

Deixis Methodology for the Study of Folk Tale Semantics

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Abstract: Deixis analysis is a part of Cosmo-Psycho-Logical and psychosemantic study of folk tales. A growing interest in the reflection and study of the sociological, psychological, and philosophical categories in the language determines the relevance of our work. The work aims to formulate a methodology for the deixis study of folk tales' semantics. The material of the study is the Russian folk tale "The Man, the Bear and the Fox" and other ethnic tales with a similar plot. The research methods include the comparative-evolutionary historical principle of cognition in the model of the cultural-typical method of cognition in the Cosmo-Psycho-Logos system with the recognition of the differences' priority and the similarities' secondary role, the formation of psychosemantics, deixis semantics of folk tales models, comparative research of the ethnic tales and epics types. The results demonstrate that the folk tale "The Peasant, the Bear and the Fox" presents a life situation of an intuitionistic sample of violation of the law, the construction of one's will into law, and the injustice of life which is modified by the complete absence of law in Russian history and forms of law with their partial violation and restoration in European folk tales reproducing the life situations of Germany, the USA, and Chile. The Chilean folk tale dwells upon the problem of free will, the primacy of the will to reason, and cooperation with evil. In the German folk tale, the idea of human rights and private property is realized. In the first American folk tale, a form law with the activity of the subject of law and judicial realism is realized. The second tale dwells upon the relationship between a master and a slave. Conclusions are that European folk tales develop the concept of natural law as an order of consideration and legitimate coercion, while the Russian folk tale does not have the idea of law, but assumes the violation of the law, making one's will a law, which the Russian superethnos fights against.

Introduction

The research methodology

The structural-functional approach distorts the meaning of ethnic tales assuming universal similarities in the semantics of folk tales as primary, and limiting the number of characters in the folk tale to 7 and the functions to 32. 1. Only the universal meaning is fixed leaving out the ethnic meaning. 2. The abstract concept of a folk tale is assumed and applied to the folk tales of all ethnicities. Meanwhile, the models of evolution and history, and ethnic genesis should introduce a unique definition of ethnic tales. 3. The classification of folk tales in the model of the evolutionary and historical activity of ethnic groups should be different for each nation, corresponding to the evolution, history, and form of life of the ethnic group. The general classification of A. A. Aarne [1] excludes the ethnic meanings of folk tales. 4. Abstract similarities are defined and differences are ignored, whereas it is not the similarities that are essential, but the differences, however small they may be. 5. There is no real study of the similarities and differences of the European, Asian, Eurasian, Latin American and North American folk tales. 6. Ethnic meanings are assigned meanings that are not inherent in tales, but are included in the abstract class of objects and subjects. 7. This is an anti-inter subject approach that distorts meaning by specializing on philological consideration and excluding other specialized meanings. 8. The semantics of Krishna, Buddha, Laozi, Confucius, Zoroaster, Moses, Christ, the Holy Prophet Muhammad, and the Holy Protopop Habakkuk are completely excluded. 9. Ethnic models of thinking and ethnic logic of thinking are excluded. 10. The tropology of the folk tale and the system of animalic and metaphorical inference in the folk tale are not investigated. All these shortcomings are overcome in the Cosmo-Psycho-Logos methodology and the deixis methodology for the study of the semantics of mythology, epics, and folk tales of ethnic groups.

The purpose of this study is to form a methodology for deixis research of the semantics of ethnic tales, myths, and epics within the framework of the Cosmo-Psycho-Logos methodology on the example of the Russian folk tale "The Peasant, the Bear, and the Fox" and its plot analogs in the ethnic groups of Europe, North and South America.

I. The historiography of the problem

Deixis in linguistics is a language-speech construction including the addresser, the addressee, the reference group, the social status, the assessment of the situation as a whole concerning a person, a place, time in a certain semantic situation and a social coordinate system, symbols of defined, evaluated, and ridiculed social roles [2; 3; 4; 5; 6]. Relative deixis is a system of definition comprising those who laughs, at what, how, for what purpose, in what form, with what result or effect (illocution and perlocution of constructions). M. R. Zheltukhina implemented a model of deixis analysis of discourse in the aspect of comization and dramatization

