

<https://doi.org/10.28925/2412-2491.2024.235>
UDC 81'1 : 811.113+ 81'37

RAVEN / CROW IN MYTH AND LANGUAGE. PART 1: SEMIOTICS AND COGNITIVE PREMISES OF ARCHAIC DESIGNATIONS

Kolesnyk O. S.

Borys Grinchenko Kyiv Metropolitan University
ORCID ID: <https://orcid.org/0000-0002-1618-3804>
o.kolesnyk@kubg.edu.ua



This work is licensed under the Creative Commons Attribution 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

This article is the first part of the multi-vectorized analysis targeting verbal representations of the mythic concept RAVEN / CROW. The paper focuses on semiotics of the said concept's verbalisers in Old Norse and Old English. Etymological analysis of the concept's names complemented by interdisciplinary interpretations identifies the basic "nano-myths" or "code-ons" that iconically outline the RAVEN-system's primary features and functions. The paper highlights linguo-cognitive premises of language units verbalizing the said concept and reconstructs RAVEN's conceptualized features in dynamic scenarios. These features are discussed in terms of cognitive models and respective frame-like structures. The reconstructed conceptual features, models and frame-like structures are integrated into a model of a hierarchic plane of an open system. Thus the paper suggests a "cognitive matrix" of the RAVEN / CROW concept. The methodology employed in the paper is based on the previously introduced broad universalia-oriented interdisciplinary approach (M-logic). The correlations between the sets of conceptualized features are discussed in terms of their complementary, determinative and causative relations. The paper argues that the RAVEN appeared as a proxy between realities of different nature and scaling, a transmitter of the oversystem's "development program" and a "projective navigator" for the conflict-type transformational scenarios.

Key words: myth, raven, crow, semantic feature, cognitive model, system

Колесник О.С. ВОРОН у міфі та мові. Частина 1: семіотика та когнітивне підґрунтя архаїчних номінацій

Стаття становить першу частину результатів багатовекторного аналізу вербалізаторів концепту-міфологеми RAVEN / CROW (ВОРОН). Цвага приділяється семіотичним характеристикам вербалізаторів вказаного концепту в давньоівнічній та давньоанглійській мовах. Етимологічний аналіз імен концепту, доповнений міждисциплінарними інтерпретаціями, визначає основні «нано-міфи» або «кодони», котрі за механізмом іконічності окреслюють базові характеристики й

функції ВОРОН-системи. Основна увага приділяється аналізу лінгвокогнітивного підґрунтя номінаторів зазначеного концепту, зокрема, ідентифікації наборів концептуалізованих функцій ВОРОНА. Реконструйовані концептуальні ознаки як складники когнітивних моделей і відповідних фреймових структур інтегровані до універсальної моделі ієрархічної площини відкритої системи. Таким чином, у статті пропонується "когнітивна матриця" досліджуваного концепту-міфологеми. Методологія дослідження використовує широкий міждисциплінарний підхід, орієнтований на універсалії (М-логіка). Кореляції між наборами концептуалізованих ознак інтерпретуються з огляду на їхні компліментарні, детермінативні та каузативні відносини. У статті стверджується, що ВОРОН є посередником між світами (реальностями) різної природи та мірності, транслятором "програми розвитку" від надсистеми, а також "проективним навігатором" у трансформаційних сценаріях конфліктного типу.

Ключові слова: міф, ворон, семантична ознака, когнітивна модель, система.

1. Introduction

Mythic worlds and myth-based alternative realities generated via language means share a number of universal concepts (mythic concepts) related to non-human living beings. These mythic concepts typically represent phenomena of zoological, theo-morphic or cryptological etiology. Respective entities could be addressed as totem beings and appear to link humanity to the prior nature-oriented configuration of the world / worldview. Representations of the mythic concept RAVEN / CROW in European languages and language worldviews of different historic periods demonstrate strong axiological and emotive connotations. The latter are employed in secondary myths and simulacra which the known civilization is riding on.

The bird manifests a number of features that turn it into "an object of precedent nature" that impacts typical social myth-related scenarios. Semiotics of the RAVEN / CROW is thus addressed in the historic / cultural context (Cennane, 2021).

The mythic scenarios that RAVEN / CROW is involved into appear to share a number of isomorphic features, tend to pair it with the WOLF concept, and create premises for specific negative connotations ascribed to virtually all Corvids in European semiosphere, as the classical study of mythology confirms (Heinrich, 2006; Holden, 2014; Matthews, 1995).

Verbalizers of the RAVEN / CROW concept as carriers of ethnically relevant senses have been tackled in folkore and comparative studies (Plachovičiūtė, 2023). The focus on the RAVEN as the death-foreboding "battle beast" as well as "flyer-between-the-worlds" involved in shamanic practices associated with Odin is typical for the folklore studies of the Norse tradition (Egeler, 2008; Honegger,

1998; Hume, 1969). Literary criticism traditionally focuses on negatively coloured derivative senses triggered by the RAVEN / CROW concept's designations, for instance in regard to E.A. Poe's "The Raven" contribution to shaping a sub-clture (Cook, 2023), or the poem's "re-coding" in different literary genres and other artistic forms (Diniz, 2022). The same poem is involved in in psycho-linguistic reconstructions of patterns of brain activity (Hao, 2024).

