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Abstracts

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Отмечена некоторая субъективность в полноте передачи теми или иными авторами черт ирландского варианта. Так, в произведениях У. Карпона отражена преимущественно специфика произношения героев, И. А. Грегори уделяет внимание особому употреблению глагольных форм и синтаксических конструкций. Это свидетельствует о намеренном использовании особенностей речи, поскольку, если бы писатели не стремились передать с их помощью ирландский колорит и эти особенности являлись бы простым отражением местного говора, то они были бы представлены в полном объеме. С другой стороны, использование лишь определенных черт ирландского варианта является частью индивидуального стиля автора и может стать объектом отдельного исследования.

Учитывая вышесказанное, можно выделить следующие перспективы исследования особенностей ирландского варианта английского языка в художественной литературе:

- 1) определение самих причин возникновения фонетической и грамматической специфики ирландского варианта;
- 2) идеографическая рубрикация ирландских слов в английской речи и их соотнесение с параллельными соответствиями в английском языке;
- 3) исследование семантических сдвигов в лексике ирландского варианта и сопоставление семантических структур эквивалентных слов британского и ирландского вариантов английского языка;
- 4) определение частотности использования различными авторами тех или иных черт речи ирландцев.

B. Lourie

Toward a reconstruction of a common ground of the Celtic Church calendar and the so-called "Old Norse" calendar

Two apparently incompatible features of the old Celtic Church calendar, namely, some form of a "quartadeciman" Easter computus and, despite this, celebrating Easter always on Sunday, lead to the supposition of the 364-day scheme of this calendar. In fact, such a calendar exists in Iceland where it can be reasonably attributed to the Celtic *papar*. Both calendars should be identified. The *Sitz im Leben* of this calendar is to be looked for in a Jewish-Christian milieu in Egypt.

1. An unresolved problem of the calendar of the Celtic Church

As it is stated long ago, a pejorative "quartadecimans" was used against those who were following the old Celtic Church calendar unjustly, simply as a sobriquet. In fact, the Celts were always celebrating Easter on Sunday,

while the true quartadecimans of the early Christianity were blamed, first of all, for their custom to celebrate Easter regardless of the day of the week, and therefore, with no due respect to the day of Resurrection.

Be that as it may, there was something real behind, at least, a part of the Anglo-Saxon Church' invectives and canons containing a prohibition of celebrating Easter at "XIII lunae". August Strobel (1977) collected an important dossier showing that the Easter calculations based on some kind of the "quartadeciman" rules were really in use in the Celtic Church. Probably, Strobel was the first who appreciated the scale of the problem: "Was aber soll das sonntägliche Fest der Iren, das doch unzweifelhaft den quartadecimanischen Character in Frage stellt?" (p. 242).

Strobel was trying to resolve this riddle rather artificially: namely, presuming that the "quartadeciman" computus of the Celts, although pre-Nicean, was relatively late and superposed to the earlier Celtic custom of celebrating Easter always on Sunday. This resulted in a peculiar calendar of the Celtic Church, whose exact structure remains unclear.

I think that our present knowledge of the late Jewish and early Christian calendars opens some extra ways to approach the problem and to avoid any speculation unsubstantiated by the sources.

2. A way to resolve the riddle

In fact, there is a possibility to join together two rules that seemed incompatible to Strobel and to everyone who faced the above problem. If there is a liturgical year containing 364 days only, the days of the months will be all ways fixed to the days of the week (because number 364 is divisible to 7). So, it is quite possible to imagine a calendar where the night of the "XIV lunae" will be always fixed to that from Saturday to Sunday, in a perfect agreement with the data of our sources.

Now we know that such calendarial schemes were extremely prolific in the Jewish matrix of the Christianity and in the early Christianity itself. Their remains are known in the Christian Orient as late as in the 4th and 5th centuries. Such a calendar is still in use in the Nestorian Church of Antioch.

Therefore, it would be rather natural to ask whether the Celts could follow some kind of the 364-day calendar.

3. Old Norse calendar and its Jewish-Christian origin

We do know one kind of the 364-day calendar in the Western world. This is the old Icelandic ("Old Norse") calendar whose origin is obviously not Germanic. The historians of the Western calendars take it as of a probably local provenance (because nobody of them knows any parallel to the Icelandic 364-day year). This is, however, not very realistic. The first fruit of luni-solar calendar appears in Babylonia in the 7th cent. BC as the last fruit of a thousand-year development of the best astronomical school in the world. It is not very likely that it could be invented independently by some Vikings and fishermen in the land of the polar nights and polar days...

After the fall of Babylonia, the 364-day calendar is unknown outside the Jewish world and, then, the Christian one. So, a great scholar of the Old Norse calendar, Gustav Bilfinger (1899, p. 75) was basically right in his intuition that apparently so unfamiliar features of this calendar have ultimately "ein christliches Antlitz".

4. 364-day calendar of the Celtic *papar*

If the Icelandic calendar is not an invention of the Norwegian settlers, the only possible explanation of its appearance in Iceland leads to the *papar*, Celtic monastic colonists of Iceland since the late 8th cent. Indeed, there is a synchronism: in 716 falls Iona, the last stronghold of the Celtic "old-calendarists" on the British islands, and no later than in the late 8th cent. Celtic monks settle in Iceland. Such a supposition meets our previous supposition about the 364-day scheme of the old Celtic Church calendar.

Some additional observations may be added to establish the *Sitz im Leben* of the Old Celtic calendar in a Jewish-Christian milieu in Egypt, close to that of the calendar known from the 2 (*Slavonic Book of Enoch*).

I. Malyutin

Wild, wild West:

Stage violence in the works of J. M. Synge and Martin McDonagh

The two plays, *The Playboy of the Western World* by J. M. Synge and *The Lieutenant of Inishmore* by M. McDonagh, have at least one thing in common — the spectators walking out of the theatre during the performance. It takes certain strength to watch a character's leg being burnt with a sod and the other lad's toenails taken off him. Even if we set the theatrical part aside for a moment and concentrate purely on the literary aspect of the dramas, the whole idea of a son being praised for slaughtering his father or yet another son chatting on the mobile phone with his dad about bombing chip shops arises the readers' righteous indignation and disgust.

Ever since Martin McDonagh came up with his Leenane trilogy, his manner and style have been compared to those of J. M. Synge. While lacking the poetry of Synge's dialogue McDonagh's plays are exceptionally well built, set in the same rural areas of Ireland as Synge's plays are and they deal with the same people who live in their glens, two generations later maybe than the tramps and farmers of *The Playboy* and *The Shadow of the Glen*. No wonder the term "cottage kitchen drama" was soon attached to it.

The Aran trilogy, of which *The Lieutenant of Inishmore* is a part, is in its essence an obvious allusion to Synge too. M. McDonagh says in his interviews that drama hardly influenced him, his main source of inspiration being the art of cinema. Bearing all Tarantino analogies in mind it is hard yet to deny that