of social behavior and interaction. [7: 172, 223, 224, 219, 230; 2: 91; 3; 4; 5: 125-137]. Western linguistics introduced the concept of relative social deixis information which gives an idea of the social distance along 4 axes: to the referent, addressee, listeners, the situation as a whole, and the concept of absolute deixis information containing symbols of the social roles of participants in communication and discourse who have a special status and positional powers [7: 172; 3: 91]. A. A. Osmushina [8] introduced adequate and heuristically powerful concepts of indicative and nominative deixis, linking the first one with grammatical means, primarily personal pronouns and verbal bases (the form of truth) and performative while indicative deixis is a linguistic and tropological form of ethnic derivation, ethnic deixis and a form of differential communication, e.g., a form of inference, in nominative languages, in the ergatic structure of a sentence, that is, in recursive definitions, and identity of the subject and predicate of the judgment, etc. Nominative deixis is a form of realizations of grammatical means and social statuses and roles concerning intuitionistic samples that represent life situations in the language of the text. In general, the relative deixis is distinguished. It includes the situation as a whole, the referent, the addresser, the addressee, the listeners, the audience, the collective and the general opinion, the illocutionary and perlocutionary effects, the form of causation and subduction and education, and the relative assessments. Social deixis includes the space-time of the life of an ethnos and its assessment, social processes, the logic of space and time. In linguistics it is the deixis of a discourse or text that reveals the forms of social distance in a certain social and speech situation including subordination, power, solidarity, justice, interpersonal relations, status or role, institutional hierarchy, the difference of wills and knowledge, the restoration process in the hierarchy, meliorative, pejorative, admiring, fear and desiderative assessments, the system of the meaning of life or its absence, nominative deixis including lexical means that evoke social roles in intuitionistic selections, nominative definitions and recursions, inferences from consequences to bases, ethnic assessments, indicative deixis including grammatical means of formalizing social contexts and the logic of conditional inferences, assessments of aspirations, namely compatibility and non-compatibility, patience, infliction, deprivation, provision, absolute deixis including rights and powers, symbols of social roles in the form of relativity with respect to the existing cosmos and society in the ideal final result, inferences from the future and the possible to the past and present, and absolute assessments.

Unfortunately, Western and Russian authors [2; 3; 4; 5; 6; 7; 9; 10] completely ignore the ethnic form of discourse, the ethnic form of text, the ethnic form of deixis and deixis information in general, as well as the concept of ethnic information, which in Eastern languages is encoded not in a binary, but a ternary code, at least in a Kurdish folk tale. There is also no works on deixis concerning folklore and folk tales [11; 12; 13; 14; 15; 16; 17; 18; 19; 20].

II. Research methods

The Cosmo-Psycho-Logos methodology includes 1. Criticism of the structural-functional approach in the study of folk tales as abstract and false. 2. The Cosmo-Psycho-Logos model in 11 parameters. 3. The concept of folk tales. 4. The comparative-evolutionary historical principle of cognition in the model of the cultural-typical principle of cognition in the Cosmo-Psycho-Logos system; differences are primary, and similarities are secondary. 5. The model of psychosemantics of a folk tale. 6. The model of deixis semantics of a folk tale. 7. The model of comparative research of types of ethnic tales and epics. 8. Models of ethnic tales [17; 21; 22; 23].

In this article, the object of the study is the deixis semantics of folk tales, and the subject is the deixis comparative meaning of folk tales with the semantics of the Russian folk tale “The Man, the Bear and the Fox” and the concept of roots and tops.

III. Deixis methodology of folk tale research

The folk tale as a genre is often understood formally following the position of V. Ya. Propp as an oral poetic story, a form of pleasure, extraordinary (fantastic, wonderful, every day), poetics of seven characters and 32 functions, deliberate poetic fiction, and fiction in which no one believes [24]. In this work, the folk tale is not understood as a formal structure with 7 characters and 32 functions, in which the predicate has meaning, and the subject is variable, but on the contrary, the subject sets the semantics of the form of life, it is a semantic ethno-cultural sign-speech structure that may be Russian, Erzya and Moksha, Turkic-Tatar in the semantics of Krishna, Buddha, Zoroaster, Laozi, Confucius, Moses, Christ, the Prophet Muhammad, St. Habakkuk and the Cosmo-Psycho-Logos models, including narrative and recursion, excess energy and information, literary language in the form of verbal and nominal sentences, their dialogue, performative (magic), the prototype of the semantics of the form of life, its drama, tragedy, comedy, the sociology of life in quantitative and qualitative terms, reproducing life in reality and in ideal constructions, and documentarily and creatively as acts of creation of life by subjects of social structure and ethnicities (a variant of the subjective sociology of the evolution of life and the history of peoples, races and ethnicities), psychosemantics of folk tales (pretext and pratext, nominal meaning, real meaning, deconstructive meaning, epochal meaning, ethnic meaning, after-meaning, proper

