAL CONTEXT**

Recently we celebrated 825 years of the events, sung in a masterpiece of national culture "The Tale of Igor's Campaign". As you know, the original text was lost during the fire of Moscow in 1812, so the further studying is based on this publication and manuscript copies created for Empress Catherine II.

The very same action of Seversky regiments headed by Novgorod-Seversky Prince Igor is also investigated on the basis of lengthy narratives of Hypatian and Laurentian Chronicles and "Russian History" of V.N. Tatyshev. Despite the tremendous achievements of scientists, the issue of disclosure of some "obscure" places in the text of "The Tale" continues to maintain a high level of relevance.

In this report we consider the well-known phrases of the work that have not yet found a clear interpretation, which makes corrections if needed, and all changes. These are phrases: "Thou beyond the Shelomyan" and "near the Plisnesk..."

The first phrase is a well-known refrain that is not traditionally referred by the researchers to the "obscure" or "bad" place of work, because the semantic context of the sentence is clear enough. The difficulty for clear understanding and adequate translation is the noun "Shelomyan", for which there is quite a vast literature.

In most translations of "The Tale" this lexical unit is translated as: "beyond a mountain" (M.O. Maximovich, L.Ye. Mahnovets, M.F. Hetmanets), "beyond mountains" (V.A. Zhukovskyy), "beyond the frontier-hill" (I.M. Vahylevych), "beyond the grave" (M.T. Rytsky), "beyond the mound" (K.V. Kudryashov), "... borderlands hill" (V.I. Stelletsyy), "beyond the hill" (D.S. Lihachov).

After analyzing numerous hypotheses one can draw a conclusion that the whole situation with the interpretation of the lexical unit as follows. Shelomyan is: hills, a mound, an elevation; a metaphor, a symbol; a mountain Kremenets near Izium; uplands in the area of Zolochiv-Bohodukhiv.

This situation is a natural consequence of the search, relying on only one component of localization - Shelomyan lexical unit, for which it is clearly established that it is a noun. Now let's try to determine what qualities should meet this mysterious object.

First of all, it should be located on the border, on the frontier between steppes and Rus, or in the vicinity of the latter, since it (Shelomyan) as if hides Rus from warriors, who have left abroad.

It should have large dimensions. Epic refrain and its role in the book, the scale of the author's thought, all focused information that is intended to convey the significance of a particular action (going beyond Rus, the early march on foreign soil in conditions of extreme natural phenomenon - Solar eclipse) do not allow to operate small categories such as a mound or a hill.

It should be artificial, man-made structure - to symbolize the state, homeland - Rus. Geographical, natural features in the book do not "act" by themselves - each of them either acts in some communication, or represents a concept different from the original.

It should be on the way of Seversky regiments. It should be borne in mind that the campaign's trail is still not completely defined. It turns out that on where a particular scientist localizes Shelomyan, depends the version of the route, and vice versa - the hypothetical route is tied to Shelomyan.

It should have its own name that in the era of "The Tale" would sound like "shelomyan", "shelomyen", "shelomya". It is assumed that the name at that time was already seen as a kind of archaic and spread not only to the object, but what is likely, to the whole surrounding countryside.

Among the many archaeological sites of established region one thing that immediately attracts is the concentration of monuments in the Middle Vorskla, in the area of Poltava-Okhtyrka. They "gravitated" to the center - the known Bilske settlement, which was the focal point uniting the Dnieper and the Don. This monument is well-known to archaeologists of Scythians times and historians of Antiquity times as city Gelon of Herodotus. It was the massive building with its size the hundreds or thousands of times greater than traditional ancient cities. By the parameters only this object throughout the whole Vorskla-Don region meets the requirements.

It is symptomatic that in times of Kievan Rus there also was the concentration of settlements that were in a sufficiently dense chain from the district Nitsaha to Opishnya [1, p. 24-25]. The linguists' search the name "Gelon" in Kiev and its surroundings among the lexical units "Zhelan-Solomianka" are well-justified. Indeed, the pre-Slavic and East-Slavic linguistic grounds with the active participation of the Scythian-Iranian language, the Greek component "Gelon" gets sound close to the circle "Zhelan-Shuliavka-Solomianka" [2, p. 104-108, 110]. If we now change the direction of reasoning to the opposite, so not to move from Antiquity to the present, but vice versa, and try to retrospectively simulate phoneme "Shelom", projecting it on the middle stage of Proto-Slavic language period (approximately VI-V centuries. B.C. that is the time of birth and existence of Gelon), we'll obtain almost perfect example of phonetic scheme, where the opposite end is a phoneme "Gelon".

Reinforces this hypothesis and the fact that on the detailed map of the Middle Vorskla region we find a waterlogged ditch-dead arm of river that was the old bed of the river Vorskla. It ran right under the settlement in the tract with the eloquent name "Old Vorskla"; slightly to the north leaked the old arm called Solomianyuk, according to other sources - Solomianchyk [3, p. 166]. It is clear that, if we reject the diminutive suffix, then we can reach, as in our opinion, to the original sound \*s/sholom-shelom-zhelom-gelom/n [4, p. 4-7].

Another one of difficult-to-read places is the lines of text from the famous "troubled", i.e. obscure, incomprehensible dream of Grand Prince Sviatoslav Vsevolodovich. Most researchers believe with good reason that it is a broken piece. There are proposed many different interpretations, but still remained not fully understood both "the crowds of Bus" ("босуви врани" - in the original), "дебрьські сани" (marsh snakes or funeral sledge), and who carried or what was carried to the blue sea.

