

# Уильям Кемден и возвращение Античности

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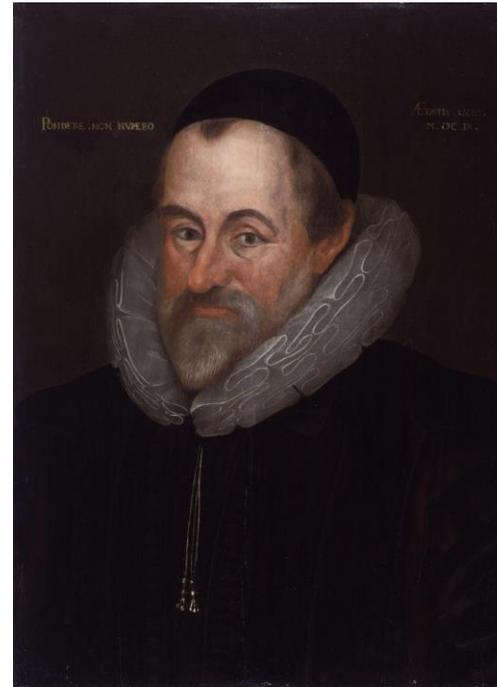
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# План

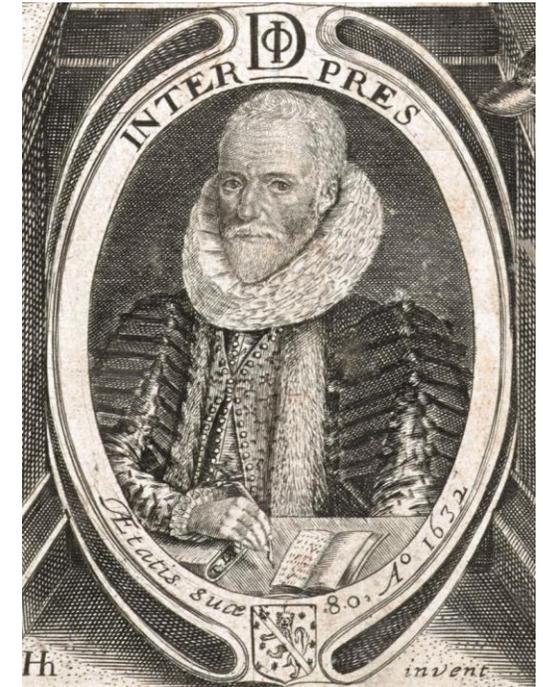
- Что такое «прошлое»?
- Происхождение народов: BRITANS, PICTS, SCOTI
- Кейс: THE MANNERS OF THE IRISHRY

# ИСТОЧНИКИ

- Britannia, sive Florentissimorum regnorum Angliae, Scotiae, Hiberniae et insularum adjacentium ex intima antiquitate chorographica descriptio: Nunc postremo recognita, plurimis locis magna acesione adauct, & chartis chorographicis illustrata
- Латинские издания: 1586, 1587, 1590, 1594, 1600, **1607**.
- Перевод Ф. Холланда: **1610**
- Хорография: Англия, Уэльс, Шотландия, Ирландия (и малые острова)



William Camden  
(1551 – 1623)



Philemon Holland  
(1552-1637)

# Прошлое

- «But who were the most ancient and the very first Inhabitants of this Ile, as also from whence this word Britaine had the originall derivation, sundry opinions one after another have risen; and many we have seene, who being uncerteine in the point, have seemed to put downe the certaine resolution thereof. Neither can we hope to atteine unto any certeintie heerein, more than all other nations, which (setting those aside that have their originall avouched unto them out of holy Scripture) as well as wee, touching their point, **abide in great darkenesse, errour and ignorance.** And how, to speake truly, can it otherwise be, considering that the trueth, after so many revolutions of ages and times, could not chuse but be deeply hidden?»
- «[...] I will endeavour first (as I may) to finde out the most ancient Inhabitours of the Iland, albeit they lie so hidden in the utmost nooke and secretest closet of Antiquitie, as it were in a most thicke wood, where no pathwaies are to be seene, that very small hope there is nor none at all, to fetch those things backe againe with all my diligence, which oblivion hath so long remooved out of the sight of our ancestours.»
- «**The beginning and Eytmologie of the Scottish Nation, like as of other neighbor nations round about, are so full of obscuritie, and lie over-spreed under the mist of darkenesse,** in such sort that even Buchanan himselfe, though otherwise a man of a verie deepe insight, either hath seene little therein, or seene to himselfe alone: for in this point he hath come short of all mens expectation.».

