

Міністерство освіти і науки України
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ЛІНГВОКРАЇНОЗНАВСТВО

НАВЧАЛЬНИЙ ПОСІБНИК

для здобувачів ступеня вищої освіти бакалавра
спеціальності “Середня освіта”
освітньо-професійних програм
“Середня освіта (Українська мова і література)”
“Середня освіта (Історія)”
“Середня освіта (Математика)”
“Середня освіта (Інформатика)”

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Посібник містить теоретичний матеріал та комплекс практичних завдань з дисципліни “Лінгвокраїнознавство”. Мета посібника – ознайомити студентів з історією та культурою окремих англomовних регіонів, особливостями різних регіональних і соціальних варіантів англійської мови, поглибити знання про форми існування, роль і функції сучасної англійської мови у світі, спільні та відмінні риси англomовних картин світу, сформувані компетентності, необхідні для успішного міжкультурного спілкування, надати студентам можливості самостійного опрацювання матеріалу.

Для здобувачів ступеня вищої освіти бакалавра спеціальності “Середня освіта”, які вивчають “Лінгвокраїнознавство” в циклі дисциплін вільного вибору студента в межах другої спеціальності, а також може бути корисним для вчителів англійської мови.

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ПЕРЕДМОВА

Сучасний світ характеризується інтенсивністю процесів мовної та культурної інтеграції. В таких умовах особливої важливості набуває необхідність володіння не тільки мовними структурами й правилами їх уживання, але також комплексом фонових знань культури. Ефективність процесів міжкультурного спілкування забезпечує належний рівень обізнаності комунікантів у різних аспектах життя та діяльності рідної й іноземної країн. Викладачі іноземної мови у закладах середньої освіти мають бути підготовлені до зіставлення й коректної інтерпретації інформації стосовно політичних, етнічних, релігійних проблем, національно-маркованих форм спілкування, моделей освіти, традицій, побуту та багатьох інших питань, актуальних для країн мови, яка вивчається.

У зв'язку з тим, що сучасна англійська мова досягла рівня глобального лінгва-франка, для фахівців у галузі англійської філології вельми важливо усвідомлювати факт багатомірності, динамічності англосмовного суспільства, сформованого не однією культурою, а цілою низкою культур, кожна з яких має особливості, що позначаються на мові. Отримати відповідний обсяг знань про англосмовний світ можливо не лише в процесі вивчення матеріалів лекцій і практичних занять з лінгвокраїнознавства, а здебільшого в процесі самопідготовки й ознайомлення з автентичними матеріалами.

Посібник містить теоретичний і фактичний матеріал, а також методичні рекомендації для організації самостійної роботи студентів щодо вивчення навчальної дисципліни «Лінгвокраїнознавство» як складової циклу вільного вибору студента в межах другої спеціальності «Середня освіта» освітньо-професійних програм «Середня освіта (Українська мова і література)», «Середня освіта (Історія)», «Середня освіта (Математика)» та «Середня освіта (Інформатика)».

Мета посібника узгоджується з метою й завданнями дисципліни «Лінгвокраїнознавство» і полягає у формуванні у студентів знань про основні тенденції розвитку й функціонування англійської мови, базисних соціальних і політичних інститутів, системи культурних цінностей та світоглядних орієнтирів англійськомовних культур.

Навчальний посібник уможливить процес реалізації таких завдань дисципліни «Лінгвокраїнознавство»:

—ознайомлення студентів з головними подіями історії Великобританії та інших англосмовних країн;

—формування у студентів уявлення про корелятивні зв'язки в розвитку мовної та культурної систем;

—вивчення тенденцій розвитку англійської мови у поліетнічну систему та мову міжнародного спілкування;

—ознайомлення студентів із соціально-політичним устроєм та культурним життям англійськомовних країн (Великобританії, США, Канади, Австралії, Нової Зеландії).

Посібник складається з передмови, списку умовних скорочень та символів, двох розділів, списків рекомендованої літератури й використаних джерел.

Перший розділ містить матеріали лекцій, у яких схарактеризовано регіональні й соціальні варіанти англійської мови, її функції, ареали поширення, визначено екстралінгвальні та лінгвальні чинники розвитку поліцентричної системи англійської мови та вибір її на роль першої мови міжнародного спілкування. Для кожної теми окреслено мету і завдання (OBJECTIVES), подано перелік питань (OUTLINE), викладено основний зміст (SYNOPSIS).

У другому розділі увагу приділено географії англійськомовних країн, соціальним і культурним умовам функціонування сучасної англійської мови. Завдання до практичних занять спрямовані передусім на якісне засвоєння поданого у посібнику теоретичного матеріалу, поглиблення і розширення знань, здобутих на лекціях, активізацію пізнавальної діяльності студентів. До кожної теми подано лінгвокраїнознавчий коментар (COMMENTARIES), що пояснює реалії природно-географічного середовища, побуту, кухні тощо, словесні образи (етноніми, антропоніми, топоніми), елементи культурно-обумовленого спілкування (терміни галузі освіти, звертання, вигуки, клішовані вирази), національні орієнтири та риси національного характеру.

Підготовка до лекційних і практичних занять передбачає самостійну роботу студентів. До кожної теми запропоновано методичні рекомендації та завдання для самостійного виконання й ознайомлення з автентичними аудіотекстами країнознавчого спрямування (SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS). Це уможливорює застосування актуальних методик, інноваційних та ефективних методів оволодіння матеріалом.

Опрацювання кожної теми передбачає виконання індивідуальних та групових проектів, що сприятиме розвитку творчої діяльності студентів й успішному формуванню найважливіших для сучасної міжкультурної комунікації навичок.

Питання наприкінці розділів (REVIEW AND DISCUSSION) призначені для систематизації та повторення засвоєного теоретичного і фактологічного матеріалу. Окремі з цих питань є дискусійними й стимулюють формування самостійності суджень й уміння відстоювати, аргументувати власні думки, розуміти рушійні сили соціально-культурних процесів у сучасних англійськомовних країнах і давати їм оцінку.

Ілюстрації посібника (фотографії з авторського архіву і картографічні матеріали) забезпечать візуалізацію країнознавчих реалій, документованість викладеної інформації, сприятимуть естетизації навчального процесу.

Список рекомендованої літератури складається з обов'язкових (RECOMMENDED READING) і додаткових (FURTHER READING) для опрацювання джерел, а також інтернет-ресурсів (INTERNET RESOURCES).

У посібнику використовуються такі символи:



теоретичні відомості;



прочитайте;



коментар;



методичні рекомендації та завдання для самостійної роботи;



індивідуальний чи груповий проект;



питання для повторення і дискусії.

LIST OF TECHNICAL ABBREVIATIONS AND SYMBOLS

AD	-	Anno Domini (L.)
AmE	-	American English
AusE	-	Australian English
BC	-	Before Christ
BrE	-	British English
<i>c</i>	-	circa (L.)
Cf.	-	confer (L.)
CnE	-	Canadian English
Dan.	-	Danish
Du.	-	Dutch
EFL	-	English as a Foreign Language
ELF	-	English as a Lingua-Franca
It.	-	Italian
L.	-	Latin
ME	-	Middle English
MFr.	-	Middle French
ModE	-	Modern English
NHE	-	Northern Hemisphere Englishes
NNS	-	non-native speaker
NS	-	native speaker
NZE	-	New Zealand English
OE	-	Old English
OFr.	-	Old French
OGr.	-	Old Greek
ONorse	-	Old Norse
PGmc	-	Proto-Germanic
PIE	-	Proto-Indo-European
RP	-	Received Pronunciation
SHE	-	Southern Hemisphere Englishes
Sp.	-	Spanish
Sw.	-	Swedish
U.N.	-	United Nations
>	-	developed into
<	-	developed from

SYNOPSIS OF LECTURES

1 THE MAIN REGIONS OF THE ENGLISH LANGUAGE DISSEMINATION

OBJECTIVES

This unit introduces the representation of English in the world. It takes diversity, status, and role of English as the main points.

IN THIS UNIT, YOU WILL LEARN

- about the role of the English language today;
- how English is used in different parts of the world;
- about who speaks English:
- about what countries constitute the English-speaking world;
- where English is spoken as an official or a co-official language.

OUTLINE

- The role of the English language.
- Change and variation of the English language.
- The Commonwealth of Nations.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 7-9, 30-33.

Hickey R. Variety studies. P. 11-14. URL : <https://www.uni-due.de/ELE/VarietiesOfEnglish.pdf> (дата звернення: 21.05.2021).

Dictionaries

Trudgill P. A Glossary of Sociolinguistics. Oxford : Oxford University Press, 2003. 148 p.

The Electronic World Atlas of Varieties of English. URL : <http://ewave-atlas.org/languages> (дата звернення: 25. 12. 2020).

Internet Resources

CEFR. EF Education, 2020. URL : <https://www.efset.org/ru/cefr/> (дата звернення: 16.09.2021).

Commonwealth Network. URL : <https://www.commonwealthofnations.org> (дата звернення: 6.09.2021).

English Around the World. *English-speaking countries*. 2011. URL : <http://sweetlittlebox.blogspot.com/2011/02/blog-post.html> (дата звернення: 6.09.2021).

English Speaking Countries. URL : http://www.xtec.cat/~ellach/English_speaking_countries.htm (дата звернення: 13.08.2021).

English - speaking countries. URL : <http://sweetlittlebox.blogspot.com/2011/02/blog-post.html> (дата звернення: 6.09.2021).

Eurobarometer. European Commission. URL : <http://ec.europa.eu/commfrontoffice/publicopinion/index.cfm/General/index> (дата звернення: 26.07.2021).

Nations in which English is an official language. URL : http://anthro.palomar.edu/language/English_speaking.htm (дата звернення: 6.09.2021).

The Electronic World Atlas of Varieties of English. URL : <http://ewave-atlas.org/languages> (дата звернення: 25. 12. 2020).

Varieties of English. URL : http://the_english_dept.tripod.com/esc.html (дата звернення: 6.09.2021).

Why Learning English Is So Important In The 21st Century. URL : <https://www.englishexplorer.com.sg/why-learning-english-is-so-important-in-the-21st-century/> (дата звернення: 26.07.2021).



SYNOPSIS

The importance of the English language is difficult to underestimate for a range of reasons. It is:

- the most widely spoken language after Chinese and Spanish;
- spoken on a regular basis on all the continents; in 2015, out of the total 195 countries in the world, 67 nations have English as the primary language of official status; in 27 countries English is spoken as a secondary official language;
 - most widely spoken language in the world;
 - one of the languages used by the United Nations Organisation;
 - the language of international air traffic, world publishing, science and technology, conferencing, computer storage (the medium for 80% of the information stored), etc;
- widely used among the international political, business, academic communities (over two thirds of the world's scientists write in English);
 - the language of the largest broadcasting companies in the world (CBS, NBC, ABC, BBC and CBC);

- arguably the richest in vocabulary (out of all 2,700 world's languages); the Oxford English Dictionary lists about 500,000 words (apart from approx. half-million technical and scientific terms still uncatalogued).

The diversity of modern English is the result of its historical development. There are many ways in which English changes and varies. Language change is seen in time while variation becomes evident through geographical and social diversification of speakers.

English, a Germanic language which developed in England as a consequence of the Anglo-Saxon invasions of the 5th century, started as a collection of dialects spoken by monolinguals. Accordingly, the form of this period is referred to as **Anglo-Saxon**, or **Pre-Old English** (AD 450 – 700). The oldest form is found in the 7th century's extant poem *Cædmon's Hymn*. Another great piece of Old English literature is a heroic poem called *Beowulf* (preserved in *Cotton Vitellius A XV* from c1000). What is generally known as **Old English** (700 – 1100) was an inflecting language which preserved many Germanic features.

The period of **Middle English** (1100 – 1500) saw the emergence of modifications: word order replaced inflections, and there were recurring waves of borrowing from Latin and French. These and other changes are clearly seen in Geoffrey Chaucer's literary work *Canterbury Tales*.

In the later 15th century, printing hastened the process of standardization and English gained its recognizable form - **Modern English** (1500 - 1800). Modern English literary activity is commemorated in William Shakespeare's heritage and the *Authorized Version of the Bible*, or *King James Version*, English translation of the Bible published in 1611 under the auspices of James I of England.

The post-Renaissance era with its highly diversified **Post Colonial English** (1700 – present day) motivated the codification of English vocabulary and grammar (Samuel Johnson's *A Dictionary of the English Language*, 1755).

The expressions *different Englishes* and *the many faces of English* are seeking to describe the diversity of the English language rather than its common core. In this case, *English* means "one variety".

It is difficult, if not impossible, to draw a boundary among all types of Englishes. In practice, the diversity of forms and speakers should be emphasized. Besides the **major varieties of English**, such as American English (AmE), British English (BrE), Indian English, Canadian English (CnE), Australian English (AuE), Irish English, New Zealand English (NZE) and their sub-varieties, countries such as South Africa, the Philippines, Jamaica and Nigeria also have millions of native speakers of dialect continua ranging from English-based creole languages to Standard English.

New Englishes are national varieties which have emerged around the globe, especially since the 1960s in those countries which opted to make English an official

language upon independence. The term is really applicable only when there has been considerable linguistic development away from the traditional standards of British and American English. With some degree of local standardization, as has happened in India, Ghana, Singapore and in countries where English is used as a second language.

Note that the term *New Englishes* is also sometimes applied to the first-language situations (Canada, Australia, New Zealand, and South Africa), as well as where creole or pidgin Englishes are important (the Caribbean, Papua New Guinea).

In conclusion, the expansion of English led to the rise of different varieties. Viewed as a single system, Englishes are of a wide range representing the diversity of form and function.

Throughout the English-speaking world, **Standard** (or **Queen's**, **BBC**, **Oxford**, sometimes **British**, **Public School**) **English** is used as a standard prestige variety of language within a speech community, providing an institutionalized norm. Since the 1960s, particular attention has been paid to the emergence of differing **national standards** in areas where large numbers of people speak English as a first or second language (the USA, Canada, Australia, New Zealand, South Africa). **Received Pronunciation (RP)** is the regionally neutral, educationally prestigious *accent* in British English. When this accent displays features of regional influence it is known as **Modified RP**. Standard American pronunciation is known as **General** or **Mid-West American**.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS

Reading for this session on your own or partly alone, **it is important to give attention to the following issues.**

- Language is of the fundamental importance as it is linked to our cultural heritage and the way we think about the world.

- There are vast differences in how social and cultural groups interpret the world, themselves and other people.

- The concept of *speech community* is basic to the understanding of regional and social variation in language.

- Note that a dialect is a variety of language as well as a form of behavior.

- The term *community* implies both *social* and *linguistic community*.

- There are various axes of language variation: diatopic (variation in language on a geographical level); diastratic (variation in language between social classes); diachronic (variation in language over time).

- Pay attention to that some other terms are to be discussed in the context of language variation and inter-dialectal communication: *bidialectism*, *bilingualism*.

- Today, English has become a language mainly used by bilinguals and multilinguals.

- Modernity is a process which began with the Renaissance and nearly reached its completion in the 19th century, stimulated the growth of English as a second language.

- Modernity has stimulated new notions of the ‘native’ and ‘foreign’ speaker.

- English is an essential linguistic constituent of Europe.

- The attitudes of the Europeans towards English are changing.

- In the modern European context, English is a European language that provides a new kind of bilingualism.

- English is a foreign language which should be learnt along with the native-speaker cultures;

- English is a national language in EU countries (in Ireland) and is to be treated equally with any other European language;

- English is widely used in Europe as lingua franca.

Assignment 1. Consider the following quotations:



Edward Sapir

/sə'piər/
(1884–1939)

an American anthropologist-linguist, who is widely considered to be one of the most important figures in the early development of the discipline of linguistics

“Language is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations.”

“Language: an Introduction to the Study of Speech”



Peter Trudgill

/'trʌdʒɪl/
(1943)

a sociolinguist, academic and author

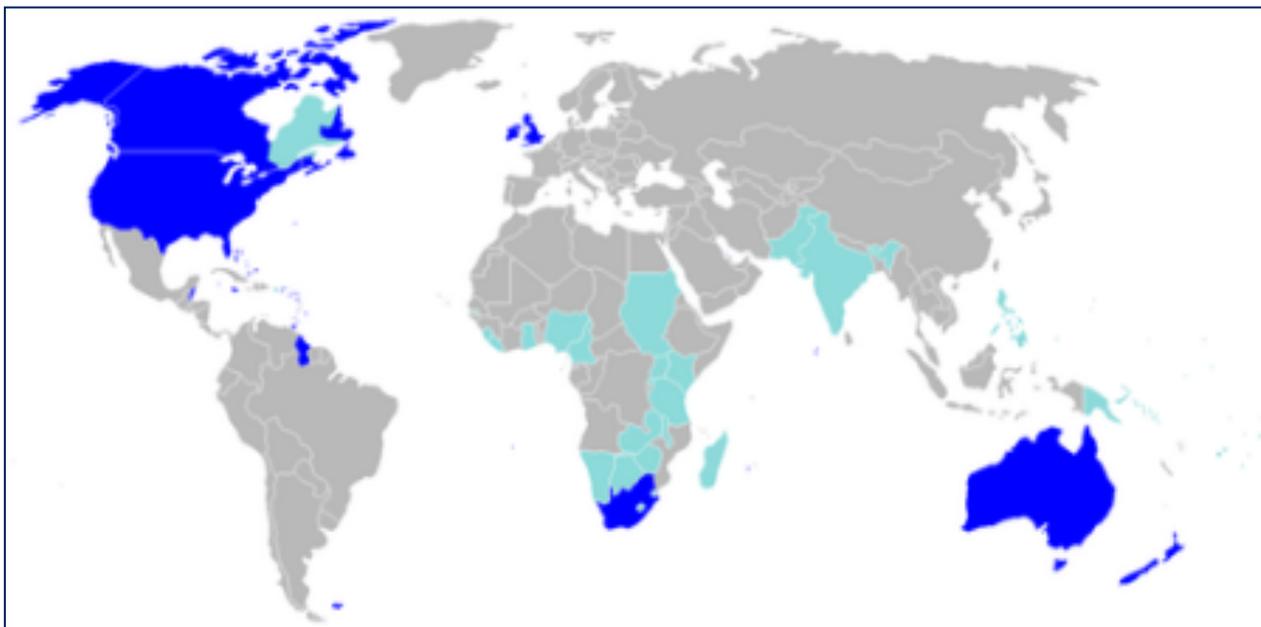
“...social change can produce a corresponding linguistic change”

“Sociolinguistics: An Introduction to Language and Society”

Assignment 2. Collect and study the information about the role, spread and use of the English language in the 21st century. Systematize it by filling the table.

TYPE OF SPEAKERS	NUMBER OF SPEAKERS
worldwide	above _____ (in the year of ____)
mother tongue	_____ people (i.e. less than ____% of the world's population)
second language	approx. _____ people
foreign language	approx. _____ people
fluent speakers	approx. _____ people
with some degree of competence	approx. _____ people
learners	approx. _____ people (worldwide)
full-time English teachers	approx. _____ people (worldwide)

Assignment 3. On the map below the world countries, states, and provinces where English is the official language are marked in **dark blue**. Countries, states, and provinces where it is an official, but not a primary language are marked in **light blue**. Write the names of the countries on the map.



Source: English Speaking Countries at http://www.xtec.cat/~ellach/English_speaking_countries.htm

Assignment 4. Read the *Commentaries* and answer the questions that follow.



COMMENTARIES

FAST FACTS ABOUT THE ENGLISH-SPEAKING COUNTRIES

EUROPE

THE UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND (UK)



Capital City: London;

Population: 67.886.011 (2020 est.);

Ethnicity: English - 83.6%;

Largest Cities: (by population) London, Birmingham, Glasgow, Liverpool, Sheffield, Leeds, Bristol, Manchester, Edinburgh, Leicester;

National Day: none;

Official language: English;

Official regional languages: *Scots* (about 30% of Scotland), *Scottish Gaelic* (Scotland), *Welsh* (about 20% of Wales), *Irish* (about 10% of Northern Ireland), *Cornish* (Cornwall), *Manx* (the Isle of Man), *French* (c. 15.000 speakers in Jersey and Guernsey);

Immigrant languages: over 100, spoken by c. 2 mln people.

IRELAND

(local short form - EIRE)

Capital City: Dublin; **Population:** 4.937.786 (2020 est.);

Ethnicity: Irish - 87.4% (2006 census);

Largest Cities: (by population) Dublin, Cork, Limerick, Galway, Waterford, Drogheda, Dundalk;

National Day: March 17, St. Patrick's Day;

Official languages: *English* is the language generally used, *Irish (Gaelic or Gaeilge)* spoken mainly in areas along the western coast.

NORTH AMERICA

THE UNITED STATES OF AMERICA

(short forms - UNITED STATES, USA, U.S)

Capital City: Washington D.C.;

Population: 331.002.651 (2020 est.);

Ethnicity: racially and ethnically diverse (White American – 60.3%, Hispanic or Latino – 18.5%, Black or African American – 13.4% by 2019 census);

Largest Cities: (by population) New York City, Los Angeles, Chicago, Houston, Phoenix, Philadelphia;

National Day: July 4, Independence Day;

Union Language: *English* 82%;

Official regional languages: *French* (Cajun) in Louisiana, *Spanish* in New Mexico;

Indigenous languages: about 170 *Indian* languages;

Immigrant languages: over 350 languages: *English* (c226 mln); *Spanish* (c23 mln), *Arabic* (c3 mln), *French* (c1.7 mln), *Chinese* (c1.6 mln), *Italian* (c1.3 mln), varieties of *German* – Hutterite, Mennonite, Pennsylvanian (c1.5 mln).



CANADA

(long form – none)

Capital City: Ottawa; **Population:** 37.742.154 (2020 est.);

Ethnicity: Canadian-born - 80%, whole or partial British (including Irish) origin - 28%, whole or partial French origin (centered mainly in Québec, where they constitute some 80% of the population) - 23%;

Largest Cities: (by population) Toronto, Montreal, Vancouver, Ottawa-Gatineau, Calgary, Edmonton;

National Day: July 1, Dominion Day;

Official Languages: *English* - 59.3%; *French* - 23.2%;

Official regional languages: *French* (Québec);

Indigenous languages: over 70 *Amerindian* languages;

Immigrant languages: mostly European, including three varieties of *German* associated with religious settlement (Hutterite, Mennonite, Pennsylvanian).

THE CARIBBEAN

JAMAICA

Capital City: Kingston;

Population: 2.961.167 (2020 est.);

Ethnicity: Black - 91.2%, mixed - 6.2% (2001 census);

Largest Cities: (by population) Kingston, New Kingston, Spanish Town;

National Day: August 6, Independence Day;

Official Language: *English*;

Other widely spoken language: *English based Jamaican creole (Patwa)*, used by 90% of population and gaining its prestige;

Indigenous language: an *Amerindian* language (*Arawak*);

Immigrant languages: *American Sign Language, Chinese, North Levantine Spoken Arabic, Portuguese, Spanish.*



SOUTH AMERICA

CO-OPERATIVE REPUBLIC OF GUYANA

(short form – GUYANA)

Capital City: Georgetown;

Population: 786.552 (2020 est.);

Ethnicity: East Indian - 43.5%, Black (African) - 30.2%;

Largest Cities: (by population) Georgetown, Linden, New Amsterdam, Anna Regina;

National Day: February 23, Republic Day;

Official Language: *English*;

Widely spoken languages: *Guyanese English-based creole*, spoken by over 85%;

Indigenous languages: c10 Amerindian languages;

Immigrant languages: *Hindi, creole Dutch*.

AUSTRALIA AND NEW ZEALAND

THE COMMONWEALTH OF AUSTRALIA

(short form - AUSTRALIA)



Capital City: Canberra;

Population: 25.499.884 (2020 est.);

Ethnicity: English - 32%, Australian - 27%, Irish - 7%, indigenous - 3%;

Largest Cities: (by population) Sydney, Melbourne, Perth, Adelaide, Brisbane, Canberra, Wollongong;

National Day: January 26, Australia Day (Anniversary Day, Foundation Day, ANA Day);

Official Language: *English* - 78.5%;

Indigenous languages: *Aboriginal* languages, spoken by less than 1%;

Immigrant languages: over 100.

NEW ZEALAND (other forms – none)

Capital City: Wellington;

Population: 4.822.233 (2020 est.);

Ethnicity: European - 56.8%, Asian - 8%, Maori - 7.4%, Pacific islander - 4.6%;

Largest Cities: (by population) Auckland, Wellington, Christchurch, Hamilton;

National Day: February 6, Waitangi Day;

Official languages: *English* - 91.2%, *Maori* - 3.9%, *New Zealand Sign Language*;

Indigenous languages: *Maori* - 3.9%, *Samoan* - 2.1%;

Immigrant languages: *French, Hindi*;

AFRICA

THE REPUBLIC OF SOUTH AFRICA (short form - SOUTH AFRICA)

Capital City: Pretoria, Cape Town (legislative center), Bloemfontein (judicial center);

Population: 59.308.690 (2020 est.);

Ethnicity: black African - 79%, white - 9.6%, colored - 8.9%;

Largest Cities: (by population) Cape Town, Durban, Johannesburg, Pretoria, Soweto, Port Elizabeth;

National Day: April 27, Freedom Day;

Official languages: 11 languages recognized in the new constitution formulated in 1993 - *IsiZulu* - 23.8%, *IsiXhosa* - 17.6%, *Afrikaans* - 13.3%, *Sepedi* - 9.4%, *English* - 8.2%, *Setswana*, *Sesotho*, *Xitsonga*, *isiNdebele*, *Tshivenda*, *siSwati*;



Indigenous languages: major linguistic groups: *Nguni* (Ndebele, Swazi, Xhosa, and Zulu), *Sotho-Tswana* (Sotho, Pedi, and Tswana), *Tsonga*, or Shangaan, and *Venda*, *Khoisan* (Bushman and Hottentot), relatively closely interrelated *Bantu* languages;

Immigrant languages: about 20 African and various European languages.