The purpose of this study is a multi-vectored interdisciplinary interpretation of the RAVEN / CROW concept's designations in archaic Germanic languages with the focus on their linguo-cognitive peculiarities.

2. The methodology of this study involves analytic and synthetic proceures constituting the interdisciplinary "M-logic" (Kolesnyk, 2019). The inchoative "nano-myth" that defines the essential features of the Corvids in the broad European context is accessed via etymological reconstructions and broad associative parallels.

The mythic concept RAVEN fits into the following taxonomy correlating with the universalia-oriented hierarchical plane of an open system (Kolesnyk, 2011):

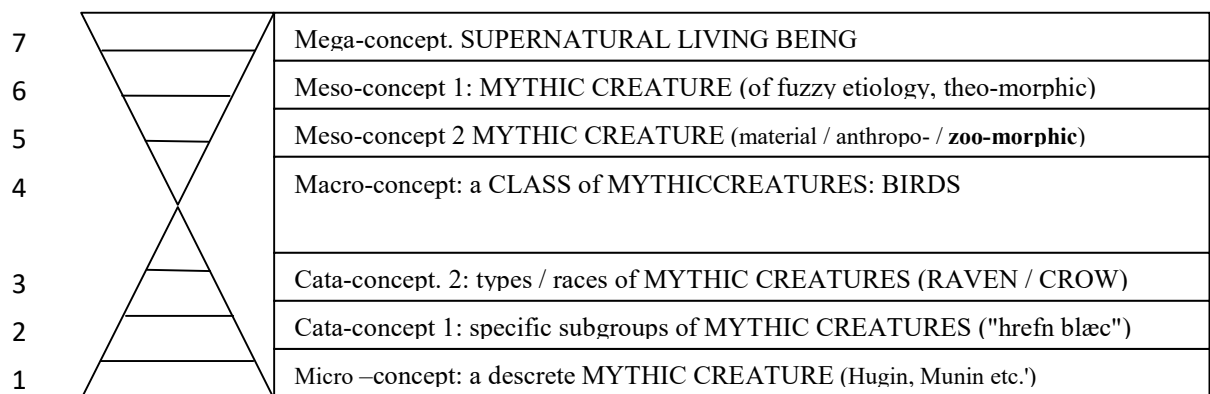


Figure 1. RAVEN in a hierarchical typology of SUPERNATURAL BEINGS

Thus, RAVEN is associated with living beings of the meso-level of systemic interactions and reveals basic differential features at the macro-level of categorization. It becomes entirely distinct at the cata-level of categorization. In this case it comprises experience of a fully functional system with specific features making it a complimentary entity to larger systems or a "cross-world traveler".

Results of language units' componential analysis are formalized with the use of the following notations: (a) indicate the object's ontological features and (b) – its

functional features. In further interpretations the notation (d) stands for its temporal-locative features and (c) – for the ascribed axiological ones; (X00 \Leftrightarrow) is the "basic irrational operator-quantor" which provides an "interpretational prism" at each level of categorization where \Leftrightarrow denotes "predication", an imperative set of system's features. The sign " \wedge " indicates "adjunction" i.e. an additive connection between conceptualized features within a cluster or at a level of the model. The sign " \vee " indicates "disjunction" i.e. an alternative between conceptualized features within a cluster or at a level of the model. The sign " \rightarrow " stands for "implication" that reflects the relations of determinism between between conceptualized features within a cluster; the sign (\emptyset) stands for "an empty data set"; (Σ) indicates a set / a sum / a combination.

Results of cognitive analysis and frame modeling are incorporated into the same universal systemic model (Kolesnyk, 2019) thus creating a "cognitive matrix" of the mythic concept under analysis.

3. Discussion. The myth behind the name: etymology and parallels.

The Germanic variant of the lingually encoded "nano-myth" contains the following "program":

O.E. hræfn / hrefn (late O.E. *ræfen, refen*), O. N. *hrafn*, Dan. *ravn*, Dut. *raaf*, O.H.G. *hraban*, G. *Rabe* "raven", O.S. *hraban* O. E. *hroc* "rook") < Proto Germ. **khrabanaz* (OED) / Proto Germ. **hrabna-* (DWDS) < **krob^h-on-(?)*. The hypothetically original nominative **hrabō* continued as O.H.G. *rabo, hrabo*, G. *Rabe*, M.Du. *rave*, Du. *Raaf*. The *n*-stem was thematicized to **hrabna-* in O.N. *hrafn*, O.E. *hræfn* (cf. also Germanic – Baltic, Germanic – Celtic, Germanic – Romance and Germanic – Slavonic parallels: Lith. *varnas*; Gael. *bran* "raven", Ir., O. Ir. *bran*, W. *brân*, Bret. *bran*, Scot. Gael. *corbie*, Galic. *corvo*; Sp. *cuervo*, It. *corvo*, Port. *corvo*, Fr. *corbeau*, Catal. *corb*, Rom. *corb*; Bulg. *гарван*, Bosn. *gavran*, Ukr. *ворон*), and is associated with **krob^h-on-(?)* < I.E. **krobh-*, the latter being onomatopaeic (Kroonen, 240). The assumption of the onomatopaeic nature of Germ. **hrab/ppan-* < I.E. **krobh-* as an iconic representation of animalistic sounds (cf. the typological parallels Lat. *crepare* "to creak, clatter," *cornix* "crow," *corvus* "raven", Gr. *korax* (κόραξ) "raven", *korōnē* "crow;" O. Ch. Sl. *kruku*, Pol. *kruk*, Ukr. *крук* "crow", Lith. *krauklys* "crow") requires further interpretation due to the reconstructed semantics of I.E. *krebh-*, *krobh-*, *krembh-* "to trust" that **krobh-* is associated with (Pokorny, 617). The irrational sensation of "sound" > "familiarity" > ["comfort"] > "belief" / "trust" allegedly generated by **krobh-*

