

The Fifth International Colloquium
of the Learned Association
Societas Celto-Slavica



*Genetic and Typological in Celto-Slavic:
Language, Literature and Folklore
of the Celts and the Slavs*

**Příbram, Czech Republic,
26-29 July 2010**

PROGRAMME & ABSTRACTS

CELTO-SLAVICA 5
Conference programme

MONDAY, 26 JULY

6.30PM INFORMAL CONFERENCE OPENING

(Venue: “*Kavarna Schody*” restaurant, Dlouha St.

Mac Mathúna, S. & Blažek, V. *Welcoming remarks*

TUESDAY, 27 JULY

Venue: Business Academy

9.00 am Josef Řihák, Mayor of Příbram
Welcome

Chair: Prof. S. Mac Mathúna

9.30 am Blažek, V.
On specific zoological isoglosses between Celtic and (Balto-)Slavic

10.00 am Mikhailova, T.
How and why I-E ‘daughter’ was lost in Insular Celtic

10.30 am Witczak, K. T.
A Celtic gloss in the Hesychian Lexicon

11.00 am TEA/COFFEE

11.30 am Miller, D.
Supernatural beings and “Song and Dance”: Celtic and Slavic exemplars

12.15 am Tristram, H.L.C.
Éli Loga inso síis – Lug’s charm in the Táin

1 pm LUNCH

Chair: Prof. D. Miller

2.30 pm Bondarenko, G.
A prose dindshenchas of Irarus

3.00 pm Nikolayev, D.
Fír flathemon in the Russian Primary Chronicle? The legend of the summoning of the Varangians and the prefatory matter to Audacht Morainn

3.30 pm Fomin, M.
Formulae of multiplied identity in Irish and Russian narrative traditions

(NB: WEDNESDAY, 28 JULY - CONFERENCE TOUR)

THURSDAY, 29 JULY

Venue: Business Academy

Chair: Prof. T. Mikhailova

9.30 am Shkapa, M.

Cleft as a marker of athetic sentence: evidence from Russian and Irish

10.00 am Hornsby, M.

Transformed languages: Examples from Poland and Brittany

10.30 am Muradova, A.

*The Breton verb *endevoud* and the French *avoir*: influence of grammatical constructions on the description of Modern Breton verbal system*

11.00 am TEA/COFFEE

Chair: Prof. V. Blažek

11.30 am Blažková, H.

Celtic motives in the work of Julius Zeyer

12.00 am Koroleva, M. & Sinitsa, A.

Migration through Gaelic and Russian Proverbs

12.30 pm LUNCH

Chair: Prof. H.L.C. Tristram

2.30 pm Lewkow, P.

Early women's writing in Wales and Poland

3.00 pm Jedrzejewska-Pyszczyk, K.

The figurative dimension of Welsh nicknaming in the light of the Great Chain of Being

3.30 pm Parina, E.

A Welsh novel on Russia: Petrograd by William Owen Roberts

4 pm TEA/COFFEE

4.30 pm *Societas Celto-Slavica:*

Future pathways and developments (conference closure)

7.30 pm Conference dinner (restaurant "Soudek", Masaryk square)

ABSTRACTS

Václav Blažek

On specific zoological isoglosses between Celtic and (Balto-) Slavic'

1. Was "eagle" in Celtic and Balto-Slavic extended in *-l-* or in *-r-*?
2. Balto-Slavic "swan" etymologized with a help of Celtic as "beaked"?
3. "Fox" as the Celto-Baltic or Celto-Slavic isogloss?

Tatyana A. Mikhailova

How and why I-E 'daughter' was lost in Insular Celtic?'

The old Indo-European word for 'daughter' (**dhugh* [Szemerényi 1977: 21] or **dhuġ(h₂)-tĕr* [Mallory, Adams 2006: 472]) survives in all major language branches except in Albanian, Italian (but cf. Osc. *futír?*) and Insular Celtic. OI *der* 'daughter, girl' and *der-* in compound names represents a reduced form of old IE word [O'Brien 1956: 178], "an allegro-form" [Matasović 2009: 110]. Continental Celtic has a well known Gaulish *duxtir* (Larzac tablet) and Celtiberian *TuaTe[r]es/TuaTeros* (Bottorita inscription II) supposed to have the same old IE meaning 'daughter' (?), cf. 'jeune fille initiée' [Lejeune 1985: 133], cf. also [Sims-Williams 2007: 3]). At the same time, another IE term for 'girl, woman' is also attested and even – widely used in Gaulish: **ġenh₁*, 'bear, generate' [IEW: 373 ff.] > Gaul. *geneta, genata, gnetā, nata* [Delamarre 2003: 177, 181] with supposed meaning 'young girl, young woman, servant (?)'. Cf. also Osc. *genetaí* 'daughter'.