# Прошлое: носители памяти

- «For the first inhabitours of countreys had other cares and thoughts to busie and trouble their heads, than to deliver their beginnings unto posteritie. And say that they had been most willing so to do, yet possibly could they not, seeing their life was so uncivill, so rude, so full of warres, and therefore void of all literature; which keeping companie with a civill life, by peace and repose, is only able to preserve the memorie of things, and to make over the same to the succeeding ages. **Moreover the Druidae, who being in olde time the Priests of the Britans and Gaules, were supposed to have knowen all that was past; and the Bardi, that used to resound in song all valorous and noble acts, thought it not lawfull to write and booke any thing.** But admit they had recorded ought; in so long continuance of time, in so many and so great turnings and overturnings of States, doubtlesse **the same had been utterly lost, seeing that the very stones, pyramides, obelisks, and other memorable monuments, thought to be more durable than brasse, have yeilded long agoe to the iniquitie of time.** Howbeit, in the ages soone after following, there wanted not such as desired gladly to supplie these defects; and when they could not declare the trueth indeed, yet at least way for delectation, they laboured to bring foorth narrations, devised of purpose, with a certeine pleasant varietie to give contentment, and delivered their severall opinions, ech one after his owne conceit and capacitie, touching the originall of Nations and their names.»

# Прошлое

«From his time and no further off, must the Writer of our Historie fetch his beginning of his worke, if he thorowly weigh with judgement what the learned Varro hath in times past written, and my selfe already heretofore signified: Namely, that there bee of times three differences: the first from the creation of Man unto the Flood or Deluge, which for the ignorance of those daies is called **ἄδηλον, that is, Obscure and uncertaine**; the second from the floud to the first Olympias (being 3189 yeres after the Creation, and 774 before Christ), which in regard of many fabulous narrations reported in that time, is named **μυθικόν, that is, Fabulous**; the third from the first Olympias unto our daies, and that is termed **ἱστορικόν, that is, Historical**, because the Acts therin done, are contained in true Histories. And yet I am not ignorant, that albeit the learned nations (setting aside the Hebrews) have attained to the knowledge of nothing before this age, yet the British History of Geffrey, tooke beginning three hundred and thirty yeeres before the first Olympias, being a very rude and ignorant age in these parts, which he called Fabulous. And even from hence, for feare lest the ground-worke being ill laid, the rest of the building would go on no better, because both the present place seemeth to require it, and also from it the chiefe light may arise to the traine of the narration ensuing, let me summarily gathering matter here and there briefly deliver the acts of the Romans in Britaine, not out of feined fables, which were vanitie to recite, and meere folly to beleeve, but out of the incorrupt and ancient moniments: wherein I will not intercept matter of glorie and commendation from them, who shall take in hand to pursue this argument in more ample manner.»