appears dubious unless we assume that the hoarse, rough sounds emitted by animals resonate with deep subconscious iconic structures of pre-conceptualized knowledge about allegedly natural and therefore comfortable states of affairs. In this case the sound-trigger, metaphorically speaking, "awakens the animal nature of man" thus creating a sensation of familiarity, "deep primal knowledge" (hence the image of a RAVEN as "truth sayers" i.e. a prophetic being).

As the said animalistic sounds are rather similar in quality to those produced by a dying living being, RAVEN's "prophecies" have been traditionally associated with DEATH, thus contributing to the bird's reputation. Apart from the negative connotations, iconic allusions to the DEATH concept imply "experience" of a TRANSITION scenario that results in reconnecting with the kin in a different world (i.e. returning to a familiar, comfortable state of affairs) and thus reduces the sense of uncertainty and fear. These connotations also provide the implicit reference to the axiologically correct manner of dying (DEATH in BATTLE against a worthy opponent) that guarantees a successful transition. Another possible interpretation connects this "sonic iconicity" to the transe-like state that living beings apparently succumb to as the DEATH scenario unfolds. In this case one's mind enters an "enhanced mode" and becomes sensitive to a variety of otherwise inaccessible signals and informational impacts (cf. Odin's self sacrifice and learning the secret of the runes in the transe-like near-death state). Hence the sequence of allusive implications: "sound" > "near-death transe" > "mind-travel" > "learning" > "power" > ... [contextually relevant results]. Consequently, as it is problematic for mere mortals to return from a near-death state, the "travel between the worlds in search for knowledge" part of the scenario became shaded while the "finality of the transition" became profiled and acquired the above mentioned negative connotations.

The deep onomatopoeic iconicity of this reference manifests through the likely transition of Germ. **hrab/ppan-* < I.E. **krobh / *kreb- / krebh-* as an extension of the "primary iconic code-on" I.E. **ker-* as suggested by J. de Vries: O.N. *hrafn*, Run. *harabanaR*, Icel. *hrafn*, Far. *ravnur*, Nor. *ramn*, Sw. *ram*, Dan. *ravn*, being also the source of Lat. *crepo* "to creak", O.Ir. *kypate* "whines", Latv. *krēpāt* "spit out mucus" < I.E. **(s)ker* "cry, utter a sound" (Vries, 240), This version is based on Pokorny's etymology of I.E. **ker-, kor-, kr-* "sound imitation for hoarse, rough sounds emitted by animals" as in Lat. *corvus*, Chech. *krákorati* "cackle", Serb. serb. *krakoriti* "to coo", Ukr. *капкamu*, O. E. *crawe*, O.S. *kraia*, Du. *kraai*, O. H. G. *chraja*, G. *Kräke*, Gr. *krex, krekos*, as the stem acquires a guttural extension *-k*

(Pokorny, 567), or a labial extension $-p$ as in O.N. *hrafn* or Lat. *crepō*, $-äs$ and $-is$, $-äre$ "rattle, crackle, crack" etc. (Pokorny, 569), actually providing the common inchoative stem for both "raven" and "crow".

Considering the polysemantic nature of I.E. **ker-* as well as the wide array of its possible extensions, the following loosely related clusters of semantic features may be allusively "glued": (1) **a sharp sound**, as **(s)(k)erei-* (cf. O. Ir. *screat*, Ir. *scread* "a cry, scream", Bret. *screo* "screaming seabird", Norw. *skryla*, *ryla* "to cry, shriek", Ukr. *крук* (Pokorny, 570). Similar etymology is suggested in (Levytskiy, 274); (2) *ker-* "to cut" (Pokorny, 571), hypothetically "an act of forceful and partially destructive introduction of a program imposed by an over-system", i.e. a raven's sharp cry "cuts through" the current state of affairs and announces the "prophecy" as the one bound to unfold and come true; (3) *kerə-* "to **burn, glow, heat**" (Pokorny, 571) where the "fire" as a metaphoric code-on of an element (provider of energy-informational impact) refers to the nature of the development program introduced by the over-system (sacral sphere); (4) **ker-* "dark, greyish or dirty colour" (Pokorny 573, 583) probably associates the bird's dark / black colour with the consequences of "burning" thus providing a synesthetic association of "colour-sound" that refers to a dramatic, pre-designed by higher powers (universal laws of systems' development) change in the state of affairs likely to result into a fundamental "transition" / breakdown.