Insular Celtic preserved this IE root in W. *geneth* 'girl' (with *merch* 'daughter'), OI *gen* 'woman, girl' (a rare word of glossaries, see DIL: gen-2) and OI *ingen* '1.girl; 2.daughter' (ousted in MI by *cailín* in his first meaning):

Ingen .i. in-ġin .i. nī ġinither ūaithe. Nō in-gen .i. nī bean. Gune graece, mulier latine [Sanas Cormaic, 773].

The word *ingen* (MI *inġon* 'daughter', *Ní* in family-names) is attested in the form INIGENA in a "bilingual puzzle" [Jackson 1953: 185] - an inscription, that "can be described loosely as bilingual" [McManus 1997: 61], the Ogham inscription N 362 in Wales, Carmarthen [CIIC: 346]:

AVITORIA FILIA CVNIGNI – AVITTORIGES INIGENA CUNIGNI (or : INIGENA CUNIGNI AVITTORIGES)

We suppose, Ogham (*Avitoriges* - gen.) and Latin (*Auitoria* - nom.) forms are not contradictory in this bilingua and demonstrate a kind of cultural dialogue: a gauche imitation of Roman "praenomen-nomen-cognomen" system by a British (Goidelic?)-speaker and an Ogham-writer. That is, *Avitoria* is (or rather – was) not only the daughter of *Avitorix* (as well as *Tullia* is the daughter of *Marcus Tullius*) but also, as we presume, she was from the family of *Cunigni*. Cf. another Latin inscription from Britain: *Dis M(anibus) / Verecu(n)d(a) Rufi filia cives / Dobunna annor(um) XXXV.... – To the spirits of the departed: Verecunda, daughter of Rufus, tribeswoman of the Dobunni, aged 35....*

(RIB 621, see [Raybould, Sims-Williams 2007: 90]).

In this context we could suppose INIGENA not to be a derivation from CC **eni-genā* 'born inside (the family)' (comp. Gaul. *Enigenus* [Evans 1967: 206]), but an early Latin loanword, from – *indigena* 'local, indigenous woman'. According to Jackson, the short vowel affection *ĕ > ĭ* ('raising' followed in the next syllable by *i*) took place only in the sixth century, but the inscription is characterised by a pre-apocope (~ 500 AD), if this feature is not an artificial archaisation.

The loss of IE word for 'daughter' both in British and in Goidelic could be explained by a special institute of fosterage that existed in Early Ireland and Wales (cf. OI *aite* and *muimme* 'foster-father' and 'foster-mother', "intimate forms have been transferred to the

fosterparents” [Kelly 1988: 86] and the use of *dalta* ‘foster-child’ with the meaning ‘daughter’ in Modern Irish dialects). But we suppose, this loss of IE kinship term represents a part of the so-called “linguistic revolution” of Insular Celtic languages in the early centuries AD, a “revolution” provoked by some social changes. The semantic shift ‘girl’ – ‘daughter’ – ‘servant’ (as well as ‘boy’ – ‘son’ – ‘servant’) represents an *universalia* (or - *frequentalia*), attested in many languages (cf. [Zalizniak 2008]). Cf. Czech *děvice*, Paul. *dziewa* ‘girl’, but Luj. *dżowka* ‘daughter’ and Czech *naše holka* ‘our girl = daughter’; Russ. *devochka* ‘girl’ used in the meaning ‘daughter’ and, at the same time, *dochka* ‘daughter’ used in the meaning ‘girl’ in popular speech. The semantic development in this case is not ‘evolutional’ but a two-way one, or bilateral, that is: ‘girl’ ↔ ‘daughter’ (and ↔ ‘servant’). Cf. the etymology of IE **dhuĝ(h₂)-tēr* proposed (with some doubt) by J.Mallory: from **dhug-* ‘meal’, ‘the person who prepares the meals’ [Mallory and Adams 1997: 148], i.e. the servant! Cf. also Russ. *rab* ‘slave’ and *rebenok* ‘child’.

