

частности особенности репрезентации количества в языковой картине мира, его прагматическую заданность в условиях коммуникации.

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### IN SEARCH OF DIVINE METAPHORS

#### An Old Metaphor

The chosen people gathered in the wilderness, their enemies threatened to annihilate them, but then there came "the air blast pressing hard against people and things, followed by the strong, sustained awesome roar which warned of Doomsday ... the lightning effects beggared description. The whole country was lighted by a searing light"(1)--and World War II was won. Science triumphed and had finally the authority that prophetic vision had held three millenia earlier, as when Ezeikiel in exile had his vision of God in "an immense windstorm coming from the north, an immense cloud with flashing lightning surrounded by brilliant light and the source of this fire looked like glowing metal ... " (Ezeikiel 1:4-5) (2) Is the bomb God? That is intended as a metaphorical (*not* a rhetorical) question. Robert Jay Lifton and Jan Oberg both speak of the deification of the nuclear, of nuclearism as a religion. (3) In America we dedicate our sacrificial taxes and the minds of our brightest students to its service. The Bomb is the most awesome creation of science, which in this Age of Reason, has authority. As Einstein said, after the first bomb's detonation, we are drifting towards unparalleled disaster, for

our way of thinking has not changed. If we want to avoid nuclear holocaust (and/or environmental disintegration) our ways of thinking must change. Replacing superficial old slogans with superficial new ones won't help the situation. The deep structures of western and American thought need to be examined. Most Americans favor a nuclear freeze. No one consciously wants a nuclear war. Yet American policy makers and strategists continue to court megadeath. What in my culture gives them permission to do this? Is there something in our cultural metaphors that sanctions what Dr. Helen Caldicott calls "nuclear madness?" When you study society or language you eventually confront a coherence of tradition that is not open to quantifiable analyses. This is where myth, metaphor, and cosmology function. A metaphor is a figure of comparison, which can, in a few words, contain or evoke the history or myths sacred to a particular group of people.

The bread and the wine in a Christian eucharist function in this way. The Bomb is God is a perverse metaphor. It is not one that is consciously recognized or accepted. But it contains the "myths" sacred to America and the Age of Reason. A cosmology is a system which deals with humanity's relationship to space, time, life, death, and God. The first part of this paper will deal with an American perception of God, which has its roots in European (or western) cosmology. In medieval European cosmology God ordered all things; in the Renaissance man was a glorious manifestation of the image of God and thus the measure of all things; in the Age of Reason (18th c.) the scientific method became the measure of all things and God became a myth. But God was always a myth, for a myth is simply a sacred story. The truth of science and the truth of myth were, throughout most of human history, interwoven. In the 18th century, reason and imagination (or science and faith) split from each other. Science took precedence over faith; sacred stories were replaced by "ideology."

"Ideology," did not exist until the 18th century, until the Age of Reason. The word was invented by the 18th century French philosopher Destutt de Tracy and literally took the place of religion during the French Republic. Ideology replaced Church doctrine. Ideology was the theology of the Goddess of Reason; in this science of ideas, revelation, ritual, and imagination had no place. The 19th century has been called "the age of ideology" by historians of philosophy. The Bomb in the desert was built to be used against the ideology of Hitler and as a threat to the ideology of Stalin. It now threatens everything that lives. This is not reasonable.

Life is not entirely reasonable. We have all loved, laughed, had nightmares, felt lonely, listened to music and made wishes. We all have imaginations. We have all

probably thus experienced revelations (small or large). "Ideology" does not cover our cosmology. The realm of myth, as Carl Jung, Joseph Campbell, Mircea Eliade, and thousands of psychoanalysts, anthropologists, and scholars of comparative religion have shown, lives in our unconscious--and shapes our thinking. Myths are contained in metaphors and images. The bomb is God is a metaphor. And that metaphor may kill us all.

"A God outgrown becomes immediately a life-destroying demon," wrote Joseph Campbell (about both primitive and contemporary cultures) "the form has to be broken and the energies released."<sup>(4)</sup> The sacred story of American and western culture is the story of a changing God. The God of the Old Testament and the God of the New Testament are rather different. One is memorable for His power and ethical code; the other for forgiveness and resurrection. The old God is the first God; that is our primary image of God in the west. And what the God of the Old Testament can look like and how that God occasionally behaves is not unlike the pillar of fire and cloud unleashed by the Manhattan Project scientists in 1945.