THE FEDERAL REPUBLIC OF NIGERIA

(short form - NIGERIA)

Capital City: Abuja;

Population: 206.139.589 (2020 est.);

Ethnicity: more than 250 ethnic groups among which the most populous and politically influential are Hausa and Fulani - 29%, Yoruba - 21%, Igbo (Ibo) - 18%, Ijaw, Kanuri, Ibibio, Tiv;

Largest Cities: (by population) Lagos, Kano, Ibadan, Kaduna, Port Harcourt;

National Day: October 1, Independence Day;

Official language: *English*;

Indigenous languages: *Hausa, Yoruba, Igbo (Ibo), Fulani* and over 500 additional indigenous languages;

Immigrant languages: *American Sign Language*, autochthonous languages of Africa (*Bagirmi (Chad), Klao (Liberia), Mbay, Mpade, Ngambay, Pana*);

Religions: Muslim - 50%, Christian - 40%, indigenous beliefs - 10%.

Answer the questions regarding the history of the English language expansion and its consequences:

- Where were the originally Celtic territories the first to experience political incorporation into the UK?
- In which of the countries was English influenced by the Irish language in various ways and emerged as a distinctive variety?
- Where did a substantial settlement by first-language speakers of English displace the precolonial population?
- In what areas did sparse colonial settlements maintain the precolonial population in subjection and allow a proportion of the access to learning English as a second (additional) language?
- Where was a precolonial population replaced by new labour from elsewhere, principally West Africa, to produce pidgins and creoles as the most complex linguistic consequences?
- In what country, or countries, were the new-comers to form what is called ‘a melting pot’ of the society, in which the ethnic origin of the immigrants from various parts is subsumed by common citizenship?
- Where did the first colonists name their settlements after English kings and queens?
- Where did the later colonists name their settlements after their original towns and villages in England?
- Where did the colonists name their settlements after the colonial governors and / or other famous people associated with Britain?
- Which of the countries has no official ‘national’ language in the legal sense?
- In what country do the speakers of English as the first native language constitute a demographic minority group?
- In what areas might the political incorporation of communities that feel they have a distinct linguistic and cultural identity provide fertile ground for the emergence of nationalist and / or religious reaction?
- In what countries does English share the status of the official language with other autochthonous language(s)? European language(s)?

- Which country currently has no single official national day?
- Where does the National Day mark the unification of the separate colonies into a single Dominion within the British Empire?
 - Where is the National Day celebrated to commemorate the birth of the new nation which was no longer part of the British Empire?
 - Where does the National day mark the birth of the nation, given the status of an independent country and a member of the British Commonwealth?
 - Where does the National Day commemorate the person who, according to the legend, converted the inhabitants to Christianity and drove all snakes from the island, although these “snakes” probably represent a particular group of pagans or druids? Although the person was never formally canonized, many Christian churches view him as a saint.
 - Where does the national day celebrate freedom and the first post-apartheid, non-racial elections? Under the apartheid regime in the country, did non-whites have any rights to vote?
 - In which country does the National day commemorate a significant day in the history when the representatives acting on behalf of the British Crown and the tribal chiefs first signed the treaty securing British sovereignty over the islands?
 - Whose National Day records the anniversary of the First Fleet of British Ships and the raising of the Flag of Great Britain as well as marks the formation of Federation and the birth of modern state?

Assignment 5. Read about *the Commonwealth*. Use this link: Commonwealth Network at <http://www.commonwealthofnations.org>

(A) *Answer the questions:*

- What official name often appears in its short form of *The Commonwealth* /'kɒmənwelθ/?
- What countries does this organization consist of apart from the United Kingdom?
- Who do all member states recognize as the Head of the Commonwealth?
- When was the Commonwealth formally constituted by the London Declaration?
- What is recognized as a symbol of the members' heritage?
- What elements does the Commonwealth flag comprise?

(B) *Find out about:*

- the number of the member countries;
- the most widely-used definition of the Commonwealth;
- if membership is entirely voluntary;
- if there is some restriction of membership.

Assignment 6. Read the following extract, highlight the key points and write a summary in English (approx. 200-230 words) of the sociolinguistic situation in the countries of the Caribbean region.

Source: Беспала Л.В., Козлова Т.О. Формування англійськомовної картини світу в умовах лінгвокультурних контактів : монографія. Запоріжжя : Статус, 2018. С. 193-197.

Лінгвосоціокультурна ситуація в країнах Карибського басейну на час залучення до неї англійської мови характеризується численністю компонентів, їхньою внутрішньою неоднорідністю, нерівномірністю територіальної дистрибуції. <...>

Становлення англійської мови як спільного засобу комунікації мешканців країн Карибського басейну було поступальним й супроводжувалося зміною стану її системи. Різні територіальні та соціальні діалекти англійської мови, привнесені до регіону мігрантами з Британських островів, з часом зазнали вирівнювання. Формування англійськоосновних креолів, їх подальше контактування з англійською мовою, процеси декреолізації призвели до того, що на сучасному етапі свого розвитку англійська мова в Карибському басейні представлена континуумом форм існування <...>, межа між якими є умовною. Різні форми існування англійської мови в своїй сукупності задовольняють увесь спектр комунікативних потреб мешканців Карибського басейну, а разом із тим слугують засобом репрезентації картини світу мовців, її ключових концептів.

У новому ареалі функціонування лексико-семантична система англійської мови поповнюється численними інноваціями, поява яких зумовлена як потребою компенсації лакун у системі номінативних засобів англійської мови, що виявляються в ході пізнання нової природної та соціокультурної дійсності, так і дією інтерференції, що активізується із залученням до карибської англійськомовної спільноти представників інших етносів, носіїв відмінних картин світу.

Карибізми формуються за участю власних ресурсів англійської мови, а також шляхом запозичення одиниць з інших мов, що контактують у межах регіону. Основними джерелами запозичень стали африканські мови, французька та французькоосновний креол, індійські, америндські та іспанська мови. Істотність внеску лінгвокультур-донорів до формування засобів репрезентації карибської англійськомовної картини світу була визначена рівнем їхньої демографічної і комунікативної потужності, тривалістю контактування з англійською мовою, активністю участі в утворенні креолів та роллю в цих процесах.

<...> Новий ареал існування означувався носіями англійської мови з урахуванням вже наявного лінгвокультурного досвіду: найменування об'єктів карибської дійсності формуються за участю назв уже відомих об'єктів, що поширені в споконвічному для британців природному та соціокультурному ареалі існування, є значущими для їхньої культури.

Карибський басейн об'єднує численні ареали, лінгвосоціокультурна ситуація в кожному з яких має свою специфіку. Це зумовило дифузність карибської регіональної англійськомовної культури, її особливу мозаїчність. У шляхах розвитку карибської англійськомовної картини світу простежуються дві протилежні тенденції: до збереження специфіки лінгвокультури різних ареалів регіону та до поступового вирівнювання лінгвокультурної гетерогенності. <...>

Ознаки збереження специфіки лінгвокультури окремих ареалів Карибського басейну в лексичній системі англійської мови виявляються у формуванні одиниць на позначення одних і тих же об'єктів дійсності за участю різних етимологічних джерел, що призводить до явища алонімії. У картині ж світу така тенденція реалізується в наявності національно-специфічних концептів (ключовий концепт ямайської культури *ANANCYISM*), відмінностей у структурі регіональних концептів (ключовий концепт *LIMING*), а також у засобах їхньої вербальної репрезентації (алонімічний концепт *GOSSIP*).

Тенденція до вирівнювання лінгвокультурної гетерогенності Карибського басейну в лексичній системі англійської мови виявляється в утворенні алонімічних одиниць за спільними ономазіологічними моделями, а також у розвитку алонімічних доміант, переважно на базі англійських одиниць. У концептуальній системі тенденція до вирівнювання гетерогенності реалізується шляхом поширення специфічних концептів за межі окремої (національної / локальної) культури та набуття ними регіональної значущості (*LIMING*), формування загальнорегіональних ключових концептів культури (*GOSSIP*).

Англійська мова в країнах Карибського басейну обслуговує не окрему етнокультуру, а регіональну креолізовану культуру, утворену в процесі взаємодії культурних спадщин численних етномовних спільнот. Карибська англійськомовна картина світу є складним ментальним конструктом, відбиває концептуальний досвід особливо гетерогенного колективу мовців (вихідці з різних етнічних, соціальних, конфесійних груп, представники різних країн (ареалів) регіону). Мозаїчність англійськомовної спільноти Карибського басейну визначає шляхи формування ключових концептів карибської англійськомовної культури. <...>

[Отже], перманентне контактування мов і культур в англійськомовних країнах Карибського басейну, що супроводжується процесами мовного зсуву та

креолізації, здійснює суттєвий вплив на мовну картину світу, визначає шляхи формування та засоби вербалізації її ключових концептів.



Assignment 7. Make up a glossary of the key terms. Add definitions in English and terminological equivalents in Ukrainian.



Assignment 8. Design a task or a test for the secondary school pupils. Focus on the topic *The main regions of the English language dissemination*. Take into account the level of secondary education and the English language proficiency level (see CEFR).

2 REGIONAL AND SOCIOCULTURAL VARIATION OF ENGLISH

OBJECTIVES

This unit introduces variation of English in the world. It takes social and cultural criteria as the main points.

IN THIS UNIT, YOU WILL LEARN

- the difference between English as a first and a second native language;
- where English is used as a second language;
- about the English-based pidgins and creoles;
- how English varieties are different from one another.

OUTLINE

- Different Englishes.
- National varieties of English and their codification.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 7-9.

Hickey R. Variety studies. P. 11-14. URL : <https://www.uni-due.de/ELE/VarietiesOfEnglish.pdf> (дата звернення: 21.05.2021).

Dictionaries

The Electronic World Atlas of Varieties of English. URL : <http://ewave-atlas.org/languages> (дата звернення: 25. 12. 2020).

Internet Resources

Eurobarometer. European Commission. URL : <http://ec.europa.eu/commfrontoffice/publicopinion/index.cfm/General/index> (дата звернення: 26.07.2021).

Nordquist R. Speech Community in Sociolinguistics. Glossary of Grammatical and Rhetorical Terms ThoughtCo, 2017. URL : <https://www.thoughtco.com/speech-community-sociolinguistics-1692120> (дата звернення: 21.05.2021).

Varieties of English. URL : http://the_english_dept.tripod.com/esc.html (дата звернення: 6.09.2021).

Why learning English is so important in the 21st century. URL : <https://www.englishexplorer.com.sg/why-learning-english-is-so-important-in-the-21st-century/> (дата звернення: 26.07.2021).



SYNOPSIS

Standard English is whatever form of the English language is accepted (at any point in time, and in any particular country) as the national norm, encompassing grammar, vocabulary and spelling. There is nothing inherently superior about Standard English. It is just widely understood and disseminated variety, which is generally accepted as having the highest prestige.

There is no such thing as a **World Standard English**, or **International Standard English**, although British English and American English are the two most obvious contenders.

Non- standard (sometimes referred to as **substandard**) varieties are linguistic forms or dialects that do not conform to the norm.

Distinction can also be drawn between **native** and **non-native varieties**.

Native varieties of English are used by those for whom English is a **mother-tongue**. Non-native varieties have emerged in speech communities where most of the speakers do not have English as their mother tongue. It is noteworthy that in some countries, say, India, Singapore, Ghana or Nigeria, the 'native – non-native' distinction is problematic because in those contexts non-native speakers become exposed to a routine usage of the English language from a very early age.

The non-native speakers group breaks into the speakers of '**second-language**' and '**foreign language**' where boundaries are not clear cut, either. Both second-language speakers and foreign language speakers acquire English through learning at school or in the street.

However, **second-language speakers** apply English when their mother-tongue, which is one of the local languages, appears to be inadequate in the course of communication with people of other tribal background. In the need of their official language, the countries with a great diversity of local languages would not choose between any indigenous languages representing different ethnic backgrounds. To prevent social and educational disadvantage, ethnic conflicts, inter-tribal tension and

violence they prefer to establish equality between local cultures and languages by giving an official status to an outside language such as English.

English is used as a **foreign language** in the countries where it has no official status, but it is learned at schools, high educational institutions, or through the use of a wide-range.

To sum up, the question *Who speaks English?* is a difficult issue. The answer deals with social and cultural climate that contributes to the attitude of speakers, to how English is used (at home, at work, outside work, with people from other ethnic groups, in link to education, etc.).

Official language is the chief language of a nation state as declared by the Constitution. It is also the country's language which is used in such public domains as the law courts, government, and broadcasting (Great Britain, Australia). Several English-speaking countries have two or more official languages – Canada (English and French), New Zealand (English and Maori), South African Republic (English, Afrikaans and a number of indigenous languages).

Many people are surprised to know that the United States has **no official language**. As one of the major centres of commerce and trade, and a major **English-speaking country**, many assume that English is the country's official language. But despite efforts over the years, the United States has no official language. Almost every session of Congress, an amendment to the Constitution is proposed in Congress to adopt English as the official language of the United States. Here is an extract from the Bill introduced in the House of Representatives, February 9, 2017 (H.R.997): *To declare English as the official language of the United States, to establish a uniform English language rule for naturalization, and to avoid misconstructions of the English language texts of the laws of the United States, pursuant to Congress' powers to provide for the general welfare of the United States and to establish a uniform rule of naturalization under article I, section 8, of the Constitution.*

It is important to point out that in nations such as Britain, Australia or New Zealand, English would be the **national language** as well as the official language, although this may not always be overtly stated. The difference between national and official language is usually of no significance in these countries.

In New Nations, this is different. The term *national language* is one that has connotations of belonging to a nation, of ethnic and/or cultural identity. A national language is usually a local language spoken as a native language by at least some of the population of a nation, for example Malay (Bahasa Malaysia) in Malaysia and kiSwahili in Kenya and Tanzania. An official language is generally used for government administration and the Higher Courts of Law, in the media and as one of the languages of education, at least of secondary and higher education.

Varieties spoken in the British Isles are known as **Mainland English** comprising in *English English* (in England), *Welsh English* in (Wales), *Scottish English*, with its prestigious dialect *Scottish Standard English* (in Scotland), also *Irish English*, or *Common Anglo-Irish* (in Ireland, or Eire), and English varieties spoken in the Isle of Man, Cornwall, in the Northern Isles – the Orkney and Shetland Isles. **Overseas English** is the system of varieties spoken beyond the realm of the British Isles.

Varieties of English differ in pronunciation, intonation, spelling, vocabulary and sometimes even grammar. **NHE (Northern Hemisphere English)** and **SHE (Southern Hemisphere English)** are phonologically distinct. The former is spoken in the north of Britain, northern states of America, and in some areas resembling SHE – Ireland, Wales, New England and New York. SHE is to be found in the southern parts of England, the USA, in the Caribbean, and in the countries of the Southern Hemisphere – Australia, New Zealand, South Africa.

There are accents of American English which are closer to RP than to mid-western US English, but it shows the two main types of pronunciation: an **English type** (English English, Welsh English, South African English, Australian English, New Zealand English) and an **American type** (US English, Canadian English), with Irish English falling somewhere between the two and Scottish English being somewhat by itself.

One of the significant consequences of the English spread worldwide and its contact with other languages was the formation of typologically distinct varieties such as pidgins and creoles.

An English-based **pidgin** (or **trade language**, **contact language**) is the form with a markedly reduced grammatical structure, lexicon and stylistic range. They developed as a result of the slave trade in the territories that once belonged to European colonial nations (the Caribbean, West Africa). The native language of no one, it emerges when members of two mutually unintelligible speech communities attempt to communicate (*Tok Pisin* in Papua New Guinea, *Bislama / Beach-la-Mar* in Vanuatu, Fiji, and surrounding areas, *Sango* used primarily in the Central African Republic and the surrounding areas, etc). A pidgin must be learned as a second language.

When a pidgin develops its scope, structural and stylistic range, and function, it turns to creolization. An English based **creole** is a kind of pidgin which has become the mother tongue of a speech community (Jamaican Creole). Today, there are over 60 English-based creoles, mainly formed in British colonies during the 17-19th Century, spoken by up to 200 million people. They are found in West Africa (*Aku* in Gambia, *Krio* in Sierra Leone, *Kru English* in Liberia), North America (*Gullah / Sea Islands Creole English* in the south-eastern coast of the USA, *Sheildru / Shelta*, an Anglo-Irish creole used mainly in Ireland, England and the USA by the Irish travellers and their descendants), in the Caribbean (*Bajan* in Barbados, *Creolese* in Guyana, *Trinbagonian*

in Trinidad and Tobago, etc.), in Oceania (*Hawaii English Creole*), in Northern Australia (*Kriol*). Having developed from a pidgin, a creole becomes a stable **nativized** language taught to children at school.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS

Reading for this session on your own or partly alone, **it is important to give attention to the following issues.**

- The expressions *different Englishes* and *the many faces of English* are seeking to describe the diversity of the English language rather than its common core. In this case, *English* means “one variety”.

- It is difficult, if not impossible, to draw a boundary among all types of Englishes.

- The expansion of English led to the rise of different varieties.

- Although Englishes are of a wide range representing the diversity of form and function, they should be viewed as a single system.

- There are major varieties of English (American English, British English, Indian English, Canadian English, Australian English, Irish English, New Zealand English).

- There are sub-varieties, countries such as South Africa, the Philippines, Jamaica and Nigeria, which also have millions of native speakers of dialect continua ranging from English-based creole languages to Standard English.

- New Englishes are national varieties which have emerged around the globe, especially since the 1960s in those countries which opted to make English an official language upon independence.

- It is necessary to differentiate between the terms *national variety* and *national language*.

- There is no official definition of the term *global* or *world language*;

- There are some other factors contributing to the global status of a language.

- Having a global language strengthens the world peace and unity, provides effectiveness in modern communication, trade and travel. However, there are also a few pitfalls of having a global language that should be taken into consideration.

Assignment 1. Consider the quotations about the English language:

And who in time knowes whither we may vent
The treasure of our tongue, to what strange shores
This gaine of our best glorie shal be sent,
T'inrich vnknowing Nations with our stores?
What worlds in' yet vnformed Occident
May come refin'd with th' accents that are ours?

(*Samuel Daniel, Musophilus, 1599*)

English, when first recorded in the eighth century, was already a fissiparous language. It will continue to divide and subdivide, and to exhibit a thousand different faces in the centuries ahead. <...> The multifarious forms of English spoken within the British Isles and by native speakers abroad will continue to reshape and restyle themselves in the future. And they will become more and more at variance with the emerging Englishes of Europe and of the rest of the world. The English language is like a fleet of juggernaut trucks that goes on regardless. No form of linguistic engineering and no amount of linguistic legislation will prevent the cycles of change that lie ahead. But English as it is spoken and written by native speakers looks like remaining a communicative force, however slightly or severely beyond the grasp of foreigners, and changed in whatever agreeable or disagreeable manner, for many centuries to come (*Robert Burchfield, The English Language, 1985*).

Assignment 2. Work through *Who Speaks English Today?* by J. Jenkins (Jenkins, 2009: 15-22), noting the points Prof. Jennifer Jenkins makes about the following:

- types of speakers of English;
- difficulties of their categorization listed by T. McArthur;
- other points that J. Jenkins added to this issue;
- models of the spread of English;
- the models linked to geographical concerns;
- the models linked to historical concerns;
- the centripetal circles of International English developed by M. Modiano;
- D. Graddol's interpretation of B. Kachru's concentric model of English;
- A. Suresh Canagarajah's approach to English as a lingua franca.

Assignment 3. Read the definition of *lingua franca* provided by D. Crystal (Crystal, 1999: 199). Do the features of Modern English agree with this definition?

“lingua franca An auxiliary language used to permit routine communication between groups of people who speak different native languages. The term means ‘Frankish tongue’, which was used as a common language in the Mediterranean area in the Middle Ages. Lingua francas are very common in heavily multilingual regions, such as West and East Africa”.

• Is it true that English is the most spoken world's language because it has the most native speakers? Take into consideration that there are definitely more native speakers of Mandarin and Cantonese than native speakers of English.

• Do you think that English is the world's most spoken language because it's either an official language in almost 60 sovereign states?

- Is it likely that English is the world's most spoken language because it is the most commonly spoken language in the United Kingdom, the United States, Canada, Australia, India, etc.?

Assignment 4. Read about English as a global and European language and answer the questions:

- Is there an official definition of the term 'global' or 'world language'?
- What are the features of a global language?
- What factors are contributing to the global status of a language?
- Do we need a global language? Why?
- Who speaks English today? Is English mainly used by bilinguals and multilinguals or monolinguals?
- What is *ESL* (*English as a Second language*)?
- What stimulated the growth of ESL?
- What is *EFL* (*English as a Foreign Language*)?
- What is the difference between EFL and ELF speakers, according to J. Jenkins?
- What is the role of English in Europe?
- How has the spread of English in Europe changed the sociolinguistic situation in that part of the world?

Assignment 5. Read the following extract, highlight the key points and write a summary in English (approx. 200-230 words) of the varieties of English spoken in the countries of the Caribbean region.

Source: Беспала Л.В., Козлова Т.О. Формування англійськомовної картини світу в умовах лінгвокультурних контактів : монографія. Запоріжжя : Статус, 2018. С. 64-69.

Особливістю сучасної лінгвосціокультурної ситуації в КБ є надзвичайна варіативність її основного складника – англійської мови, що зумовлена взаємодією її різних форм та утворенням пост-креольського континууму.

Пост-креольський континуум <...> охоплює різні форми існування мови: (а) акролект, що є найбільш наближеним за структурою до літературної мови й забезпечує ареал вищих комунікативних функцій, (б) базилект – найбільш віддалені від акролекту креолізовані форми існування мови, та (в) мезолект – “проміжні” форми існування мови, утворені в процесі взаємодії акролекту й базилекту (охоплює як ідіоми, що за своєю структурою та статусом наближені до акролекту, так і такі, що тяжіють до базилекту) <...> [Див.] Рис. 2.1.

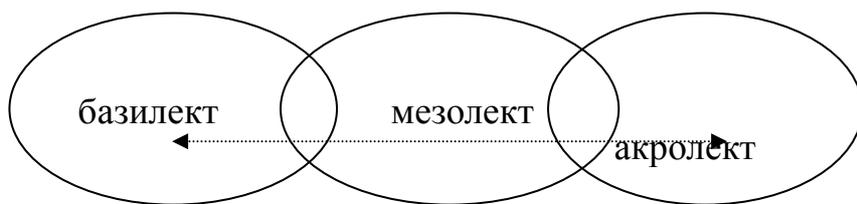


Рис. 2.1. Пост-креольський континуум в англійськомовних країнах Карибського басейну

На позначення системи різноманітних форм існування англійської мови в КБ дослідники оперують терміном *Caribbean English* <...>. Проте серед лінгвістів відсутня єдина позиція стосовно того, які форми комунікації необхідно розглядати як англійську мову країн Карибського басейну (*Caribbean English*). Термін *Caribbean English* може вживатися на позначення лише акролекту, або ж також охоплювати мезолект і базилект <...>.

З визначенням “меж” англійської мови КБ тісно пов’язане й інше не менш важливе питання – статус англійської мови КБ як підсистеми в системі полінаціональної англійської мови. В залежності від того, які саме форми комунікації розглядаються як англійська мова КБ – *Caribbean English*, англійська мова КБ може вважатися первинним (*English as a native language*) або ж вторинним (*English as a second language*) варіантом.

Як відомо, первинність / вторинність варіанта мови є критерієм, що використовується для відображення сутності мови з точки зору її територіальної та соціокультурної варіативності <...>. Первинні варіанти формуються в результаті розвитку трансплантованої мови, яка є рідною не лише для перших мігрантів, але й для наступних поколінь носіїв. Вторинні ж варіанти формуються в результаті опанування мовою в процесі освіти. Статус англійської мови в КБ залишається дискусійним питанням: коли одні вчені визначають КБ як “*English as a native language setting*” <...>, інші відносять англійську мову КБ до вторинних варіантів <...>.

Якщо розглядати як англійську мову КБ увесь пост-креольський континуум <...>, то англійську мову КБ необхідно визнати первинним варіантом, адже для більшості населення цього регіону рідними є такі форми існування мови, що охоплюються терміном “мезолект”. Якщо ж обмежитися вузьким розумінням *Caribbean English* (що включає лише акролект) <...>, то необхідно погодитися з тим, що англійська мова КБ являє собою вторинний варіант. Адже компетенція в літературній англійській мові набувається більшістю мешканців КБ у навчальних закладах, а також шляхом залучення до тих сфер життя, де використання акролекту є загальноприйнятим <...>.

Вузьке розуміння *Caribbean English* залишає поза увагою функціонування в КБ мезолекту, тобто ідіомів, які знаходяться між двома “полюсами” континууму, проте в дійсності є єдиними реально існуючими формами існування англійської мови в КБ <...>, оскільки носії акролекту, повністю позбавленого впливу креолу, є настільки ж рідкісним явищем, як і носії “чистого” базилекту. З огляду на це, розглядаємо як англійську мову країн Карибського басейну увесь пост-креольський континуум: як такі форми існування мови, що за своєю структурою та особливостями функціонування наближені до акролекту, так і такі, що тяжіють до базилекту. При визначенні статусу англійської мови в КБ дотримуємося позиції тих вчених, які розглядають англійську мову КБ як “особливий випадок”, що характеризується не первинним і не вторинним, а “змішаним включенням” <...> до англійськомовної спільноти і є результатом “незвичайного історичного розвитку” (*unusual historical development* <...>).