A number of distinct semantic features are highlighted in Celtic designations of the RAVEN:

(1) Gael. *biatach* "raven" (cf. *biatach*, *biadktach* "provider, farmer") < *biadh* "food" < **bivoto-n* (whence W. *bywyd*, *vita*, Cor. *buit*, *cibus*, Br. *boed* "food") < *bivo-* "living" (Macbain, 36) thus associating RAVEN / CROW with life and life-granting resources. As this designation reflects the balance in the death-life diad (consider the "LIFE is DEATH is LIFE" conceptual oxymoron), the RAVEN appears as the "resource-provider" in the Celtic worldview while it had turned into a "resource-harvester" (vulture, consumer of organic matter) in the Germanic one. The designation of RAVEN as a vulture is recognized as Ir. *fang* "raven" (Macbain, 163).

The Scot. Gael. *fitheach* "raven", Ir., 0. Ir. *fiach* (the phonetics being that of *biadh*) < ? **vejako-s* / **veivako-s* (**vivo-ko* ?) which could be distantly related to G. *Weihe* (Macbain, 175) reflects the contamination of "being / life" and "vessel / container of life".

(2) Gael. *bran* "raven", Ir., 0. Ir. *bran*, W. *brân*, Bret. *bran* crow <**brand* < **gra*, *gera* "cry" (Macbain, 46) which appears to be a Celtic variant of derivational sequence from the above mentioned I.E. *(s)(k)erei- thus making it a universal notion. Metaphoric designations Gael. *preachan* "crow, kite", Ir. *preachan*, M. Ir. *prechan* (Macbain, 281), Gael. *preachan* "a mean orator", Ir. *preachoinne* "crier", M. Ir. *prechoineadha* < Lat. *praeco(n)* "crier, auctioneer" (Macbain, 282) are regarded as typological parallels accentuating the same dominant semantic feather "sonic".

Thus, the basic inchoative "nano-myth" encoded in the concept's names is considered as a propositional cluster $X00 \Leftrightarrow \{["sonic" =a01 \leftarrow "crying" =b01 \sim ("colour" =a02 \wedge "temperature" =a03) \leftarrow ("oversystemic\ program") = b02(\text{carrier} / \text{performer of})] \rightarrow ["transformation" / "death" = b03 (\text{announcer, marker of}) \vee "life" =b04(\text{consumer}) \leftarrow ("battle" =b05 (\text{announcer, marker of}) \vee "misfortune" = b06 (\text{announcer, marker of}))]\}$, which reflects the idea of RAVEN / CROW as a proxy between different worlds / realities, resonating to their diverse frequencies and "transcoding" the oversystemic "transformational program". This propositional cluster is identified as the axiomatic energy-informational quantum (ε) that manifests at various degrees ($\Delta \varepsilon$) and functions as the interpretative "prism" during categorization, irrational rationalization, alternative worlds' modeling etc.

4. Discussion. Archaic Germanic designations of RAVEN: cognitive background and semiotics.

The following cognitive models (*cm*) constitute the background of RAVEN / CROW's (RAVEN SYSTEM, R-SYS) designations in archaic Germanic languages. The models and their respective frame representations are distributed along the levels of an open system's hierarchical structure.

Level 1 models refer to physical nature of RAVEN, its actions and their consequences.

RAVEN – SOUND (= *cm01*) with the frame representation $\{[R-SYS] \text{ performs } [OPERATION\ 1\ (\text{sound} = b01^{a01})]\} \rightarrow \{[TRANSITION / DEATH]\}$, where the $\rightarrow \{[TRANSITION / DEATH]\}$ is an implication of a universal eventive concept / transition scenario relevant to systems of all levels within the framework of a worldview:

Líttu þar Sigurð // á suðrvega; // þá heyrir þú // hrafna gjalla, // örnu gjalla // æzli fegna, // varga þjóta // of veri þínum "You shall see Sigurd lying on a southern road – there you will hear ravens cry, eagles cry, craving for food, wolves are howling, above your (dead) husband" (GkF, 8). The verbal phrase *hrafna gjalla* is

an index-signal (a cata -level deci-signum) pointing at a complete scenario CONFLICT / COMABAT that results in bio-systems' annihilation.

RAVEN – FLESH RIPPER (= cm02), {[R-SYS] performs [OPERATION 2 (pecking = b07)]} → {[TRANSITION / DEATH]}:

Pitt skyli hjarta // hrafnar slíta // við lönd yfir, // en þú vitir manna "ravens shall rip your heart in a land that you have never known" (GkF, 9), *"Þess áttu, Guðrún, // græti at fleiri, // at hjarta mitt // hrafnar slíti."* "Greater, Gudrun, your grief shall be if my heart the ravens rip" (GkF, 10). The designations *hjarta // hrafnar slíta* are meso-level accertives accentuating the predicted script "dismembering, invasive destructive impact upon dead organic tissue" occurring at the "post-stage" of a complete CONFLICT / COMABAT scenario.

In *Menn sá ek þá, // er mart höfðurð á annan logit; // heljar hrafnar // ór höfði þeim // harðliga sjónir slitu* "I saw men who with lies harmed the others; hel's ravens ripped the eyes from their heads" (Sólarljóð, 67), the RAVEN's direct accertive designation is enhanced via an attributive qualisignum, a descriptor that turns the bird into an outworldish (over-systemic) "tool of punishment" that deals a penalty for breaking the natural order of things (lying) thus providing an axiological connotation to the basic model.