You cannot see God unless you are one of the elect. You have to have a very high security clearance like Moses or Abraham or Jacob. Otherwise you will die. The name of God cannot be mentioned; he can only be referred to in special codes, such as the Pentagon gives to weapons systems. God frequently appears in the Old Testament in or through fire; there are over 100 allusions to the fiery aspect of this deity in the Old Testament. That is how He manifests himself. He is a burning bush--or a pillar of fire and cloud in the desert. When the chosen people of Israel are fleeing from the enemy that wants to practice Hitleresque genocide upon them, God appears as a pillar of fire and cloud in the Sinai wilderness and terrifies the Egyptians (Exodus 14:24) who are destroyed in the Red Sea. The pillar of fire and cloud leads the Israelites through the wilderness for forty years; it shows them where to camp and how to travel (Numbers 9). It guides them. It is their national security. The pillar of fire and cloud never hurts the Chosen People -- unless they are disobedient. When Miriam criticizes Moses' new wife, the Pillar of Cloud zaps her (Numbers 12:9ff) "and there stood Miriam, leprous as snow ... like a stillborn infant coming from its mother's womb with its flesh half-eaten away ... " But God is merciful to her and in seven days she is healed. When the Israelites "murmur against" Moses and Aaron in an assembly, the Pillar of Cloud threatens them (Numbers 16:24) "filling the tent with Glory." The frightened Israelites duck and cover -- and so they are saved. I think these stories have something to do with the belief that America can win a nuclear war. The wrath of God is only to be visited

upon the enemies of God.

When the prophets describe the wrath of God the victims of Hiroshima and Nagasaki would understand it:

*"The light of Israel will become a fire  
Their Holy One aflame  
In a single day it will burn and consume ...  
( Isaiah 10:17)*

*As a slug melts away as it moves  
So shall every one of them pass away  
Like a stillborn infant they shall not see the sun ...  
Before your pots can feel the heat of the kindling  
He shall take them away with a living whirlwind ...  
(Pslam 58)*

Hiroshima and Nagasaki were utterly destroyed in a rain of "fire and brimstone", like Sodom and Gomorrah. The Bomb "overthrew all those living in the cities-- and also the vegetation in the land" (Genesis 19:27ff). Anyone who turned back was, like Lot's wife, vaporized.

Raining hellfire and brimstone upon the wicked seems to be one of the hobbies of this God of Wrath (5). This is divinely acceptable behavior. This is how God handles the enemies of the chosen people. And only the very chosen of the chosen can approach the presence of God, for if they get too close to the Presence, the Glory of it will stun them (2 Chronicles 5: 12-15) as some of the Manhattan project scientists were temporarily blinded when they forgot to put on their welder's helmets in the Los Alamos desert. (6) Lifton refers to the experience of seeing that detonation as a "nuclear conversion." Most of the scientists in the American desert did not react to the Trinity as they supposed they would. Reason fell by the wayside. "They all, even those (who constituted the majority) without religious faith or even any inclination thereto, recounted their experiences from the linguistic fields of myth and theology. (7) Robert Oppenheimer's quote from the Bhagavad-Gita, "I am become Death, destroyer of worlds" is well-known. Brigadier General Farrell, whose description opens this article, went on to say "we puny things were blasphemous to dare to tamper with forces heretofore reserved for the Almighty."(8) William Lawrence thought it was like "the moment of Creation when God said 'Let there be light.' Another scientist said that it was "the nearest thing to Doomsday one can possibly imagine" And another told the Herald-Tribune: "one forgets the course of the war as one senses the foundations

of one's own universe trembling."(9)

The Trinity shattered the Age of Reason. Why the Bomb was given that sacred name is unknown and has been a subject for some speculation; (10) I think it's very simple. No one knew whether the Bomb would work before it was tested. Naming something, even in the Age of Reason, is a magical act. Ships are christened with champagne and most parents ritually baptize their babies, however secular their sensibility may be. The name "Trinity" was an unconscious attempt at more than nuclear power -- it was a dedication to the Ultimate Weapon, the God of Wrath. The name was a culturally unconscious attempt to insure success, just as in India the first bomb there was called Shiva (after their terrible god of wrath) and the code message for the "successful" test was "the Buddha is smiling." In America, the name Trinity was metaphorically very logical. The Trinity is God. Throughout America millions of people say that in Church every Sunday.