Дискусійним питанням є природа стандарту англійської мови в КБ. Л. Керрінгтон <...> заперечує існування власного регіонального стандарту англійської мови в КБ: нормою для англійської мови КБ, на думку вченого, є інші національні варіанти, зокрема, британський та американський. Таку точку зору спростовує Р. Оллсопп <...>, який визнає існування в КБ власного стандарту англійської мови.

Невирішеним залишається також питання наявності спільного для КБ стандарту англійської мови. Окремі дослідники говорять про становлення власних стандартів лише в окремих країнах регіону, наприклад, у Ямайці <...>, Тринідаді і Тобаго <...>. Інші лінгвісти <...> висловлюють думку про наявність спільного для КБ стандарту англійської мови – *Caribbean Standard English*. Р. Оллсопп визначає *Caribbean Standard English* як “літературну англійську мову освічених мешканців КБ та їхню розмовну англійську, яка вважається природною (*natural*) в офіційних ситуаціях спілкування”. Лексична система *Caribbean Standard English* охоплює так звану форму *International Accepted English* (частину загального фонду англійської мови), а також регіоналізми <...>.

Різні форми існування англійської мови утворюють у КБ ситуацію дігლოსії: акролект (мезолектні форми наближені до акролекту) забезпечує ареал вищих комунікативних функцій і обслуговує такі ситуації спілкування, які характеризуються офіційністю, переважно публічним характером адресата й передбачають регламентацію мовленнєвої поведінки (освіта, наука, офіційна й престижна книжно-писемна культура, художня література, політична й організаційна діяльність, ЗМІ). Базилект та мезолектні форми, наближені до нього, забезпечують комунікативний ареал повсякденного спілкування і функціонують у таких ситуаціях спілкування, що характеризуються

неофіційністю, інтерперсональним характером взаємодії комунікантів, послабленою регламентацією мовленнєвої поведінки <...>.

Необхідно зазначити, що останнім часом відбувається “експансія” креолізованих форм мови до ареалу вищих комунікативних функцій <...>. Базилектні форми мови починають вживатися нарівні з акролектом у художній літературі, ЗМІ. Розширення сфери функціонування креолізованих форм англійської мови пов’язане з підвищенням рівня національної свідомості: креоли сприймаються як “маркер ідентичності”, мова народу, що виникла так, як і культура, яку вони обслуговують, – шляхом креолізації <...>.

Таким чином, діглосія в КБ має специфічний характер і традиційні позначення “high variety” / “low variety” <...> (“висока мова” / “низька мова” <...>) можуть бути застосовані по відношенню до цієї ситуації значною мірою умовно. Креолізовані форми англійської мови визнаються “мовою солідарності” <...>, національної ідентичності, емоційності та гумору; акролект – освіти, релігії та офіційного спілкування.

Перемикання коду, до якого постійно вдаються носії різних форм існування англійської мови КБ, сприяє посиленню взаємодії цих форм, наслідками якої є процеси декреолізації, запозичення до системи креола елементів літературної мови та проникнення креолізмів до акролекту.

Постійний рух елементів між різними формами існування англійської мови в КБ ускладнює визначення статусу тієї чи іншої одиниці. У зв’язку з цим Р. Оллсопп розрізняє такі реєстри (*levels of formality* <...>):

- такий, що сприймається як грамотна мова (*formal level* – F), наприклад, *Barbadian* /F/ “a person or thing native or belonging to Barbados”;

- такий, що вважається прийнятним у повсякденному спілкуванні (*informal level* – IF), – *Bajan* /IF/ “a person or thing native or belonging to Barbados”;

- такий, що характеризується свідомим уникненням формальності (*anti-formal level* – AF), – *Baje* /AF/ “a familiar reference to a native Barbadian”;

- такий, що характеризується регулярним вживанням неправильних форм одиниць (*erroneous/disapproved* – X), наприклад, *anywheres* “anywhere”.

Отже, особливості структурної та функціональної диференціації сучасної англійської мови в КБ полягають в її особливій варіативності, представленості континуумом форм існування, межа між якими є умовною. Увесь спектр комунікативних потреб мовців задовольняє лише континуум форм існування англійської мови в КБ, що охоплює різні прошарки.



Assignment 6. Make up a glossary of the key terms. Add definitions in English and terminological equivalents in Ukrainian.



Assignment 7. Design a task or a test for the secondary school pupils. Focus on the topic *Regional and sociocultural variation of English*. Take into account the level of secondary education and the English language proficiency level (see CEFR).

3 PREHISTORIC BRITAIN

OBJECTIVES

This unit traces the pre-historic period of the British Isles, turns to the life and culture of the original settlers who had been there before the arrival of the Anglo-Saxons.

IN THIS UNIT, YOU WILL LEARN

- the geology of the British Isles before and during the Stone Age;
- the beginning of England with the Stonehenge;
- the Bronze Age civilization followed by the Iron Age culture;
- the Roman legions landing.

OUTLINE

- Britain as a part of the continent.
- The Iberians.
- The Beaker folk.
- The Celts and their heritage.
- Roman Britain.



SYNOPSIS

Britain became an island only after the end of **the last Ice Age**. About 3000 BC **Neolithic** people (the Stone Age hunters and gatherers) arrived from Europe (probably came from **the Iberian** (Spanish) peninsula) in small round boats. They kept animals and grew corn crops.

Stonehenge was built in separate stages over a period of more than a thousand years. By 2500 BC the first phase was completed. Although its precise purposes still remain a mystery, the monument was obviously connected with a sun cult.

The Iberians left their stone tombs (referred to as **great barrows**, or **burial mounds**) in the Stonehenge site. Those were also very common along the coast from Cornwall to the Orkneys.

About 2000 BC the Iberians merged with **the Beaker Folk**, so called from their characteristic drinking vessels.

From about 800 BC **the Celts** moved from the Central Europe in three distinct waves: the Gaels, the Britons, and the Belgae. **The Age of Iron** began. The Celts knew how to work with iron, and were more sophisticated weapon makers compared to the people who used bronze.



Stonehenge



**Replica of old settlement huts from 2500BC
(displayed at Stonehenge visitor center)**

Beaker Folk vessel

Photos: Tetyana Kozlova (Wiltshire, England, 2017)

Those were **the Britons** who resisted the landing of **Julius Caesar's** expeditions between 55 BC and 54 BC. In 43 AD the Roman **Emperor Claudius** sent his legions to occupy Britain. The most obvious characteristic of Roman Britain was the growth of towns many of which started as Roman fortresses: L. *castrum* 'fort' > OE *ceaster*, *caster* > ModE *-chester* in place-names as in *Portchester* (L. *porta* + L. *castra*), etc.

Outside the towns, there were other big innovations during the Roman occupation such as the building of roads (L. *strata* 'paved road' > OE *stret* > ModE *street*) and the

growth of large farms (L. *villa* ‘country house, farm’, related to L. *vicus* ‘village, group of houses’). The Roman occupation brought cultural prosperity and stimulated the absorption of many Latin words into the native tongue of the British. For example, the ancient name of England is likely derived from L. *albus* ‘white’ which would be an apt description of the chalk cliffs of the island’s southern coast. The name, attested in Old English, has survived as *Albion*.

The fact that the Celtic linguistic heritage did not disappear under the Roman rule is evidenced by place-names of partly or completely Celtic origin: *Winchester* (Celtic *Wentā* or *Venta* ‘town, meeting place’ + OE *ceaster* < L. *castrum*), *Kent* (Celtic *canto* ‘rim, border’). The name of the capital is a latinization of Celtic **Londo-* ‘wild, bold’.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS

Reading for this session on your own or partly alone, **it is important to give attention to the following issues.**

- English developed from the dialects of the Germanic tribes transported from the continent in the 5th century B.C.
- Before the 5th century, English was not spoken in the area of the British Isles.
- Some words of the Celtic and Latin origin were introduced into the local culture and communication long before the Anglo-Saxon period.
- All cultures include universal and specific constituents.

Assignment 1. Read the *Commentaries* and consider the etymological and cultural ties mirrored in the word histories.



COMMENTARIES

Britain /'brɪtən/ and the *British* are often called *Brythonic*, from Welsh *Brython* ‘Briton’. The Brythonic is one of two groups of the modern Celtic languages, the other being Goidelic. The Brythonic languages are or were spoken on the island of Great Britain and consist of Welsh, Cornish, and Breton.

London /'lʌndən/ is believed to have taken its name from the site of a Roman outpost. When in 43 AD, the Roman armies under Emperor Claudius gained control of the southeast Britain and established *Londinium* in the marshy valley of the Thames. The first mentioning of *London* occurs in the year of 60 AD in the work of the Roman historian Tacitus, who described it as a celebrated centre of commerce filled with traders.

Albion /'æɪ.bi.ən/ is a name for England or Britain, especially the England of ancient times. This ancient name was attested in Old English as it was borrowed from Latin. Some etymological versions argue that the word was derived from the non-Indo-

European base **alb* “mountain”, which also was suggested as the source of Latin *Alpes* “Alps”, *Albania*, and *Alba*, an Irish name for “Scotland”. But more likely it developed from Latin *albus* “white”, which would be an apt description of the chalk cliffs of the island’s southern coast.

 **Assignment 4.** Compile a list of the key terms. Add definitions in English and terminological equivalents in Ukrainian.

 **Assignment 5.** Design a task or a test for the secondary school pupils. Focus on the topic *Prehistoric Britain*. Take into account the level of secondary education and the English language proficiency level (see CEFR).



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 10-13.

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Age of Bronze. Episode 4. The World of Stonehenge. BBC Documentary. 2018. URL : <https://www.youtube.com/watch?v=FNtKMtCo534> (дата звернення: 13.04. 2020).

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Iberians. 2015. URL : <https://www.youtube.com/watch?v=S9WMJJTWpVg> (дата звернення: 13.04. 2020).

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The Celts - BBC Series, Episode 2 - Heroes in Defeat - Full Episode. 2014. URL : <https://www.youtube.com/watch?v=OVovskAh5QA> (дата звернення: 13.04. 2020).

The Celts - BBC Series, Episode 3 - Sacred Groves - Full Episode. 2014. URL : <https://www.youtube.com/watch?v=GSHghGwdWNg> (дата звернення: 13.04. 2020).

The Celts - BBC Series, Episode 4 - From Camelot to Christ - Full Episode. 2014. URL : <https://www.youtube.com/watch?v=lfY4-2zKY-g> (дата звернення: 13.04. 2020).

4 BRITAIN DURING THE ANGLO-SAXON AND SCANDINAVIAN INVASIONS

OBJECTIVES

This unit provides an outline of Britain up to the beginning of the 11th century and begins with the Anglo-Saxon invasion. It describes the establishment of feudal system in Britain. It also traces the events and consequences of the Scandinavian invasion.

IN THIS UNIT, YOU WILL LEARN

- about the invaders from the continent who destroyed almost all traces of the Roman civilization;
- about cultural and linguistic consequences of the conversion into Christianity;
- about Bede's *Ecclesiastical History* and the evidence of social differentiation in Old English;
- when the Scandinavian invasion took place;
- about King Alfred's initiative to English Latin texts.

OUTLINE

- The Germanic invaders and their kingdoms. The Witan.
- The introduction of Christianity.
- The Viking Age.
- King Alfred – the warrior and the law-giver.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 10-13.

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Castilo S. The Iberians and the Celts. 2016. URL : <https://www.youtube.com/watch?v=9X4FUtt354w> (дата звернення: 13.04. 2020).

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The Search for Alfred The Great. BBC Documentary. 2019. URL : <https://www.youtube.com/watch?v=YZny9k-w3SY> (дата звернення: 13.04. 2020).



SYNOPSIS

After 43 AD the warlike and illiterate Germanic tribes began to raid Britain and settle there. They came from three powerful Germanic tribes, **the Saxons, Angles and Jutes** and destroyed almost all traces of the Roman civilization. The following 6th century was spent in consolidation and settlement. A number of kingdoms were established (Essex, Sussex, Wessex, Middlesex, and East Anglia) by the Anglo-Saxons whose migrations gave the larger part of Britain its new name, *England* 'the land of the Angles'.

There is very little archeological evidence of the early Anglo-Saxons. More clues of their settlement pattern are found in the place-names. Those which are of Continental origin end in OE *-ing* (pl. *-ingas*) or *-ing(a)ham* following the name of the most important person within that settlement as in *Hastings* (East Sussex) < *Haestingas* 'the settlement of the followers of *Haesta*'. There are some other Anglo-Saxon elements that have survived in place-names;

–*ford* 'ford' as in *Oxford* ('ford for oxen');

–*worth* 'enclosure' as in *Hinxworth* ('horse enclosure');

–*tun* 'enclosure, farmstead or village' as in *Weston, Norton, Sutton* ('a settlement in the west / north / south), *Brotton* ('a settlement near the brook'), *Merston* ('a settlement near the marsh'), *Wootton* ('a settlement near the wood');

–*ley* ‘wood’ or ‘clearing in a wood’ as in the following self-explanatory names *Oakley*, *Ashley*, *Elmley*, *Lindley* (‘lime trees’), *Uley* (‘yew trees’), *Willey* (‘willow trees’).

An English monk named **Bede** wrote a detailed account of the events in his **Ecclesiastical History of the English People** (*Historia ecclesiastica gentis Anglorum* written in 731). Although the book was basically intended as the history of Christianity in England, the year of 449 was mentioned as the beginning of the invasion. Bede’s evidence is supported by **the Anglo-Saxon Chronicle** (the end of the 9th century).

In 597 Pope Gregory sent a monk, Augustine, to convert people across Britain to Christianity. However, the Anglo-Saxons belonged to an older Germanic religion. Its linguistic traces are found in the day names:

Tuesday, the third day of the week, is from OE *tiwesdæg* (< *Tiwes*, genitive of *Tiw*) etymologically related to PGmc **Tiwaz* ‘god of the sky’, the original supreme deity of ancient Germanic mythology, differentiated specifically as *Tiu*, ancient Germanic god of war;

the origin of *Wednesday*, the fourth day of the week, is found in OE *wodnesdæg* ‘Woden’s day’, a Germanic loan-translation of L. *dies Mercurii*; OE *Wōden* (*Odin*) is the name of the husband of the goddess *Frigg*, and is stemming from Proto-Germanic theonym **wōđanaz*, the god associated with healing, death, royalty, the gallows, knowledge, battle, sorcery, poetry, frenzy, and the runic alphabet;

Thursday, the fifth day of the week, is stemming from OE *þurresdæg*, literally ‘Thor’s day’ from *Þunre*, genitive of *Þunor* ‘Thor’, which is a loan-translation of L. *Jovis dies* ‘day of Jupiter’;

Friday, the sixth day of the week, is from OE *frigedæg* ‘Frigga’s day’ (from *Frige*, genitive of **Frigu* (*Frigg*), the Germanic goddess of married love) and is a West Germanic translation of L. *dies Veneris* ‘day of (the planet) Venus’, which itself translated from Greek *Aphrodites hemera*.

Unlike other English day names, no god substitution seems to have been attempted for *Sunday*, the first day of the week, *Monday*, the second day of the week, and *Saturday*, the seventh days of the week. *Sunday* in OE *sunnandæg*, literally ‘day of the sun’, is a loan-translation of L. *dies solis* (from Greek *hemera heliou*). It is noteworthy that in European Christian tradition, outside Germanic, *Sunday* is often a name meaning ‘Lord’s Day’. *Monday* is from OE *mondæg*, literally ‘day of the moon’, is a loan-translation of L. *Lunæ dies* (from Greek *selenes hemera*). *Saturday* is from OE *sæterdæg*, *sæternesdæg*, literally ‘day of the planet Saturn’, is a partial loan-translation of L. *Saturni dies* ‘Saturn’s day’ (from Greek *kronou hemera* ‘the day of Cronus’). The northern European pantheon lacks a correspondence figure to Roman Saturn. Instead of that, in Scandinavian languages there are traces of an ancient Nordic

custom to take a bath on Saturdays: Dan. *lørdag*, Sw. *lördag* “Saturday”, literally ‘bath day’ from ONorse *laug* “bath”.

By c700 all of the Anglo-Saxon England was Christian. The influence of Christianity on Old English can be illustrated by the loans associated with religion: *munuc* “monk”, *scol* “school”, *heofon* “heaven”, *halga* “holy”, *apostol* “apostle”, etc.

The Saxons created a number of institutions which gave strength to the country. One of them was the King's Council, called **the Witan** /wi:tan/ (probably from OE *witan* ‘to know’ which is related to PGmc **witana* and PIE perfect form of **weyd-* ‘to see’; Cf. Rus. *ведать*). In spite of that there was no central government and efficient army. The King was dependent on the loyalty of those who composed the Witan - **the thegns** /'θej(e)n/ (OE *þeg(e)n*), i.e. local landowners, **the bishops**, and **the ealdermen**, i.e. people governing a kingdom, district, or shire as viceroy for an Anglo-Saxon king (OE *ealdorman* ‘elder man’).

In the 8th century the raids of **the Vikings** began, but by the middle of the 9th century those raids became an invasion. In 875 **King Alfred the Great** held out against them and made the Danes to come to terms.

As the Vikings came to settle, they quickly accepted Christianity and did not disturb the local population. Like Anglo-Saxons, they belonged to Germanic culture and spoke Old Norse, a language cognate with English. However, it is difficult to judge about the degree of mutual intelligibility between Old English and Old Norse for the lack of precise information.

One important result of this contact was bilingualism which stimulated borrowings. A large number of Scandinavian loanwords are associated with everyday life and the sea, for instance, ONorse *fe* “money, *felagi* > c1200 OE *feolaga* “partner, one who shares with another (obviously ‘one who puts down money with another in a joint venture’) > *fellow* “companion, comrade”; ONorse *rif* “reef of a sail” > *reef* “horizontal section of sail”). Loanwords of Scandinavian origin influenced English vocabulary in many different ways:

- they gradually displaced Old English equivalents – ONorse *taka* > *take* (OE *niman*);

- they coexisted with Old English words and caused some semantic differentiation - ONorse *scinn* “animal hide, fur” > c1200 “animal hide (usually dressed and tanned)” > *skin* “the natural outer layer that covers a person, animal, fruit” and OE *scinn*, *scinu* > *shin* “a fore part of the lower leg”;

- for unknown reasons, forms of some Modern English words resemble Scandinavian equivalents rather than native Old English continuants of Proto-Germanic roots – PIE **swestr* > OE *sweostor*, *swuster* and ONorse *suster*, *systir* but ModE *sister*;

- many English place-names end in Scandinavian elements - *-by* ‘town, farm’ (*Whitby*), *-thorp(e)* ‘village’ (*Althorp*) , *-thwaite* ‘an isolated piece of land’ (*Braithwaite*), etc.

Thanks to the great efforts of Alfred, who died in 900, the 10th century was something of a golden age.

In 1040, the Witan chose **Edward**, one of Saxon Erhelred’s sons to be the king. He was known as **the Confessor** and was interested in the Church rather than in kingship. It is believed that Edward the Confessor promised England to his second cousin **William, the Duke of Normandy**. After Edward’s death in 1066, his brother-in-law Harold was made the king. William decided to conquer England and assume the power.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS

Reading for this session on your own or partly alone, **it is important to give attention to the following issues.**

- We know very little of the first few hundred years of the Anglo-Saxon, era.
- The invaders were an illiterate people.
- The earliest records are highly inventive lists of rulers.
- We know that they established separate kingdoms.
- They probably thought of themselves as separate peoples, but they shared a common language and similar customs.

Assignment 1. Read Bede’s sketches of the early history of Britain, describing the country and giving some account of the various races by whom it was inhabited. Look into the description and its accuracy.

Chapter I.

Of the Situation of Britain and Ireland, and of their ancient inhabitants

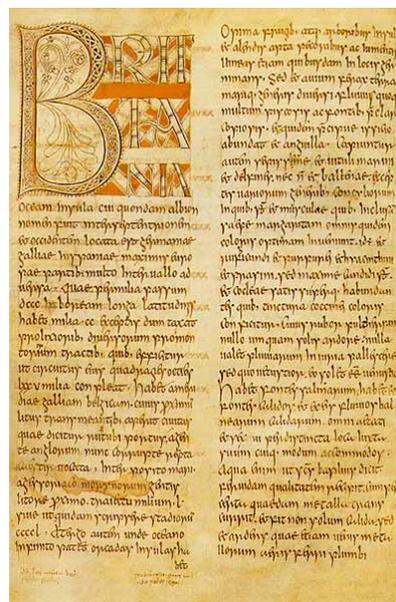
Britain, an island in the Atlantic, formerly called Albion, lies to the north-west, facing, though at a considerable distance, the coasts of Germany, France, and Spain, which form the greatest part of Europe. It extends 800 miles in length towards the north, and is 200 miles in breadth, except where several promontories extend further in breadth, by which its compass is made to be 4,875 miles. To the south lies Belgic Gaul. To its nearest shore there is an easy passage from the city of Rutubi Portus, by the English now corrupted into Reptacaestir. The distance from here across the sea to Gessoriacum, the nearest shore in the territory of the Morini, is fifty miles, or as some writers say, 450 furlongs. On the other side of the island, where it opens upon the boundless ocean, it has the islands called Orcades. Britain is rich in grain and trees, and is well adapted for feeding cattle and beasts of burden. It also produces vines in some places, and has plenty of land and water fowl of divers sorts; it is remarkable also for

rivers abounding in fish, and plentiful springs. It has the greatest plenty of salmon and eels; seals are also frequently taken, and dolphins, as also whales; besides many sorts of shell-fish, such as mussels, in which are often found excellent pearls of all colours, red, purple, violet and green, but chiefly white. There is also a great abundance of snails, of which the scarlet dye is made, a most beautiful red, which never fades with the heat of the sun or exposure to rain, but the older it is, the more beautiful it becomes. It has both salt and hot springs, and from them flow rivers which furnish hot baths proper for all ages and both sexes, in separate places, according to their requirements. For water, as St. Basil says, receives the quality of heat, when it runs along certain metals, and becomes not only hot but scalding. Britain is rich also in veins of metals, as copper, iron, lead, and silver; it produces a great deal of excellent jet, which is black and sparkling, and burns when put to the fire, and when set on fire, drives away serpents; being warmed with rubbing, it attracts whatever is applied to it, like amber.



The Venerable Bede writing the Ecclesiastical History of the English People, from a codex at Engelberg Abbey, Switzerland.

Source: *Venerable Bede in an illustrated manuscript* at <https://en.wikipedia.org>



Folio 3v from the St. Petersburg Bede
 Source: *Beda Petersburgiensis f3v. Dated 746*

<https://commons.wikimedia.org>

The island was formerly distinguished by twenty-eight famous cities, besides innumerable forts, which were all strongly secured with walls, towers, gates, and bars. And, because it lies almost under the North Pole, the nights are light in summer, so that at midnight the beholders are often in doubt whether the evening twilight still continues, or that of the morning has come; since the sun at night returns to the east in the northern regions without passing far beneath the earth. For this reason the days are of a great length in summer, and on the other hand, the nights in winter are eighteen

hours long, for the sun then withdraws into southern parts. In like manner the nights are very short in summer, and the days in winter, that is, only six equinoctial hours. Whereas, in Armenia, Macedonia, Italy, and other countries of the same latitude, the longest day or night extends but to fifteen hours, and the shortest to nine.

There are in the island at present, following the number of the books in which the Divine Law was written, five languages of different nations employed in the study and confession of the one self-same knowledge, which is of highest truth and true sublimity, to wit, English, British, Scottish, Pictish, and Latin, the last having become common to all by the study of the Scriptures. But at first this island had no other inhabitants but the Britons, from whom it derived its name, and who, coming over into Britain, as is reported, from Armorica, [Editor's note: In Caesar's time, the whole district lying along the northwestern coast of Gaul, afterwards narrowed down to the modern Brittany. That the Britons (or Brythons) came from Gaul is doubtless a fact. Another branch of the Celtic race, the Goidels or Gaels, appears to have been in possession in Britain before them. They possessed themselves of the southern parts thereof. Starting from the south, they had occupied the greater part of the island, when it happened, that the nation of the Picts, putting to sea from Scythia, as is reported, in a few ships of war, and being driven by the winds beyond the bounds of Britain, came to Ireland and landed on its northern shores. [Editors note: By Scythia Bede means Scandinavia. He only mentions this account as a tradition. The problem of the Picts has not been solved yet. According to one view, they belonged to the pre-Aryan inhabitants of Britain, pushed westward and northward by the Celtic invaders. In Scotland they held their own for a considerable time in a wide tract of country, and they may have to some extent amalgamated with the Celts who dispossessed them (Rhys). Others regard them as Celts of the same branch as Welsh, Cornish, and Britons, being probably nearest to Cornish. The absence of all but the scantiest remains of their language makes the question of their origin one of great difficulty.] There, finding the nation of the Scots, they begged to be allowed to settle among them, but could not succeed in obtaining their request. Ireland is the largest island next to Britain, and lies to the west of it; but as it is shorter than Britain to the north, so, on the other hand, it runs out far beyond it to the south, over against the northern part of Spain, though a wide sea lies between them. The Picts then, as has been said, arriving in this island by sea, desired to have a place granted them in which they might settle. The Scots answered that the island could not contain them both; but "We can give you good counsel," said they, "whereby you may know what to do; we know there is another island, not far from ours, to the eastward, which we often see at a distance, when the days are clear. If you will go thither, you can obtain settlements; or, if any should oppose you, we will help you." The Picts, accordingly, sailing over into Britain, began to inhabit the northern parts thereof, for the Britons had possessed themselves of the southern. Now the Picts

had no wives, and asked them of the Scots; who would not consent to grant them upon any other terms, than that when any question should arise, they should choose a king from the female royal race rather than from the male: which custom, as is well known, has been observed among the Picts to this day. In process of time, Britain, besides the Britons and the Picts, received a third nation, the Scots, who, migrating from Ireland under their leader, Reuda, either by fair means, or by force of arms, secured to themselves those settlements among the Picts which they still possess. From the name of their commander, they are to this day called Dalreudini; for, in their language, Dal signifies a part.