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Krzysztof Tomasz Wiczak **A Celtic gloss in the Hesychian Lexicon**

The well known lexicon, prepared by Hesychios of Alexandria (5th or 6th cent. AD), contains a number of glosses which are defined as “Celtic” or as “Galatian”. However, most Hesychian glosses appears with no ethnic designation. Some of them can be convincingly treated as Celtic (especially Galatian) terms. There is also the case, which is connected with the following gloss: *mátan · hē lynx. énioi dè matakòs è matakón* “*mátan* [means] she-lynx. Some [call lynx] *matakós* or *matakón*”

Three these names for ‘lynx’ seem to possess exact and convincing equivalents only in the Celtic Insular languages.

Celtic **mat-* ‘a kind of predator’ (1. lynx, 2. bear, 3. fox), **matākós* m. ‘id.’ (1. lynx, 3. fox).

1. Continental Celtic *mátan* gl. *hē lynx*; also *matakòs* and *matakón* ‘lynx’ (Hesych.);

2. OIr. *math* (gen. sg. *matho*) m. (u-stem) ‘bear’ (< Celt. Goid. **matu-*); see Gaul., OBritt. PN *Matugenus* m. Hisp.-Celt. PN *Matugenus*, *Matucenus*, OIr. PN *Mathgen*,

OW. PN *Madyein* (< Celt. **Matu-genos*, liter. ‘son of bear’); Scottish Gaelic *mathan* m. ‘bear’ (< Celt. Goid. **mat-agnos*), also Sc. Gael. *mathghamhuin* ‘bear’, Early Ir. *mathgaman* ‘id.’;

3. OW. *madawg*, W. *madog* m. ‘fox’ (< Celt. Britt. **matākos*); see Gaulish PN *Matacus*, Old Brittonic PN *Matucus*, Old Welsh PN *Matauc*, *Matoc*, Breton PN *Matoc*, later *Matec*; W. *madyn* m. ‘fox’, *maden* f. ‘a small she-fox, vixen’ (< Celt. Britt. **matinos* m. vs. **matinā* f.); see also Gaul. PN *Matinus* m., *Matina* f.

In my presentation I would like to discuss the Celtic origin of the Hesychian gloss, the etymology of the Celtic words, as well as the problems of the original meaning.

Dean Miller, Chicago, USA

Supernatural Beings and “Song and Dance”: Celtic and Slavic Exemplars

The specifically human “cultural” activities of song and dance are often extended or attributed to the supernatural world that abuts on the human, or intervenes in its activities. Celtic supernatural beings described in folktale (Scottish *e/ves*, witches or ‘*selkies*.’ Irish *síth*, Breton *korrigan*, Cornish *Spriggans* and so on) may use song (and less often, dance) in various tactical ways and modes: to decorate their own ‘parallel’ (but Other) cultural realm, to celebrate and show the superior Otherness of this realm, to lure humans into their power (often breaking the boundaries of ‘human’ time and space in the process) or for other reasons. Eastern and South Slavic supernatural beings (Russian *rusalka*, Serbian *vile* and others) show some similar characteristics, though the *vila* herself has variant forms (which can be related to the Dumézilian *fonctions*) – and some shamanistic modes seem possible here. In the end, in both contexts supernatural beings are described as separated from humankind – but then ‘song and dance’ brings them back into the human realm again. Their acts and intentions may be benignant or malignant, but what is shown is the imagined *power* of the Other, and we can indeed find valuable comparanda in the two Indo-European (Celtic and Slavic) cultural-linguistic areas.

Hildegard L. C. Tristram

Éli Loga inso síis – Lug’s Charm in the Táin

My paper will set Lug’s healing charm in a number of explanatory contexts, such as the *roscad* marking in the manuscript layout, type of versification, subject matter, genre characteristics, narrative function and the wider attestation of incantatory verse in Old and Middle Irish literature. The survival of a sizable corpus of Early Irish medicinal charms in Old English manuscripts, as yet only incompletely analysed, will also be touched upon. Finally, a comparison will be drawn between the role of Lug’s charm in the *Táin* narrative and the use of charms in the South Slavic literatures, as analysed by John Miles Foley.

Grigory Bondarenko

A prose *dindhshenchas* of Irarus

A paper offers an exercise in slow reading of two main versions of a prose *dindhshenchas* of Irarus from the Rennes manuscript and the Book of Leinster. The linguistic analysis shows a number of *hapax legomena* and early Old Irish features in the text. The essence of the story reflected in this specimen of the *dindhshenchas* may add to the discussion on orality vs. literacy in the use of *díchetal*. The use of trees in the early Irish magic always attracted attention and gave rise to different kinds of speculations. The short *dindhshenchas* of Irarus supplies more evidence on the complex relations between the king, the druid and the sacred tree as reflected in the early Irish

narrative tradition. *crand* of the story seems to mean a piece of wood, a tablet rather than a tree mostly due to natural as well as historical reasons and the semantics of the narrative. The allusion may be to spells written in Ogham. Another indication is that the druids and the *filid* in Ireland are often associated with small pieces of wood or tablets used for magic purposes and written spells. The paper analyses the textual evidence of the *dindshenchas* in comparison with other literary evidence and aims at reconstructing the worldview of the medieval compiler.