meaning, meanings of acculturation, reception, retorsion, personal meaning, superethnic meaning, general meaning, narrative meaning, deixis meaning), psychological dimensional psychotherapeutic meanings of the folk tale, the system of Cosmo-Psycho-Logos structures of the folk tale, comparative meanings of ethnic folk tales in the system of these parameters with the primacy of differences relative to similarities in the principle of methodological uniqueness of semantics; subjective stake belief and witness knowledge; convention and coherence of judgments, based on existential generalizations about humanity, equality, truth, justice and freedom in the ideal of races, ethnicities, superethnic groups and hyperethnic groups, cultural and historical types in their compatibility, deducibility, adherence and geopolitical struggle of survival, forms of identity and identification in races and ethnicities and their Cosmo-Psycho-Logos, the system of deixis of semantics (relative deixis, social deixis, nominative deixis, indicative deixis, absolute deixis); teleology of the fate of an ethnic group and the struggle of races and ethnic groups for survival in history, in wars; cycles of modeling social mobility and protest; antinomy of nonviolent action and forecast of the life of an ethnic group. A folk tale is always ethnic, although it has forms of acculturation, reception, and retorsion. Therefore, the research should introduce the concepts of Indian, Chinese, Japanese, Jewish, Chuvash, Yakut folk tales, etc. The general concept of a folk tale does not convey the essence of an ethnic tale.

IV. The theory of similarities and differences

The main error in the interpretation and specification of folk tales is the definition of myths, epics, and folk tales in the identity reduction model. C. Levi Strauss [25] and V. Ya. Propp [24] fix constructive identities without distinguishing between a single attribute of identity and a single attribute of similarity. Hence the illusion of the identity of meanings, the so-called international and wandering plots of A. Aarne [1], 7 subjects, and 32 functions of V. Ya. Propp [24; 26].

Similarities are understood as similarities, without differences, that is, as absolute sameness or identity in the mathematical sense. This is a misunderstanding of the nature of similarities in the matter.

1. It is necessary to consider the theory of identity and similarity in the theory of general Plato [27], Aristotle [28], G. F. V. Hegel [29], J. Deleuze [30] (postmodernism), and in the Gestalt psychology of K. Duncker [31]. The book of J. Deleuze raises the problem of understanding identities and differences in the modern world [30]. Imagine that you are a woman, I am a man, but your and my noses have the same geometric schemes in Euclidean geometry. This scheme is a single attribute of identity or a necessary condition for inclusion in a class. This attribute is universal. But your nose and my nose have unique geometric deviations in the non-Euclidean geometry of N. Lobachevsky, B. Riemann, fractal geometry, so your nose is never identical to mine, it has three specified differences, this is the unity of the signs of identity and the signs of deviation. Aristotle insists on this, denying the single sign of Plato's identity [28]. The form of this trait itself is a specific difference, a feature, that is not universal or general. Of course, there is a problem of defining the feature in a substrate way.

2. The method of philological parallels used by philologists in the analysis of folk tales is just wrong because it does not assert and does not judge the difference between similarity and identity. This is the reduction of similarity to identity, denying the difference in similarity. For example, let's compare the folk tales related to the transformation of a steel saber into a wooden one in various ethnic tales. In the folk tales about the transformation of a steel saber into a wooden one, the sentence is repeated almost identically: "Lord, if this man is innocent, transform a wooden saber into a steel one." And there are always a lot of parallel sentences, but the meaning of these transformations is completely different. In the Turkish semantics ("Woodcutter") [32] the judgment of the Prophet Muhammad is realized: "The payment for evil should be the evil proportionate to it. But whoever forgives and reconciles is rewarded by God: He does not love the unjust (39). Those who take revenge for the wrongs they have done should not go to excess in this (40). To go to such excess is peculiar only to those who wrongfully offend people and do evil on earth; they will be a severe torment (41). He who endures and forgives has constancy in his activity [33 (Sura 42, 38-41)]. This is the philosophy of the "Woodcutter"! In the Persian semantics of the folk tale ("Yardan-Kuli bek") [34] the Lord (Ahura Mazda) implements the dharma of the universal and personal man (adrishta) who performs his duties and does not perform what he should not do while simultaneously changing the decision of both the Lord and the person in the model of predestination and its change! In the Chuvash folk tale "Let the steel saber become wooden" [35] the judgment is as follows. Russian Army Soldier's judgment as clever but poor is dedicated to the main hero of the Chuvash and Russian history. The patriot of Russia in recursion assumes the fair use of the saber only against enemies and perpetrators, including the gentlemen (the saber cuts off the heads of masters), realizing the form of naturalness (fitra and fatr of the Holy Spirit), Qur'an and denying artificial laws P0 [35: 53, 78, 88, 225].

"A steel sword cuts off the heads of even masters" [35: 88].

Mishshi Yuhma:

“the steel sword cuts off heads, even kings” [36: 395].

“Until the master collapsed dead.” [36: 63].