Ireland is broader than Britain and has a much healthier and milder climate; for the snow scarcely ever lies there above three days: no man makes hay in the summer for winter's provision, or builds stables for his beasts of burden. No reptiles are found there, and no snake can live there; for, though snakes are often carried thither out of Britain, as soon as the ship comes near the shore, and the scent of the air reaches them, they die. On the contrary, almost all things in the island are efficacious against poison. In truth, we have known that when men have been bitten by serpents, the scrapings of leaves of books that were brought out of Ireland, being put into water, and given them to drink, have immediately absorbed the spreading poison, and assuaged the swelling. The island abounds in milk and honey, nor is there any lack of vines, fish, or fowl; and it is noted for the hunting of stags and roe-deer. It is properly the country of the Scots, who, migrating from thence, as has been said, formed the third nation in Britain in addition to the Britons and the Picts.

There is a very large gulf of the sea, which formerly divided the nation of the Britons from the Picts; it runs from the west far into the land, where, to this day, stands a strong city of the Britons, called Alcluith. The Scots, arriving on the north side of this bay, settled themselves there.

Chapter II.

How Caius Julius Caesar was the first Roman that came into Britain. [54 BCE]

Now Britain had never been visited by the Romans, and was entirely unknown to them before the time of Caius Julius Caesar, who, in the year 693 after the foundation of Rome, but the sixtieth year before the Incarnation of our Lord, was consul with Lucius Bibulus. While he was making war upon the Germans and the Gauls, who were divided only by the river Rhine, he came into the province of the Morini, whence is the nearest and shortest passage into Britain. Here, having provided about eighty ships of burden and fast-sailing vessels, he sailed over into Britain; where, being first roughly handled in a battle, and then caught in a storm, he lost a considerable part of his fleet, no small number of foot-soldiers, and almost all his cavalry. Returning into Gaul, he put his legions into winter-quarters, and gave orders for building six hundred sail of

both sorts. With these he again crossed over early in spring into Britain, but, whilst he was marching with the army against the enemy, the ships, riding at anchor, were caught in a storm and either dashed one against another, or driven upon the sands and wrecked. Forty of them were lost, the rest were, with much difficulty, repaired. Caesar's cavalry was, at the first encounter, defeated by the Britons, and there Labienus, the tribune, was slain. In the second engagement, with great hazard to his men, he defeated the Britons and put them to flight. Thence he proceeded to the river Thames, where a great multitude of the enemy had posted themselves on the farther side of the river, under the command of Cassobellaunus, and fenced the bank of the river and almost all the ford under water with sharp stakes: the remains of these are to be seen to this day, apparently about the thickness of a man's thigh, cased with lead, and fixed immovably in the bottom of the river. This being perceived and avoided by the Romans, the barbarians, not able to stand the charge of the legions, hid themselves in the woods, whence they grievously harassed the Romans with repeated sallies. In the meantime, the strong state of the Trinovantes, with their commander Androgius, surrendered to Caesar, giving him forty hostages. Many other cities, following their example, made a treaty with the Romans. Guided by them, Caesar at length, after severe fighting, took the town of Cassobellaunus, situated between two marshes, fortified by sheltering woods, and plentifully furnished with all necessaries. After this, Caesar returned from Britain into Gaul, but he had no sooner put his legions into winter quarters, than he was suddenly beset and distracted with wars and sudden risings on every side.

Chapter III.

How Claudius, the second of the Romans who came into Britain, brought the islands Orcades into subjection to the Roman empire; and Vespasian, sent by hint, reduced the Isle of Wight under the dominion of the Romans. [44 AD

In the year of Rome 798, Claudius, fourth emperor from Augustus, being desirous to approve himself a prince beneficial to the republic, and eagerly bent upon war and conquest on every side, undertook an expedition into Britain, which as it appeared, was roused to rebellion by the refusal of the Romans to give up certain deserters. No one before or after Julius Caesar had dared to land upon the island. Claudius crossed over to it, and within a very few days, without any fighting or bloodshed, the greater part of the island was surrendered into his hands. He also added to the Roman empire the Orcades, which lie in the ocean beyond Britain, and, returning to Rome in the sixth month after his departure, he gave his son the title of Britannicus. This war he concluded in the fourth year of his reign, which is the forty-sixth from the Incarnation of our Lord. In which year there came to pass a most grievous famine in Syria, which is recorded in the Acts of the Apostles to have been foretold by the prophet Agabus.

Vespasian, who was emperor after Nero, being sent into Britain by the same Claudius, brought also under the Roman dominion the Isle of Wight, which is close to

Britain on the south, and is about thirty miles in length from east to west, and twelve from north to south; being six miles distant from the southern coast of Britain at the east end, and three at the west. Nero, succeeding Claudius in the empire, undertook no wars at all; and, therefore, among countless other disasters brought by him upon the Roman state, he almost lost Britain; for in his time two most notable towns were there taken and destroyed.

Chapter XV.

How the Angles, being invited into Britain, at first drove off the enemy; but not long after, making a league with them, turned their weapons against their allies

In the year of our Lord 449, Marcian, the forty-sixth from Augustus, being made emperor with Valentinian, ruled the empire seven years. Then the nation of the Angles, or Saxons, being invited by the aforesaid king, arrived in Britain with three ships of war and had a place in which to settle assigned to them by the same king, in the eastern part of the island, on the pretext of fighting in defence of their country, whilst their real intentions were to conquer it. Accordingly they engaged with the enemy, who were come from the north to give battle, and the Saxons obtained the victory. When the news of their success and of the fertility of the country, and the cowardice of the Britons, reached their own home, a more considerable fleet was quickly sent over, bringing a greater number of men, and these, being added to the former army, made up an invincible force. The newcomers received of the Britons a place to inhabit among them, upon condition that they should wage war against their enemies for the peace and security of the country, whilst the Britons agreed to furnish them with pay. Those who came over were of the three most powerful nations of Germany—Saxons, Angles, and Jutes. From the Jutes are descended the people, of Kent, and of the Isle of Wight, including those in the province of the West-Saxons who are to this day called Jutes, seated opposite to the Isle of Wight. From the Saxons, that is, the country which is now called Old Saxony, came the East-Saxons, the South-Saxons, and the West Saxons. From the Angles, that is, the country which is called Angulus, and which is said, from that time, to have remained desert to this day, between the provinces of the Jutes and the Saxons, are descended the East-Angles, the Midland-Angles, the Mercians, all the race of the Northumbrians, that is, of those nations that dwell on the north side of the river Humber, and the other nations of the Angles. The first commanders are said to have been the two brothers Hengist and Horsa. Of these Horsa was afterwards slain in battle by the Britons, and a monument, bearing his name, is still in existence in the eastern parts of Kent. They were the sons of Victgilsus, whose father was Vitta, son of Vecta, son of Woden; from whose stock the royal race of many provinces trace their descent. In a short time, swarms of the aforesaid nations came over into the island, and the foreigners began to increase so much, that they became a source of terror to the natives themselves who had invited them. Then, having on a sudden entered into league

with the Picts, whom they had by this time repelled by force of arms, they began to turn their weapons against their allies. At first, they obliged them to furnish a greater quantity of provisions; and, seeking an occasion of quarrel, protested, that unless more plentiful supplies were brought them, they would break the league, and ravage all the island; nor were they backward in putting their threats into execution. In short, the fire kindled by the hands of the pagans, proved God's just vengeance for the crimes of the people; not unlike that which, being of old lighted by the Chaldeans, consumed the walls and all the buildings of Jerusalem. For here, too, through the agency of the pitiless conqueror, yet by the disposal of the just Judge, it ravaged all the neighbouring cities and country, spread the conflagration from the eastern to the western sea, without any opposition, and overran the whole face of the doomed island. Public as well as private buildings were overturned; the priests were everywhere slain before the altars; no respect was shown for office, the prelates with the people were destroyed with fire and sword; nor were there any left to bury those who had been thus cruelly slaughtered. Some of the miserable remnant, being taken in the mountains, were butchered in heaps. Others, spent with hunger, came forth and submitted themselves to the enemy, to undergo for the sake of food perpetual servitude, if they were not killed upon the spot. Some, with sorrowful hearts, fled beyond the seas. Others, remaining in their own country, led a miserable life of terror and anxiety of mind among the mountains, woods and crags.

(Source: Bede's Ecclesiastical History of England by The Venerable Bede. Christian Classics Ethereal Library. URL : <https://www.ccel.org/ccel/bede/history.html>)



Assignment 2. Write a brief outline of the key facts and events as they were written by Bede (approx. 250-300 words). Adapt (i.e. modify the text to make it more understandable, given a student's reading level. Teacher adaptation may include text summary, vocabulary support (e.g., providing synonyms), and translation. Take into account the level of secondary education and the English language proficiency level (see CEFR).

5 THE NORMAN CONQUEST AND THE EPOCH OF FEUDALISM IN ENGLAND

OBJECTIVES

This unit provides an outline of the history of England from the Norman conquest to the end of medieval order (1066 – 1485).

IN THIS UNIT, YOU WILL LEARN

- how the functions among English, Latin and French were distributed in Medieval England;

- about the collapse of English feudalism and the triumph of the English tongue;
- what kind of changes occurred at the end of the Middle Ages in England.

OUTLINE

- William the Conqueror and the Battle of Hastings.
- England as a trilingual country.
- The Great Charter and the first Parliament.
- The Black Death and the decline of French.
- Peasantry revolts.
- The Wars of the Roses.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. ЛІНГВОКРАЇНОЗНАВСТВО. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 10-13

McDowall D. An Illustrated History of Britain. Edinburgh Gate, Harlow, Essex : Longman, 2006. P. 23-56.

Dictionaries

Online Etymology Dictionary. Douglas Harper, 2001-2021. URL : <http://ewave-atlas.org/languages> (дата звернення: 13.04. 2020).

Internet Resources

The Normans. Men from the North. Episode 1/3. BBC Documentary. 2021. URL : <https://www.youtube.com/watch?v=pUdgmрUHaHo> (дата звернення: 1.06. 2021).

The Royal Artists: Holbein, Eye of the Tudors (Art History Documentary). Perspective. 2020. URL : <https://www.youtube.com/watch?v=cWGvPjNPo1U> (дата звернення: 1.06. 2021).



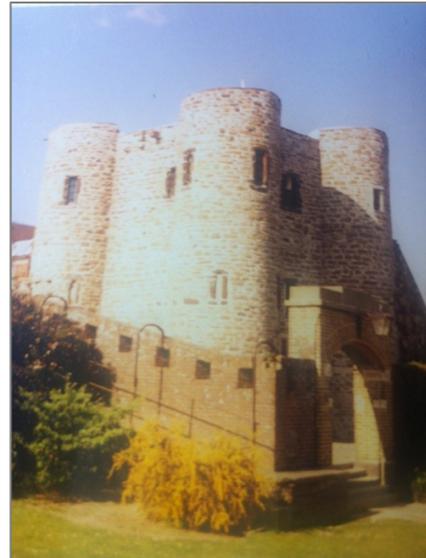
SYNOPSIS

The year of 1066 was a decisive external event for the history of England and the English language. A French-speaking dynasty came to the throne through military conquest, **the Norman conquest**. On October 14th Duke William of Normandy attacked the English forces laying Harold, Earl of Essex, and many members of the English nobility dead.



**The remains of Hastings castle,
East Sussex in the south of
England**

A few days after the battle of Hastings (September 1066) William the Conqueror ordered the fortification to be built as a mottled-and-bailey castle near the sea. The castle was rebuilt in stone in 1077.



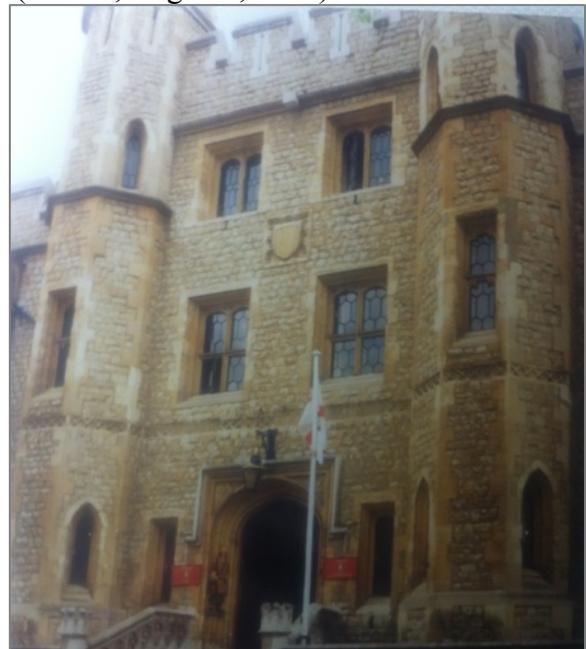
**Ypres Tower, Rye,
East Sussex in the south of England**

In 1249, by the permission of Henry III Rye castle was built as the fortification against the frequent raids by the French. The Ypres Tower is considered to have been built in the early 14th century as a part of the town's defence.

Photos: Tetyana Kozlova (Sussex, England, 1997)

Tower of London

Built by William the Conqueror in 1066 as a timber fortification, the Tower of London was started with the White Tower, its strongest point military, to keep down the Anglo-Saxons and provide accommodation for the king and his representatives.



White Tower

Photos: Tetyana Kozlova (London, England, 1997)

One of the consequences of the Norman invasion was the so called '**Norman yoke**'. The introduction of a foreign French culture may be viewed in terms of decline,

even threat to the native Anglo-Saxon one. For a number of reasons, the Norman epoch was a gloomy age of despotism in the history of England:

- the introduction of a new nobility and the delegation of power to the French-speaking lords who displaced the English nobles and dispossessed them of their estates;
- the imposition of a systematic feudalism based on tenancy of land as it was the king who owned the land;
- the Compilation of **the Domesday Book** (1086) that provided a detailed account of every **manor** and **fief**, their size, amount of value, and the number of **villeins**;
- administration of private courts in shires, and the absence of Common Law to the whole England;
- the absence of Parliament and no concentration of power in one place as William distributed estates in different parts of the country;
- the replacement of English Church chief officers by the Norman clergymen;
- the building of the **Tower of London** and other great castles for keeping down the English;
- the establishment of connections with the French court as the kings of England who ruled until the beginning of the 13th century simultaneously enjoyed their dukedom of Normandy;
- the attraction of English nobility to France where they spent much time being involved in business or military affairs, enjoyed the European luxury of tournaments, arts and learning;
- extreme poverty of the villeins.

The very few contributions of the Norman rule included the absence of unemployment, acceleration of building and enrichment of modest churches with carvings and stained glass windows. Apart from that, there were monasteries that managed to support learning.

The period of the French rule resulted in bitter rivalry between the English and the French. Later it also gave way to patriotism and the idea of Englishness.

Another consequence of the Norman conquest in England was its important impact on the linguistic situation in England and development of Modern English. That is mainly seen in the following:

- the enhancement of French for 300 years (the 11th – the 13th centuries);
- non-hostile attitude of the Normans to the English language and the establishment of English-French bilingualism by the 12th century;
- a continuous use of French as a means of everyday intercourse, in law courts, and in the army by the members of the Norman higher and middle classes (beyond the

12th century) and by the Englishmen interacting with the Normans under similar circumstances;

- the use of French as the language of literature;
- the fusion of the Normans and English in mixed marriages; creation of natural setting for the growth of French-English bilingualism and incorporation of the Norman French culture into the Anglo-Saxon cultural environment (for instance, French names given to children in English families);

- regular use of spoken English by the English on all occasions and sporadically by the members of the Norman middle class in the course of interaction with the English, for instance, by the members of an occupational group mediating between the English labourers and their Norman lords - **latimers** (c1200 < late OE *latimer* “interpreter” < OF *latimier*, a corruption of *latinier* (L. *latinarius*) “an interpreter, a speaker of Latin”);

- the growing prestige of French and the decline of English in the bilingual environment where equal competence in two languages was an exception rather than a rule;

- the adoption of French words into the English vocabulary which in particular cases could be treated in terms of social discrimination; Cf. the Anglo-Saxon words used to refer to the livestock grown in the fields by Anglo-Saxons villeins (*cow* < OE *cu* “a cow”, *swine* < OE *swin* “a pig, hog, wild boar” and *pig* < OE *picg* “a young pig”, *sheep* < OE *sceap*, *scep* “a ruminant mammal”, *calf* < OE *cealf* “a young cow”) and French loans applied to the flesh of those animals as it was carried to the manor house to feast a Norman nobleman (*beef* c1300 “an ox, bull, or cow; also the flesh of one when killed, used as food” < OFr *buef* “an ox; beef; ox hide”, *pork* c1300 “flesh of a pig as food” < OFr *porc* “a pig, swine, or boar”, *mutton* late 13th century “flesh of sheep used as food” < OFr *moton* “mutton; ram, wether, sheep”), *veal* late 14th century “calf meat as food” < Anglo-French *vel*, OFr *veel* “a calf”);

- the adoption of French words associated with new masters (*duc* “duke”, *cuntless* “countess”, *curt* “court”) and social conflict (*werre* “war”, *pais* “peace”), though not necessarily with concepts unknown or unusual to the English (e.g. *faith* < mid-13th century, *faith*, *faith*, *fei*, *fai* “faithfulness, trust or promise; loyalty to a person; honesty, truthfulness” < Anglo-French, OF *feid*, *foi* “faith, belief, trust, confidence; pledge”).

To sum up, England soon became a trilingual country where French was employed by the government and the nobility, Latin was the language of education, registration and religion, and English was spoken by the common Anglo-Saxons and served as a medium of daily communication.

The collapse of English feudalism was marked by the adoption of **Magna Carta**, or **the Great Charter** (1215), when the barons forced King John to sign the document

they compiled in order to check the despotic power of the king and to acquire more privileges for the aristocracy and Church, not for the majority of the English people, the villeins.

The rudimentary parliament (1264) grew out of **the Great Council**. With no legislative or executive power, it consisted of lords and just debated state affairs (*parliament* < c1300 “consultation; formal conference, assembly” < OFr *parlement* (the 11th century) “a speaking, talk” < *parler* “to speak”). The Parliament also controlled the treasury and forced Henry III to get rid of his foreign advisers. Not before 1265 did ambitious **Simon de Montfort**, Earl of Leicester, summoned the first **Parliament** that for the first included the Lords (i.e. the super-rich) and the Commons (i.e. ordinary people like knights and burgesses). In 1275 King Edward I commanded shires and boroughs (towns) to send two representatives to his parliament. In the course of the 14th century the Parliament took its present shape. From 1544 the collective name **the Houses of Parliament** united two Chambers (*chamber* c1400 “a legislative body” < c1200 “room” < OFr *chamber* “room, chamber, apartment”) – **the Chamber of Lords** and **the Chamber of Commons**.

The terrible plague, **the Black Death** (1348–1349) badly affected life in Britain:

- several natural disasters (plagues) before the Black death had killed sheep and other cultivated animals;
- there were years of famine as the land had been over-used in the strive to feed the growing population (by 1300);
- whole villages and some towns either disappeared or were almost deserted;
- land production catastrophically shrank;
- the population was reduced from 4 million to almost 2 million and it took until the 17th century before the population reached four million again;
- freemen demanded higher wages and villeins wanted freedom;
- the number of French teachers drastically fell and schools started switching to English making it the medium of instruction in almost every school by 1385; in the 15th century the popularity of French in private correspondence declined.

By the middle of the 15th century, not only did the English language emerge victoriously in both spoken and written types of interlocution, but it also foreshadowed the importance of Latin. The middle of the 15th century is marked by the re-emergence of **written English standard** which had no spoken correlate.

During 1337 – 1453 there was a series of conflicts with France, **the Hundred Years’ War**, waged by the House of **Plantagenet** (/plæn'tædʒɪnɪt/). It stimulated social and economic unrest, tremendous rise of taxes and led to **the Peasants’ Revolt**, 1381. **Wat Tyler**, the leader of the Kentish rebels, threatened King Richard II and demanded fair treatment of poor people.



**A crowned Tudor Rose,
the west side of King's College Chapel**

The King's College of Our Lady and St. Nicholas was founded by King Henry VI who laid the first stone of *College royal of Oure Lady and Seynt Nicholas* on Passion Sunday, 1441. The King's college chapel was started under Henry's patronage and was built in stages (1446 – 1515). Its story is closely intertwined with the Wars of the Roses



**The King's college
of Our Lady and St. Nicholas
in the University of Cambridge, England**



**Bridge of Sighs, St John's College, Cambridge
University
(Traditional punting on the river Cam in
Cambridge)**

Photos: Tetyana Kozlova (Cambridge, England, 1997)

The Hundred Years' War in France was over to be followed by the claimant for the English throne between 1455 and 1487, known as **the Wars of the Roses**. There were not more than sixty noble families controlling England in the middle of the 15th century. The nobility were divided by their loyalty to Henry VI, **the Lancastrians**, and the duke of York, **the Yorkists**. The conflict was resolved by the union of Lancaster and York when Henry VII married Edward IV's daughter Elizabeth. The reconciliation of the noble families was symbolized by **the Red and the White Rose of the House of Tudor, or the double Tudor Rose**.

The year of 1485 has been taken to mark the end of the Middle Ages in England.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS

Reading for this session on your own or partly alone, **it is important to give attention to the following issues.**

- In Middle English, the word *manor* was applied to the district including a manor house built apart from the village where the peasants lived.
- Manors were held by lords with certain rights and privileges in medieval England.
- Another type of property was referred to as *fief* which denoted the land held by a vassal of a lord for stipulated military service.
- The term *villein* was used to mean a serf with more rights than slaves, although tied to the land (see the picture of *Tamworth Castle* in Tamworth, Staffordshire, England at <http://www.castlesandmanorhouses.com/photos-england.htm>).



Assignment 4. Compile a list of the key terms. Add definitions in English and terminological equivalents in Ukrainian.



Assignment 5. Design a task or a test for the secondary school pupils. Focus on the topic *The Norman conquest and the epoch of feudalism in England*. Take into account the level of secondary education and the English language proficiency level (see CEFR).

6 THE NEW WORLD AND THE DISSEMINATION OF ENGLISH

OBJECTIVES

This unit provides an outline of the history from Renaissance to the industrial revolution (1485 – 1783).

IN THIS UNIT, YOU WILL LEARN

- about social and economic changes that accompanied Renaissance and Reformation in England;
- about the rise and fall of the first British Empire.

OUTLINE

- The Tudors and the great changes.
- Britain as the trading empire.
- The image of English as a national language.
- The Stuarts and the Civil war.

- Republican and Restoration Britain.
- The loss of the American colonies.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 14-16.

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Internet Resources

A Very British Renaissance: Episode 1: The Renaissance Arrives (BBC Documentary). 2014. URL : <http://commonwealthofnations.org> (дата звернення: 13.04. 2020).

Oliver Cromwell And The English Civil War - Full Documentary. 2016. URL : <https://www.youtube.com/watch?v=yxOh4NLaCmY> (дата звернення: 13.04. 2020).



SYNOPSIS

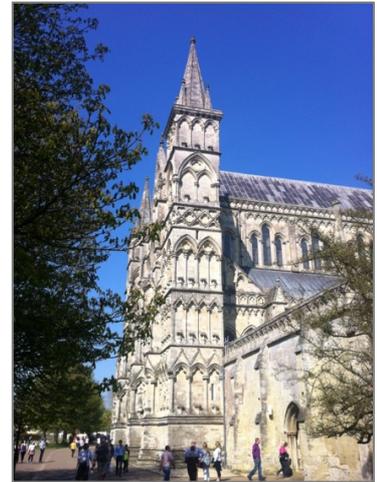
Under the House of Tudor (1485 – 1603) there occurred a number of important changes:

- the villeins were made free and turned into **yeomen**, in the early 15th century “a commoner who cultivates his land” (in other words, “gentlemen farmers”, or “landed gentry”); those were also ranked as the third order of fighting men (late 14th century, below knights and squires, but above knaves (hence, the expression *yeomen’s service* “good, efficient service”));

- the guilds were replaced by the system of manufacture; the classes of the landed gentry and the town merchants were overlapping and soon the new middle class in the towns developed;

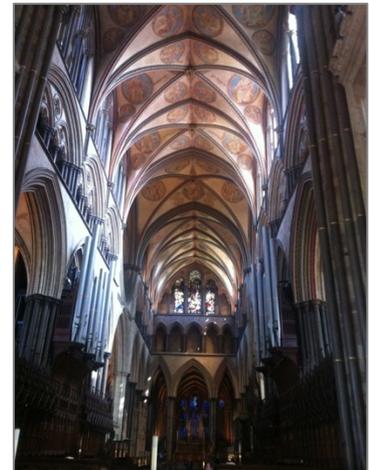
- little by little medieval collectivism with its dependence on a local magnate was superseded by individualism and nationalism of the new epoch;

- even more important were intellectual and cultural achievements (the invention of the printing press by **William Caxton** in 1476; the growth of **grammar schools**; the development of the English philosophy by **Francis Bacon** (1561 – 1626); the prosperity of **Gothic style** in architecture).



Salisbury cathedral (exterior)

Salisbury Cathedral is the supreme example of the the thirteenth century, Early English Gothic, architecture. Very narrow but tall windows with pointed arches without tracery at their tops were a common feature of the Lancet style.



Salisbury cathedral (interior)

Photos: Tetyana Kozlova (Salisbury, Wiltshire, England, 2017)

The middle of the 16th century saw the struggle of the English crown against the power of the Roman Pope. By **the Act of Supremacy** (1534) Henry VIII was declared

the Supreme Head of the Church of England (**the Anglican Church**). In this way the property of the Church passed into the hands of nobility. This first stage of Henry's revolution was basically political as he was equally impartial to both Protestants and Catholics if they refused the Anglican Reformation. The English character of the Church was strengthened by introduction of English instead of Latin into services and sermons.