Nuclearism and Christian fundamentalism have been interwoven since 1945. When America began testing bombs in the South Pacific, they had to explain to the Micronesian people why they must leave their beloved island for a time. There was no word in Marshallese (the native language) for "bomb" or "weapon." So the Defense Department told these gentle people that they were going to "test a God." This met with no resistance, for in the Marshallese cosmology, God is gentle and kind; he would not cripple the unborn or poison the water supply or destroy the earth. Their experience of Western civilization and its nuclear deity has not been a pleasant one. The nuclear security system has much in common with the elaborate taboos of more primitive cultures. Only the pure and chosen have access to the nuclear god. I think it's no coincidence that the secrets of megadeath are stored in high-security Apples (computers). And some of the elite frolickers in the technological Garden of Eden are beginning to think of themselves as priests, as Alvin Weinberg, director of the Oak Ridge Laboratory in Tennessee indicates:

*Our commitment to nuclear energy is assumed to last in perpetuity. Can we think of a national entity that possesses the resiliency to remain alive for even a single half-life of Plutonium-239? A permanent cadre of experts that will retain its continuity over immensely long times hardly seems feasible if the cadre is a national body ... The Catholic Church is the best example of what I have in mind: a central authority that proclaims and to a degree enforces doctrine, maintains its own stability, and has connections to every country's own 'Catholic Church.'*(11)

The metaphors of politically active Christian fundamentalists Pat Robertson, Jerry

Falwell, and Ronald Reagan embrace the notion of Armageddon (the end of all things) and reinforce the chosenness of the American people and their nuclear mission. When Reagan appealed to the American people to approve the strengthening of the nuclear arsenal one spring he said: "what better time to rededicate ourselves to this undertaking than in the Easter season when millions of the world's people pay homage to the One who taught us peace on earth, good will toward men?" (12). A rhetorical analyst, commenting on this speech, derisively noted that "middle America seems to believe it has a special covenant with God." That is not a joke. That is true. In the explosion of the Trinity, the God of Science and the very American Puritan God of the Chosen People of the New Jerusalem merged. The God burning in the wilderness is the God of my personal and cultural childhood.

The first American colonies were Puritan settlements. These people were coming from England to establish a New Jerusalem. They were going to prepare the way for the second coming of Christ (13). They thought of themselves as a saved and saving remnant of Christianity. And they equated military success with the blessing of God. In the very first American colony, Jamestown, Sir Thomas Dale the governor called himself "a laborer in the Vineyard of the Lord," "a member of Israel building up a New Jerusalem." His victory over the Indians was a direct sign of God "lending a helping hand ... " Jamestown died out, however, a direct sign of what I don't know. But the Pilgrims in their Mayflower founded the Massachusetts Bay Colony -- and that was the beginning of America as we know it now.

Their governor, William Bradford, has been compared both by his contemporaries and modern scholars to one of the patriarchs of the Old Testament His annals record God's choosing of his people, their exile, and their wanderings. He writes, quoting the Old Testament, that they knew they must "follow the pillar of cloud and fire to the promised land." (14) That was America. The Puritans were not known for their religious tolerance or gaiety. Only those who were saved by God, who had undergone a specific conversion experience, were eligible to vote. Those who interfered with the building of this "New Jerusalem" were banished and in some cases, hanged. Nothing must interfere with what John Winthrop called, the building of "the city upon a hill," an image quoted by Ronald Reagan in one of his more recent speeches to the American people. An estimated 85% of the churches in the original 13 American colonies were Puritan in spirit. The God they worshipped was a God of fire and wrath. They had a spiritual deterrence doctrine, characterized by verbal hellfire. For over a century this sensibility flourished. And

then the scientific spirit of the Enlightenment came to America. Some of the leading Puritans were fascinated by science. They saw no threat to the omnipotent God in the works of Newton or Kepler. In fact, Cotton Mather, renowned for his Puritan piety, was elected to the Royal Society in London for his scientific writings. But as the emphasis on man's reason grew, the Puritans indulged more and more heavily in "the preaching of terror":

