

Wykłady w Szkole Doktorskiej Nauk Humanistycznych UŁ w ramach programu NAWA STER

1. FROM THESSALONIKI TO CHERNIHIV OR VARIETIES AND VAGARIES OF THE UKRAINIAN VULGATE

Wtorek 3 czerwca, godzina 15.00

The biblical texts extant from the Ruthenian (Ukrainian) lands have always been vernacular-oriented. Was it a coincidence or a glimpse of historical luck in the shadow of empires? The Ukrainian cultural plot goes back to the liturgy in a plain language as crafted by the Thessalonian brothers in the 9th century. Gifted to all the Slavs, the omnifunctional language and culture became largely petrified in vicissitudes of Hellenic greatness in the local Slavic churches. Yet the older spirit of “plain” Church Slavonic eked out in the Ruthenian lands with the admittance of the *prostaja mova* (Ruthenian) to the ecclesiastic milieu. Despite the failed attempt to make the *Peresopnycja Gospel* (1556–1561) “plain”, “Foolish Rus” stayed faithful to the vernacularizing trend ushered in by Constantine and Methodius. Not incidentally, in the 19th c. the “Little Russian Triad” (Hrechulevych, Babchenko, Opatovych) revived in Dnieper Ukraine the spirit of “plain” Church Slavonic of the East Roman times. Under pressure of the Russian imperial punitive actions, Panteleimon Kulish, one of the founders of the national revival, fully restored the principle of “linguistic democratism” in creating the versified Ukrainian Vulgate in the 1890s... The circle of the mission, initiated in Thessaloniki, thus came to its closure in the village of Motronivka, Chernihiv gubernia.

2. SLAVIC SLAVES AND THEIR LANGUAGE IN AL-ANDALUS AND IFRĪQĪYAH: A CASE OF LINGUISTIC HYBRIDIZATION IN THE LATE 1ST MILLENNIUM

Środa 4 czerwca, godzina 15.00

The paper offers a sociolinguistic reconstruction of the Slavic language as used by the Slavic (*ṣaqlabī*) slaves in al-Andalus (Muslim Spain) and Ifrīqīyah (North Africa) in the 9th through the 11th century. Transshipped from the Balkans and East-Central Europe, the *ṣaqlabī* slaves went through cultural and linguistic assimilation as a result of distant (outside the primary habitat of the Slavs) and historically short-term contact with local Arabic culture and language. Despite heavy assimilation, the *ṣaqlabī* slaves might retain ethnolinguistic group (tribal) identity and created a kind of linguistic hybrid, called here Slavo-Arabic. While summarizing the findings of his predecessors, the author treats Slavo-Arabic as a secretive and relexified language in the making. Some typological parallels with Judeo-Arabic and other mixed languages in the Afro-Asian Arabic-speaking world are discussed with an eye to shedding a new light on the linguistic history of Slavs in the Muslim Mediterranean ecumene and beyond.

Wykłady będą odbywać się w siedzibie Centrum Szkół Doktorskich UŁ (ul. Matejki 21/23), w sali 118.

Wykłady są współorganizowane przez Centrum Ceraneum UŁ oraz Katedrę Filologii Słowiańskiej UŁ