**Henry VIII and his six wives,
Madame Tussaud's Wax Museum, London**

(from left to right: Anne Boleyn playing the lute, Catherine Parr, Jane Seymour, Henry VIII, Catherine Howard, Anne of Cleves twiddling a flower in her hand, Catherine of Aragon)

Photo: Tetyana Kozlova (London, England, 1997)

Later followed a disastrous decade of greed and fanaticism mixed with the Protestant-Catholic discord in religion.

At the turn of the 17th century England witnessed the following cultural and political events:

- **Queen Elizabeth's** policy of compromise in settlement religious matters (adoption of less provocative *Act of Supremacy*, modification of *Prayer Book*);
- the **victory over the Spanish Armada** (1588), opening gates in the sea and the expansion of the English language to overseas territories;

NOTE. The fleet sent by Philip II of Spain against England in 1588 was being called the *Spanish Armada* by 1613, the *Invincible Armada* by 1632;

- the establishment of colonies in North America (1607);
- the arrival of Renaissance from the continent with its cultural movement and regeneration of interest in classical (ancient Greek and Roman) past; the publication of **the Authorized Version of the Bible** (1611) and appearance of the greatest **Shakespeare's** plays (1564 – 1616);

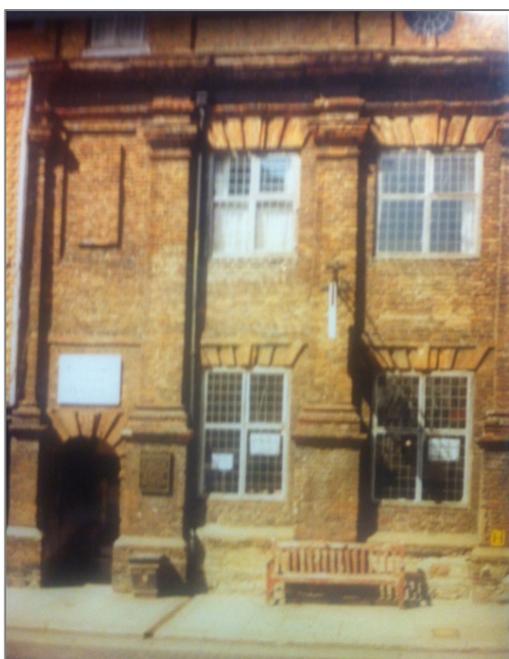


The importance of Jamestown
 On May, 14th, 1607,
 a group of 104 colonists disembarked
 from three small sailing ships to
 establish a settlement along the James
 River in Virginia.
 It is where the United States of
 America really began.



**James Fort: The spot of the first permanent English settlement
 in North America**

Photos: Tetyana Kozlova (Jamestown, Virginia, USA, 2009)



**Thomas Peacocke grammar school.
 Built in 1613. Red brick.
 Rye, East Sussex in the south of England**

*Photo: Tetyana Kozlova
 (Sussex, England, 1997)*

- the **Puritan** movement whose supporters were a diverse group of individuals sharing a complex sense of identity, a cluster of attitudes, temperament and made a special emphasis on practical applications of faith to everyday life;

NOTE. *Puritan*, 1560s, “opponent of Anglican hierarchy”; 1570, “a person in Church of England who seeks further reformation”; after 1590s, “anyone deemed overtly strict in matters of religion and morals”;

- the popularization of elementary education, expansion of book market and the spread of standard written English.

By the 17th century the Renaissance atmosphere of tolerance was gone. It was the epoch with different impact due to such important facts:

- the growth of wool and other products exports;
- deterioration of life quality, rapid increase in the number of vagabonds and population mobility around the country;
- the outbreak of the Second Civil War (1648), when King Charles I tried to regain power by force of arms; regicide (the trial and execution of Charles I, 1649);
- the declaration of **the Commonwealth of England** which from 1649 and onwards when England and Wales, later with Ireland and Scotland, was ruled as a republic;
- the establishment of **the Rump Parliament** (1648 – 1653) to fulfill both executive and legislative powers and its forcible dissolution; the assumption of power by **Oliver Cromwell** (1653) who was appointed the Protector of the Commonwealth;
- the change of **the Protectorate** period by **the Restoration of monarchy** (1660) under the Stuart king Charles II;
- the victory of knowledge and development of cooperative experimental science; the marking of rational age by incorporation of the Royal Society (1662) for Improving Natural Knowledge (R. Boyle, J. Evelyn, Ch. Wren, I. Newton).

The political, religious and cultural events of the 16th – 17th centuries had a great impact on the linguistic situation in England. As the rule of the Tudors led to the birth of the nation state and new trading empire, these facts stimulated the necessity of the “correct” English, awareness of the linguistic norm and the emergence of English as the language of the nation. The most important consequences included:

- the growth of prestige of the English language, its further expansion in the world (English colonies in India, 1639 – 1686; later in Canada (1713), Australia and New Zealand (1769 – 1777)), its recognition and glorification as a supreme tongue.
- the strive for the correctness, restriction of tolerance in variation and demand of language unification; the Puritan prohibition of jocular reference to God, Christ, Trinity as well as tabooization of ‘death’, ‘faith’ and the like concepts; their reference to themselves as *brethren* (the alternative form of *brothers*, predominant in c1200 – 1600, but surviving only in religious contexts, not as reference to the male children of the same parents), the term popularly adapted by various Protestant sects;
- ardent struggle against borrowings and removing from English those *inkhorn terms* (late 14th century, “a small portable vessel (originally made from horn) for holding ink; from c1540 used attributively in *ynkehorne termes* for vocabulary supposed to be beloved by scribblers, pedants, bookworms”);

- in spite of purist attacks, the enrichment of English in large measure by borrowings during the 16th – 17th centuries – from classical languages such as Latin and ancient Greek (*elegy*, c1510 < MF *relegie* < L. *elegia* < OGr. *elegeia ode* “an elegiac song”, *elegos* “a poem or song of lament”); from French (*vogue*, 1570s, “the height of popularity or accepted fashion” < MFr *vogue* “fashion; success”); Italian (*bankrupt*, 1560s, “in the state of one unable to pay debts or meet obligations” < It. *banca rotta* (‘bench, moneylender’s shop’ + ‘broken’), from an old custom of breaking the bench of bankrupts); from Spanish and Portuguese (*armada*, 1530s, “fleet of warships” < Sp. *armada* “an armed force”); from the languages of the Low Countries (*to smuggle*, 1660s, “to transport goods illegally” < Low German *smuggeln*, Du. *smokkelen*, a formation of a word meaning ‘to sneak’); from indigenous languages of North and South America, often via Spanish (*maize*, 1550s < Cuban Sp. *maiz* < Arawakan (Haiti) *mahiz*);

NOTE. In geographical usage, *low* refers to the part of a country near the sea-shore (c1300), as in *Low Countries*, 1540s, “Holland, Belgium, Luxembourg”;

- the enhancement of word-formation processes by compounding native words or their combining with borrowings;
 - the introduction of words created by notable poets and writers;
 - the revival of archaisms, the process criticized as *creating* or *revival of Chaucerisms* (*astound*, middle 15th century, *astounded*, *astoned* (c1300), past participle of *astonen*, *stonien* “to stun”);
 - the appearance of English grammars and monolingual dictionaries (Robert Cawdrey’s *Table Alphabeticall*, 1604) that contributed towards the standardization of English.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS

Reading for this session on your own or partly alone, **it is important to give attention to the following issues.**

- In Middle English, the word *manor* was applied to the district including a manor house built apart from the village where the peasants lived.
 - Manors were held by lords with certain rights and privileges in medieval England.
 - Another type of property was referred to as *fief* which denoted the land held by a vassal of a lord for stipulated military service.
 - The term *villein* was used to mean a serf with more rights than slaves, although tied to the land (see the picture of *Tamworth Castle* in Tamworth, Staffordshire, England at <http://www.castlesandmanorhouses.com/photos-england.htm>).



Assignment 1. Compile a list of the key terms. Add definitions in English and terminological equivalents in Ukrainian.



Assignment 2. Design a task or a test for the secondary school pupils. Focus on the topic *The Norman conquest and the epoch of feudalism in England*. Take into account the level of secondary education and the English language proficiency level (see CEFR).

7 ENGLISH AS THE GLOBAL LINGUA FRANCA

OBJECTIVES

This unit provides understanding of the concept of a world language, discusses pros and cons of having a global language, considers functions and features of Global English.

IN THIS UNIT, YOU WILL LEARN

- how to treat the term *unique / global language*;
- what conditions and factors bring a language the global status;
- about the role of English as the European language and global lingua-franca.

OUTLINE

- The notion of *global language*, its role and features.
- English in Europe.
- English as a world lingua-franca.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. 98 с.

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Varieties of English. URL : http://the_english_dept.tripod.com/esc.html (дата звернення: 6.09.2021).

Why Learning English Is So Important In The 21st Century. URL : <https://www.englishexplorer.com.sg/why-learning-english-is-so-important-in-the-21st-century/> (дата звернення: 26.07.2021).



SYNOPSIS

There is no official definition of the term **global** or **world language**. It just refers to a language characterized by the following features:

- it is spoken as a mother-tongue and second language;
- it has a wide geographical distribution;
- it is used in international organizations (the World Bank, World Health Organization, UNICEF, the Universal Postal Union, the Commonwealth, the European Union, etc.) and diplomatic relations;
- it is adopted as an official language in a number of countries;
- in a number of countries, it is taught as a foreign language of choice in schools;
- it enables people from diverse social, ethnic and cultural backgrounds to communicate on a more or less equitable basis.

There are some other factors contributing to the global status of a language: its intrinsic features and relative easiness of the structure; the size of vocabulary enabling

a language to describe various aspects of social life and foreign cultures; prestige and association with great religious or literary tradition; the economic and political power of native speakers maintaining the global position of a language.

Having a global language strengthens the world peace and unity, provides effectiveness in modern communication, trade and travel. However, a few pitfalls of having a global language should be taken into consideration. A global language might be a threat to the ideals of diversity, multiculturalism, and the principles of freedom. Minority cultures and languages might be endangered whereas the first-language speakers might be at some advantage over the second, third, or foreign language users.

Today, English has become a language mainly used by bilinguals and multilinguals being spoken as a first native language in over forty countries compared to over fifty-five countries where it is used as a second language.

According to D. Graddol (Graddol 2001, p. 47-51), modernity, a process which began with the Renaissance and nearly reached its completion in the 19th century, stimulated the growth of English as a second language in two contexts. The first arises from immigration to English-speaking countries and the necessity to transform the identity of migrant-language speakers and integrate them into the native English-speaking environment. The second context is linked with former colonies and the incorporation of English into a social elite who supported the British in the administration of local societies. That trend was largely based on the dissemination of English, Western values and Christian morality. Such an increasing role of English gave it a status of an official language in the countries where a small percentage of the population may speak it with fluency, and has resulted in a change of ethnic identity of the speakers, modifications of social, political and economic landscapes of the world. Modernity has stimulated new notions of the 'native' and 'foreign' speaker.

English as a foreign language (EFL) was learnt to understand the identity of the native-speakers who served a model in correctness and proficiency. In the last thirty years English has been destroying the old linguistic order in Europe, conquering more and more linguistic space, and changing the Europeans' attitudes towards it. According to Eurobarometer (2012):

- around 67% of Europeans consider English one of the two most useful languages for their personal development;
- 79% of Europeans believe that English is the most useful language for children to learn for their future;
- at a national level English is the most widely spoken foreign language in all but six member States where it is not an official language;
- the majority of Europeans who speak English as a foreign language believe they have better than basic skills;

- English is spoken on a more than occasional basis, with 47% of respondents who speak it saying that they do, and 19% saying that they use it every day or almost every day;

- 25% of respondents say that they can follow radio or television news, read a newspaper or magazine article in English while 26% understand it well enough to use it online in email, Twitter, Facebook etc.

In the modern European context, English is a European language creating a new kind of bilingualism: English is a linguistic constituent of Europe and should be learnt along with the understanding native-speaker cultures; as a national language (in Ireland) it should be treated as any other European language. English is becoming increasingly important as a lingua-franca (“Frankish tongue”). In Europe it is widely used in communication among people who speak different native languages.

It cannot be ignored that English today is a **global lingua-franca** as it is preferred as a means of communication with people from other parts of the world. A lingua-franca has no native speakers (NSs). J. Jenkins (Jenkins 2004, p. 63) suggests that the essential distinction between speakers of English as a Foreign language (EFL) and speakers of English as a Lingua Franca (ELF) is a very basic one: EFL speakers use their English chiefly to communicate with NSs of English, often in NS settings. They need at least to be intelligible and the learning goal is then to approximate the norms of a native variety (generally Standard British or American English). ELF speakers use English to communicate with other non-native speakers (NNSs) of English in typically NNSs settings. Their goal is to be intelligible to other NNSs of English as they have their own emerging norms. And if NSs participate in ELF setting it is for them to adjust to NNSs and not vice versa.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS

Assignment 1. D. Crystal, world authority on the development and functioning of English, explores the rise of English as a global language. Read the following extract, highlight the key points and write a summary (approx. 200-230 words) of the role of English as the global lingua franca.

Source: Crystal D. *English as a Global Language*. Cambridge : CUP, 2013. 2nd ed. P. 9-11.

Although English as a global language did not appear until 1997, it was actually written in 1995, which in 2002 seems a very long time ago, as far as global linguistic developments are concerned. The 1990s were a revolutionary decade, in that respect, with a proliferation of new linguistic varieties arising out of the world-

wide implementation of the Internet, an emerging awareness of the crisis affecting the world's endangered languages, and an increasingly public recognition of the global position of English. Academic publications relating to this last topic seriously increased in number and weight. The largely article-driven literature of previous decades had typically been exploratory and programmatic, restricted to individual situations, anecdotal in illustration, lacking a sociolinguistic frame of reference, and focusing on the written (and usually literary) language. By contrast, the 1990s saw the emergence of a more comprehensive perspective in which spoken varieties became prominent, there was a real increase in the amount of descriptive data, and attempts were made to arrive at explanations and to make predictions of an appropriately general and sociolinguistically informed character.

In particular, several book-length treatments of English appeared, each providing a personal synthesis of previous observations and speculations, and focusing on the phenomenon of global English as an end in itself. By the end of the decade, the different attitudes had highlighted a number of important theoretical issues, and made it possible to see the various kinds of focus adopted by individual authors. I came to see the first edition of the present book, as a consequence, more clearly as predominantly a retrospective account, examining the range of historical factors which have led to the current position of English in the world. Although avoiding firm predictions about the future, I thought it likely that English 'has already grown to be independent of any form of social control' (1st edition, p. 139). In my view the momentum of growth has become so great that there is nothing likely to stop its continued spread as a global lingua franca, at least in the foreseeable future. Other books took different perspectives. For example, David Graddol's *The future of English*, published in 1998, looked towards the future, beginning with the present-day situation, and examining the contemporary trends likely to affect the language's eventual role. For him, English is certainly stoppable.

Emphasizing the unpredictability inherent in language use, he suggested that ‘the current global wave of English may lose momentum’ (p. 60) and saw the real possibility of new language hierarchies emerging in the next century, with English holding a less global position. Then Tom McArthur, in *The English languages*, also published in 1998, adopted a more synchronic perspective, moving away from a monolithic concept of English. His primary focus was on the kinds of variation encountered in the language as a consequence of its global spread. He suggested that English was undergoing a process of radical change which would eventually lead to fragmentation into a ‘family of languages’.

The role of these books has been to underline some of the parameters of inquiry which must influence the next wave of empirical studies. From a stage when there were few general hypotheses to motivate research, we now have a multiplicity of them. Some are issues relating to language use: several political, economic, demographic and social factors have been identified as potential influences on world language presence, all of which have been recognized as operating at local regional levels, such as in relation to minority languages or endangered languages; however, the role of such factors at a global level remains virtually unexplored. Others are issues affecting language structure: the way in which regional and social factors influence the growth of language varieties and foster linguistic change has formed much of the subject-matter of sociolinguistics and dialectology; but here, too, there is as yet little understanding of what happens when these processes begin to operate at a macro level. To take just one example: the radical diversification envisioned by McArthur could have several outcomes, certainly including the development of an English family of languages, but also resulting in various forms of multiglossia (going well beyond current conceptions of diglossia), the emergence of more complex notions of ‘standard’, and different kinds of multi-dialectism. We have as yet no adequate typology of the remarkable range of language contact situations which have emerged as a consequence of globalization, either physically (e.g. through popu-

lation movement and economic development) or virtually (e.g. through Internet communication and satellite broadcasting).

I originally wrote *English as a global language* as (what I hoped would be) a straightforward read, and chose not to impede the flow for a general reader by providing an array of academic footnotes and a full bibliographical apparatus. When I wanted to make a specific reference, I incorporated it into the text. I think now, several years on, things have changed, with very much more literature available to refer to, and more points of view to take into account, so for this new edition I have adopted a more conventional academic style of presentation. As far as content is concerned, the main change has been an expanded chapter 5, which now includes a long section illustrating and discussing the structural features of 'New Englishes'. This too has been the consequence of the much greater availability of descriptive studies of individual varieties than was the case a decade ago. Finally, all population figures and estimates of usage have been updated to the year 2001.

Assignment 2. Read the following extract and highlight the key points. Write a summary (approx. 200-230 words) explaining how space perception of English-speakers shaped their worldview in various regions.

Source: Kozlova T.O. Cultural variation of orientational metaphors in pluricentric English. *Мова і міжкультурна комунікація: теорія та практика*. Київ : Ліра-К, 2020. С. 126-132.

The geographical dissemination of English beyond the territory of its origin, the British Isles, stimulated its transformation into a pluricentric language, i.e. a system with many centers where English has evolved in its standard and sub-standard forms. English today is a highly variable language exhibiting significant differences in regional lexicons. Such variation was caused by the urgent need to verbalize changes in speakers' environment, life-style differences, contacts with autochthonous cultures, and later formation of new cultural and linguistic identities.

Adaptation to the introduced setting required modifications in the worldview as the transported system of concepts appeared inappropriate for the new colonial experience. First immigrants varied in their social and linguistic background. In some areas, they were often far from respectable layers (Australia) or had a rural outlook (New Zealand). As migrants had to adapt to living rough, outdoor experiences, coping

with novelty and hardships, tyranny of distance and isolation, they tried to invoke previously acquired (home) patterns of conceptualization, modify and reemploy them. Giving more salience to such features are wilderness, isolation and extreme remoteness, hostility and competition, endurance and modesty alongside contrast to metropolitan (British) life necessitated alternative (overseas) representations that have survived and influenced contemporary regional vocabularies: Cf.:

UP=GOOD, DOWN=BAD (BE *to be on the up and up* «to be increasingly successful», *to go downhill* «to get worse, deteriorate») vs UP=BAD, HARSHIP (AusE *uphill* «(presenting difficulties) hard-pressed», *upter, up to* adj. «bad, hopeless, no good» — «1947 J. Clearly *You can't see round corners* 167 'How you going?' 'Upta. I've lost on every race so far.'» <...>; AE *up a tree* «entrapped, in a fixed position»; AusE *up a gum tree* «in another place, another state of mind; 'treed', cornered, in a state of confusion; in a predicament»);

DOWN=DECREASE, DISAPPEAR (BE *to come down* «to leave a university at the end of a period of study») vs DOWN=INCREASE, APPEAR (SAfE *to come down* «to swell, to rise», *coming down* «flooding», *to be down* «to be in flood, to be high, to be in spate»; CarE *to come down* «(of a river) to flood or overflow its banks with rushing waters»; AusE *down* «of a watercourse: in flood»);

UP=CENTER, DOWN=PERIPHERY (BE *to go up* «to move from one place to another, to town or city from a smaller place») vs DOWN=CENTER, UP=PERIPHERY (AusE *to go (come, etc.) down* «to travel from the country to a capital city», *down the country* «towards the capital city», *down the south* «in a more southerly part of the country, frequently with reference to the urban populace of esp. Melbourne and Sydney»; AE *downtown* «the main business section of a town or city», *upcountry* «away from seaboard, the backwoods»; NZE *up the country* «away from the coast or a center of settlement», *up-country* «a district remote from town»; CnE «Only the most daring hunters would sign contracts for the 'Up Country'» <...>

It appears at first sight that these examples are random, but they illustrate the specificity and cultural significance of spatial encoding in different English-speaking cultures. It is hard, if possible at all, to ground all these alternating variations. They are obviously caused by a complex set of extralinguistic and intralinguistic factors.

One of them is the specificity of the introduced environment, speakers' adaptability and observations as in the case of CarE *to come down* «(of a river) to flood» primarily applied to a Caribbean ghaut, a valley or cleft in mountain- or hillside, especially down which water rushes to the sea after rain, and later extended to refer to any flooding streams and rivers.

The second possible reason involves intercultural communication, contact-induced language change and speakers' strive to rely upon external sources in search of cognitively easier, hence advantageous, strategies of naming. It can be done by

means of internal (from other English varieties) or external (from other contacting languages) borrowing and calquing the ready-made naming models as in AusE *up a gum tree* < AE *up a tree*, SAfE *to come down* < Afr. < Du. *die rivier kom af*).

The third explanation of metaphoric variation probably deals with the cognitive adaptability of speakers and the change of perspective from which entities are approached and cognized. The proof is found in enantiosemic shift of the UP—DOWN image schema realization in overseas varieties of English. The semantic reverse UP=CENTER > PERIPHERY, DOWN=PERIPHERY > CENTER obviously took place due to the migration and change of the reference point from ‘outside’ to ‘inside’. That well explains why the expression *down under* is used of Australia and New Zealand by those whose point of judgement is geographically up north (in Britain), suggesting the image of the end of the world. When the judgement point moves to Australia and New Zealand, the perspective switches to ‘from inside, down here’, suggesting the centrality of a speaker’s location. This cognitive factor is enforced by a craving for creativity and expressivity, desire to establish one’s own identity and encode cultural opposition to another social group (AE *down* «center») <...>

Oriental metaphors are integrated into language and culture tradition, they are diachronically stable and resistant to changes in social or cultural environment of speakers.



REVIEW AND DISCUSSION

- What counts as English today? Do you think speakers of different varieties have different feelings about English? What does English mean to its speakers in different parts of the world?

- Is the diversity of English increasing? Do we need International Standard English?

- Do you support D. Crystal’s (Crystal 1988) approach to refer to Old English as Anglo-Saxon in order to highlight its distinctiveness from Modern English? Taking into consideration such striking distinctiveness of Old English, do you believe that Old English and Modern English count as different languages and cultures, or they count as the same language and culture with a continuity linking Old, Middle, and Modern English?

- Why do we say that the builders of Stonehenge were already mixed people?

- Shall we interpret the Roman occupation of Britain as *paternal and protective* or *hostile and devastating*? Why?

- Why was the epoch of the Germanic invasion of paramount importance for the history and culture of England?

- At the beginning of the 9th century, Ecgberht (Egbert), the King of Wessex and the grandfather of Alfred the Great, became the first King of all England. During his

reign he subdued the Celts, defeated the Mercians and ended their supremacy. He managed to keep the independence of Wessex for some time. His domain was described by an anonymous Anglo-Saxon poet in his elegy called *The Ruin* (probably the 8th or the 9th centuries). Why do you think the depiction of supposedly the city of Bath was so shadowy?

*Wondrous is this foundation – the fates have broken
and shattered this city; the work of giants crumbles.*

*The roofs are ruined, the towers toppled,
frost in the mortar has broken the gate,
torn and worn and shorn by the storm,
eaten through with age [EADP]*

- Why was the greater part of the 10th century something of a golden age?
- Speaking of the consequences of the Scandinavian invasion in England, can we state that it gave vigor to the native language and culture of the English?
- For what reasons is the Norman invasion often described by historians and linguists as ‘grim century’?
- Can you provide evidence for the fact that the period of the 12th – 13th centuries was marked by the making of the nation and touched by the spirit of nationalism?
- Why can one associate the image of *vernal expectancy*, or *Plantagenet spring* that came after the *grim Norman winter*, with the 13th century life in England? The image is explicit in the perhaps the earliest English lyric written in c1226:

Sumer is icumen in
*Sumer is icumen in
Lhude sing cuccu
Groweþ sed
and bloweþ med
and springþ þe wde nu
Sing cuccu*

Summer has come
*Summer has come,
Loudly sing, Cuckoo!
Seeds grow,
And meadow blooms
And the woods bud anew,
Sing, Cuckoo!*

- What century can boast the triumph of the English tongue? What forces caused its rising prestige?
- Summarize the issue of the use of English, French, and Latin in England at the end of the 13th and the beginning of the 14th centuries. Was the decline of French noticed?
- What were the disadvantages of maintaining French in England in the 13th and the 14th centuries? For what reason(s) was it restrictedly cultivated in the 15th century?
- What events are associated with the image of England as ‘*the mistress of the seas*’? Did the role and character of the English tongue begin to change with the establishment of the first colonies in the New World?

PRACTICAL SESSIONS

1 GEOGRAPHY, NATURE AND NATIONAL SYMBOLS OF THE UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND

OBJECTIVES

This unit provides factual information and assignments on the geography, nature and culture of Great Britain. It also sheds light on the history of the country through the history of its place-names.

IN THIS SESSION, YOU WILL LEARN

- about the origin of the place-names in the UK;
- what national symbols and floral emblems are used in the UK;
- about education in Britain;
- leisure and community life in Britain

OUTLINE

- Geography of the UK.
- National symbols and emblems.
- British public schools.
- English pubs.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 17-19, 37-39.

