

УДК 80

DOI: 10.24045/fv.2017.2.7

THE ARCHETYPE WATER IN SOME FOLKLORE NARRATIONS

T. A. Khitarova

*Candidate of Philological Sciences
Kuban State Agrarian University
named after I. T. Trubilin*

E. G. Khitarova

*Candidate of Philological Sciences
Kuban State University
Krasnodar, Russia*

Abstract. The archetype *Water* is analyzed in some folklore narrations. The article conveys the idea that *Water* is the reflection of life, but in the transformed way. The analysis of a spatial dichotomy of archetypes *Height-Bottom* is vital. Immersing in the water goes parallel with danger and mystery, shows reflexion of an archetype *Bottom* and on the contrary – returning to the earth, home, motherland works as a mirror of archetype *Height*.

Keywords: archetype; poetry; poetics; symbol; water; lake; sea.

The aim of this research is to carry out the comparative analysis of an archetype *Water* and its components – *River, Sea, Lake* in folklore of some peoples. Bylinas and fairy tales of Russian people, Irish fairy tales and fairy tales of brothers the Grimm are in the focus of this research.

«Mythological nature of water is among symbols, whose ambivalence is especially obvious. Its deep ontologic essence does not cause doubts. ... Being one of life bases, water can act as a source of a daily satisfying of thirst and as the absorbing beginning, as one of images, synonymous to a chasm. There is a live water with

which steady representations about revival and immortality are connected, but there is also a dead water that deprive hope from the person ... Water – in national representations is one of the basic elements of a universe (along with the earth, air and fire); a support on which the earth holds up; a source of life and means of magic clarification. At the same time water is a space – border between "it" and "that" sphere, a way to a kingdom beyond the grave, a place of dwelling of died souls and evil spirit» [1, p. 21, 98].

«Special value has the sea – a residence of numerous negative

characters; dwelling of death, illnesses. Its embodiments – the sea, ocean-sea, the sea tsar and its twelve daughters, twelve fevers, etc. The positive aspect is embodied in motives of arrival of spring and the sun because of the sea» [2, p. 9].

In a fairy tale from the collection of brothers Grimm «Mother Holle» the main heroine jumps in a well because of despair and fear of punishment for the spoiled spindle. But there is a metamorphosis: «The girl went back to the well not knowing what to do, and at last in her distress she jumped into the water for the spindle. She remembered nothing more until she awoke and found herself in a beautiful meadow, full of sunshine, and with countless flowers blooming in every direction». The plot is similar to the Irish fairy tale «The Fairy of a stream and a spindle» where the heroine has the same adventures. In the fairy tale «Paddin and the malicious lake fairy» the Irish hero by name of Paddin helps the groom who has dropped a wedding ring in lake to take it out: «Whether long and whether deeply he dived, it is difficult to say; but only he fell, fell, and – has suddenly come to be on a land. Hardly he regained consciousness from amazement, he began to look back extensively and has seen the same sky, same light, the same green around, as well as on the earth. There was a great garden in front of him, with shady avenues, twisting paths, with transparent streamlets, wide, emerald-green lawns. On the middle of a garden there was a big, richly cleaned palace with a set of harmonious and beautiful ladders». In the Irish fairy tale "The healing Lake"

hero goes to gain the cow – a feeding source – and finds himself in the beautiful country: «One splash, and lake waters were closed over them, and Shamas together with a cow has gone to a bottom. But only Shamas has thought, that the end has come, he suddenly saw in front of himself himself great palace made from jewels and semi-precious stones. And though he has been absolutely blinded by magnificence of this palace, nevertheless he had enough mind not to release his cow ... But the terrible noise was distributed, lock doors were dissolved, and hundred most charming ladies and gentlemen went out of it». It means that in the heart of lake there is a fine life in which there is no need and sufferings.