Dmitry Nikolaev

Fír flathemon* in the Russian Primary Chronicle? The legend of the summoning of the Varangians and the prefatory matter to *Audacht Morainn

The legend of the summoning of the Varangians as presented in different versions of the Russian Primary Chronicle (also known as *Povest' Vremennykh Let*) provided a matter for hot debates among the students of Russian history: to some of them it seemed to present a proof that Eastern Slavic peoples found themselves unable to establish a reliable state to settle their disputes. The idea of an orderly government had to be imported from Scandinavia with the rulers themselves. This discussion, however, seemed to come to an end in the 1990s when a new approach to the analysis of this section of the RPC was introduced. Russian scholars Ye. Mel'nikova and V. Petrukhin proposed to treat the Varangian-summoning legend not as a historical source, but as a literary tale (analogical to the opening parts of *Res gestae saxonicae* by Widukind of Corvey or *Heimskringla* by Snorri Sturluson) the main purpose of which was to explain the aetiology of the Russian statehood. In the end Mel'nikova and Petrukhin suggest, nevertheless, that this tale could have had a genuine historical core—the treaty (*r'ad*) established between the Varangian rulers and their Slavic subjects regulating their mutual rights and duties. However, not mentioned in their paper is the closest parallel to the RPC-legend, the Irish tale of the killing of noble lineages of Ireland and their subsequent return to the island, as it is set forth in the late-Old-Irish historical poem *Sóerchlanda Érenn uile*. This poem which, accompanied by a prose setting, figures in some manuscripts as an introductory matter to *Audacht Morainn* shows the effects of the lack of *fír flathemon* on the people not having a proper ruler. The striking resemblance between this tale and the Varangian legend in the RPC gives us an opportunity to reconsider the motif structure and the ideological purport of the latter: the establishment of *r'ad* may probably be seen not as an account of a historical fact ornamented with some wandering motifs but as a wandering (or inherited) motif itself, and the main purpose of this tale could have been not to provide an aetiology for the Russian statehood, but to show the importance of having a ruler possessing 'rightness' (*pravda*).

Maxim Fomin

Formulae of multiplied identity in Irish narrative and Russian fairy-tale traditions

In our study, we will examine narrative device outlined as protagonist's identification through multiplication that occurs in the Middle Irish saga *Cath Muige Mucruime* and the Russian fairy-tale *The Not-Made-Known Dream*. In both stories, the hero attains the goal of his quest by being identical to the members of his retinue in physical appearance (Russian tale) or in his feats of prowess (Irish saga). According to Propp, the plot of both episodes could be rendered through a number of certain functions. Among them, the transitional phase between the function of leaving (↑) and the function of testing (Д) seems to generate the technique in question as the means to improve the chance of the protagonist to succeed in his quest.

Maria Shkapa

Cleft as a marker of athetic sentence: evidence from Russian and Irish

P. Mac Cana in his paper on Celtic word order notes that modern Celtic languages preserving VSO have a special construction where «the emphasis expressed by the abnormal word-order applies to the whole verbal statement and not merely, or especially, to the subject or object which takes the initial position» (Mac Cana 1973: 102). He gives examples from Welsh and Irish:

'Faoi Dhia, goidé tháinig ort?' ars an t-athair. 'Micheál Rua a bhuaill mé', ars an mac.

BY GOD WHAT.IT HAPPENED TO.YOU SAID THE FATHER MICHEÁL RUA REL HIT ME SAID THE SON

"In God's name, what happened to you?" asked the father. "Micheál Rua gave me a beating", said the son.