Гапонів О. Б., Возна М. О. Лінгвокраїнознавство. Англomовні країни : підручник. Вид. 2-ге. Вінниця : Нова Книга, 2018. С. 19-215. URL : <http://www.tnu.in.ua/study/refs/d179/file1321664.html> (дата звернення: 12.03. 2020).

Dictionaries

Online Etymology Dictionary. Douglas Harper, 2001-2021. URL : <http://ewave-atlas.org/languages> (дата звернення: 13.04. 2020).

Internet Resources

Crystal D. How to Talk Like Shakespeare. URL : <https://www.youtube.com/watch?v=5lOFAzt8fMg> (дата звернення: 15.04. 2021).

Window on Britain. An introduction to Britain (a video course). URL : <https://www.youtube.com/watch?v=Q7Aq50-fuZg> (дата звернення: 15.04. 2021).



COMMENTARIES

The word **Scotland** /'skɒtlənd/ was the name for the Scots, who settled there from Ireland between the 5th century and the 6th century. Their name *Scots* is of unknown origin. In Old English the plural form *Scottas* “inhabitants of Ireland, Irishmen” was a borrowing from Late Latin *Scotti* (c 400). *Scotti* might have been borrowed into Latin from Celtic /'keltɪk/. Although the name answered to no known tribal name, until the 10th century *Scotia* /'skɔʊʃə/ denoted “Ireland”, and *Scotti* were the inhabitants of *Scotia*.

Latin *Scotia* began to appear in the 9th century as the name for the region, replacing older *Caledonia* /'kælɪ'dæʊniə/, also named for the inhabitants at the time, whose name likewise is of unknown origin.

The union of the lands of modern Scotland began in 843, when Kenneth I MacAlpin, king of the Scots, became also king of the Picts and, within a few years, joined *Pict-land* to *Scot-land* to form the kingdom of Alba /'albə/. By 1034, by inheritance and warfare, the Scots had secured hegemony over the territory of modern mainland Scotland. In the 14th century *Scotland* came to be the name for the whole land, and all its inhabitants were called *Scots*, whatever their origin.

Edinburgh /'ɛdɪnbərə, -brə/ “the capital of Scotland” is Scottish Gaelic /'geɪlɪk, 'gæl-/ *Duneideann* /dʌn'ɛidɪn/. King *Edwin* of Northumbria is often credited as the source of the name. Yet, the Celtic name *Din Eidynd* literally “fort on a slope” seems much older. Later the first element was trimmed off and substituted with Old English *-burh* “fort”. *Dunedin* /dʌn'ɛidɪn/ in New Zealand represents an attempt at the original form.

In **Wales** /weɪlz/, the Welsh use *Cymru/Cymry* /'kəm.rɪ/ “comrade, or friend” refer to themselves whereas the Welshmen living in England are often nicknamed *Taffies*. This may come from the River *Taff*, which runs through the capital Cardiff. Or it may come from *Dafydd*, a corruption of the Welsh form of *David*, representing a supposed Welsh pronunciation of the given name coined during the wartime in order to dehumanise the Welsh by ascribing a singular name to them all (Cf. such historic English pejoratives as *Paddy* and *Jock*).

Different forms of the Old English word *Wielisc* (*Wylisc* (West Saxon), *Welisc*, *Waelisc* (Anglian and Kentish)) were used in the meaning of “foreign; British (not Anglo-Saxon), Welsh; not free, servile”. They are derived from *Wealh*, *Walh* “Celt, Briton, Welshman, non-Germanic foreigner”.

Cardiff /'kɑ:dɪf/ “the capital of Wales” is from Welsh *Caerdyf* (Modern Welsh *Caerdydd* /kair'di:ð/), which is made up of Welsh *caer*- “fort” + *-Taf* “River Taff” to mean “fortified city on the River Taff”.

Not until the 10th century AD was there a king of all **Ireland** /'aɪələnd/ (*ard ri Eireann* /'e:riənn/). A division of the *country into five groups of tuatha* /tu'aθə/, known as *the Five Fifths* (*Cuig Cuigi* /'ku:ʒə/), occurred about the beginning of the Christian era. One of these was **Ulster** /'ʌlstə/ (*Ulaidh* /'u:lʲəi /), the name by which Northern Ireland is often referred to.

Belfast /'bɛlfɑ:st, bɛl'fɑ:st/, the capital of Northern Ireland, is Irish *Beal Feirste*. The city's name is derived from the Gaelic *Béal Feirste* /'be:l 'ferʃtə/ “Mouth of the Sandbank”, or “Crossing of the River”.

Eire /'e:riə/ stands for **Ireland**, the country occupying most of the island of Ireland. It was established as the *Irish Free State* in 1922. Although the new constitution did not proclaim an independent republic in 1937, it replaced the title of *the Irish Free State* with the word *Eire* (Ireland) which is derived from the old Irish word *Eriu*, which is the name of the matron goddess of Ireland. The poetic name for Ireland is *the Emerald Isle* for the colour of its fresh bright green grass.

The name of the capital of Ireland **Dublin** /'dʌblɪn/ developed from Irish *Dubh Linn* /du lin/, or Norse *Dyfflin* (“black pool”) and is also called *Baile Atha Cliath* /bliɑ:'kliəθ/ (“Town of the Ford of the Hurdle).

Assignment 1. Fill in the fact file:

The United Kingdom of Great Britain And Northern Ireland

washed by	
the most important river/s	
the largest lake/s	
the longest mountain range/s	
the highest peak	
the key representatives of flora	
the key representatives of fauna	
natural disasters	

Assignment 2. What historical and cultural forces motivated the following place-names, their poetic and jocular equivalents?

Scotland, Caledonia; Edinburgh, Edin, The Burgh; England, Albion; London, Cockney (East End); Northern Ireland, the North; Belfast, Mouth of the Sandbanks; Ireland, the Emerald Isle.

Assignment 3. Answer the following questions:

- What is the Union Jack?

- What is the Welsh Dragon?
- What crosses are included into the Union Jack?
- What floral emblems are the UK countries represented by? What events contributed to their choice?

Assignment 4. Read the lyrics of the anthem and do the following tasks:

God Save the Queen (standard version)

God save our gracious Queen!	O Lord our God arise,
Long live our noble Queen!	Scatter her enemies,
God save the Queen!	And make them fall:
Send her victorious,	Confound their politics,
Happy and glorious,	Frustrate their knavish tricks,
Long to reign over us:	On Thee our hopes we fix:
God save the Queen!	God save us all.

Thy choicest gifts in store,
 On her be pleased to pour;
 Long may she reign:
 May she defend our laws,
 And ever give us cause,
 To sing with heart and voice,
 God save the Queen!

- In what countries is the song performed as the national and/or royal anthem?
- Why are there two alternatives of the song? What nouns and pronouns are replaced with their equivalents?
- Which members of the Royal Family are saluted with the entire anthem? Which of them receive just the first several bars?
- What is the meaning of *knavish*?
- What are the words *gracious*, *noble*, *victorious*, and *glorious* associated with? What concept do they manifest?
- How can you explain the use of capitalization (*God*, *Lord*, *Queen*, *Thee*)?
- Consult *Online Etymology Dictionary* (<http://www.etymonline.com/>) and find out what etymons the archaic forms *Thee* and *Thy* are derived from? What is their function in the song?
- What effect is achieved by the repetition “*O Lord our God*”?
- What structure is used in the lines “*God save the Queen! / Send her victorious, / Happy and glorious, / Long to reign over us*”? Is it an example of the imperative clause

or the Present Subjunctive? May the structure be considered analogous to ‘*Let the king live long!*’ or ‘*May the king live long!*’? What pragmatic function is realized by the use of that structure –

- (a) a command or request;
- (b) (an unreal) wish or something imaginative and desired;
- (c) an emotional attitude to real facts;
- (d) a strong volition of the speaker?

• Discuss the form and function of the imperative “*God save our gracious Queen!*”. Is the addressee (*God*) identified by a subject or a vocative? What can you say about its position in the structure? Does the word occur in a fixed initial position or can it be movable? What effect is achieved by that?

- Does the song sound like a pray (‘solemn appeal to deity’)?
- What does the national anthem ‘God Save the Queen’ imply about the national character and values of the British people?

Assignment 5. Linguistics Expert David Crystal is talking about Shakespeare’s accent: *How to Talk Like Shakespeare* at <https://www.youtube.com/watch?v=5lOFAzt8fMg>.

What did English sound like in Shakespeare’s day? Was it different from today’s BBC accent? What are the differences between Early Modern English accent and the English accent of today. Find out more in *Shakespeare: Original pronunciation* at <https://www.youtube.com/watch?v=gPlpphT7n9s>

Assignment 6. Read the quotes, compare and contrast the views about public schools in Britain:

- I went to boarding school, and then I went to Oxford, and I know how easy it is for certain groups of people to become wholly insulated from ordinary life. – *Mark Haddon, an English novelist* (Brainy Quotes);

- Older boys were allowed to beat younger ones at my 15th-century English boarding school, and every boy had to run a five-mile annual steeplechase through the sludge and rain of an October day, as horses do. We wrote poems in dead languages and recited the Lord's Prayer in Latin every Sunday night. – *Pico Iyer, a British-born essayist and novelist of Indian origin* (Brainy Quotes);

- I deliberately went to boarding school. It was my choice. My mum was abroad and I wanted to wean myself off being dependent. It was a very important time for me to be able to create my own individual, independent life; just as a way of growing up. – *Alice Englert, an Australian-born actress* (Brainy Quotes).

Assignment 7. Give comments on the importance of British pubs today:

One of my beliefs is that there are certain institutions within a community which stand for the spirit and heart of that community, there's the church, the local football team, the local pub and the theatre. – *David Soul, an American-British actor and singer* (Brainy Quotes).

Assignment 8. Read the following extract discussing the small talk etiquette of everyday communication. Note differences and similarities in the British, American, Australian, and Ukrainian cultures. Write a summary in English (approx. 230-250 words) contrasting and comparing the small talk etiquette in the English-speaking and Ukrainian-speaking cultures.

Source: Козлова Т.О., Деревянко Ю.В. Етикетні ситуації повсякденного спілкування в англійськомовній та українськомовній культурах : монографія. Запоріжжя : Статус, 2020. С. 113-117.

Світська бесіда (англ. *small talk, chitchat*) – відпрацьована й формалізована, беззмістовна розмова, комунікативна важливість якої полягає в заповненні пауз <...>, створенні доброзичливої атмосфери між мовцями, продовженні спілкування.

Для британського етикету світська бесіда є вкрай важливим етапом ситуації «Вітання». За свідченням носіїв культури, вона забезпечує безперервність бесіди (“*When I see small talk done by experts, I think, yeah, that’s how it’s supposed to be. It’s supposed to establish a rhythm*”), збереження особистої зони комунікантів (“*Make for closeness. Give me a place where I can give of myself without risking too much, and give the other guy a chance to do the same*” <...>), а також щирість розмови, ступінь якої визначається безпосередньо учасниками конкретної ситуації (“*And if you’re tired and ill, do you want someone to tell you their troubles? You need a space and time to read the other person and see if they want to dive into the deep end of the emotional pool with you, or if they just can’t be bothered today*” <...>).

Представники американської культури визначають світську бесіду як щось беззмістовне (“*At the end of the day, it’s just a small game that both parties know they’re playing not because they enjoy it, but because they feel that it’s polite, so they play it for the sake of playing*” <...>). При цьому обов’язковість світської бесіди вбачається як прояв ввічливості, дотримання дистанції, вияв поваги й демонстрація принагідних рис мовця: “*If we know each other for a prolonged period of time and we engage in small talk every time we cross paths, with no further conversation, I can probably deduce that you’re either a) very polite, b) don’t really want to know me or the converse, don’t open up to people* <...> *small talk can show*

as well: noticing **how well one speaks, how fluid their tone is, how charismatic they are in terms of ability to give small talk the appearance of something bigger**” <...>.

В австралійській культурі світська бесіда створює можливість нових знайомств і сприяє досягненню невимушеної атмосфери спілкування (“*People don’t understand the importance of small talk in the smooth operation of getting to know new acquaintances*” <...>), а також подоланню незручності й ніяковості (“*or to overcome awkwardness*” <...>).

Вирази, що вживаються у світській бесіді (*How are you getting on?, How are you keeping?, How’s life?, How’re things?, How’s the family?, What’s new?, Are you well?, Lovely day, isn’t it?*), є семантично спустошеними, тому що адресант лише виявляє знак уваги, при цьому він не зацікавлений у щирій відповіді на питання. Позитивна відповідь (*Fine, Well, Great, I’m all right, I’m very well, I’m very well indeed*), незалежно від реального стану справ, притаманна переважно австралійській та американській культурам. Тим часом британський етикет допускає відтінок песимізму (*OK, So-so, Not bad, Could be better, Could be worse, You do not want to know*), очевидно, як непряме заохочення до розмови, оскільки передбачуваними стимулами подовження бесіди є такі: *Why?, What’s up?, What’s wrong?, What’s the matter?, What’s happened? Really?* “*Hello, how are you?*” he asked. “*Not well I am afraid,*” she answered. “*What’s wrong?*” He asked feeling alarmed now. “*I miss you. And I need to see you, Tom. May I come to your place today?*” <...>.

Як слушно зазначає М. М. Жовнір, в українському етикеті світська бесіда є «запорукою успішності спілкування, у якому проявляються щирі, а не зовнішній, формальний інтерес і позитивний настрій» <...>. Уживані фатичні фрази лише надають природності спільному перебуванню з людиною в єдиному комунікативному просторі. Фатичні формули можуть стосуватися справ адресата (*Що нового? Як справи? Як живеться?*), здоров’я (*Як здоров’я? Як почуваетесь?*), сімейних справ (*Як чоловік (дружина)? Як діти?*), походження (*Звідки ви родом?*), інтересів чи хоббі (*Чи любите Ви поезію? Хто Ваш улюблений письменник?*). Зазначені питання передбачають відповіді й стимулюють зустрічні питання: “*Доброго ранку, синку. Як спалося? – Гаразд, мамо. Спальня так вдало розміщена: вікна у садок, на басейн. Звідти приємна свіжість плине – гарно. А як ви почуваетесь, мамо? – Зараз уже добре. Бо ти приїхав. То й здоров’я лішим зробилося. Я так рада, що ти вдома. – Я теж. Що тут нового, мамо? – Потихеньку. Краще ти розповідай. Як живеться в місті?*” <...>.

Етикет вимагає від британців шукати обхідні шляхи в спілкуванні, даючи партнеру з комунікації право на конфіденційність. Цим пояснюється уникнення прямих питань (*Where do you live? What do you do?*) та їх субституція загальними

зауваженнями (“*Rush hour – it’s nightmare*”) і можливим додатковим питанням деталізуючого характеру (“*Do you drive to work?*”). Адресант сподівається отримати підказку (“*clue*”), наприклад, щодо проживання та роботи адресата <...>.

Отже, у спілкуванні незнайомих у 40% випадків фатичного спілкування між британцями спостерігається «гра в здогадки» (*guessing game*), 20% ставлять прямі питання та 40% оминають обговорення особистої інформації. Тим часом австралійці (80%) та американці (70%) ставлять прямі особисті питання – *Where do you live?*, *Do you like your job?*, *Are you a student?*, *Do you have a special?* <..>.

Кожна лінгвокультура має набір тем, дозволених для обговорення в світській бесіді. Затвердження загальної платформи взаємодії комунікантів, тобто спільних із партнером з комунікації знань, думок, поглядів, дозволяє досягти максимальної ефективності контакту. У зв’язку з цим з’ясовано теми, які дозволяють швидше налагодити контакт між мовцями.

Погода є головною темою фатичного спілкування в британському етикеті, але трапляється також і в інших англійськомовних культурах. Слід зауважити, що в 90% випадків британці обговорюють погоду без нарікань (“*Lovely day, isn’t it? – Yes, indeed. I love rainy weather. – Me too. But yesterday when it was sunny – marvelous! – Agree!*” <...>), тим часом американці (30%) та австралійці (20%) дещо об’єктивніші та правдивіші у вираженні своїх поглядів та емоцій (“*So damn hot! – Yeah, I feel boiling! – Hate it!*” <...>).

Спортивні події в американській культурі обговорюються в 40% етикетних ситуацій <...>, а в британській (5%) <...> та австралійській (5%) культурах <...> ця тема менш популярна.

Теми, що стосуються їжі, хобі, подорожей, відпочинку, спільних знайомих, рідних схвалюються в усіх англійськомовних культурах <..>.

Політика та подробиці сімейного життя вважаються провокативними темами й спроба їх обговорення під час світської бесіди сприймається як порушення етикетних норм <...>.

Аналіз прикладів показав, що британці схильні (95% прикладів) до розгортання світської бесіди, яке здійснюється такими способами: уживання повних форм (*I am so happy you came!* vs. *I’m*) <...> розгортання відповідей на питання та тривалість бесіди (4 – 16 реплік). Форма світської бесіди дозволяє зробити висновок про її обов’язковість у британській культурі незалежно від комунікативних умов.

В американській культурі спостерігається тенденція до компактності світської бесіди: у 70% проаналізованих прикладів трапляються скорочення

(*You're here?* замість *You are here?*< > ; лаконічність відповідей ("*Bixley brought us here*" <...>); помірна тривалість світської бесіди (3 – 11 реплік).

В австралійській культурі тенденція до скорочення світської бесіди є ще виразнішою, ніж в американській. У 80% проаналізованих ситуацій «Вітання» уживається еліпсис реплік (*[It]Can't be!*) та деліція відповідей (*What's news? – Talk about business.*). Успішність фатичного спілкування в австралійській культурі досягається не стільки за допомогою світської бесіди, скільки через експресивність виразів: "*G'day, you old bastard. How the hell are you going?*" <...>.

В українськомовному етикеті схвалюється розмова про подорожі, спільних знайомих тощо в 80% контекстів <...>. Природа та довкілля обговорюються в 70% випадків <...>. Мистецтво (музику, поезію, книги, театр) українці обговорюють у 30% контекстів <...>. Розмови про рідних та близьких відбуваються в 20% випадків <...>.

За результатами дослідження, українці займають позицію між британцями та австралійцями й виявляються гнучкішими щодо фази фатичного спілкування. Світська бесіда може розгортатися (60% проаналізованих прикладів) за допомогою розлогих відповідей та тривалості фатичної фази комунікації (приблизно 5 – 19 реплік).

У 40% проаналізованих прикладів спостерігається компактність світської бесіди. Фатичні фрази подекуди залишаються без відповідей. В інших випадках після вітальної формули одразу переходять до справ <...>, що не сприймається комунікантами як порушення етикету. Отже, в українському етикеті фатичне спілкування схвалюється й підтримується, проте не вважається необхідним.

Отже, світська бесіда є важливою частиною [комунікації]. Її призначення – забезпечити безперервність та/чи невимушеність спілкування. Актуалізація ситуації «Вітання» в досліджуваних культурах має як свої особливості, так і відмінності, які є виразними в процесі міжкультурної комунікації.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS



COMMENTARIES

In what follows you will find interpretation of concepts relating to the issues of education, work and leisure in Britain.

PUBLIC / INDEPENDENT / PRIVATE and STATE SCHOOLS

Public school got its name since originally students could enter the school from anywhere in England and not just from the immediate neighbourhood.

It is an **independent** (i.e. fee-paying) school for students aged 11 (or 13) to 18. Most public schools are in fact **private schools**, although the term is not generally used to avoid confusion. The term **private school** is applied to an independent (fee-paying) school, as distinct from a **state** (non-fee-paying) **school**.

Many public schools are long-established and gained the reputation for their high academic standards, as well as their exclusiveness and snobbery. The boys' schools include such well-known schools as *Eton*, *Harrow*, *Westminster*, and *Winchester*. Among leading girls' public schools are *Roedean* and *Cheltenham Ladies' College* (*Cheltenham*).

Although only a small percentage of Englishmen are educated at boarding school, a disproportionately large number have become famous: *Churchill*, a statesman (Harrow); *Evelyn Waugh*, a novelist (Lancing); *Laurence Olivier*, an actor (St. Edwards); *Prince Charles* (Gordonstoun), to name but few.

RUGBY

Rugby is a leading public school in the town of the same name in Warwickshire. It was founded in 1567, and currently has about 720 students. It was at Rugby that the game of **rugby football** (a form of football different from association football) was first played in 1823.

Public school life tends to be dominated by sport games: boys at St. Edward's enjoy a hearty game of *Rugby*, whereas Etonians play even more violent *Wall Game*.

“DO YOU REMEMBER BELK?”

In public school system as well as in the army it is traditional to address people by their surnames – *John Belk* or *Mr. Belk*. Even young boys attending prep schools, should obey this rule. The idea being this is the habit would get young boys away from their mothers. Since they enter the prep school, boys will have to get used to calling their best and close friends by the last name. This tradition will survive through their life long.

FAMILY NAMES

Family names came into use in the later Middle Ages (beginning roughly in the 11th century); the process was completed by the end of the 16th century. The use of family names seems to have originated in aristocratic families and in big cities, where they developed from original individual surnames when the latter became hereditary. Whereas a surname varies from father to son, and can even be changed within the life span of a person. A hereditary surname that develops into a family name better preserves the continuation of the family, be it for prestige or for the easier handling of official property records and other matters.

Family names frequently developed (via surnames) from hypocoristic forms of given names:

e.g., from *Henry* came *Harry*, *Harris*, *Hal*, *Halkin*;

from *Gilbert* came *Gibbs, Gibbons, Gibbin, Gipps, Gilbye, Gilpin*;

from *Gregory* there developed *Gregg, Grigg, Greggs, Griggs, Greig*.

Other sources of family names are original nicknames – *Biggs, Little, Grant* (grand, large), *Greathead, Cruikshank, Beaver, Hogg, Partridge*; occupations – *Archer, Clark, Clerk, Clarkson* (son of a clerk), *Bond, Bonds, Bound, Bundy* (bondman); and place-names – *Wallace* (man from Wales), *Allington, Murray, Hards, Whitney* (places in England), *Fields, Holmes, Brookes, Woods* (from microtoponyms).

A great number of family names come from patronymic surnames; in *English*, they are usually formed by the suffixation of **-son**. Patronymic surnames can be formed from the father's given name or from any of its variants. Therefore, there is not only the form *Richardson*, but also *Dickson, Dixon, Dickinson*; and *Henryson, Harrison, Henderson; Gilbertson, Gibson*; and *Gregson, Grigson*.

Some English patronymics, particularly in old families, are formed with a prefixed **Fitz-** (e.g., *Fitzgerald*), which goes back to Norman French *fis* “son”.

In contradistinction to English, the *Scottish* patronymics are formed by a prefixed **Mac** or **Mc** (*McGregor*), which is Celtic “son” but later developed into Old Irish.

The *Irish* patronymics are composed with **O'** (*O'Toole, O'Brien*) originating from Old Irish and indicating a person of Irish descent, or **Mc** or **Mac**, and the *Welsh* with **P-** (*Powell* “son of *Howel*”).

OLD SCHOOL TIE

The term **old school tie** is sometimes disapproving in Britain. It is used to refer to an informal system in which upper class men educated at the same school help each other with jobs, contracts, etc. in their adult lives.

e.g. People say that the bank is run out in **the old school tie** system.

THE OLD BOY NETWORK

The phrase is used synonymously with **old school tie**. **Old boy / girl** is informal for “a former pupil of a school”:

e.g. We have an Old Girls' Reunion every five years.

DIFFERENT SYSTEMS – DIFFERENT TERMS: BrE vs AmE

Difference in the organization of education in Britain and America leads to different terms.

One crucial word, **school**, is used overlapping but different ways. A place of education for young children is a **school** in both varieties. But a **public school** in GB is in fact a private school; it is a fee-paying school not controlled by the local authorities. The free local authority school in America is a public school.

The American **grade school** has a BE near-equivalent of **elementary school**.

But whereas an American can say: “Stanford is a pretty good school”, the word ‘**school**’ in BE is never used to refer to a university or college of higher education. An American **high school student graduates**; a British **secondary school pupil** (never

student) **leaves school**. To **graduate** is possible only from a university, polytechnic or college education in British usage; graduating entails taking a degree.

British universities have 3 **terms**; American universities have 2 **semesters** (or in some recent cases, 4 **quarters**). A British university student takes 3 years, in the typical case, to get his degree. These are known as the **first**, **second** and the **final** years. An American university student typically takes 4 years, known as **freshman**, **sophomore**, **junior** and **senior** years.

While he is studying, the American **majors** in particular subject, but also takes **electives**; the British student usually takes a **main** and a **subsidiary** subjects. The British term **honours degree** signifies that the student **specializes** in one main subject, perhaps with one subsidiary. The American student **earns credits** for successfully completing a number of self-contained courses of study, the **credits** eventually reaching the **total** needed for him to receive a degree. There is no counterpart to the credit system in British high education at present.

The British student who has already taken a degree (usually a **B.A.** or **B.Sc.**, except in Scottish universities) is a **post-graduate**; the American equivalent is a **graduate**.

In American universities these who teach are known as **the faculty**; in Britain they are **the staff**, possibly dignified as **the academic staff**.

BE has no equivalent to AE **co-ed** a girl student, nor is there any BE equivalent of the American **sorority** or **fraternity**, i.e. nation-wide university clubs or associations with restricted membership.

PUBLIC HOUSE

A traditional British tavern is better known as a **pub** which is just a shortening for “**public house**”.

A **pub** is an establishment where alcoholic and non-alcoholic drinks and, usually, snacks or meals are sold. The pub is often a building of “character” or even historic interest. In short, that’s a British feature. For many people it is a kind of club. As a rule most pubs are (**tied houses**) owned by a particular brewery, but some are (**free houses**) not.

Inside the building, there is often both a **public bar** and a **lounge bar**, and possibly also a **saloon bar** and a **private bar**.

