

SYMBOLS OF THE FAIRY TALE "CHEREP-TEREM" (from the "History of symbols of Slavic mythology")¹

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Abstract. *This report is part of a research work in the field of symbolism of Slavic mythology. Developments on this topic were repeatedly presented by the author at various conferences of past years [Zaporozhets 2020 a), b), c), d), e)]. Today we will continue the study of the symbols of the figurative mythological structure based on the fairy tale "Cherep-terem" from the book by Yu G. Kruglov [Kruglov 1992], who published in his collection the best examples of Russian fairy tale folklore in the arrangements of A. N. Afanasyev, I. A. Khudyakov, D. N. Sadovnikov, N. Ye. Onchukov, D. K. Zelenin and other famous authors. In our report, we will briefly consider the symbolism of the characters in the fairy tale and note the pattern in the development of its plot.*

Keywords. *Children's folklore, symbolism of fairy tales, mythology.*

In previous reports at conferences, the author has repeatedly considered the figurative structures involved in different genres of Russian folklore from the point of view of their symbolic orientation. In this talk, we will briefly consider the symbols of the Cherep-terem fairy tale. We will also mention some versions of the tale, which we will not decipher in detail.

Summary of the first option.

... A fly climbed into a pot of sour cream and began to live there. They alternately asked to her and remained with her to live "in terem": a flea, a mosquito, a cockroach, a lizard, a mouse, an ermine, a hare, a fox, a wolf and a bear. But the bear crushed terem. That is, there are only 11 characters. Thus, it is quite obvious that in this case, as in the previous deciphered myths, we are entering an annual calendar

¹ "Cherep" meaning "pot, crock"

listing twelve months. Here, most likely, there are only eleven characters, due to the simple loss of one symbol, due to the destroyed form of myth that has come down to us.

For example, A. N. Afanasyev has similar versions of a fairy tale [Afanasyev 1985], with the presence of such symbols as "louse", "frog", "dog", the number of characters in which varies and there are much fewer of them (6, 9 persons ...). All of this points us to a shattered form of myth, as highlighted in previous studies. Fairy stories have come down to us in a very destroyed form. Moving from one region to another in a large period of historical time, they acquired new, those symbolic signs that were characteristic of this particular area (for example, "ermine"), or lost them. Therefore, a strict binding of ALL symbols to any period of time is not worth doing, although there are stable symbols-animals, symbols-plants, etc... Basically, these are symbols attached to *turning points* of calendar structures (for example, winter and summer solstice ...).

So, if we restore this version of the fairy tale, then we will get a complete picture of the symbols of the annual solar circle.

Let's write down the symbols of the fairy tale by month:

1. Fly – January,
2. Flea – February;
3. Mosquito – March;
4. Cockroach – April;
5. Lizard – May;
6. Mouse – June;
- [7. Frog – July];
8. Ermine – August;
9. Hare – September;
10. Fox – October;
11. Wolf – November;
12. Bear – December.

Here is the entire "list" of the symbols of the months in this plot.

It is also interesting to note that in this case we do not have a decrease in symbols after the point of the summer solstice, as we observed, for example, in the fairy tale "The Old Man and the Wolf". We can find such a development of images in other genres of folklore. For example, in the game "Magpie", where the score goes

not from thumb to little finger, but on the contrary, and ends with the words turned to the thumb: "And you, Fat guy, wait at the gate!" (ITI), comment № 1.

Thus, having examined another fairy tale plot, we saw the regularity of the location of certain fairy-tale characters-symbols, and not their spontaneous appearance in the myth. This interested the author, as a certain law that existed in ancient times, and which we have to study in the future.

Comments.

1. The storyteller performed a version of the game, showing how, first, the baby's palm was clenched into a fist, and then, unclenching her fingers – "The magpie fed the guests."

– Magpie, magpie,

Where've you been?

– Far away!