# Происхождение народов: был ли Брут

- «Now, those they call sufficient writers, whose antiquitie and learning the greater it is, so is their credit the better accepted, who all of them, like as the ancient Britans themselves (by their saying) knew not so much as the name of Brutus.»
- «Heereupon they have noted that the name of that **Brutus was never heard of in the world before that in a barbarous age**, and amid the thickest clouds of ignorance, one Hunibald, a bald writer, fabled and feined that Francio, a Trojane, King Priams sonne, was the founder of the French nation.»
- «13. They add this much moreover, that about the same time the Scotish writers falsly devised Scota the Aegyptian Pharaoes daughter to be the Foundresse of their nation. Then also it was that some, misspending their wit and time, yea and offring violent abuse unto the truth, forged out of their owne braines for the Irish, their Hiberus; for the Danes, their Danus; for the Brabanders, their Braho; for the Gothes, their Gothus; and for the Saxons, their Saxo, as it were the Stock-fathers of the said nations. But seeing that in this our age, which hath escaped out of those darke mists of fatall ignorance, the French have renounced their Francio as a counterfet Progenitor ([...]). **And that for the Scots, such as be of the wiser sort have cast off their Scota, and truth it selfe hath chased away Hiberus, Danus, Brabo, and the rest of these counterfet Demi-gods and Worthies of the same stampe.** Why the Britans should so much sticke unto their Brutus as the name-giver of their Iland, and to the Trojane originall, they greatly wonder: as who would say, before the destruction of Troie (which hapned in the thousand yeere or thereabout after Noahs floud), there had been no Britans heere, and as if there had not lived many valorous men before Agamemnon?»

# Происхождение народов: был ли Брут

- «[...] forasmuch as it hath been alwaies (I hope) lawfull for every man in such like matters both to thinke what he will, and also to relate what others have thought. **For mine owne part, let Brutus be taken for the father and founder of the British nation; I will not be of a contrarie minde.** Let the Britans resolve still of their originall, they have proceeded from the Trojans (into which stocke, as I will heereafter proove, they may truely ingraffe [engraft] themselves), I will not gainstand it. I wot full well that Nations in old times for their originall had recourse unto Hercules, and in later ages to the Trojans. Let Antiquitie heerein be pardoned, if by entermingling falsities and truthes, humane matters and divine together, it make the first beginnings of nations and cities more noble, sacred, and of greater majestie: seeing that, as Plinie writeth, *Even falsely to claime and challenge descents from famous personages implieth in some sort a love of virtue.*»

# Происхождение народов: BRITANS

- «But to seeke for this matter farther off, and to omit Caesar, with Diodorus and others, **who would have the Britans to be borne of themselves in the very land and meere Aborigines, that is, Homelings and not forren brought in, who also imagined that men in the beginning sprang out of the earth, like unto mushromes and todstooles**, we are taught out of the sacred Historie penned by Moses, that after the Deluge, Sem, Cham and Japhet, the three sonnes of Noe, having multiplied their issue in great number, departed asunder from the mountaines of Armenia, where the Arke had rested, into divers parts and quarters of the earth, and so propagated the nations thorowout the wide world.»
- «But Gomer his eldest sonne, in these farthest and remotest borders of Europe, gave both beginning and name to the Gomerians, which were after called Cimbrians and Cimerians. For the name of Cimbrians or Cimerians filled in some sort this part of the world, and not onely in Germanie, but also in Gaule spread exceeding much. They which now are the Gaules were, as Joseph and Zonaras write, called of Gomer, Gomari, Gomeraei and Gomeritae. From these Gomarians or Gomeraeans of Gaule, I have alwaies thought that our Britans drew their beginning, and from thence, for a prooffe of the said beginning, brought their name: the very proper and peculiar name also of the Britans hath perswaded me thereunto. For even they call themselves ordinarily *Kumero*, *Cymro* and *Kumeri*, like as a British woman *Kumeraes*, and the tongue it selfe *Kumeraeg*.»
- «This is mine opinion, or conjecture rather, of the Britans originall. For in things of so great Antiquitie a man may more easilily proceed by guesse, than upon grounded reason pronounce sentence either way. And verily this their beginning from Gomer and out of Gaule, seemeth more substantiall, ancient and true, than that from Brutus and Troie. Nay, that this soundeth rather to a truth, and that our Britans are the very of-spring of the Gaulois, me thinks I am able to prove by the name, site, religion, maners and language: by all which the most ancient Gaules and Britaines have beene, as it were, in some mutuall societie linked together. And that I may this doe, let me, I pray you, with favourable good leave range abroad for a while at my pleasure.»