Therefore, to find out where there were the events that Prince Sviatoslav saw in a dream, we must determine where there was Plisnesk. The views of researchers on this issue are quite controversial - from confident localization on the specific area to another word-dividing the text, in which the name itself disappears and other

words appear. These different views of the authors are generally grouped into three main hypotheses: Galician, Kievan and Linguistic. They contradict each other and, what is the most important, lack the logical reference to the geography of the Olgovytches' (descendants of Oleg Sviatoslavich) spring march of 1185. Thus, the issue of localization of Plisnesk of "The Tale" is quite complex and confusing.

However, some researchers' observations open up the possibility to discuss another hypothesis. We call it, on the basis of geographical factors, "Putyvlian". In 1961 S.I. Kotkov among several lexical parallels to "The Tale" in documents of XVI-XVII centuries in Putyv register book of 1594 met hydronym "Plyesna" ("Плесна"), where there was a "... in Gorodetsk district on the river on Plyesna". The scientist points out that the names of the old towns that are derived from the names of rivers with the suffix -sk are common, and thus the word "Plesnsk" from "Plyesna" is legitimate. He cites another case from Byelyevsk census books of 1614 that mention the river with the same name [5, p. 36-37, 40].

As the basis of this hypothesis we consider the idea that sad, terrible dream of Prince Sviatoslav was associated with a corresponding stroke of Kipchaks, who, as the author noted, "have shared out the cities on the Ros and the Sula".

So, it is obvious that Plisnesk of "The Tale" was located somewhere in the district of the river Rusa that flowed between Putyv and Rilsk. Nearby our attention is attracted by the settlement with the local name "Gorodok", which is located near the village Gorky of Putyv district of Sumy region near the confluence into the Seim of the small river with eloquent name "Plyuskva". This area is located in 30 km from Putyv, which is equal to the average daily march of cavalry. The settlement has earthworks and ditches.

There is the only shortest path from Putyv to Rilsk (Putyv road, known since the end of the XVI century [6, p.136]), moving by which one should cross over the river Rusa. The researcher of this monument Yu.Yu. Morhunov notes that moving from Gorka to Putyv it is impossible to bypass the Gorodok and the nearby district with a characteristic name Caesarean Garden. In the latter district is also located Old Russian settlement. Yu.Yu. Morhunov basing on topographic relief features suggests that this object could be fortification [7, p. 28].

Of course, the hypothesis of names "Plyuskva" and "Caesarean Garden", despite their phonetic similarity to lexical units of "The Tale" "Kysan" and "Plisnesk", should be viewed critically, as well as the similar hypotheses with different names near the village Pidgirtsi and Kyiv that underlying Galician and Kievan hypotheses. But here, finally, we have a situation with the main localization component - geographical, i.e., a particular region, the river Rusa, where there was a battle with Kipchaks. If they managed to cross the river, then the path to Rilsk and further to Kursk would remain open. This is what could bother Sviatoslav of Kiev, which metaphorically was depicted in his dream.

These considerations on Putyvlian localization of Plisnesk of "The Tale" hopefully will find confirmation in the further surveys in the district of Rusa and archaeological studies at Gorodok and Caesarean Garden.

In summary, it should be noted that the "obscure" places of "The Tale", at least the ones considered in this case, when analyzing them in the context of historical and geographical realities are decorated grammatically correct, precise by meaning and

do not need conjunctures. This once again shows that the "The Tale" is not only a brilliant poetry, but also a first-class historical source.

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БАРБАРА Н. В., ЖОЛУДЬ Р.

#### ІНТЕРТЕКСТУАЛЬНІСТЬ У ТВОРЧОСТІ Д. БАРТЕЛЬМА (НА ПРИКЛАДІ Оповідання "Як я пишу свої пісні")

Актуальність теми дослідження зумовлена інтересом філософів, критиків та літературознавців до проблеми інтертекстуальності в постмодерному творі. Як у зарубіжному (І. Гасан, Л. Фідлер, Ф. Джеймсон, Д. Лодж, О. Зверев, М. Липовецький та ін. [3; 9; 14; 16]), так і у вітчизняному літературознавстві (О. Абрамова, Л. Біловус, Н. Висоцька, Р. Гром'як, Т. Гундорова, Т. Денисова, Д. Затонський, М. Коваль, С. Павличко, В. Рижкова, В. Шпак та ін. [1; 2; 4; 7]) немає єдиної думки щодо сутності цього багатогранного явища. У сучасних літературознавчих студіях термін "інтертекстуальність" вживається для позначення спектра міжтекстових відношень і постулює, що будь-який текст завжди є складником широкого культурного тексту [5, с. 316]. "Текстова інтеракція є пріоритетною для визначення естетики американського постмодернізму" [6, с. 43]. Художні функції інтертекстуальності в оповіданні Д. Бартельма "Як я пишу свої пісні" ("How I write My Songs") фактично вперше стали об'єктом дослідження. Мета розвідки полягає в тому, щоб довести ефективність і значимість інтертексту в розкритті авторського задуму літературного твору.

Передумови для інтеграції теорії інтертекстуальності в корпус лінгвістичних дисциплін визначені ще в роботах М. Бахтіна, Р. Барта, Н. Хомського [див., наприкл., 10, с. 118]. Сучасна лінгвістична теорія інтертекстуальності має продовжити лінгвістичну традицію, закладену працями В. фон Гумбольдта, Ф. де Сосюра, О. Потебні, Л. Єльмслева, Є. Сепіра, Н.