In the Old English *ac se wonna hrefn // ... // earne secgan hu him æt æte speow, // þenden he wið wulf wæl reafode* "but the dark raven ... will tell the eagle how it successfully ate, as he [competeing] against the wolf the corpses ravaged (Beowulf, 3025-3028) the attributive qualisignum refers to the colour thus implying the association of "black as a result [inevitable / unstoppable / destructive] of burning [program, fate]", while the basic proposition is essentially the same.

RAVEN – FOOD (= cm03), {[R-SYS] performs [OPERATION 3 (devouring = b08)]} → {[TRANSITION / DEATH]}:

Kvámu þar ór himni // hjálmvítr ofan // óx geira gnýr – // þær er grami hlífðu; // þá kvað þat Sigrún, // sárvítr fluga // át hálu skær // af hugins barri "Then from the sky there came helmet-wights [valkyries], the clashing of spears grew, they who shielded the warrior; then Sigrún said this, valkyries were flying the ogress's steed [wolf] ate Huginn's barley [raven's food = dead bodies] (HelgF, 54), where the kenning *hugins barri* is a metaphoric nominator (comprising a metonymy "Hugin = raven" within the metaphor "raven's barley" = "raven's food" = "corpse"), a macro-level sin-signum that accentuates the feature "nourishment / nourishing substance" and becomes a subframe for the RAVEN – FLESH RIPPER model

Level 2 models introduce emotions caused or experienced by RAVEN / CROW.

RAVEN – EMOTION (cm04), {[R-SYS] experiences [positive emotion = b08^{c+}]}: "*Hnikar hétu mik, // bá er hugin gladdak // Völsungr ungi // ok vegit hafðak*" "Hnikar I was named when the young Volsung gladdened the ravens and gave battle" (Reg, 18), *engr var fremri, // sá er fold ryði, // hilmis arfi, ok hugin gleddi* "Few were more fierce in fight than his son, Who reddened the earth and gladdened the ravens (Reg, 26), *hygði hann of sik //ok hugin gleddi* "He would be reasonable [give thought] and the ravens gladden (Fáf, 35). Here the predicative legisignum *hugin gleddi* refers to a typical sequence of events that result in escalating a CONFLICT that is resolved in COMBAT in the aftermath of which the abundance of dead bodies (resource) makes the RAVEN (consumer) happy.

In Old English *þonne his sunu hangað // hrefne to hroðre, ond he him helpe ne mæg, // eald ond infrod, ænige gefremman.*" for his son there [is] hanging as rapture of ravens; no rescue now can come from the old, disabled man!" (Beowulf, 2447-2449, *sum on galgtreowum // fuglum to gamene* "some should go to the gallows-tree for the birds' [ravens' ?] delight" (Beowulf, 2941-42) RAVEN's positive emotions are caused by the same reason, although the dead body appears to be an outcome of the EXECUTION / PUNISHMENT scenario.

RAVEN – BLOODTHURST (= cm05, = b08^{c+1}), the frame representation is the same while the elevated emotional state is associated with expectation of resources available after the above mentioned scenario's completion):

sem átfrekir // Óðins haukar // er val vitu, // varmar bráðir, // eða dögglitir // dagsbrún sjá. [glad]... like Odin's hawks [= ravens] eager for prey, when the dead flesh all warm they scent or the dew-wet [= blood], the day's red" (HelgO, 43), where the metaphoric kenning *Óðins haukar* is a macro-level designator while the predicate *er val vitu* "aware of the dead" is a functional descriptor of meso-level 1.

Level 3 models reflect "mental activities" of RAVEN in an archaic worldview.

RAVEN – DECEIT (=cm06), {[R-SYS] performs [OPERATION 1 (sound b01^{a01})] experiences [TREATMENT (mistrust = b01^{a01/} b03^{→c-})]}: *skyli manngi trúa....// gínanda ulfi, galandi kráku* "one should not trust... a gaping wolf, a screeching crow" (Háv, 84-85), implying that the RAVEN's signals (the transmitted program from a sacral over-system) may be misleading or the expected result of a conflict-like scenario be inverted.

RAVEN – TRAVEL (= cm07), {[R-SYS] performs [OPERATION 4 (spatial transition = b09^{TRANS d})] performs [OPERATION 5 (learning =b10)]}: *Huginn ok Muninn // fljúga hverjan dag // Jörmungrund yfir; // óumk ek of Hugin // at hann aftr né komit, // þó sjámk meir um Munin.* "Hugin and Munin each day fly over Midgard; For Hugin I fear lest he come not home, but for Munin my care is greater" (Grím, 20). While "flying" designates a spatial transition (level 1 model), the ravens' names (*Hugin* < *huga* "to think", *Munin* < *muna* "to remember") allude to the scenario of accumulating knowledge and experience through mental (or beyond mental) procedures, and "mental traveling" via transcendent practices based on trance-like resonance with different realities.

Level 4 models imply RAVEN's impact upon a certain social group.