There is an alternative term for a pub – **inn**, which is usually a small hotel. The term is often occurring in the name of the house, as the “*New Inn*”, the “*Market Inn*”. The term suggests an old or historic building with ‘character’. There is always an **inn sign**, a painted signboard outside a pub illustrating its name.

“A PINT OF BITTER!”

“**A pint of bitter!**” is common in a pub. A **pint** [paint] is an old liquid measure equal to 0.568 litres. It is still used for selling milk and beer. **Pinta** is the corruption of

‘pint of’, used colloquially for ‘a pint of milk’. When you order a beer in an English pub you ask either for **a pint** or **a half (half a pint)**.

There are several different types of beer – traditional English beer, called ‘**bitter**’, is dark brown in colour and not drunk cold. The cold yellow beer drunk in many other countries is called ‘**lager**’ in Britain.

LAST ORDERS, PLEASE!

Ten minutes before a pub stops serving drinks, the barman shouts ‘**Last orders!**’ Many people buy another drink then.



Assignment 1. Listen, study and make a PPP on the topic: ***THE OLD SCHOOL: THE ENGLISH PUBLIC SCHOOL TODAY***

Speaker:	Standard English
Basil Morgan:	Standard English
Geoff Fraude:	Standard English
Rebecca Castle:	Standard English
Robert Winter:	Standard English
Malcolm Oxley:	Standard English

BL. 1. *Answer these questions:*

- What do you know about British schools?
- How different are they from those in Ukraine?
- What sector is more popular in Britain: state or independent?
- Are preps and public schools in British private sector?

BL. 2. *This list of proper names (given in the order of appearance on the tape) will render you good service:*

- | | | |
|---------------------------|-----------------------|-----------------------|
| • Roger Cooper; | • Battle of Waterloo; | • Sir Robert Walpole; |
| • George Orwell; | • Everest; | • Sir Alec; |
| • “1984”; | • Belk; | • Douglas-Home; |
| • Imperial Indian Police; | • The First XV; | • The City; |
| • Rugby; | • Eton; | • Uppingham; |

BL. 3. *You will come across these words in the story. Learn how to pronounce them correctly. Look them up.*

Preparatory; Empire; hierarchical; hierarchy; superior; career; contemporaries.

L. 1. *Listen and answer the last question from BL. 1. Did you know the right answer?*

L. 2. *Listen again and try to get a few details about British public schools. Use the tips:*

1. What did Mr. Cooper reply to how he had survived the ordeal, a five-year sentence for espionage? (Tips : *to serve; the ranks; to be at home; a prison*);
2. Which was one of the most disturbing customs that survived until the 1960s? (Tips: *to administer; corporal; to punish*);
3. What was another characteristic of the spartan life-style? (Tip : *obsession*);
4. It is no coincidence that the most manly of sports was named after the public school at which it was invented. What was it?
5. What is the cost of a year tuition at public school?
6. Are the pupils of a higher standard than you would find in a state school? (Tip: *overall*);
7. What is the advantage of being in mixed education in a boarding school? (Tips : *to toughen up; to face; opportunity; to lay down; to motivate*);
8. What is the most important tie?
9. In which spheres that almost masonic network of contacts is still going particularly strong?
10. What is the main advantage of boarding school education according to Belk, a former master?

L. 3. *Find the right name for:*

- the place where most pupils in fact had been sent away from home to;
- the system of connections among school educated people.

L. 4. *Listen again and choose the right answer:*

1. The public schools were designed for:
 - A. the upper classes;
 - B. middle classes;
 - C. the poor.
2. Many of the public schools are:
 - A. modern foundations;
 - B. a Victorian phenomenon;
 - C. medieval foundations.
3. Corporal punishment was the prerogative of:
 - A. senior boys; C. masters;
 - B. prefects; D. the dormitory
4. In most public schools, athletic excellence was valued that of an academic nature.
 - A. below;
 - B. above
5. The most radical changes to have hit boarding schools in the last 20 years are:

- A. mothers are seen as important clients;
- B. the arrival of female pupils;
- C. pupils are allowed to dress casually (in the evenings and at the weekends);
- D. you may even drink at the school bar.

L. 5. *Insert the missing words:*

1. Britain's public schools have been described as "one of the most in the world".
2. Children would at public schools
3. The 'public school' is a misnomer, for these institutions are
4. Public schools' heyday with that of the British Empire.
5. Although the were, the living conditions were deliberately
6. The masters' was limited to the classroom and the game field.
7. The classic and to express emotion, as well as 'the stiff upper lip', are all thought to be the natural of spending one's in a where was non-existent.
8. If you have been at school with someone whom you know very well, you know his and and whether he's someone you can or whether you know something about his and so on.

L. 6. *Support or challenge. Stand your point of view, paying your attention to the underlined parts:*

1. The idea was that this experience would prepare young men for the hardships of the colonies.
2. Although sports were originally encouraged as a means of suppressing lust in an all-male community, they also became an integral part of the 'character-building' process. In England it is generally believed that the battle of Waterloo was won on the playing fields of Eton.
3. There is an element of enjoying being spartan, it may be something particularly to do with the British character.
4. It has often been observed that the public schools have played a large part in molding the British character.
5. It is part of the education, really because, sport again, broadens the mind, really. If you can play a good team sport, then what it does for you, as a person, it is really sort of amazing.
6. For long it has been thought to be part of the English disease: beating children. And although it's not common nowadays, it still exists and is certainly, legally, still acceptable.

7. Although only 7% of the population are educated in the so-called ‘independent’ sector, it has always been the most privileged 7 %.
8. Englishmen who have been to the same school are notorious for helping each other in their careers: the term ‘old school tie’ has become a byword for this almost masonic network of contacts which has traditionally dominated British public life.

L. 7. *What do they mean by saying the following:*

- public school/ public life;
- misnomer;
- formative years;
- corporal punishment;
- barbaric rituals;
- dormitory;
- educational background;
- banging of the pipes down in the changing rooms...;
- stiff upper lip;
- tough education system
- hierarchical rules/ hierarchy of ties;
- deplorable system.



Assignment 2. Listen, study and make a PPP on the topic: ***LAST ORDERS***

(English pubs).

Presenter: Standard English

John Wells: Standard English

BL. 1. *Traditionally, British ‘out of hours’ are associated with pubs. What are the essential attributes of a pub? Do the things below go together with a pub or are they symbols of some other leisure activities in Britain?*

A pint; bitter; darts; a publican; relaxed socialising; Last orders, please!

BL 2. *Read the six things about English pubs. What did you know before?*

- pubs in England cannot open before 11.00 in the morning and have to close at 11.00.in the evening;
- people under 18 years old are not allowed to drink any alcoholic drinks in pubs;
- there no waiters, the customers go to the bar and order their drinks themselves;
- the most common drink is beer;
- many pubs sell meals such as chicken and chips, but often only at lunch time;
- most people eat crisps and peanuts with their drinks.

BL. 3. *Compare English pubs and bars or taverns in Ukraine. Are the things (BL. 2.) the same?*

L. 1. *According to the recent study of British city centres, traditional pubs are being transformed into characterless taverns. Listen to “Last Orders”, focus on the innovations replacing pubs’ traditions. Fill in the table:*

	PUBS	TRENDY BARS
style	traditional	market oriented
targeted at the clientele	community centres
drinks	bitter; a wide choice of national brands
games	darts; dominoes
room design	walled lounges; snug rooms
general atmosphere	relaxed socialising

L. 2. *Listen for more details. Find out what the following things have to do with British pubs:*

- the Big Six;
- tied houses;
- rich man’s table;
- drink/driving laws;
- the vulnerable areas.

L. 3. *Why did it happen?*

- In 1989 the government passed a law requiring the big brewers to drop their ties with a number of pubs – 11.000 in all – by November 1992.
- A number of pubs are closing and will close.
- Some 3.000 angry publicans protested at the Conservative Party conference in 1991.

L. 4. *Listen again and choose the right answer to fit the statement:*

1. As the price of beer in a pub is controlled much more by the overheads of the pub rather than by the wholesale price of beer, prices ...
 - A. will not change.
 - B. will rise.
 - C. will go down.
2. The overheads of a pub, really, are to do with heating, lighting, local taxes, labour. So the price of beer to the consumer through the pub is going to ...
 - A. drop.
 - B. be driven upwards.
 - C. remain unchanged.
3. Some disillusioned pub owners, especially in rural areas, have decided...
 - A. to shed their traditional image and become more market oriented.

- B. to join the “tied houses” chain.
- C. that it simply doesn’t pay to run a pub and closed their doors.

R. 1. *Dwell upon the title “LAST ORDERS!” Is it “closure” or just “closing time” that makes the pub-goers to hurry up with their last orders?*

2 GEOGRAPHY, NATURE AND NATIONAL SYMBOLS OF THE UNITED STATES OF AMERICA, CANADA

OBJECTIVES

This unit provides factual information and assignments on the geography, nature and cultural symbols of the English-speaking countries in North America. It also sheds light on the history of the countries through the history of their place-names.

IN THIS SESSION, YOU WILL LEARN

- about the origin of some place-names in the USA and Canada;
- what national symbols and emblems are used to represent the USA and Canada;
- about education in the USA;
- about the history of immigration to the USA.

OUTLINE

- Geography of the USA.
- Geography of Canada.
- National symbols and emblems of the USA.
- National symbols and emblems of Canada.
- American universities.
- Minority cultures in the USA and the history of immigration.
- Los Angeles – home of eccentricity.
- The birthplace of American jazz.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 20-26, 40-44.

Гапонів О. Б., Возна М. О. Лінгвокраїнознавство. Англomовні країни : підручник. Вид. 2-ге. Вінниця : Нова Книга, 2018. С. 219-365. URL : <http://www.tnu.in.ua/study/refs/d179/file1321664.html> (дата звернення: 21.05.2021).

Dictionaries

Лингвострановедческий словарь “Американа”. URL : http://www.rubricon.com/americana_1.asp (дата звернення: 21.05.2021).

Internet Resources

Canada Facts: 34 Facts about Canada. URL : <http://www.factslices.com/s-Canada>
Canada. Culture, history, etc. URL : <https://www.canada.ca/en/services/culture.html>

Coyne A. Debate over *O Canada* lyrics is about language, not gender equality? Andrew Coin. *National Post*, 2017. URL : <http://news.nationalpost.com/full-comment/andrew-coyne-debate-over-o-canada-lyrics-is-about-language-not-gender-equality> (дата звернення: 21.05.2021).

O Canada Goes Gender-Neutral. *The Atlantic*. URL : <http://www.theatlantic.com/news/archive/2016/06/o-canada-gender-neutral/487298/> (дата звернення: 21.05.2021).



COMMENTARIES

The name **America** (/ə'merikə/ AmE; /ə'merikə/ RP) commemorates the Italian explorer and friend of Christopher Columbus, *Amerigo Vespucci*, who made several voyages to the Western Hemisphere and, perhaps more important, described his travels there in letters to friends in Italy. One of these letters, published in 1504, he used the term *Mundus Novus* ("New World") in referring to South America. The letter circulated from hand to hand, and a copy reached the German cartographer Martin Waldseemuller, who was apparently unaware of Columbus' voyage of 1498, during which he had discovered the continent of South America. Waldseemuller included some of Vespucci's writings in his *Cosmographiae introductio* (*Introduction to Cosmography*, 1507) and observed that "another fourth part [of the inhabited earth] had been discovered by Americus Vespuccius", and he suggested that the new land be called *America*, in recognition of that explorer's voyages. Waldseemuller's book was widely read, and the new appellation was eventually universally accepted.

The capital city **Washington** (/ˈwɒʃɪŋtən/ AmE; /ˈwɒʃɪŋtən/ RP) took its name from *the Farther of the Country*, George Washington (b. Feb. 22, 1732, d. Dec. 14, 1799). He was the American general and commander in chief of the colonial armies in the American Revolution (1775-1783) and subsequently the first president of the United States (1789-1797).

Descriptions of life in early Washington reveal many of the shortcomings resulting from establishment of a capital city by fiat amid what was essentially a wilderness. What was conceived as a "city of magnificent distances" or, in Washington's words, "the Emporium of the West" was referred to by various statesmen

and congressmen as “wilderness city”, “*The Capital of Miserable Huts*”, “*A Mud-hole Equal to the Great Serbonian Bog*”, and similar epithets.

The official name of the country **Canada** (/ˈkænədə/ CnE; /ˈkænədə/ RP) is spelt the same in the country’s two official languages, English and French. It is a derivation of *kanata* which means “a village, settlement, or land” in an extinct (before 1600) Iroquoian /irəˈkwɔiən/ language of the lower St. Lawrence River valley.

The explorer Jacques Cartier /ʒak ˌkɑrtiˈeɪ/ used the name *Canada* to refer to the area around the settlement which is now Quebec city (/kwəˈbɛk, kə-, keɪ-/ CnE; /kwɪˈbɛk/ BrE). Later, *Canada* was used as a synonym for *New France*, which included all the French possessions along the St. Lawrence River and the Great Lakes. After the British conquest of New France, the name *Quebec* was used instead of Canada. The name *Canada* was restored after 1791, when Britain divided Quebec into the provinces of Upper and Lower Canada. In 1867 the British North America Act created a confederation of colonies called *the Dominion of Canada*. The word Dominion fell into disuse, but the name *Canada* has stood the test of time.

In 1800 an American, Philemon Wright, had begun timbering across the **Ottawa** (/ˈɒtə,wɒ, -wə/ CnE; /ˈɒtəwə/ RP) River in what became the *city of Hull*. During the War of 1812 between Britain and the United States, the Rideau provided the British with a safe shipping route from the Ottawa River to Kingston, on Lake Ontario, thus spurring settlement of Ottawa. It was hastened by the arrival in 1826 of Lieutenant Colonel *John By* of the Royal Engineers to work on canalizing the river, and the town became *Bytown*. Ottawa might still be a modest city had not political quarrels between Quebec city and Toronto (/təˈrɒntəʊ/ CnE, BrE) and between Montreal (/mʌntriːˈɒl/ CnE; /ˌmɒntriːˈɔ:l/ BrE) and Kingston induced leaders to call upon Queen Victoria to designate a capital for United Canada. In 1855 *Bytown* was incorporated and rechristened *Ottawa*, named for the Ottawa Indians.

Assignment 1. Fill in the fact files:

The United States of America

washed by	
the most important river/s	
the largest lake/s	
the longest mountain range/s	
the highest peak	
the key representatives of flora	
the key representatives of fauna	
natural disasters	

Canada

washed by	
the most important river/s	
the largest lake/s	
the longest mountain range/s	
the highest peak	
the key representatives of flora	
the key representatives of fauna	
natural disasters	

Assignment 2. Read about the great lakes and choose the correct alternative:



Source:

<http://www.great-lakes.net/teach/chat/answers/greatlakesmap.html>

The Great Lakes is a group of five large interconnected lakes in *northern / central / southern* North America that consist of lakes Superior, Michigan, Huron, Erie, and Ontario, and constitute the largest area of *fresh / salty* water in the world.

Lake *Superior / Michigan/ Huron / Erie / Ontario* is wholly within the *US / Canada*, and the others lie on the Canada-US border. Connected to the *Atlantic / Pacific* Ocean by the St. Lawrence *Channel / Canal / River / Seaway*, the Great Lakes form an important commercial waterway.

Assignment 3. What historical and cultural forces motivated the following place-names, their poetic and jocular equivalents?

Uncle Sam; Washington; New York, New Amsterdam, The City That Never Sleeps; Canada, The Great White North; Ottawa, Bytown.

Assignment 4. Answer the following questions:

- What do the names *the Stars and Stripes*, *the Old Glory*, and *the Star-Spangled Banner* refer to?
- What is *the Maple Leaf*?
- What are the symbolic meanings of the stars and stripes on the US flag?
- What elements are included into the flag of Canada? What are their symbolic meanings?

- What is *the The Great Seal of the United States*?
- What floral and faunal emblems represent the USA?
- What do you know about the floral and faunal emblems of Canada?

Assignment 5. Read the lyrics of the US anthem and do the tasks. *You can find some help with this link:* “The Star-Spangled Banner” as a poem by Eli Siegel at <http://www.aestheticrealism.net/poetry/StarSpangledBanner-ES.pdf>

The Star-Spangled Banner

O! say can you see, by the dawn's early light,
 What so proudly we hailed at the twilight's last gleaming,
 Whose broad stripes and bright stars through the perilous fight,
 O'er the ramparts we watched, were so gallantly streaming?
 And the rockets' red glare, the bombs bursting in air,
 Gave proof through the night that our flag was still there;
 O! say does that star-spangled banner yet wave
 O'er the land of the free and the home of the brave?

On the shore dimly seen through the mists of the deep,
 Where the foe's haughty host in dread silence reposes,
 What is that which the breeze, o'er the towering steep,
 As it fitfully blows, half conceals, half discloses?
 Now it catches the gleam of the morning's first beam,
 In full glory reflected now shines in the stream:
 'Tis the star-spangled banner, O! long may it wave
 O'er the land of the free and the home of the brave.
 And where is that band who so vauntingly swore
 That the havoc of war and the battle's confusion,
 A home and a country, should leave us no more?
 Their blood has washed out their foul footsteps' pollution.
 No refuge could save the hireling and slave
 From the terror of flight, or the gloom of the grave:
 And the star-spangled banner in triumph doth wave,
 O'er the land of the free and the home of the brave.

O! thus be it ever, when freemen shall stand
 Between their loved homes and the war's desolation.
 Blest with vict'ry and peace, may the Heav'n rescued land
 Praise the Power that hath made and preserved us a nation!

Then conquer we must, when our cause it is just,
And this be our motto: 'In God is our trust.'
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave!

- Did the lyrics of the song *The Star Spangled Banner* find a place in American history? Where and when was *the Star Spangled Banner* written?
- What time of the day is described in the song?
- What is a “*rampart*”?
- Why are *the glare* and *the bursts* important (“*the rockets' red glare, the bombs bursting in air*”)? What kind of fight can be described as *perilous* (“...*Whose broad stripes and bright stars through the perilous fight...*”)?
- Does the song answer the question ‘*O! say does that star-spangled banner yet wave, / O'er the land of the free and the home of the brave?*’? What answer do you suggest?
- What is the meaning of capitalization in the verse “*Blest with vict'ry and peace, may **the Heav'n** rescued land / Praise **the Power** that hath made and preserved us a nation!*”?
- What effect is produced by the inversion “*In God is our trust*”?
- Do you agree that the lyrics of *the Star Spangled Banner* reflect patriotic feelings of the author and the whole nation? What verbal means are used to manifest the concept of *patriotism*?

Assignment 6. Read the lyrics of the Canadian anthem and do the tasks. *You can find some help with these links:*

Coyne A. Debate over *O Canada* lyrics is about language, not gender equality? Andrew Coin // National Post, 2017. – Available at: <http://news.nationalpost.com/full-comment/andrew-coyne-debate-over-o-canada-lyrics-is-about-language-not-gender-equality>;

O Canada Goes Gender-Neutral // The Atlantic. – Available at: <http://www.theatlantic.com/news/archive/2016/06/o-canada-gender-neutral/487298/>

O Canada

O Canada! Our home and native land!
True patriot love in all thy sons command.
With glowing hearts we see thee rise,
The True North strong and free!
From far and wide
O Canada, we stand on guard for thee.
God keep our land glorious and free!

O Canada, we stand on guard for thee.

O Canada, we stand on guard for thee.

- Why are there different versions of *O Canada* – the English-language, the French-language and the bilingual versions?
- Why do you think the bar “*True patriot love in all thy sons command*” could have caused some debates about the national anthem of Canada?
- What images of Canada and its people are created in the song? What verbal means are employed to manifest these images?
- What does the national anthem *O Canada* imply about the national character and values of the British people?

Assignment 7. Read the quotes, compare and contrast the views about American universities:

Harvard, Yale, Princeton, and the rest of the Ivy League are worthy institutions, to be sure, but they're not known for educating large numbers of poor young people. - *Robert Reich, an American political commentator, professor, and author* (Brainy Quotes);

Harvard freshmen are smart, interested, and excited, and it's fun hearing their different perspectives and stuff that they will share. - *Lisa Randall, an American theoretical physicist and an expert on particle physics and cosmology* (Brainy Quotes).

Assignment 8. Read the following quotes, compare and contrast the opinions of life in the USA:

I grew up in Los Angeles when the racial tensions between blacks and Mexicans were very high. Gang violence was very prevalent. – *Ruta Sepetys, a Lithuanian-American writer of historical fiction* (Brainy Quotes);

New Orleans is unlike any city in America. Its cultural diversity is woven into the food, the music, the architecture – even the local superstitions. It's a sensory experience on all levels and there's a story lurking around every corner. – *Miguel, an American singer, songwriter and record producer* (Brainy Quotes).

Assignment 9. Read the following extract, highlight the key points and write a summary (approx. 350-400 words) about the specificity of American West lifestyle as it is mirrored in the campfire stories. It would be advantageous to select 4 to 5 illustrations from free Internet sources to accompany your summary and add vividness to it.

Source: Kozlova T., Kornishyna N., Nikulina A. The Cultural and Linguistic Exploration of Land in American Campfire Stories. *Periodyk naukowy Akademii Polonijnej*. 2019. Vol. 36. № 5. P. 89-95.

American English has evolved as an essential part of American history, traditions and lifestyle <...>, natural and social setting, cultural values and preferences, as well as a mirror of American English speakers' worldview.

<...> the concept of land is a noticeable constituent among the whole spectrum of American cultural concepts and values <...> because it emerged from the history of colonization and modifications of worldview due to the geographical migrations from Europe <...>

In American campfire stories, geographical space is conceptualized in concrete terms and in many cases it is referred to with the help of concrete nouns with generalized meanings: *country* "land left in its natural condition" and "a political unit, an area that has its own government"; *land* "dry surface" and "ground used for particular purposes". For example, *tall country* (Virginia), *strange country* (Grand Cañon), *awful cut-up country* (Grand Cañon), *upland country* (Utah), *high country* (Virginia), *dry country* (Arizona), *good country* (Klondike); *no land is so grimly silent*. Other frequent names include the words *wilderness* "an outside area which has not been used and is natural and untidy" and *place* "an area or building; a suitable area": *there is something about the silence of the wilderness that discourages speech; apparently unpeopled wilderness in which they had been set down; don't know of a lonelier place anywhere on earth than that grand canon; the conviction grew upon me that the place had never before been visited by any human being*". These and other contexts clearly demonstrate the importance of antinomic principle in the formation of speakers' worldview and the concept of 'land' in particular. The contradiction obtained from physical and emotional experience of speakers leads to the implementation of the two strategies in the concept formation. In American campfire stories, 'land' appears both as the locus of human being, acculturated space (cooperative ('us') strategy) and as unknown, hostile space (competitive ('them') strategy). The first strategy intends to represent 'land' as the space familiar to humans, where complementary knowledges and skills help to manage the environment and provide successful survival: *in all attitudes suggestive of comfort the men disposed themselves in a wide circle about the fire; he accepted the pipe tendered him, and, sitting down beside the fire, he composed himself to the enjoyment; then he built a fire and cooked his meal; when he dozed off and the cold awakened him, he renewed the fire*. The other strategy intends to represent 'land' as the space unfamiliar to humans, dangerous and evil, that is to be conquered and taken the advantage of (*he marched along as if he owned the earth*). Application

of these planes results in a number of oppositions relating to the key conceptual features expressed by linguistic means.

On the one hand, 'land/space' is understood as a beautiful place for a brave man who is a dare and determined explorer (*he'll be getting steadier as he rests from his fight with th' water; of course it was cold, for the wind off the open sea was damp, but they were not men to turn back; the passion of the man was intense; that endless, racking pursuit had brought out all the hardness the desert had engendered in him*). American campfire stories provide numerous precise descriptions of geographical areas detailed by reference to certain topographical features, landmarks, etc. For instance, forests are full of *pin*es, *cedars*, *birches*, *juniper bushes*; in Utah and Arizona one can find *sage*, *cacti*, *greasewood*, *cottonwood*, and *manzanita*. *Willows* grow near the water bodies. Western part of the country is filled with *rocks*, *cañons*, *dunes*, *cliffs* and *plateaus*. *Slopes*, *hills*, *open seas*, *mountains* are characteristic of the North. Forests hide *lakes*, *rivers*, *brooks* and *streams*. Birds and animals inhabit the wilderness: *bugs*, *crickets*, *bears*, *blue jays*, *squirrels*, *wisky-jacks*, *wolves*, *coyotes*, *lions*, *deer*, *skunks*, *jack rabbits*, *quails*, and *antelopes*. Such space is treated in a good way: *and suddenly he felt absolutely free, alone, with nothing behind to remember; the dry fragrance, the dreaming walls ...the strange loneliness – these were sweet and comforting to him*.

On the other hand, 'land/space' is understood as emptiness and wilderness, hazardous for humans. It is full of silence, dangerous animals, ghosts, monsters, mysterious spirits: *mysterious depths*, *a vision of a spectral nature*, *a strange place*; *grim manifestation of silent forces*; *the Great Spirit was in the river*; *no land is so grimly silent, so hushed and soundless, as the frozen North*, *lone cry of the wolf far down the valley only made the silence felt the more*. That explains why animals are sometimes included into the set of characters (*Mayor of the frog city*, *Uncle Bear*, *Frog Prince*; *demon horse ready to plunge into fiery depths*).

The two types of land/space exhibit shared features: the one appealing to the physical world – 'vastness' (*the grandest hill*, *vast upland*, *the tallest tree*, *huge sections of stone walls*, *big moose*) and the one appealing to the spiritual world — 'emptiness' (*it was, perhaps, a loneliness of vast stretches of valley and stone, clear to the eye, even after sunset*; *for days they marched through desolation, without glimpse of human habitation, without sight or trail, without sound of human voice to break the monotony*; *no sound like it to fix in lone camper's heart the great solitude and the wild*).