The meaning of the situation with the saber in the Erzya folk tale “Saban-bogatyr” is the following. In the folk tale, Saban justifies “my” land and the empirical will of the Erzya to live in this land in their own way P0, denies aggression, violence and war, stating that labor is not for but for the sake of the clan, tribe and helping people Not-P1, and denying the Russian seizure of the lands of Erzya and Moksha Not-P2. Saban denies the saber battle with the Russian hero, forcing him to fight naturally with his bare hands Not-P3. He denies the will of the Russian hero to seize the lands of Erzi and moksha and justifies his return to the tsar in Moscow Not-P4. So he justifies the non-extension of the Moscow law, the power of the masters on the land of Erzya and Moksha and the compatibility of the Russian state and Erzya and Moksha in the relevant legislation of the tsar, which the tsar does, issuing a certificate of land ownership to Saban. But in the future, the charter burns down and contractual justice is violated, and the masters seize the lands of Moksha and Erzya, generating the possibility of a revolutionary development of the ethnic groups of Russia Not-P5.

“The master was killed. After a long time, I had to fight with bears and snakes. And yet the people won” [37: 389].

In Russian semantics (“Peter the First on a walk” [38]), the arbitrariness of Peter I is denied. We see the violation of the law, the construction of one's will into law, and the abolition of any law when justifying and disciplining the army in the defense of the Fatherland. The saber is the same, it is made of steel and wood but its meaning is completely different. The Padishah executes a criminal fairly by trial, and Peter I orders to execute him in war conditions outside of the court, therefore, the meaning of the folk tale is a protest against the senselessness of Absolute power, the absence of God, court, and law, but, at the same time, the requirement of compatibility of will with the implementation of the charter of the Army in war! Accordingly, the personalities of the Persian, Iranian, Turkish, Tatar, Russian, Chuvash Woodcutter are different mentally and ethnically in the Cosmo-Psycho-Logos! That is, the meaning of folk tales is fundamentally different.

V. The ratio of similar and different, unique in the semantics of folk tales and folklore

The ethnic uniqueness is primarily relative to the similarities. Similar does not contain the essence of the case.

1. Montaigne [39; 40], N. Ya. Danilevsky [41], Yu. Samarin [42], V. O. Klyuchevsky [43], M. M. Kovalevsky [44] believed that differences, not similarities, are primary in nature. Therefore, the cultural-typical comparative principle presupposes similarity of semantics, uniqueness, antinomianism, a measure of common and unique, and a unique set of common ethnic logic of thinking, discovery, and invention, and the ethnic form of sciences. But similarities are secondary to dissimilarities, and therefore acculturation and reception in history are ineffective. Similarly, institutions in states should not be universal, but ethnic, although Western sociology justifies their universal European nature [22; 43; 46; 44; 47; 48; 49; 50].

2. M. Montaigne, regarding this understanding of similarities and differences, expressed himself as follows:

“The conclusions that we try to come to based on the similarity of phenomena are not reliable, because phenomena are always different: the most common feature for all is their diversity and dissimilarity. The similarity between things, on one hand, is never so great as the similarity between them, on the other. Nature seems to have set itself the goal of not creating anything that would be identical with what was previously created” [39: 263-264, 369].

“But nothing in nature is useless, not even uselessness itself” [40: 6].

This is the principle of non-redundancy of information and energy, natural linguistic systems, i.e. excess energy and information.

“The most common principle in nature is diversity”,

“it is even more inherent in the human spirit than in the body. The most stable property of all human opinions is their dissimilarity” [39: 698].

This is the concept of the historical-comparative method in the understanding of M. Montaigne and the denial of the form of the universal noosphere as a handicap of reduction, falsity of judgments, and injustice, for the noosphere is precisely a form of injustice as the violence of the general over the unique and ethnic.

“Nature always produces laws much more just than those we have invented” [40: 377].

“Errors in the laws are especially severe” [40: 379].

Those who strive for the general, the general truth, allow lies and injustice in the particulars. Those who seek justice in particulars and truth are mistaken in general constrictions [40: 371].

3. What we consider universal, including in the natural sciences, is an ethnic form of seeing a certain diversity in the reduction of identity. Besides, we see something, but we represent this visible in construction that in its large part no longer corresponds to reality due to the errors of false imagination and constructivism of reality. In particular, divine laws, scientific laws and moral laws, natural laws, and legal laws are not universal, but ethnic as God refers to races and ethnic groups like Christ, and barbarism is inherent in the West even more than in the East [39; 40].

4. Psychology of comparative thinking. Among psychologists, the correct statement of the question of similarity is present only in the version of K. Duncker's Gestalt psychology [31] about the elements of identity and differences in the psyche in the model of Gestalt psychology. K. Duncker believes that in cases where there is a "similarity", it is not due to identical elements [31]. Where it is due to the identity of the elements, there is a different type of similarity

“which should not even be called the same word. If the similarity was due to identical elements, it would mean that the more two objects or processes have common elements, the more they should be similar. However, this is not true” [31: 39].