RAVEN – FUTURE / PROPHECY (= cm08), {[R-SYS] performs [OPERATION 1 (sound b01^{a01})] performs [OPERATION 6 (prophecy b03[^] b05)] causes [EMOTION (negative) =n^c]}: *hrafn kvað at hrafni // -sat á háam meiði // andvanr átu -// "ek veit nökkvut.* "Quoth raven to raven, sitting on a treetop, looking for food: I know something" (HelgF, 5), the "known future" (mostly perceived as a premonition, marker of DEATH) is revealed within a social group and is relevant to its members' life or death and is bound to come true; ... *mergi smæra // mölða ek þá meinkráku //ok lemða alla í liðu* "I would crush to marrow this croaker of ill, And beat all his body to bits" (Lok, 41), where the feature "prophetic" / "death-related" shapes the invective sense while the designation *meinkráku* is a metonymic icon

RAVEN – FEEDING (= cm09) {[R-SYS] receives [SOMETHING (corpses as a resource)]}: *"Fyrr vilda ek // at Frekasteini // hrafna seðja // á hræum þínum, //en tíkr yðrar // teygja at solli // eða gefa göltum; // deili gröm við þik* "Sooner would I at Frekistone feed ravens with your dead body than fetch your bitches to the swill or give [fodder] to the hogs; let the fiends deal with you"(HelgF, 44), *"Sigmundar burr, // sleit fyr skömmu // hrafn hrælundir, hjörr Sigurðar* "Sigmund's son, has recently hewn the flesh, has humoured [fed] the ravens with Sigurth's sword" (Sigr, 1), where the RAVEN as a RECIPIENT is regarded as a CONSUMER (b03[^] b07) and therefore a necessary participant of a typical scenario (the one that "cleans up the mess" / disposes of the consequences of the CONFLICT scenario).

Level 5 models referring to inter-group interaction have not been registered.

Level 6 models indicate sets of values that regulate the flow of scenarios involving RAVEN / CROW.

RAVEN – WISDOM (= cm10) {[R-SYS] performs [OPERATION 1 (b01^{a01})] performs [OPERATION 6 (b06)] causes [ATTITUDE n^{c+}]}: *Þá kvað þat kráka, // sat kvisti ein: // "Hvat skaltu, Konr ungr // kyrra fugla? Heldr mætti þér // hestum ríða, // [hjörvi bregða] // ok her fella.* "Then the crow said this, it sat alone on a branch: Why should you, Konr the Young, stun birds? You ought to ride horses, [draw blade] and fell armies (Ríg, 47). Unlike the RAVEN – FUTURE / PROPHECY model, where the bird introduces a possible configuration of the state of affairs into the informational space of a social group, this model reflects certain knowledge about the states of affairs that are important, definitive, perilous and therefore axiologically relevant for a social group. Thus the model represents the RAVEN as the transmitter of the program of the sacral sphere (carrier of wisdom of "how things are supposed to be") or the "agent of Wyrd / Örlög", provides a stimulus for the group's activity and implies its vector. The predicative structure *kvað þat kráka* is a meso-level decisignum, a prescriptor.

RAVEN – SIGN (= cm11): *"Mörg eru góð, // ef gumar vissi, // heill at sverða svipun; // dyggva fylgju // hygg ins dökkva vera // hrotta meiði hrafns.* "Many signs, if one knows [them], are good for the swinging of swords; It is a worthy omen [guidance], it seems, if the warrior meets on his path a black raven" (Reg, 20), where *hrafns* is a deictic / index (partially symbol based on the feature a02) pointing at a large-scale event pre-designed by the sacral sphere and promising a positive (thus valuable) outcome

Level 7 models relate RAVEN to the adjacent level 1 of the over-system, the sacral sphere and its constituents that manifest themselves in the modes sufficient for perception at the systemic plane.

RAVEN – SACRAL SPHERE / GOD (= cm12), {[R-SYS] exists [mode]}: *fyrst at segja frá Óðni, at með honum fór Frigg ok valkyrjur ok hrafnar hans* "At first it should be said about Odin, and that Frigg came with him, and valkyries and his ravens" (Gylf, 49) the nominative phrase *hrafnar hans* is a macro-level sin-signum (a legi-signum in the strictly Scandinavian context), an attributive "possessive" descriptor of a being from a higher plane of existence and providing associations with "gods' will" alluded to by the bird's appearance or sounds ((a01, a02, a03→b(n) c(n))).

The Old English *opþæt hrefn blaca heofones wynne // bliðheort bodode* "till a raven black the rapture-of-heaven [morning] blithe-heart boded" (Beowulf, 1800 – 1802) may be associated with the highest level of categorization as the *hrefn blaca heofones wynne* appears to be an objective complement-specifier of a large-scale locative concept, figuratively referring to the even more abstract concept of TIME.

The following synthetic "cognitive matrix" of the RAVEN / CROW mythic concept (Figure 3) demonstrates the models' distribution within the hierarchical ("paradigmatic") plane of an open system's structure. Each cognitive model is allocated at the respective systemic level while its content is marked as "modified" through the prism of the inchoative "nano-myth" X00 iconically encoded in the concept's name.