# • Происхождение народов: ПИКТЫ

- «I would thinke that the Picts came from no other place at all, but **were verie naturall Britans themselves**, even the right progenie of the most ancient Britans: those Britans, I meane, and none other, who before the comming in of the Romans, were seated in the North part of the Iland, and of those who afterwards, casting off the yoke of bondage (as they are a nation most impatient of servilitie), repaired unto these in the North. Like as when the Saxons over-ran the Isle, those Britans which would not forgoe their libertie conveyed themselves into the Westerne parts of the Iland, full of craggie hils, as Wales and Cornwall: even so, doubtlesse, when the Roman warre grew hot, the Britans, lest they should undergoe servitude (which is of all miseries the extreamest) gat them into these Northern parts, frozen with the bitter cold of the aire, full of rough and rugged passages, and full of washes and standing meeres.»
- «But as these for a long time were no otherwise known than by the name of Britans, and that by reason of their depainted bodies: so afterwards, about the time of Maximian and Dioclesian (neither before that find we the name of Picts in any writers), when Britaine had so long been a Province that the Inhabitants had learned the provinciall Latine tongue, then (as it seemeth) began they to bee called Picts for distinctions sake, that they might be known from them that were confederate with the Romanes, and called Britans. And whence should they bee called Picts, if it were not because they depainted themselves? Now if anyone there be, who beleeveth not that our Britans used the provincial Latin tongue, little knoweth he certainly how earnestly the Romans laboured that the Provinces might speake Latine, neither seeth he what a number of Latine words is crept into the British language: that I may not urge the authoritie of Tacitus, who saith that in Domitians time the Britans affected very much the eloquence of the Latine tongue. And as touching the name of Picts, the authoritie of Flavius Vegetius may soone cleere this doubt, who sheweth (after a sort) that the Britans used the word *pict* in the verie same sense, for a thing that is coloured, as the Latines doe.»
- «At length, by the Scots that infested them out of Ireland, they were made to stoop, and after so daunted, as that about the yere of our Lord 740, being vanquished in a most bloody battell, they were either utterly extinct, or else by little and little quite passed into their Scottish name and nation. Which very same thing chanced to the most puissant Nation of the Gaules, who being subdued of the Frankes by little and little, were turned into their name and called with them *Francti*, that is, French.»

# • Происхождение народов: scoti

- «For that it also was a parcell of the Kingdome of Northumberland, and possessed by the English-Saxons, no man gain-saith; and hereof it is, that all they which inhabite the East part of Scotland, and be called Lowland men, as one would say of the Lower-countray, are the very of-spring of the English-Saxons and doe speake English. But they that dwell in the West coast, named Highland men, as it were, of the upper countray, be meere [pure, true] Scots and speake Irish, as I have said before: and so none are deadly enemies as they be unto the Lowland men which use the English tongue as we doe.»
- «For a man may with as great probability derive the Scots pedigree from the Gods as from Scota, that supposed and counterfeit daughter of the Aegyptian King Pharao, wedded (forsooth) unto Gaithelus, the sonne of Cecrops founder of Athens. **Abut as this conceit, arising from the unskilfulnesse of Antiquitie, is of the better sort ingenuous Scots rejected:** so that other opinion of later daies, drawn without all sense from a Greeke fountaine, that Scots should be so called, as it were, σκότινοι, that is, obscure, I utterly disallow and condemne as a device of envious persons, to the slanderous reproch of a famous and valiant Nation. Neither doe all men like the derivation of our *Florilegus*, namely, that Scots were so called because they came of a confused mingle-mangle of divers nations. And yet I cannot but marvel whence Isidorus had this: *The Scots (saith he) take their name in their owne proper tongue of their painted bodies, for that they are marked with sharpe yron pricks, and inke, and so receive the print of sundry shapes.*»