Duncker k. gives an example. The melody is played in two different keys. They don't have a single element in common, but there are similarities and our recognition of the same melody. This is a form of structural similarity (an analogy of relations, not properties, a structural analogy of quantitative similarity in sound) with a qualitative unique difference as the meaning of the melody. In a melody, you can leave almost all the elements identical by changing one of them, and the melody is destroyed [31]. The same applies to mental processes. That is, the similarity may be 99%, but the gestalt as its integrity is different. For example, in genetics, our similarity to a cow is 80-85% of the genes, it is 84-90% to a horse, it is up to 90% to a monkey, it is 65% to a chicken, it is 50% to a banana and tobacco, and it is 98% to a pig. The fixation of differences in similarities is linguistically based on the real linguistic relativity of language constructions in science in general. If we follow the similarities, then man, of course, in the judgment of syad vada, is a man in some respects, and a pig in some respects.

VI. Deixis analysis of the Russian folk tale “The Man, the Bear, and the Fox”

1. In the folk tale, the Bear carries out disinterested and unprovoked aggression, with the goal of killing a peasant simply for the sake of pleasure, realizing precisely the thirst for killing a peasant as an inferior being. The peasant seeks salvation and is saved by offering benefits to the Bear and his subsequent repeated deception with the bear not understanding the essence of the processes of labor and creativity. In the fight against the bear, the peasant is saved by the fox at the expense of its intelligence and cunning. The fox is another living species that is in solidarity with another living species, namely the peasant in nature as a whole. The fox waits for gratitude, but the peasant is not grateful and kills the fox by means of an evil trick. The fox thoughtlessly blames the tail for his troubles and gives it to the dogs who pull the fox out of the hole and kill it.

“It often happens: for the tail the head disappears” [51].

The motive of ingratitude is the motive of Christ:

“Be thankful,”

says the Apostle Paul [52 (Col. 3: 15)]. The tail is the symbol of the footprints we leave on the earth, the footprints by which evolution, history, and God judge us.

“Then, indeed, their return journey is to Hell. They found their fathers lost. And they were chased in their tracks... And most of the first ones got lost before them. But We have sent to them warners” [33 (Sura 37, 66(68)-70(72))].

“Have they not walked the earth and seen what was the end of those who were before them? They were stronger by their power and footprints on the ground. And Allah seized them for their transgressions. And they had no protector from Allah” [33 (Sura 40: 22 (21))].

The fox is not stupid, intelligent, but has traces of evil in history. Traces of the fox's evil led her to her death.

2.1. The relative deixis. The subject of the action is the aggressor who carries out the unprovoked and uninterested aggression of Lautreamont. It is the oppressor who oppresses the working man, the peasant, for the sake of enjoying the act of oppression without economic considerations. This is the illocutionary effect. The

action effect or perlocutionary effect is the collective resistance of the living species, namely the peasant and the fox, the cunning, and the destruction of the enemy.

2.2. The social deixis is the form of the peasant's life as a struggle for survival against the oppressors, and life as the lack of solidarity of living species in nature and society: everyone acts for oneself! But it is also a system of legal contract, law, court, and justice. It includes the system of the meaning of life or its absence.

2.3. The nominative deixis includes introduction of a name for intuitionistic text selection as a life situation, recursive definition, relative type assessments, pejorative, meliorative, fear and desiderative assessments, admiring, ingering, adherent. The situation comprises the struggle for life, the violation of the law, the construction of one's will into law, the abolition of all laws, obviously unfair contracts, the lack of justice and law, the trial of history from the future over the degrading oppressors and the oppressed.

The folk tale excludes the concepts of a) Christ (there is an evil confrontation with Christ in relation to his neighbor), b) legal, c) natural law, d) positive law, replaced by the concept of illegitimate autocratic immoral coercion, violation of the law, raising one's will into law and the abolition of all laws. This is the cause of the resistance and the revolution, the Russian drama, the tragedy, and the comedy in history [38; 53; 54; 55; 56].

The nominative deixis involves the introduction of a question model who is to blame and what to do.

1). Intuitionistic selection is violation of the law, raising one's will into law, the abolition of all laws, the absence of judgment and law, the absence of a judge, the absence of God, the lack of solidarity of living species, the experience of knowing a) roots, b) peaks (the symbolism of roots and peaks as Earth and Heaven and their profanation). They act as the oppressor, the oppressed, the protester, the student, not grateful, the absent judge and God, the person who relies only on himself or herself, not on God, the right, and the community. The oppressor and the oppressed do not have the concepts of ethnic humanism, equality, truth, justice, freedom, and law. They are not conscientious, they are evil-minded and deceitful.