Cooked porridge,

Feeding guests:

Gave some to this one,

Gave some to this one,

Gave some to this one,

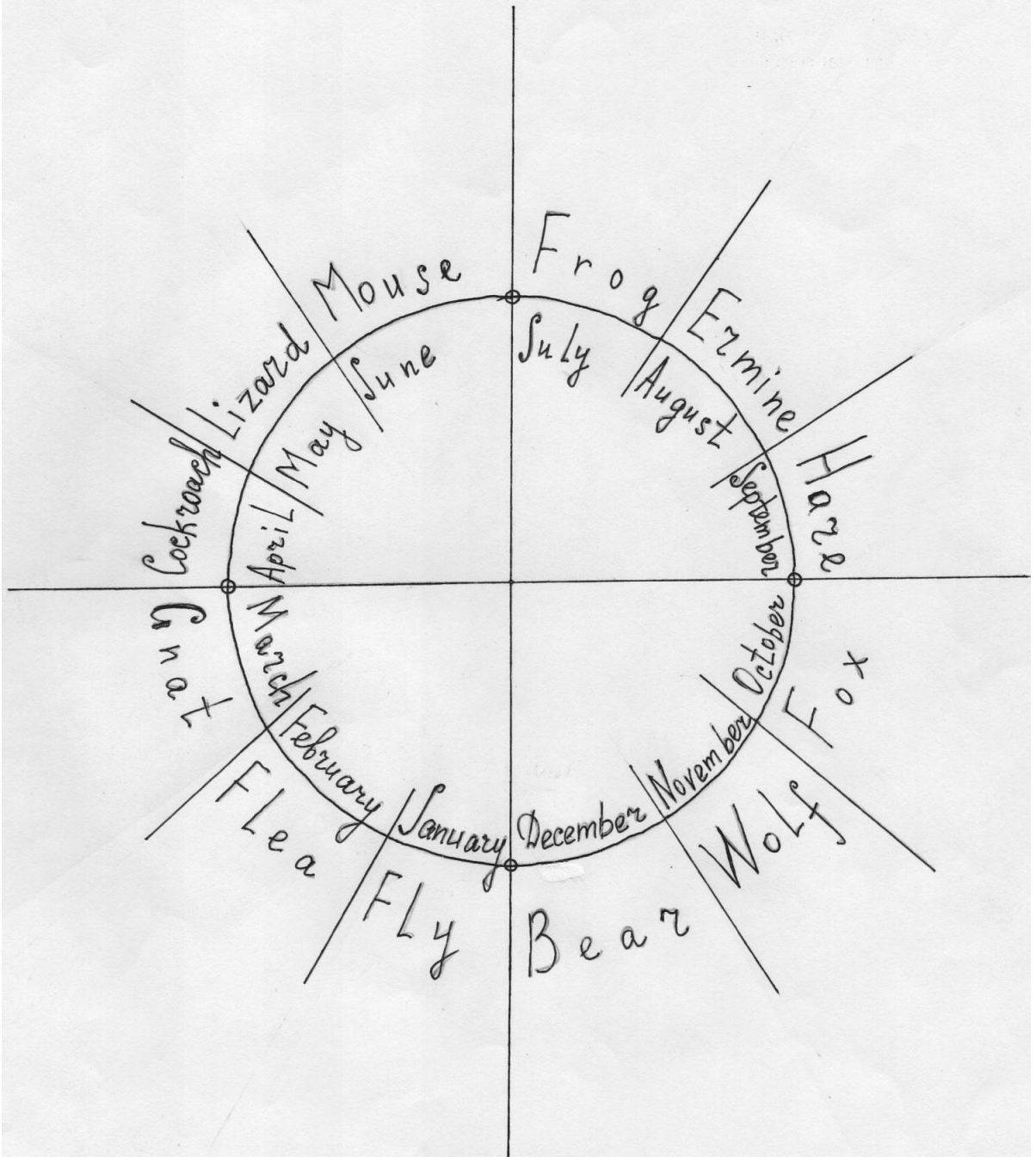
Gave some to this one,

And you, Fat guy,

Wait at the gate!

Here our grandmother Natalya was like that, she told us all the miracles: "Come on, squeeze the fist, squeeze the fist" – and begins to "cook porridge", then feeds, "And you, Fat guy, wait at the gate!"

Scheme



List of performers.

ITI – Ilyina Tatyana Ivanovna, born in 1925 Originally from the Moscow Oblast, Taldom district. In Moscow on business. Recorded by V.V. Zaporozhets in Moscow in 1994.

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