7		$cm12(a01, a02, a03 \rightarrow b(n) c(n)) / X00$
6		$\Sigma cm10(b01^{a01} \wedge b06)^{c+}, cm 11 (a02) / X00$
5		\emptyset
4		$\Sigma cm08 (b01^{a01}), cm08 (b03 \wedge b05)^{c-}, cm09(b03 \wedge b07) / X00$
3		$\Sigma cm06(b01^{a01} / b03 \rightarrow c-), cm07 (b09^{TRANS d} \wedge b10) / X00$
2		$\Sigma cm04(b03^{c+}) \wedge cm05(b08^{c+1}) / X00$
1		$\Sigma cm01(b01^{a01}) cm02(b07) cm03(b08) / X00$

Figure 2. Raven-system as a cognitive matrix (in Old Norse and Old English)

In terms of "upward vertical determinism", the logic of **complementary** correlation between the RAVEN's conceptualized features are: (1) "sonic transmitter" / "resource consuming" / "traveller" → (2) "bloodthirsty" (requires resources) / "happy" (provided with resources) → (3) "knowledgeable" / "learner" (via traveling) → (4) "program transmitter" / "deceiver" (introduces a program to a social group) → (5) *? (unspecified, as respective designations are not found, hypothetically, "program irradiator")...→ (6) "wise" / "sign" (perceived as a "prescriptor") → (7) "companion / attribute of a godly entity". Respectively, in terms of "downward vertical determinism" the **regulatory** correlation between the conceptualized features unfold the following way: (7) "a being that is in direct contact with a godly entity, sharing the fractal copy of the program of the oversystem" → (6) "definer of basic rules of systemic interactions" → (5) *?? ("navigator" of intergroup relations) → (4) "moderator" (sets the group in motion)

→ (3) “knowledgeable” / “traveler” (cognition agent) → (2) “bloodthirsty” / “happy” (oriented on resources necessary for functions 3 through 7) → (1) “sonic transmitter” / “consumer”. The “symmetric causative determinism” (7→1, 6→2, 5→3) combined with the projection of a sustainable open system’s eventual optimal configuration that involves spiral-like focusing (7→1→6→2→5→3→4 ... → 7_{n+1}, where 7_{n+1} stands for a dialectic transition towards a new quality / dimension) and demonstrates the system’s adaptive dynamics and the purpose of its each mode: (7) “a compliment of an oversystemic object” / “carrier of the oversystem's program”) → (1) “sonic transmitter of the oversystem's program” → (6) “axiological navigator” → (2) “emotional regulator” → (5) “program's irradiator”, “prompt-provider / navigator” → (3) “knowledgeable” → (4) “participant of the TRANSITION scenario” (an expected and utilized set of scripts relevant for a social group ... → transition towards a higher plane (7_{n+1}) where similar transmutations unfold at a larger scale.

5. Results and conclusion

The analysis of RAVEN / CROW’s designations in Old Norse and Old English texts allows reconstructing a fragment of the Old Germanic worldview that encompasses the knowledge of a specific type of a zoo-morphic MYTHIC CREATURE. The said MYTHIC BEING manifests the features “sound / sonic”, “absorbing” and “power-wielding”. The said features are embedded in the irrational segment of the Germanic worldviews and connect RAVEN to the sacral sphere thus turning the concep's name into an “indexal symbol”. These basic features constitute the inchoative irrational informational “quantor” $X_{00} \Leftrightarrow \{[“sonic” = a_{01} \leftarrow “crying” = b_{01} \sim (“colour” = a_{02} \wedge “temperature” = a_{03}) \leftarrow (“oversystemic program”) = b_{02}(\text{carrier / performer of})] \rightarrow [“transformation” / “death” = b_{03}(\text{announcer, marker of}) \vee “life” = b_{04}(\text{consumer}) \leftarrow (“battle” = b_{05}(\text{announcer, marker of}) \vee “misfortune” = b_{06}(\text{announcer, marker of}))]\}$ that impacts further contextual categorizations. Overall, RAVEN / CROW is represented as a “proxy” between different worlds / realities and, essentially, the transmitter of the oversystemic “transformational program”, which mostly unfolds in CONFLICT / BATTLE scenarios (those where systemic entropy is highest thus causing their demise).

Semiotics of RAVEN's specific designations is rather varied. In diverse referential contexts respective signs function as sinsigna (a discrete bird), decisigna (referring to a bird performing an operation) or legisigna (a bird involved in typical

scenarios). From a functional standpoint, each type of language signs encompasses assertive constructions, descriptors (qualisinga), accentuators, designators proper etc. Structurally, these signs are identified as cata-level (lexical), macro-level (phrasal) and meso-level (sentence or supra-phrasal) constructions.

Although the RAVEN-system is associated primarily with DEATH, it appears as an active subject of cognition and a communicator / navigator (prescriptor). The associations with DEATH are rather ambivalent, as this transformation sports specific axiological colouring in Old Germanic context making the projected (prophetic) experience voiced by the RAVEN both negative and positive. The RAVEN-system's functions are represented as cognitive models of diverse nature. Each model is consequently represented as frame-like structures and allocated within an open system's universal hierarchical plane thus constituting the "cognitive matrix" of the mythic concept and explicating the bird's role of a "proxy" between the worlds.

Further research may consider verbal representations of the WOLF as the RAVEN's typical companion or the RAVEN's representations in different genres of texts and discourses.