2). The nominatives include the embodiment of the most relevant qualities in this situation, e.g. the man is good and evil, cunning, not grateful, the bear is persistent in aggression, strong, and lacking common sense, unable to work and create, the fox is intelligent, good and evil, cunning.

2.4. The indicative deixis

1). The man is forced to make a deal with the bear under the threat of death, and the only profit that the man gets out of this deal is his own life. The deal is the following: the man works alone, shares the harvest with the bear in halves. Moreover, dissatisfied with his share, the bear still threatens to kill the man, he is saved by cunning help of the fox, which he kills with his dogs.

The bear is the personification of brute force, the arbitrariness of the landowner, and the power in Russian history.

2). If the farmer does not make a deal with the bear on favorable or unfavorable terms, does not show intelligence, cunning and strength, he will lose his life and die. The indicative deixis states the situation of a high probability of the death of a peasant.

3). We see very demonstrative appeals, namely the rude bear

“Man, I'll break you!”, “Well, man, let's share!” [51: 73]

and the ingratiating man:

“Okay, bear! Let me bring you the tops”, “And here, dear bear, I'm going to the city to sell the roots.”

“Let me see what the root is like!” [51: 73]

The peasant himself offers a deal to survive:

“Man, I'll break you!” — “No, do not touch; I'm sowing turnips, I'll take at least the roots, and I'll give you the tops.” “So let it be,” said the bear” [51: 73].

We note lack of freedom and inequality. The attitude of the bear to the peasant is the unprovoked disinterested aggression of Lautreamont, i.e. the pleasure of mocking a person. And this is precisely the attitude of the Russian nobility to the peasant!

2.5. The absolute deixis. The result of aggression in history is introduced in the dogma of Providence in the act of Judgment of evolution, history, and God, namely the oppressor is killed by the peasant with a weapon, a Club of the Russian folk tale. But the peasant also violates the demand of Christ: “Be grateful!” This is an unforgivable sin against the Holy Spirit. Its essence is that the Peasant does not understand either the Sky (tops) or the Earth (roots), and does not try to turn the Earth into the Sky in His justice. The affect of Christ is introduced. The affect of forgiveness in the Lord and the lack of forgiveness is the following.

“Therefore I say to you, every sin and blasphemy will be forgiven to men, But blasphemy against the spirit will not be forgiven to men; if anyone speaks a word against the son of man, he will be forgiven;

but if anyone speaks against the Holy Spirit, he will not be forgiven either in this world or in the future” [52 (Matthew 12:32; Matthew 5:39; Matthew 12:30; Luke 9:50)].

The fox is also killed which is evaluated absolutely not for a good cause, but for an evil intention. The oppressor and the oppressed, the fox, are God-fighters against Christ and are condemned in history. The oppressor is condemned for private property, the peasant is condemned as an ungrateful man in the dogma of Providence, and the fox is condemned for evil intentions despite the good deeds. An absolute assessment of the condemnation of life is dying, since there is no justice in it. The oppressor of Russian history dies, the fox dies as the accomplice of injustice, and the oppressed will also die. The Absolute Court of Revenge of Russian History is being realized.

3. A version of the folk tale. The man and the bear were friends, worked together, the man offered the bear the worst share, that is, demonstrated cunning, the bear showed stupidity.

The indicative deixis includes friendly relations, cooperation, and equality, e.g. the personages address each other by names, the bear calls the peasant “brother”:

“The man said: ‘I’ll take roots, you, Misha, will get the upper parts.’ They grew turnips; the peasant took the roots, and Misha took the tops. Misha saw that he had been mistaken, and said to the peasant: “You, brother, cheated me!” The peasant threshed wheat, baked buns, came to Misha and said to him: “Here, Misha, that’s what the top is” “Well, man,” said the bear, “I’m angry with you now, I’ll eat you!” [51: 74-75].

We see that the man boasts, demonstrates superiority, humiliates the bear, for which he was so angry that he decides to kill the man.

4. A version of the folk tale. The man and the bear were friends, they worked together, and the bear chose his share after the harvest had grown, demonstrating stupidity. As a result, he got angry at the peasant, accused him of cheating, and the peasant was saved by the cunning help of the fox, then the peasant deceived it, and it was torn apart by the dogs.

The indicative deixis demonstrates partnership, cooperation, but not friendship. The bear is the one who has freedom of choice:

“The bear said to the peasant: “Roots are yours, and tops are mine.” The peasant ate all winter, and the bear almost starved to death. The next year, the bear said to the peasant, “Let’s sow wheat.” Wheat was good. “Now you take the tops,” said the bear to the peasant, “and roots are mine.” The man ate all winter, and the bear almost starved to death. In the third year, the peasant plows alone. The bear came to him and said to him: “I will eat you, man, because you are deceiving me” [51: 75].