*The God that holds you over the pit of Hell much as one holds a spider or some loathsome insect over the fire abhors you and is dreadfully provoked ... his wrath towards you burns like fire, he looks upon you as worthy of nothing else than to be cast into the fire ... you hang by a slender thread with the flames of Divine Wrath flashing round it and ready every moment to singe it and burn it asunder; and you have no interest in any mediator, and nothing to lay hold of save yourself nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing you can do, to induce God to spare you one moment ... (15)*

Jonathan Edwards, who wrote this sermon, "Sinners in the Hands of an Angry God" in 1741, also wrote articles about Newton's theories of optics.

He believed that God was ultimately a God of love, but that terror and emotion were sometimes necessary to inspire sinners to abandon their evil and secular ways. As he wrote a *History of the Work of Redemption* in the 1750s, which outlines God's plan for his chosen people in the New World and anticipates the Second Coming of Christ sometime near the end of the twentieth century, Benjamin Franklin was busy in Pennsylvania (the pacifist Quaker colony) proving that lightning bolts were merely electricity and could be grounded with the use of a lightning rod. Perhaps Americans think the flames of nuclear hell can likewise be staved off by SDI.

By 1776 the ideals and principles of the French Enlightenment were enshrined in the manifestos of the American Revolution and the subsequent new nation. The literal belief of the nation as the "New Jerusalem" became metaphorical, though throughout the 19th and 20th century preachers have declared to their congregations that America is the nation chosen by God, that America will bring about the Second Coming of Christ. The terrible beauty and wrath of the Almighty became enshrined in the 18th century aesthetic cult of the sublime, a movement General Farrell invokes when describing the Trinity's detonation: "It was that beauty the great poets dream about but describe most poorly and inadequately." (16)

American literature, from the 17th century to the present abounds with Puritan images and themes. From Mather to Faulkner to Fitzgerald to Reagan's speechwriters the imagery of our founding fathers remains alive in the American mind. The God of fire and cloud and the terrors of Revelation are central to America's "collective unconscious." The assumptions of people like Bradford and Edwards unconsciously shape our thinking. All Americans celebrate Thanksgiving, the feast day of the Puritan pilgrims. The Puritan portrait of Jonathan Edwards looks down at his intellectual descendants at the university where George Bush and I studied. His Puritan ideals and metaphors are not part of how most Americans consciously think. They are part of what is taken for granted before thought begins. Many psychologists have written about the impact of fairy tales on the psyche. Bruno Bettelheim, Marie Louise Von Franz, and June Singer have all explored how certain stories can help children cope with the world -- and can shape their

assumptions, strategies, and expectations. The sacred stories of our culture have even more impact on now we think Herman Kahn, Edward Teller, Ronald Reagan, George Bush, Henry Kissinger, John Foster Dulles, I, my mother, my friends, most Americans, (and some Europeans) grow up with images of the fiery Old Testament God. When we are children we believe those stories are literally true. When we are grown we superimpose a more reasonable and scientific reality on our old world view. Certain aspects of God become metaphorical. But the eternal child in each of us believes those metaphors. Herman Kahn and Edward Teller really believe that we can survive and win a nuclear war. Moses did not die when he met God face to face. He was one of the most Chosen. The pillar of cloud would not hurt the children of Israel. Science, economics, and reason officially shape American policies. But our metaphors underlie our reason. We are not generally conscious of them.

Bringing things to consciousness, via psychoanalysis or this kind of unscientific writing, is not taken very seriously in America--or in the rest of the west. Bringing things to consciousness, though it demands great clarity, honesty, and creativity--is not a quantifiable activity. We are supposedly still in the Age of Reason. But our lives depend on more than empirical reason. Personal and cultural consciousness is essential to change. Not knowing our condition will kill us. This is the message of many Greek tragedies. Ignorance was no excuse for Oedipus and it's no excuse for us, either. We have replaced God with a bomb and we will surely die. We are suspended over a burning pit by a single microchip. This is not good. Western



people have been imagining the apocalypse for 2,000 years and a God of fire and wrath for 4,000 years. Altering the imagination is not a rational activity. The conscious mind "can no more invent or even predict an effective symbol than foretell or control tonight's dream. The whole thing is being worked out on another level not only in the depths of every living psyche but also on those titanic battlefields into which the whole planet has lately been converted," wrote Joseph Campbell in 1949 (17). An effective symbol would have to be as imaginatively interesting and powerful as the God of fire and cloud, the God of wrath, the terrible beauty of the burning desert. An effective symbol would have to transcend the sublime. That will not be easy. But there are hints of this in our culture.