In recent literature sentences of this kind acquired the name thetic. Thetic (Sentence Focus) construction is a «sentence construction formally marked as expressing a pragmatically structured proposition in which both the subject and the predicate are in focus; the focus domain is the sentence, minus any topical non-subject arguments» (Lambrecht 1997: 190). Cleft construction «designed» for focussing one XP of a clause is used in the sentence above to mark the whole clause as focussed. The effect is achieved by extracting the usual topic of a sentence – its subject – from its normal position and thus ascribing to it and to the whole clause a new pragmatic function. Such usage of cleft is by no means universal (e.g. it is not possible in English) but meets a parallel in Russian *eto*-cleft which has the same two meanings – focussing an XP and forming a thetic sentence. These two usages are generally regarded as two different constructions having different syntactic structures (see [Kimmelman 2007] and literature cited there). However, existence of a typological parallel enables us to view it as a case of pragmatic homonymy.

References

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Michael Hornsby

Transformed Languages: Examples from Poland and Brittany

Activists among linguistic minorities are increasingly concentrating their efforts to revitalise their languages on the school systems in their respective countries, since intergenerational transmission of such languages can no longer be assumed to be happening in a family setting. This is due to a whole host of reasons, among them the pressures of globalisation and political upheavals and changes in the latter half of the twentieth century. Tensions can arise in situations of linguistic minoritisation, since the means of language transmission and the variety of the language that is developing as a result are often not seen as 'traditional' and 'authentic' by older members of the speech community in question. This view is, of course, as much based on personal ideologies of language as it is on external linguistically-based criteria, the most prevalent ideology being that of the 'standard' (Gal 2006).

This paper attempts to compare the situations of two minority languages – one Celtic, one Slavonic – which are undergoing revitalisation attempts in the twenty-first century. The Kashubian language in Poland, which was recognised as the country's only *regional* language, though over a dozen other minority languages are listed in the recent ratification of the *European Charter for Regional or Minority Languages* (Wicherkiewicz, in press), presents an interesting case study of a previously neglected minority language which has suddenly received much more state intervention (Nestor and Hickey 2009). Language planners in Kashubia now face the same problems about the standardisation of Kashubian as did their counterparts in Brittany some fifty years earlier and debates over the nature of the changes happening in the language have emerged (Treder 1997). Such changes are much more extensively documented in the case of Breton (Abalain 2004; Jones 1998; McDonald 1989; Rohou 2007; Timm 2003) and, given the greater knowledge and analysis of the linguistic transformations this particular regional language of France is currently undergoing, Breton might reasonably serve as an example of a yet unclassified but necessary stage in language revitalisation. What such transformations might mean in both situations of linguistic minoritisation are explored in the concluding section of the paper.

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Anna Muradova

The Breton verb *endevout* and the French *avoir*: influence of grammatical constructions on the description of Modern Breton verbal system

The present day Breton verbal system is represented in both descriptive and prescriptive grammars in the way that follows the Latin and the French traditions. The influence of Latin and French can be seen in the appearance in Middle Breton of the verb *kaout/endevout* 'to have' formed on the basis of *bezañ/bout* 'to be'. The necessity of the existence of *kaout/endevout* as a separate verb and not as a specific declination of *bezañ/bout* can not be so obvious judging by the Breton verbal system. Meanwhile following the example of Latin and French grammars the lexicographers like Reverend Maunoir or Gregor de Rostrenen had to accord to the forms like *am eus*, *ac'h eus* etc. the same functions as the French *avoir* and Latin *habere*.

Hana Blažková
Celtic motives in the work of Julius Zeyer

In the present contribution the most important data from the life and work of Julius Zeyer (16.04. 1841 Praha – 29.01. 1901 Praha) will be considered. At the outset, the writer's biography will be presented, followed by a comprehensive survey of his literary works. Due attention will be given to Irish motives in his works as reflexes of Irish sagas, biographies of Irish saints and Breton legends appear quite frequently in several works of the author, including the versified compositions *Kronika o sv. Brandanu* [Chronicle on Saint Brendan] (1884), *Ossianův návrat* [Ossian's return] (1885), the drama *Legenda z Erinu* [Legend from Erin] and stories: *Maeldunova výprava* [Maeldun's voyage] (1896), *Svědectví Tuanovo* [Witness of Tuan] (1898) and *Kristík* [A little christian] (1900) inspired by Breton tales.

Maria Koroleva and Arsenij Sinitsa
Migration through Gaelic and Russian Proverbs

A framework that cuts across disciplines is a characteristic feature of modern research process. The present comparative research based largely on Scottish Gaelic and Russian material was carried out for the Celto-Slavica forum as a part of a long-term project of building a Corpus of Proverbs on Demographic issues (e.g. migration).