In all variants we see the motive of a) the lack of solidarity and love in Christ, b) the lack of fear of God, c) evil intentions, d) oppressing a brother to death, e) deceit of trust as the pathology of normality by E. Fromm and C. Lorenz [57; 58].

VII. Different ethnicities’ tales of this type of semantics

The similarities of semantics are considered as secondary regarding differences as uniqueness that determine the general meaning of a folk tale in the psychosemantics of a folk tale and its irreducibility to a common meaning with other folk tales in the classification of A. A. Aarne [1].

1. In the Chilean folk tale “*El Diablo y el Campesino*” (“The Devil and the peasant”) [59] the devil offers the peasant cooperation: the land belongs to the devil, and the peasant owns the seed, so the devil puts forward the following terms of the transaction: half of the crop for three years in exchange for ownership of the land. The devil chooses his share before landing. Having the land, the Devil has no seed, is not capable of productive labor, and therefore cannot enjoy the fruits of the earth.

The relative deixis. The subjects of the action include a tempter, a cunning person who seduces the poor worker with the right of private ownership of the land, forcing him to risk the fruits of his labor. The illocutionary effect is freedom of choice, private ownership of land. The fight against the Devil is the motif of Christian European folk tales, in which a person, defeating the Devil, acquiring private property, decomposes himself or herself. This is the perlocutionary effect.

The indicative deixis demonstrates inequality. The devil makes the conditions, the man only asks his conditions. The devil is unfriendly, there are no formulas for politeness:

“I will take what grows underground, and you will take what remains above the ground,” the Devil allows himself to shout and even threaten unspecified revenge in the future: “You’ve won,” the Devil growled, “the land is yours but we’ll see the other side later!” [59]

“But a man allows himself to defeat the devil only when he wants to because he has the wit to laugh at an evil enemy, as this story shows.” [59]

The social deixis is the problem of the correlation of reason and will, and preference is given to the will, e.g. "I want".

The nominative deixis. Intuitionistic selection is a choice between working for the sake of enjoying the fruits of one's labor, the joys of the earth, or for the sake of owning private property. Nominatives include the peasant as the poor person, making a choice, choosing the property, and the Devil as the tempter.

The absolute deixis. The fruits belong only to the one who works on the basis of private property, the subject of property is not the one who creates the conditions for work, but the one who works.

2. In the German folk tale "*Der Bauer und der Teufel*" ("The Peasant and the Devil") [60] there is a legal conflict: the peasant owns the field, and the devil owns the treasure buried in this ground, and the devil offers the treasure in exchange for half of the crop collected during two years, and the peasant voluntarily agrees to the deal, but since the shares are divided before planting, the cunning peasant receives both the entire crop and the treasure

"So it is necessary to deceive you, unclean swindlers" [60: 259-260].

The relative deixis shows subjects of action as subjects of law. The illocutionary effect is solving a legal conflict. The perlocutionary effect is a general subordination to the legitimacy of private property.

The social deixis includes freedom, equality, and private property.

The indicative deixis includes equality, partnership, without formulas of politeness, but with a detailed description of the initial legal conditions and the terms of the transaction. The position of the peasant differs from the one in previous folk tale as he has the right of ownership of the land, he is legally protected and confidently declares his rights.

The nominative deixis is a demonstration of social roles, i.e. the peasant, the devil, and their reasoning as forms of understanding the legal as an order of consideration of interests and legitimate coercion, forms of understanding natural and positive law. The German folk tale introduces the concept of the legal as an order of consideration and legitimate coercion, the concept of natural law, and the right to private property, which should be obeyed and which is obeyed by the Devil! [61; 62]

3. In the United States, the plot number 130ATU became widespread in the folklore of African slaves. We will distinguish two variants, in one of which the characters act as equal free partners, in the second we see the relationship of a master and a slave:

1) "Sheer Crops" [63: 659-661]. The Bear has a good land, the Rabbit has a sandy turf. When the Rabbit's children grew up, he decided to take more land if he could negotiate. The bear was not inclined to lease the land but agreed to the terms of the division of the crop. Rabbit asked the terms of the lease and what share Brother Bear wanted, thus putting him at a disadvantage, and Brother Bear did not see the catch. Brother Rabbit was very confident, he did not go to Brother Bear himself, but sent his son, did not bring him his share of the crop, but offered him to take it, and the enraged Brother Bear left in silence. The second time Brother Bear did not want to make a deal and refused very politely:

"You cheat me out of my eyes las' year, Br'er Rabbit. I don't think I kin let you hab it dis ye'r" [63: 660].