#### Towards A New Metaphor

These "hints" are like minor chords in myths, legends, and cultural history. A metaphor of peace, more interesting and powerful than the Almighty Bomb, does' not (as far as I know) yet exist. But there are images, stories, and ideas from which such a metaphor might develop in western religion, in the native cultures of America, in popular fairy tales, and in life. The images and themes of peace and peace-making must eventually, I think, evoke metaphors that transcend the sublime.

The dove is perhaps the most recognized symbol of peace. The dove is not a metaphor, it is a visual symbol. But a symbol also holds a great deal of cultural and historical meaning. People in the peace movement and outside of it have complained that the dove is "boring." Yet this symbol remains, perhaps because of its mythical history.

Until the 20th century, the dove primarily symbolized the Holy Spirit, the third person of the Christian Trinity. The dove still does so in Christian iconography, but she symbolizes peace universally. I don't think this link is accidental for the Holy Spirit, Divine Wisdom, and her other friends are notorious for inspiring peace and love. It is the Holy Spirit, in the guise of a bride, that finally transforms the apocalypse in the book of Revelation into an apocatastasis (or restoration) when she says: "Come! Whoever is thirsty let him come; and whoever wishes let him take the free gift of the water of life..." (Rev 22:17)

Much was made of apocatastasis by the heretical Gnostics, who fused Neoplatonism and Christian theology; one of the main aims of Christ and Wisdom was to restore the soul to its original purity. Healing and not conflagration was the ultimate end of humanity's spiritual drama. Respectable Christians, fully aware of

the necessity of judgement and the boundaries of good and evil, persecuted and stamped out the gnostics, citing their use of sexuality in religious practices as a prime abomination. But the dove became the symbol of the Holy Spirit--and the dove had been, for centuries, sacred to Aphrodite and Venus, the Greco-Roman goddesses of erotic love. In that symbol Christian spirituality and pagan eroticism merge. Making love and not war may indeed be the point of the second coming. If I lived in 17th century Massachusetts that last sentence would probably have sent me to the stake.

The Puritans were notoriously intolerant of any individual or group who threatened their version of the Kingdom of Heaven. They were especially rude to the Quakers, a pacifist Christian sect who came to America in 1656, three decades after the Mayflower hit Plymouth Rock. For over twenty years these pacifists were ruthlessly persecuted--and four were hanged. Finally in 1681, the Quaker state of Pennsylvania was formed by William Penn as a "Holy Experiment." This colony was settled and governed by strong principles of non-violence for over seventy years. Voltaire said that Penn's treaties with the Native Americans were the only treaties never sworn to and never violated. The Quakers were a significant minority in early American history and it is interesting that their theology of non-violence, compassion for all that lives, and respect for the divine light in every person upset the Puritans so much. The Quakers, of course, were immune to the spiritual deterrence strategies thundering throughout New England. Christianity need not be a religion of apocalypse, judgement, crucifixion, and sin. It can be a religion of resurrection, apocatastasis, forgiveness, and respect for the divinity and dignity immanent in all that lives. Christ can be seen as a cultural peace hero, inspiring the transformation of individuals and societies through the primacy of forgiveness and a fearlessness of death. The Almighty Bomb is a God of death; a God or Goddess of life would offer more hope for the future.