In one of the most famous legends of Northeast England – «Lambton worm» – the hero wins a snake-wrecker only in water because on a land it recovers without problems, and prompt streams of water do not allow to grow together the parts of a predator. The comparative analysis of this ancient legend with the Russian bylina about Dobrynya Nikitich and Snake is important. The hero, having disobeyed mother, goes to small river and is attacked by the Snake in the water. V. J. Propp, the known researcher of fairy tales, pays attention to the water nature of a snake. «The snake has the big sizes and a fantastic look, she lives in water and can absorb, detain it and again cast out; she devours people who can perish from it, or get magic forces and health. ... as well as a snake-absorber, a water snake originally a being, though also terrible, but in a basis is good: he (she)

the bearer of waters, later – the founder of fertility, both fertility of fields, and fertility of human. ... How does the motive of struggle against it arise? Outwardly, from a plot, there is a motive of abusing of the power. As a water being, it detains water and creates a drought or, on the contrary, spits such quantity of water that creates a flood» [3].

Comparison of reflexion of an archetype in A. Merdok's novel "The Bell" is suitable. «Lake – dark and oozy, deep. It symbolises subconsciousness back streets, secret inclinations, forbidden impulses. The lake does not only changes the colour, it can worry and attract, is capable to kill» [5].

The comparative analysis of poem of R. L. Stevenson «Heather Ale» from the point of view of *Water* archetype is interesting. «The image of *Water, Sea*, water elements in the given poem is filled by contradictions as well as the physical image of water can change, accepting an image of liquids, the steam, and firm ice, and in this poem the author specifies in discrepancy of elements, on its both positive, and negative qualities, and, in addition, obvious indifference to the person and its feelings, emotions. It makes strong impact on the reader after perusal of poem and touches his deep feelings» [6].

Summarising, it is possible to notice, that in investigated texts the *Water* archetype shows an underside of human life, water bears riches, health, healing and pleasure of life. It is paradoxical that the hero without dependence from circumstances

wishes to return to the earth, to the habitual rhythm and way of living. Thus, the world of illusions is strange to the hero. Probably, here is the morals – the return to home is important and necessary. According to the plot the hero always comes back home with profit - ring (Paddin and the malicious lake fairy), wealth (Mother Holle, The Fairy of a stream and a spindle) and victory (Lambton worm, Dobrynya Nikitich and Snake). In bylinas and legends there is an enemy in the water – the snake with whom the hero is obliged to struggle for the sake of the human purpose and rescue of people. It means that water conceals in itself uncertainty and danger. Having made efforts heroes manage to return back – upward. Hence, the analysis of a spatial dichotomy of archetypes *Height-Bottom* is vital. Immersing in the water goes parallel with danger and mystery, shows reflexion of an archetype *Bottom* and on the contrary – returning to the earth, home, motherland works as a mirror of archetype *Height*.

Bibliography

1. Vinogradova L. N. Encyclopaedia. Slavic mythology. – M. : EllisLack, 1995, p. 21, 98.
2. Ivanov V. V., Toporov V. N. Encyclopaedia. Slavic mythology. – M. : EllisLack, 1995, p. 9.
3. Propp V. Ja. Historical roots of the Magic fairy tale. www.e-reading.club (дата обращения 20.04.2017).
4. Stevenson R. L. Collected works in 5 volumes. – M.: Pravda, 1981.
5. Khitarova T. A. Arhetype images of Height and Bottom in the novel with parable beginning (A. Platonov, I. Merdok, W. Golding). Dissertation for PhD Degree / Krasnodar, 2003. Архетипические

- образы Верха и Низа в романе с притчевым началом (А. Платонов, А. Мердок, У. Голдинг). Диссертация на соискание учёной степени кандидата филологических наук. – Краснодар, 2003.
6. Khitarova T. A. Arhetype image of *Water* in Robert Lewis Stevenson poetic works // Classical and contemporary literature: continuity and prospects of updating : materials of the international scientific conference on November 7–8, 2016. – Prague : Vědecko vydavatelské centrum «Sociosféra-CZ», 2016. – 52 p. – P. 17–20.
7. www.worldoftales.com (access date 20.04.2017).
8. fairy-tales.su (access date 20.04.2017).

© *Khitarova T. A.,
Khitarova E. G., 2017.*