But the Rabbit convinced the Bear that he had deceived himself, and now he could offer other terms of the contract. For the third time, Brother Bear wanted to get Brother Rabbit, with the condition that he would take both the tops and the roots, but the Rabbit planted the corn.

The nominative deixis reflects the leading characteristics of the characters, i.e. Brother Rabbit as cunning and Brother Bear as stupid, short-sighted, lacking self-respect.

The indicative deixis shows equality and politeness, e.g.

"Morning, Br'er Bear. I craves ter rent yer bottom field nex' ye'r." Br'er Bear he hum en he haw en den he sez, "I don't spec I kin 'commodate yer, Br'er Rabbit, but I moughten consider hit, bein's hit is you." [63]

Understanding the law is both a compulsion and a review procedure.

2) "Johns Sharecrops for Old Boss" [64: 439-440]. The owner rents out the land for a part of the crop. First, before making the deal, he warns John that he will take the tops (thinking only of the cotton), then he says that he wants the roots, and finally he claims both the tops and the roots so John plants corn. And finally, the old master comes to the decision to take the same thing as John, in half.

The nominative deixis demonstrates the social position, e.g. the Old Boss, John (the proper name acts as a common noun, demonstrating the loss of personal freedom and identity). We see inequality and the lack of freedom.

The indicative deixis shows that the conditions are put forward only by the owner, John has to accept them or not. We see the lack of formulas of politeness on the part of Old Boss, he speaks to John not as an equal subject:

“You got credentials?” – Boss ask him. John say, “You mean something to tell how good I can work?” “That’s it,” Boss tell him. “And I don’t want no shiftless, stupid black man settin’ on my place.” John show him the calluses on his hands, say, “Boss, these calluses is my credentials, and as to being stupid, anyone can tell you I am a shrp man to come and sharecrop for you.” “Well, now”, Boss say, “we goin’ to give it a try.” ... “We got to speak of the arrangements. You ready?” John say, “Yes, Captain, I’m ready.” “John, the arrangements is that we go half and half. That suits you?” “Yes, sure suits me”, John say. “I get the tops and you get the bottoms.” ... “Why, yes, sir, Captain, it suits me fine. We can shake hands on that” [64: 439].

The author demonstrates the legal form of communication and the legal form as a procedure for consideration, not coercion, but in the presence of ill will on both sides.

Conclusion

Deixis analysis is a part of cosmo-psycho-logical and psychosemantic study of folk tales. Deixis analysis is not purely philological, it is an intersubject semantics that includes the forms of ethnic relative deixis as definitions of the subjects and objects of action in the language and the effectiveness of action in the history of relative assessments; ethnic social deixis or forms of chronotope of evolution and history, the logic of space-time of social interactions and their social meaning, meliorative, admirative, pejorative assessments, fear assessments and desiderative, inherent and adherent assessments; ethnic nominative deixis or a form of social structure modeling, roles in intuitionistic life situations, these situations as intuitionistic free samples, recursions, ethnic assessments; ethnic indicative deixis of inferences from the possible to the real in history, estimations of aspiration: compatibility and non-compatibility, patience, giving, deprivation, infliction; ethnic absolute deixis or absolute estimations from the ideal and the final results in history. The folk tale "The Peasant, the Bear and the Fox" presents the life situation of the intuitionistic model of breaking the law, raising one's will into law, abolishing all law and injustice of life, which is modified by the complete absence of law in Russian history and forms of law with their partial violation and restoration in European Christian folk tales, reproducing the life situations of Germany, the USA, Chile. We note that in European folk tales, even the Devil observes the norms of law. In Russian folk tales, there is no idea of rights!

All the folk tales present both the semantics of Christ and the motive of guilt: who is to blame for the evil? It is not God, not a man, but the Devil! But the Chilean folk tale discusses the problem of free will, the primacy of the will to reason and a cooperation with evil, the price of the cooperation. In the German folk tale, the idea of human rights and the right to private property is realized. In the first American folk tale, a form of law with the activity of the subject of law is realized. The second tale discusses the relationship between a master and a slave. In the Russian folk tale, there is no hope for Christ. French, English, Scottish, Irish, and Welsh folk tales show the struggle of the peasant or the artisan with the Devil [65; 66; 67], develop the concept of natural and legal law as a procedure for consideration and legitimate coercion, and in the Russian folk tale there is no idea of law at all, but it is assumed that the law is violated, the construction of one's will into law, the abolition of any law is possible. The European Beelzebub, the Devil, is the one who perverts the natural law in the history of European ethnic groups. In the Russian folk tale, there is no difference between the Devil and the tsar, the tsar of the warlock, they just break the law, raise their will into law, cancel every law and God.

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