In ancient mythology and medieval and renaissance iconography, Peace was a minor goddess affiliated with fertility and the life-force. In some ancient bas-reliefs, Peace and Fertility are two lovely ladies homo-erotically entwined. In a painting by Rubens, Peace is a very buxom goddess with a cornucopia of food, filling peasants, burghers, and princes with vigorous joy. At the end of *Lysistrata*, the ancient comedy in which women throughout Greece put an end to the Peloponnesian war through a Pan-Hellenic sex strike, Peace appears stark naked--and everyone goes home to bed. As war brings death and sorrow, so she brings life and laughter. In the eyes of Peace there are no enemies. The fundamentalist

Christian descendants of the Puritans still disapprove of such pagan tales. In their theology, only the chosen people are going to heaven; everyone else will be nuked. But that notion may be a misreading of the issues in their mythology.

According to the Bible Christ came to earth to redeem humanity from their fall from innocence in paradise (and everything that followed from that fall). The original sin was not the knowledge of sex (as centuries of uptight theologians have hinted or stated) but the knowledge of good and evil (Genesis 2:7; 3:15ff). The forbidden fruit inspired accusation, condemnation, judgement, and violent conflict. According to the story, the resurrection of Christ should make the tree of life available; and in paradise, Life is literally beyond good and evil. The boundaries of conflict can be transcended. The Resurrection story in Part II of the Bible is about going beyond life and death, destroying the concept of "enemy" through forgiveness, and transcending sociopolitical limitations through the notion of the omnipresent Kingdom of Heaven. Injustice, oppression, and cruelty are not to be fought with hatred and violence, but transformed through forgiveness and the power of the Holy Spirit. This theological notion was central to some of the original American cultures suppressed by the Puritans and respected by the Quakers.

The average American child has seen about 10,000 violent deaths on TV by the time he or she is 12 years old. This plethora of violent imagery must contribute to my culture's acquiescence to the games of megadeath (as well as to the proliferation of crime in every American city). If children were inundated with powerful peace heroes and heroines would they find the transformation of evil more interesting than violence? If the Jungians are correct, the fairy tales I loved as a child may have something to do with my desire to work for peace. In myth, legend, and life peace hero/ines transcend context. They go beyond the conflict at hand; they see more than good or evil. Martin Luther King and Gandhi have, in this century, transformed political pathologies through their principles of spiritual power and compassion. It is from such sacred and mundane stories that a metaphor more compelling than the nuclear deity can arise. There is art that goes beyond the terrible beauty of sublimity. This may help inspire the thought that does so also. Joseph Turner, for example, spent much of his career painting glorious canvasses of floods, avalanches, and conflagrations. Towards the end of his life he painted landscapes and sunsets whose radiant light is (to me) more compelling than the orgies of sublimity in his earlier shipwrecks, avalanches, and rainstorms.

I would rather have William Blake's human-divine resurrection, "Glad Day

(Albion Rose)" in my museum or home than his fine rendition of "The Last Judgement." The erotic purity of Botticelli's paintings have at least as much power as the most masterful versions of apocalypse. And the ultimate vision of God in Dante's *Commedia* is a light quite unlike the fire and brimstone of the bomb born in the American desert. When the poet sees the divine light and has the Beatific vision, neither poetry nor science can convey its beauty and goodness:

*Like the geometer who sets all his mind  
To the squaring of the circ/e--and for all his thinking  
Does not discover the principle he needs  
Such was I at that strange sight  
I wish to see how the Image was fitted to the Circle  
And how 'it has its place there;  
But my own wings were not sufficient for that ...  
Here power failed the high fantasy;  
But now my desire and will, like a wheel  
That spins with even motion, were revolved  
By the Love that moves the Sun & the Other stars ... (18)*

As you can see, Dante inhabited a cosmology quite different from ours, for science to him is a means for understanding metaphysical principles. In his world, mysticism and mathematics were still interwoven. Like the Manhattan Project scientists, Dante had a vision that shattered the foundations of his ordinary world. But his was a spiritual, not a technological breakthrough. Though he could not find words or proofs for his experience, his soul and his way of thinking were changed by it. Mystical experiences cannot be reproduced or reduplicated according to the scientific method. Therein lies their meaning. And value.

The image of "the Love that moves the sun and the other stars" goes beyond the nuclear sublimity which is unconsciously embraced by people throughout the world. America is not the only nation that worships "gods of metal." Divine megadeath is acceptable in many mythologies; each culture's unique apocalypse deserves examination--and can be transcended. Acting on the notion that love is the structuring principle of the universe and that evil is a sickness to be cured or transformed has never been a major global trend. To shift into such a minor key cultural metaphors must shift also. The Bomb is Death. When we can finally say "the Bomb is dead" then our imaginations (which William Blake would call our human divinity) will be busy with more interesting metaphors. A culture of peace

is more than imaginable.