REFERENCES

1. *Beowulf*. Retrieved September 1, 2024, from <https://sacred-texts.com/neu/beo/index.htm>
2. Cennane, A. (2021). *The Raven Banner Revisited* (Preprint). Retrieved September 1, 2024, from https://www.researchgate.net/publication/352906470_The_Raven_Banner_Revisited. DOI:10.13140/RG.2.2.16462.18242
3. Cook, J.A. (2023). "The Raven" and the Antebellum Culture of Bereavement. *The Edgar Allan Poe Review* 24(2):176-197. DOI: 10.5325/edgallpoerev.24.2.0176
4. Diniz, T. (2022). "The Raven" and its Afterlives. *Lublin Studies in Modern Languages and Literature*. Maria Curie-Sklodowska University Press. Vol 46, No 3, 77-86.
5. Egeler, M. (2008). 'Death, Wings, and Divine Devouring: Possible Mediterranean Affinities of Irish Battlefield Demons and Norse Valkyries. *Studia Celtica Fennica*, 5, 5-25.
6. *Etymological Dictionary of Modern English*. Ed. D. Harper. Retrieved September 1, 2024, from <http://www.etymonline.com>.
7. (Faf) *Fáfnismál*. Retrieved September 1, 2024, from <https://www.voluspa.org/fafnismal.htm>
8. (GkF) *Guðrúnarkviða in forna. Dráp Niflunga*. Retrieved September 1, 2024, from <https://www.voluspa.org/gudrunarkvida2.htm>
9. (Grim) *Grimnismál*. Retrieved September 1, 2024, from <https://www.voluspa.org/grimnismal.htm>.
10. (Gylf) *Snorra Edda Gylfaginning*. Retrieved September 1, 2024, from <https://norroen.info/src/snorra/gj/2.html>.
11. Hao, Y. (2024). Testing Right Frontier Constraint on Edgar Allan Poe's The Raven. *Lecture Notes in Education Psychology and Public Media*. 36(1), 62-70. DOI: 10.54254/2753-7048/36/20240421

12. (Hav) *Hávamál*. Retrieved September 1, 2024, from <https://www.voluspa.org/havamal.htm>
13. Heinrich, B. (2006). *Mind of the Raven: Investigations and Adventures with Wolf-birds*. Harper: New York.
14. Holden, P. & Cleeves, T. (2014). *RSPB Handbook of British Birds*. Bloomsbury: London.
15. Honegger, T. (1998) 'Form and Function: The Beasts of Battle Revisited', *English Studies*. 79 (4), 289-298
16. Hume, K. (1969) 'The Function of the " Hrefn Blaca": " Beowulf" 1801'. *Modern Philology*. 67 (1), 60-63
17. (HelgF) *Helgakviða Hundingsbana in fyrri*. <https://www.voluspa.org/literal/helgakvidal.htm>
18. (HelgO) *Helgakviða Hundingsbana II*. Retrieved September 1, 2024, from <https://www.voluspa.org/helgakvidahundingsbana2.htm>
19. Kolesnyk, O., (2011), *Mifolohichnyi prostir kriz pryzmu movy ta kultury* [Mythic space in the scope of language and culture], Chernihiv : ChNPU
20. Kolesnyk O. S. (2016). *Mova ta mif u vymiri mizhdystsyplinarnykh studiy* [Language and Myth: an Interdisciplinary Study]. Chernihiv: Desna Polygraph.
21. Kolesnyk, O., (2019), Cognitive premises of the myth-oriented semiosis. *Cognitive Studies | Études cognitive*, #19, Article 196, <https://ispan.waw.pl/journals/index.php/cs-ec/article/view/cs.1916>
22. Kroonen G., (2013), *Etymological Dictionary of Proto-Germanic*, Ed. by A. Lubotsky, Leiden-Boston: Brill
23. Lakoff G., Johnson M. (1990). *Metaphors We Live By*. Chicago and London: The University of Chicago Press.
24. Levitskiy, V. (2010). *Etimologicheskij slovar germanskih yazykov* [Etymological dictionary of Germanic languages]. Vinnytsia: Nova Knyha.
25. (Lok) *Lokasenna*. Retrieved September 1, 2024, from <https://www.voluspa.org/lokasenna.htm>
26. Matthews, J. & Matthews, C. (1995). *British and Irish Mythology*. Diamond Books: London.
27. Plachovičiūtė, D. (2023). Varnos ir kranklio įvaizdis lietuvių ir slavų frazeologijoje bei etninėje kultūroje (Crow and Raven in Lithuanian and Slavic Phraseology and Ethnic Culture). *Slavistica Vilnensis*. Vol. 68(2), 101–114. DOI: [https://doi.org/10.15388/SlavViln.2023.68\(2\)](https://doi.org/10.15388/SlavViln.2023.68(2))
28. (Reg) *Reginmál*. Retrieved September 1, 2024, from <https://www.voluspa.org/reginsmal.htm>
29. (Ríg) *Rígsþula*. Retrieved September 1, 2024, from <https://www.voluspa.org/literal/rigsthula.htm>
30. *Sólarljóð*. Retrieved September 1, 2024, from <https://www.voluspa.org/solarljod.htm>
31. (Sigr) *Sigrdrífumál I*. Retrieved September 1, 2024, from <https://www.voluspa.org/sigrdrifumal.htm>
32. Steen, G. *Metonymy Goes Cognitive-Linguistic*. *Style*, 39 (1), 1-11.
33. Pokorny, J. (1959). *Indogermanisches etymologisches Wörterbuch*. Bern : Francke.
34. Vries de, J. (1962). *Altnordisches etymologisches Wörterbuch*. Leiden: Brill.

Дата надходження статті до редакції: 27.09.2024.

Прийнято до друку: 22.10.2024