History reminds us that Scottish people have always been notorious for their migration to other countries of the world, frequently a forced one, for the lack of space or constant trouble at home. Many a good Gaelic name left trace in the history of Europe and Americas, as well as Australia, indeed even in Russia every single Scottish clan name happen to be somehow mentioned in her history. The Russians, on the contrary, at least until the early 20th century, were rather reluctant to leave their motherland, for in case of trouble there was plenty of room for them to move to, especially eastwards or northwards as the *starovers* did, or southwards and westwards.

But how do these two peoples so different in their migration behaviour, the Gaels and the Russians, perceive the migration process? How their attitude and behaviour patterns are reflected in their proverbial lore? Do they share any patterns despite all the outward differences? How does it fit into the wider international proverbial context? And, more importantly, into demographic study?

From a bulk of almost 6,000 of original Gaelic, 12,000 of Russian and more than 40,000 proverbs collected in different regions of Europe, Asia and Africa, about 500 proverbs were selected, then carefully analyzed and compared by the authors. This previously uncovered topic allows viewing different aspects of migration through the eyes of the Scottish Gaels and the Russians. The authors bring out the interesting facts and come to unexpected conclusions, and, eventually, widen the borders of the traditional approach.

Patricia Lewkow
Early women's writing in Wales and Poland

The following paper constitutes an attempt to investigate the basis of Welsh and Polish women's literature, through a detailed analysis of available source materials and critical study of contemporary research in the field. My major goal is to establish certain differences and similarities between women's literary developments in the above-mentioned cultural areas and their modern reception. At the outset, I shall define *early women's writing* in terms of cultural dependency and explain basic models of medieval and premodern authorship.

Next, I will attempt to draw juxtaposition between two princesses (12th c. Welsh

Gwenllïan of Gwynedd and 11th c. Polish Gertruda Mnieszkówna) and works attributed to them, with special attention to research methods used to establish their authorship. Discussion on some psychological, historical and sociological arguments in support of Breeze's theory which attributes the composition of the *Four Branches* of the *Mabinogi* to Gwenllïan will follow. These arguments will be compared to controversies around the authenticity of Gertruda's *libellus precum*.

The remaining two parts of my paper are organised according to thematic and typological distinctions, classifying the available literary output along religious and secular lines. Texts falling into the first category derive predominantly from 16th c. and constitute works by Catrin ferch Gruffydd, Gwerful Mechain, Ann Griffiths in Welsh and by Magdalena Mortęska and Marianna Marchocka in Polish .

As for secular writings, I will focus on works attributed to Gwerful Mechain, Alis ferch Gryffud and *hen benillion* (lit. 'old stanzas') and compare them with texts authored by Anna Zbądska and Elżbieta Drużbacka. In this section a short section about Welsh and Polish female erotic poetry is also included.

The conclusion recaps the main points of comparison between the two literatures and attempts to explain some correspondences and oppositions between Polish and Welsh early women's written production. Further possibilities of research in this area will be discussed.

Katarzyna Jedrzejewska-Pyszczak

The figurative dimension of Welsh nicknaming in the light of the Great Chain of Being

The present paper is concerned with tracing instances of figurative language among Welsh nickname formations. Selected nicknames are examined from the point of view of 1) the underlying metaphorical mapping in line with the class-inclusion approach (Glucksberg and Keysar 1990) according to which the source of a metaphor functions as a prototypical member of an ad hoc created superordinate category that also encompasses the target, and 2) a given metonymic model. Subsequently, an attempt is made at a classification of the investigated Welsh nicknaming patterns in relation to the concept of the Great Chain of Being, i.e. a universal hierarchy of life forms. Out of the three main principles of the Great Chain of Being, special reference will be made to the principle of linear gradation, which assumes a scale from the lowest type(s) of existence to the highest form.

Elena Parina

A Welsh novel on Russia: Petrograd by Wiliam Owen Roberts

In our paper we would like to present to the audience interested in links between Celtic and Slavic worlds the novel "Petrograd" by the Welsh author Wiliam Owen Roberts written in Welsh. Winner of the Wales Book of the Year 2009 award, this substantial 544-page volume is the first part of a trilogy dedicated to the fates of Russian well-to-do families in years previous and following the revolutionary year 1917. Taking his inspiration from Mikhail Bulgakov's 'The White Guard', as well as the works of Anton Chekhov, Maxim Gorkij and Alexi Tolstoj, the Welsh author writes full of sympathy about those who loose their normal way of life, his main characters being three adolescents. In our paper we would like to discuss both the surface features of the novel, e.g. the Russian names the writer gives to his characters, as well as the main elements which make this novel so interesting for Wales and Russia, including the importance of the First World War and its consequences for both countries.