# • Происхождение народов: scoti

- «For certainly knowen it is that out of Ireland, an Ile inhabited in old time by Britans, as shall in due place be prooved, they passed into Britain, and what time as they were first known unto writers by this name, seated they were in Ireland.» А ирландцы откуда? Из Скифии. «Considering also that as well those Irish and these our Britans gave no other name to us English men but *Sassons*, because wee are descended from the Saxons, I would have the learned Scottish men first to consider whether they might not bee so called of their neighbours, as one would say, *Scythae*. For even as the Flemings and other Netherlanders expresse by this one word, *Scuttes*, both the Sycythians and Scots, so it hath been observed out of our British writers that they named both Scythians and Scots *Y-Scot*. Ninnius also expresly calleth the Britans that inhabite Ireland Scythians, and the narrow sea thorow which they passed over out of Ireland into Britaine Gildas nameth *Vallem Scythicam*, that is, The Scythian Vale.» и «**Now, that these Scots came out of Scythia the Irish Historiographers themselves doe report.** For Nemethus the Scythian, and long after him Delas, one of Nemethus his progenie, that is, of the Scythian stocke, they reckon among the first Inhabitants of Ireland.»
- «Now, to end all in a word, **I would have the learned Scots to consider seriously** whether they were of the most ancient Britans inhabitants of Ireland (for certain it is that Britans in times past inhabited Ireland) and called Scythae or Scoti because they suted so well with Scythians in maners, or Scythians indeed, such as came out of Scandia or Scythia, unto whom the Gallaeci, Franci, or Germanes driven out of Spaine, and Gothes or Vandals came afterwards, what time as Spaine with most hot and bloody wars was all in combustion: or rather a mishmash of sundry nations which conflowed into Ireland, and thereupon gat that name among their neighbors.»
- «But why the High-land Scots living in Britaine call that countrey which they inhabite Alban and Albin, and the Irish name it Allabany, were a question for an ingenuous and liberall witt to travell in: as namely, whether this word Allabany may not have in it some token of the ancient Albion, or whether it came of whitenesse, which they call *ban*, and therefore may import as much in Scottish as *Ellan-Ban*, that is, a white island, or whether it bee derived of Ireland, which the Irish Poets name Banne, so that Allabany may sound as much as Another Ireland or A Second Ireland? **For historiographers were wont to call Ireland Scotland the Greater, and the Kingdome of the Scots in Britaine Scotland the Lesse.**»

# THE MANERS OF THE IRISHRY

- «*This opinion is encreased by their Poets, Bardes, or Rymers, who keepe the exploits of those ancient Progenitours recorded in writing, which they peece out with many high praises and fables devised of their owne braine; whereby these Rymers or Bardes grow rich.*»
- «*They account it no shame or infamy to commit robberies, which they practise everywhere with exceeding cruelty. When they goe to robbe they powre out their praiers to God that they may meete with a booty, and they suppose that a cheat or booty is sent unto them from God as His gift; neither are they perswaded that either violence, or rapine, or manslaughter displeaseth God, for in no wise would He present unto them this opportunitie if it were a sinne; nay, a sinne it were if they did not lay hold upon the said opportunitie. You shall heare these Cutthroats and Incendiaries come out with these words, God is mercifull, and would not suffer the price of His bloud to be of no effect in me. **Moreover, they say that they walke in their fathers steps; that this maner of life was left unto them; also, that it were a disparigement of their nobility if they would get their living by handie labour, and forbear committing such facts.***»
- «*As for their meates, they feed willingly upon herbs and watercresses especially, upon Mushromes, Shamroots and rootes, so that **Strabo** not without good cause said they were ποηφάγοι, i. e. *Eaters of herbs*, for which in some copies is falsely read πολυφάγοι, i.e. *Great Eaters*.»*, «*But they cast over these their mantells or shagge Rugges, which **Isidore** seemeth to cal *heteromallae*, with a deepe fringed purple [border], and the same deintily set out with sundry collours: within which they lappe themselves in the night, and sweetly sleepe on the very ground.*»