### Endnotes

#### *In Search Of Divine Metaphors*

- (1) Lifton, Robert Jay & Richard Falk. Indefensible Weapons, Basic Books: NY, 1982, P 89
- (2) All Bible quotes are from The New International Bible, Zondervan Bible Publishers: Grand Rapids, MI, 1978
- (3) See the Chapter, "Nuclear Fundamentalism" in Lifton. Also see Jan Oberg's "We Face An Existential Choice" in Winning Peace, Crane Russak: NY, 1989.
- (4) Camp bell, Joseph. the Hero With 1000 Faces, Princeton University Press: Princeton, NJ, 1968.
- (5) For a few examples see Psalms 11, 18,46,50, 78, 79,89, 140, Isaiah; Jeremiah; Lamentations; Ezekiel; Amos 2,5; Micah 1; Nahum 1,3 ...
- (6) Jungk, Robert. Brighter Than 1000 Suns, Penguin Books: NY, 1982, p. 183
- (7) Ibid., p. 184
- (8) Lifton & Falk, p. 88 (9) Ibid., pp. 89-90.
- (10) Jungk, p. 180
- (11) Hilgartner, Stephen, Richard Bell, & Rory O'Connor. Nukespeak. Sierra Club Books: San Francisco, 1982, p. 58.
- (12) Moss, Peter. "Rhetoric of Defense in the USA" in Language and the Nuclear Arms Debate: Nukespeak Today, Paul Chilton, ed., Frances Pinter: London, 1985, p.50.
- (13) The American Tradition in Literature, ed. Sculley Bradley, et. al. Norton & Co.: NY, 1962, p. xix
- (14) Ibid., p. 14
- (15) Ibid., pp. 65-67
- (16) Lifton & Falk, p. 89
- (17) Campbell, p. 389

(18) Dante, *Divine Comedy: Paradiso*, trans. John Sinclair, Oxford University Press: Oxford, 1981. (p.s. special thanks to Lois my mother for this one )

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## **ОСОБЕННОСТИ ФУНКЦИОНИРОВАНИЯ ЭТНОНИМОВ В АНГЛОСАКСОНСКОМ ЭПОСЕ «БЕОВУЛЬФ»**

Англосаксонский эпос на древнеанглийском языке, датируемый 7 – 8 вв. н.э., является важным источником по мировидению англосаксов, представляющий собой «определенный тип социальной памяти, обусловленный неповторимой социально-культурной средой» [Гуревич: 75]. В нем неповторимым синтетическим образом отражены мировоззренческие особенности англосаксов: синтез язычества и христианства, осознание и отражение процессов становления государственности из разобщенного общества родо-племенных связей, понимание исторического времени. При этом разрешение многих вопросов социального, политического, этнического характера возможно на основе текстологического анализа эпоса. Мы остановимся на способах отражения особенностей родо-племенного сознания древних англосаксов, т.е. стадии, предшествующей политическому объединению англосаксов и возникновению новой этнической общности.

Беовульф» - мир кровно-родственных отношений, догосударственный этап развития общества. При текстологическом анализе выявляется, прежде всего, обилие этнонимов, имеющих этимологию и семантику родственных связей.

1. **Maeg** – древнегерманское *maegas*, готское *meigs* – близкий родственник, родич, группа сородичей – и его производные: *magth* (родство, племя), *mago-thegn* – родич-слуга, молодой родственник, воин.

2. **Сун** – род, семья, родство, послужившее основой для слова *cyning* – король как глава рода, племени, объединения племен.

3. Понятием **sib** охватывались все степени родства, производные значения которого были дружба, мир (там, где родственники, всегда правят мир и дружба): *dryht – sib* – группа воинов, связанных родственными узами / мир или дружба, царившие в среде военных отрядов – идея «мира – родства».

4. **Cyththu (cuthth)** – родня и знакомые, корень *cyth* означало состояние родства и отождествлялось часто с тем, что ныне называется