Poetic descriptions of the land are full of metaphoric expressions that highlight the beauty and power of the nature. For example: *whim of the greedy water*, *endless dance in the center of a whirling cloud*, *stars of white fire*, *waterfall of sand*, *water flung itself*, *snow began to move*, *echo laughing to itself*, *eerie forces that play pranks*, *wind toyed with*, *forest climbed*, *mountains rose grandly*, *cañon yawned*, *black water was dragging his fingers one by one from slippery edges*, *driftwood ducked under the*

water, noon found them floundering, wind bit cruelly, sun struck, the North had played him a devilish trick, the North had betrayed him. One and the same place may turn out to be peaceful, beautiful as well as ugly, dark, mysterious: *dark shadows of forests through which they passed, beautiful green valley of the Mohawk, the roof of the forest dipping down to the river shores, Lake Erie roofed with foliage* (the North-East of the United States); *man and beast somehow resembled each other in that moment which was inimical to noble life.*

It is noteworthy that word-formation is efficiently employed to represent the contrasting features. Antonymic affixational morphemes are used to oppose the two facets of the land. For instance, *-ful* “full of” and *-less* “lacking, without” as in *beautiful, wonderful, gleeful, merciful, cheerful* and *motionless, soundless, merciless*; the use of prefix *un-* to derive antonyms as in *merciful – unmerciful*. The employment of the same derivational patterns and means also results in the successful explication of the contrast of senses ‘active’ and ‘inactive’: *gleeful, hopeful, forceful* and *awful, doubtful, fearful; motionless, soundless* and *dauntless, fearless, reckless, restless*.

American land is represented in a range of imagery. Direct and metaphoric meanings of lexical units appeal to different senses through the use of lexical items denoting colour, shape, size, texture, temperature, etc.

Visual images of ‘land’ are created with the help of colour terms such as *coral soil, red earth, gold rocks, green of pine, purple sage, reddish-yellow sand* (Grand Cañon); *grey January morning, grey cliff, pale moonlight, dimmed starlight* (Alaska); *turquoise blue* (the skies in Arizona); *red earth and gold rocks, colored cliffs and walls, a yellow cliff far way, towers gleaming red in the sun*. The same productivity is found in words with dimensional meanings, for instance, *the great canon, wide country, gigantic cliff steppes and yellow slopes*. Less frequent vocabulary includes the names of shapes and configurations (*ragged world of rock*), locatives (*uplifted in mesa, dome, peak, and crag*).

Other productive images of nature are created by auditory vocabulary. In most cases, they are complementary to the visual ones: *fire roar, jingle of bells, fire cracks, frost cracking under the feet, long streams of gravel rattle down*. The threatening and scary silence of woods and forests (*quiet of the forest, forest silent as the lake itself, place of silence*) is contrasting with the voices of nature (*lone cry of the wolf only made the silence felt the more, lone cry of a bird, pert chirp of the birds, shrill scream of the blue jay, imprudent chatter of the red squirrel, the beat of hoofs, swift, sharp, louder-louder*). Thus, ‘land’ is portrayed as a secluded place, filled with unfamiliar sounds, voices of wild animals.

Tactile, olfactory and taste images of nature appeared to be unproductive. They are encoded by words denoting temperature and texture (*cold, soft, smooth, silken*),

fragrance (*scent of pine, patches of sage, so pungent that it stung Slone's nostrils*), and taste (*sweet with frosty fragrance*).

The dominance of visual and auditory images provides a good evidence to the importance of straightforward seeing and hearing in the processes of space cognizing. Other senses seem to play a less important role, obviously, because obtaining tactile, olfactory and gustatory information is more challenging and requires experience with particular objects and phenomena.

Another type of imagery results from cognitive metaphors (*Lakoff & Johnson, 1984*) that include the following:

- spatial metaphors which result from our experience of space and representation of cognized entities in orientational terms ('up and periphery', 'down and center' – *in the widening below a rounded hill we came upon an adobe house; the men were up in the woods; base of the wildest; in the widening below a rounded hill we came upon an adobe house; the men were up in the woods*);

- container metaphors representing nature and land as a bounding surfaces (*in the prairie; out of the woods; through solitude, through desolation, into the wilderness, with nothing behind; ; his house on the edge of an open prairie; the camp stood in the middle of the clearing*);

- ontological metaphors that embrace (a) personifications and zoosemy of the land and nature - *red abdominal wound of a cañon, gizzard of the world, bowels of the earth, bosom of the lonely lake the snarl of the woods*; (b) representations of land in terms of artifacts (*roof of the forest*).

The evaluative aspects of the concept of 'land' are revealed through the expressivity of linguistic means encoding polar attitudes and representations of land as both American value and anti-value. These means are actualized on different levels of language structure: phonetical (alliteration, sound imitation, effective pronunciation), lexico-semantic (hyperbole, epithet, simile), syntactical (tautology, repetition, synonymic condensation). For instance:

- alliterations (*vast stretches of valley*), onomatopoeia and affective pronunciations for scary effects (*rain-doves, whut mourn out, "Oo-oo-o-o-o!" jes dat trembulous an' scary, an' de owls, whut mourn out, "Whut-who-o-o-o!" more trembulous and scary dan dat, an' de wind, whut mourn out, "You-you-o-o-o!" mos' scandalous, trembulous an' scary ob all. Dat a powerful onpleasant locality for a li'l black boy whut he name was Mose*);

- simile (*the wind cut like a scythe, cañon like a hunter's fable, snow like chalk, slopes like death, storm touch like a flame, rock like iron, fingers like the teeth of a rake, air like yeast*) and hyperbole to highlight that something is beyond the narrator's reach (*hundred years from where he stood; I stood drinking in with all my soul the glorious beauty and the silence of mountain and forest*);

- metaphoric representations, in particular personifications, are graphically signaled by capitalizations (*things that Nature does not tell about in crowds; Nature had done amply well about the skunk; gamble with Fate*) to add some colouring and elevation, create a romantic atmosphere;

- semantically opposite and distanced but positionally approximate epithets - *beautiful, wonderful, glorious, great, splendid* and *angry, extreme, hideous, eerie, doubtful, awful, murdering* and *wild* (*desert of heat and wind, awful cut-up country, wonderful region, beyond all comparison in its greatness* (canyon));

- tautologies, synonymic condensations and other types of repetitions to express a high degree of intensification, produce a scary effect, a feeling of awe (*The wildest of all wild creatures—a wild stallion, with the intelligence of a man!*”), or realize a suggestive intention of a story-teller (“*Maybe, like some men I know, he was too wise to work...I tell you, I’ve sat and looked into that dog’s eyes till the shivers ran up and down my spine and the marrow crawled like yeast, what of the intelligence I saw shining out; it was a lonely and apparently unpeopled wilderness*”).

Overall, it can be stated with certainty that in American campfire stories ‘land’ is represented as something of great value, an essential part of biological and social environment. When explored as elements of biosphere, geographical space and nature become integrated into the social space, receiving features attributed to them by the speakers due to the cultural preferences and socio-historical orientations of a speech community.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS



COMMENTARIES

In what follows you will find interpretation of concepts relating to cultural, religious and many other issues of life in the USA.

CAJUN

Cajun [ˈkeɪdʒən], also **Cajan** is the alteration of *Acadian*. The word meaning “a Louisianan descended from French-speaking immigrants from Acadia” was first registered in 1868. A **Cajun** is a descendant of French Canadians whom the British, in the 18th century, drove from the captured French colony of Acadia (now Nova Scotia and adjacent areas) and who settled in the fertile bayou lands of southern Louisiana. The Cajuns today form small, compact, self-contained communities and speak their own patois, a combination of archaic French forms with idioms taken from their English, Spanish, German, American Indian, and black neighbours. They variously raise cattle, corn (maize), yams, sugarcane, and cotton, and a few still perform much

of their own spinning, weaving, and other home crafts. Their separateness, though often their own preference, is also the result of the prejudice of the non-Cajuns against them.

ACADIA, ACADIAN

Acadia [ə'keɪdiə], French **Acadie**, North American Atlantic seaboard possessions of France in the 17th and 18th centuries. Centred in what is now Nova Scotia, **Acadia** was probably intended to include the other present Maritime Provinces of Canada as well as parts of Maine (U.S.) and Quebec.

The first organized French settlement in **Acadia** was founded in 1604 on an island in Passamaquoddy Bay, on the present U.S.-Canadian border, by Pierre de Monts and Samuel de Champlain. In 1605 the colony was moved to Port Royal (now Annapolis Royal, Nova Scotia), and that settlement became the centre of Acadia's future.

Because the French claimed for **Acadia** lands that had also been claimed by England, the colony was continually contested by both nations. In 1613 Port Royal was destroyed, and its inhabitants were dispersed by an English military expedition from Virginia.

In 1621 King James I of England (VI of Scotland) awarded the lands of **Acadia** to Sir William Alexander for the purpose of founding the colony of Nova Scotia. In 1632 his son King Charles I ceded **Acadia** back to France, and, under the Company of New France, a renewed period of French colonization followed. A bitter struggle for power broke out in 1636 between two of the leading French officials of the colony - a struggle that eventually resulted in a local civil war. **Acadia** was under English rule from 1654 to 1670 and then reverted again to French rule and remained under French control for the next 40 years.

On Oct. 16, 1710, Port Royal was captured by the British. The Treaty of Utrecht (1713) gave Nova Scotia to Great Britain but left Cape Breton Island and Ile St. Jean (from 1799 Prince Edward Island) with France. In 1755 many French-speaking Acadians were deported by the British because of the imminence of war with France, the question of Acadian neutrality, and the possibility of revolt. Several thousand of them eventually settled in French-ruled Louisiana, where their descendants became known as **Cajuns**.

At the conclusion of the French and Indian Wars in 1763, Ile St. Jean and Cape Breton Island also formally came under British rule; the province of New Brunswick was separated from Nova Scotia in 1784.

The meaning of **Acadian** "a native or inhabitant of Acadia" was introduced into the English lexicon in 1705, since then it has undergone some narrowing and become more specialized – "a descendant of the French-speaking inhabitants of Acadia expelled after the French loss of the colony after 1755".

LOUISIANA CREOLE

It is a language spoken in Louisiana by persons of mixed French, African, and Indian descent. Louisiana Creole, which is closely related to Haitian Creole, should not be confused with either Louisiana provincial standard French, spoken by the descendants of the French upper classes in and around New Orleans, nor with the language of the Cajuns. Both of the latter are dialects of French, with some archaic or provincial features, whereas Louisiana Creole is a creole language based on French.

CAJUN VOCABULARY

un buotac – a rocking chair;

un garde-manger – a box for keeping foodstuffs;

les capuchons – a sort of hat, which is an item of traditional costume;

un garde-soleil – a bonnet for sun;

un coup de main – team-work assembling;

une ramasserie – when harvest gathered collectively;

car porch – a car tent;

guff – a large body of water;

joint – giant, monstrous;

loan motor – a lawn-mower;

boudin – a sort of sausage;

shoepick – a large fish, inhabiting marshes.

RURAL SPEECH

Anywheres is a non-standard form of ‘*anywhere*’, which is typical of American rural speech. **That’s how come** corresponds to *that is why*. **We’d knock off ... and rattle it** is an expressive of ‘*we get together for a piece of chat*’.

COON ASS

Coon ass is a derogatory term for ‘*an ignorant*’, the combination of usually offensive shortening **coon** (< **raccoon**) “black, dark; and hence, dirty” and vulgar **ass** “a stupid, obstinate, or perverse person”.

BLACKENED REDFISH, JAMBALAYA

Cajuns is a nation boasting their gastronomic delicacies. Their style of cooking is characterised by the use of hot seasonings (as cayenne pepper). Such Dainty Davies as **blackened redfish** “smoked salmon” and **jambalaya** “a sort of fish soup” originated among the Cajuns and gained international recognition, thanks to the success of Cajun gourmet

DOWNTOWN. **Downtown** / or **down town** is used in the U.S. in the following meanings: n. “The lower part or the business centre of a city or town”. – adv. “To, onward”. – adj. “Of, relating to, or located downtown”.

Uptown / or **up town** is opposite in meaning and used to refer to residential area.

-ANs, -OIDs AND OTHERS: ETHNIC GROUPS AND RACES

Although current usage confines the term ethnic to the descendants of the newest immigrants, its proper, more comprehensive meaning applies to all groups unified by their cultural heritage and by their experience in the New World.

The term **Caucasian** refers to Anthropology, though it is no longer in scientific use. Racial classification traditionally distinguishes **Caucasians**, or rarely **Caucasoids** by very light to brown skin pigmentation and straight to wavy or curly hair including peoples indigenous to Europe, northern Africa, western Asia, and India.

Hispanics. The USA is a multicultural country, nations from all over the world have contributed their cultural background to the American heritage.

Persons with Spanish surnames make up more than 7% of the U.S. population, but they hardly form a coherent group. The majority are of Mexican origin, some are descendants of ancestors who had lived in areas once part of Mexico – Texas, Arizona, New Mexico, and California – others, legal and illegal migrants from across the loosely guarded border. The greater opportunities and higher living standards of the northern republic continue to attract people who despair of rising above their poverty at home.

Arizona is one of the U.S. states where Anglo community coexists with Hispanics.

Until the last half of the 19th century, except for very small and scattered groups of indigenous Indians, almost all of central and northern Arizona remained uninhabited. Most of the Spanish occupation of the state was tentative at best and remained confined to a few intermittently occupied missions, presidios, and ranches in the Santa Cruz valley, south of Tucson. In fact, few enduring remnants of Spanish occupation existed in the region after 1859. Not until the 20th century did the number of Hispanic residents in Arizona soar.

Today most Arizonans of Hispanic heritage are Mexicans or descendants of Mexicans who have arrived since 1900. Relations between **Mexicans** and **Anglos** (the Hispanic term for English-speaking whites) have at times been strained in Arizona, but in general the two ethnic groups have a history of cordiality that has often been absent in other border states. While some communities have Mexican barrios (ethnic quarters, often characterized by severe poverty), most Mexican-Americans live in a variety of neighborhoods and participate fully in Arizona's business, political, and social life. Intermarriage with Anglos is common. Although Mexican food, building styles, home furnishings, clothing, social customs, and music have been incorporated into the Arizona life-style, the great majority of people have been affected by Mexican culture in only a superficial way. If anything, the Mexican-American population has been attracted to mainstream American culture.

Anglo community. Anglo community whose native tongue is English constitutes about 30 % of population of Nogales, a US-Mexican border town in Arizona.

Mexican-American. Mexican-Americans – about 70 % in Nogales – are US residents of Mexican descent.

BEVERLY HILLS

Beverly Hills is a city, western Los Angeles county, California, U.S., completely surrounded by the city of Los Angeles. The site originated in the 19th century as the Rancho Rodeo de las Aguas. In 1906 it was organized as a residential area called **Beverly**; in 1912 the Beverly Hills Hotel was erected, and in 1914, with a population of about 500, the town was incorporated.

In 1919 the film stars Mary Pickford and Douglas Fairbanks built their estate, Pickfair, which began the fashion among Hollywood celebrities and executives to build lavish homes in Beverly Hills.

The city is crossed east-west by three main boulevards: north of Sunset Boulevard are foothills containing the Beverly Hills Hotel (with its famous Polo Lounge and pink bungalows) and luxurious mansions among the winding drives; south of Sunset Boulevard are the flatlands, containing other expensive homes and, between Santa Monica Boulevard and Wilshire Boulevard, many chic shops, boutiques, and department stores; the most exclusive of these are on the old Rodeo Drive and the newer Two Rodeo Drive, a multilevel shopping street in mock Mediterranean style. There is also some light manufacturing south of Wilshire. The area of Beverly Hills – 5.7 square miles (14.8 square km) overall – contains seven parks and is profusely planted in trees, shrubbery, and lawns. The city is bordered to the southwest by the studios of Twentieth Century-Fox, whose lots, however, have now been largely converted into Century City, a shopping mall, office-building centre, and theatre complex. The population is about 34,000 people.

AMERICAN VS BRITISH

The story *Los Angeles: Home of Bizarre* abounds with Americanisms – words and phrases, grammar structures which are characteristic of American English. A few examples with their British equivalents are provided: *guy* – chap; *sidewalk* – pavement; *critter* – pet; *tuxedo* – smoking; *automobile* – car; *store* – shop; *movie* – film; *freeway* – highway, motorway; *I guess* – I think; *I just received* a press release – I've just received...; *what have you* – what not, etc.

BLACK AMERICAN / BLACK ENGLISH

In linguistic usage **Black English** refers to the entire range of varieties of English spoken by American Black people of any educational or social level. The reference to the nonstandard varieties of English spoken by lower-class black people in urban communities is made by **African-American Vernacular English (AAVE)**, **Black English Vernacular (BEV)**, **Afro-American English**, **Black English** and a variety of other labels with varying degrees of acceptability. Among its distinctive features are the lack of a final -s in the 3rd person singular present tense (e. g. *she walk*), no use of forms of *be* when used as a linking verb (e. g. *They real fine*), and the use of *be* to mark habitual meaning (e. g. *Sometime they be walking round here*). The linguistic origins

of **AAVE** are controversial. According to one view, AAVE originates in the creole English used by the first blacks in America, now much influenced by contact with standard English. An alternative view argues that AAVE features can also be found in white dialects (esp. those in the south), suggesting an origin in white English. The variety then became distinctive when blacks moved north to the cities, and found their southern features perceived as a marker of ethnic identity.

GOSPEL MUSIC

Gospel is a form of black American music derived from church worship services and from spiritual and blues singing. Gospel music spread through song publishing, concerts, recordings, and radio and television broadcasts of religious services from the Great Depression days of the 1930s.

The immediate impetus for gospel music seems to have been the rise of Pentecostal churches at the end of the 19th century. Pentecostal shouting is related to speaking in tongues and to circle dances of African origin. Recordings of Pentecostal preachers' sermons were immensely popular among American blacks in the 1920s, and recordings of them along with their choral and instrumental accompaniment and congregational participation persisted, so that ultimately gospel reached the white audience as well. The voice of the black gospel preacher was affected by black secular performers, and vice versa. Taking the scriptural direction "Let everything that breathes praise the Lord" (Psalms, 150), Pentecostal churches welcomed timbrels, pianos, organs, banjos, guitars, other stringed instruments, and some brass into their services. Choirs often featured the extremes of female vocal range in antiphonal counterpoint with the preacher's sermon. Improvised recitative passages, melismatic singing, and extravagant expressivity also characterize gospel music.

Other forms of gospel music have included the singing and acoustic guitar playing of itinerant street preachers; individual secular performers, sometimes accompanied by bands; and harmonizing male quartets, usually singing a cappella, whose acts included dance routines and stylized costumes.

Among the most prominent of gospel music composers and practitioners were Thomas A. Dorsey; the Reverend C.A. Tindley; the Reverend C.L. Franklin of Detroit, who issued more than 70 albums of his sermons and choir after World War II; blind Reverend Gary Davis, a wandering preacher and guitar soloist; Sister Rosetta Tharpe, whose guitar and vocal performances took gospel into nightclubs and concert theatres in the 1930s; Roberta Martin, a gospel pianist based in Chicago with a choir and a school of gospel singing; and Mahalia Jackson who toured internationally and was often broadcast on television and radio.



Assignment 1. Listen, study and make a PPP on the topic: ***AMERICAN CAMPUS.***

Interviewer: Standard English
Dolly Weston: Standard American

BL. 1. *Do you know anything about American Universities? What are the most famous of them? Which one(s) do you find appealing to study at?*

BL. 2. *For an overseas student it is essential to integrate with Americans. Knowing the American academic terminology is one step to it. Read the text below. It will help you to learn how to survive on an American campus. All you need to do is to fill in the gaps with the appropriate words.*

- alumni
- campus
- class
- credits
- faculty advisers
- fall semester
- falling grade
- fraternities
- freshman
- grading
- homecoming
- homecoming game
- homecoming royalty
- junior
- major
- minor
- passing grade
- registration week
- rushing
- semester
- senior
- sophomore
- sororities
- spring semester
- summer term

Surviving on an American ...1... means you must be able to understand terminology. A student in his or her first or second year is called a ...2... or a ...3... student. A ...4... student is in his or her third year, and a ...5... is in his or her final degree year. These four years comprise ...6... studies, in which the student will choose a ...7... and sometimes ...8... specialization.

A ...9... can mean course or subject and not just lesson, depending on the context of conversation.

Your diploma is obtained by required number of ...10... and your ...11... is awarded by A, B, C, or D for ...12... and F for a ...13... .

College life is divided into ...14... : the ...15... from the end of August to the beginning of the Christmas holidays, and the ...16... from mid-January to the beginning of May. The University continues to function at a slower pace during the ...17..., which stretches over June and July for the summer session. ...18... marks the new university year in which students choose their new courses with the help of their teachers (...19...). ...20..., a few weeks later gives the parents and old students (...21...) the chance to visit the university. It is also a weekend of great festivities in which, a king and a queen is chosen (...22...), games and a ball are the ...23... (baseball match).

You might also come across select social clubs (...24... and ...25...) in which originally the children of

- undergraduate rich parents seek the privacy of their peers. One can join by cooperation after a probationary period (...26...).

BL. 3. *This list of proper names (given in the order of appearance on the tape) will render you good service:*

- Dolly Weston
- U.C. Berkley
- U.C.L.A. (Los Angeles)
- George Town in Washington
- MBA
- Minnesota
- California

L. 1. *What are the 4 questions that Dolly Weston was asked?*

1. _____ ?
2. _____ ?
3. _____ ?
4. _____ ?



Assignment 2. Listen, study and make a PPP on the topic: ***IN CAJUN***

COUNTRY

Presenter: Standard English

Curtis Allemond: Cajun accent

Tony Latiolais: Cajun accent

David Barry: Standard American

James Dorton: Standard American

♪ Music: Quand J'étais Pauvre by Dewey Balfa, from "La Musique Chez Mulate's, Le Restaurant Cajun".

BL. 1. *Have you ever heard of the Cajun country and its people? What do you know about them? What do you expect to learn about them: history, cuisine, traditions, language?*

BL. 2. *As the Cajuns are Francophones, you'll come across a few phrases in French. Here they are:*

- joie de vivre joy of life;
- le Grand Dérangement great rearrangement;
- américain American;
- fils de putain anglais the damn English;
- laissez les bons temps rouler (literally) let the good time rule.

BL. 3. Find out the meanings of the words associated with the Cajun way of life and history:

- Cajun
- eerie swampland
- insular habitant
- Francophone
- Creoles
- Nova Scotia
- Acadia
- sanctuary
- Louisiana
- blackened redfish
- jambalaya
- gourmet
- chank-a-chank
- endearing qualities
- the Atchafalaya Basin

L. 1. Listen to the story. Were your predictions right (**BL. 1**)?

L. 2. Listen again and check the pronunciation of the keywords in **BL. 3**.

L. 3. Answer the following questions, use the tips below:

- Who are the Cajuns? *Tips:* Francophone / Louisiana / white / former / Nova Scotia / the 17th century;
- What are the two fundamental aspects of life in Louisiana? *Tips:* Visible element of culture / preserving the language / to celebrate love of life;
- What are those qualities that set the Cajuns apart (according to Tony Latiolais)? *Tips:* Sense / honesty / country people / to like changes / to keep the things the same way.

L. 4. What are the meanings of these words and phrases:

- Acadia
- Acadians
- coon ass
- CODOFIL
- Acadiana
- the damn English?

L. 5. Listen again and fill in the Cajun's History Fact File.

when	where	what
.....	from France to	immigration
the 18 th c.	Acadia	The British and these French Catholics were
the 18 th c.	Louisiana which was then a and later colony	looking for sanctuary

the 1920s	Louisiana	The arrival of industry; English school became
the 1950s	USA	The Cajuns would go out of state, like and; the Anglophones would be on the Cajuns and make of them
the 1960s	Louisiana	The negative perception of the Cajuns has undergone; an offshoot of the rights
1968	CODOFIL was founded; the Cajun language has been
the end of the 20 th c.	The Cajun country (Acadiana)	In spite of the cultural the younger generation don't speak; Acadiana is also at for considerable ecological to the area

L. 6. Read the article and render it in English:

Каджунів первісно називали *акадійцями* або *кадійцями*. І якщо правомірність терміна *каджуні* викликає дискусії, то *акадійці* та *кадійці* вважаються адекватними самоназвами, а самі вони – визнані носії діалекту.

Після війни з французами та індіанцями (1756 – 1763 рр.) каджунів було депортовано з зайнятих ними канадських територій. Мовна ситуація та демократичність французького устрою в Луїзіані (США) сприяли тому, що значна частина акадійців мігрувала на південь.

За більш ніж двохсотлітню історію функціонування мова каджунів зазнала суттєвих трансформацій, що стимулювало формування бідіалектної ситуації в Луїзіані: каджуни користуються діалектом французької мови, а також різновидом американського варіанту англійської мови (Cajun English).

Діалект каджунів має низку фонетичних особливостей: особовий займенник *I* вимовляється як [ah] (*I [Ah] like you*); звук [d] з'являється у словах, написання яких починається зі сполучення *th* (*the [de] car, those [dose] apples*); дифтонгізація окремих звуків, наприклад, [ō] > [oi] (*call [coil], all [oil]*).

Основна частина лексики французького походження в каджунському діалекті тематично охоплює назви соціально-побутових реалій (предмети інтер'єру, одягу, професійні заняття). Англійські основи уживаються в назвах рослин, тварин, ландшафту, а також окремих об'єктів побуту (Медведев 2001, с. 37-39).

R. 1. Make up a list of key-words and phrases to cover the story about Cajuns. Make up 10 sentences of your own focusing on the Cajun country:

- history;
- cultural values;
- prejudice;
- language.



Assignment 3. Listen, study and make a PPP on the topic: *NEW*

ORLEANS: THE SHOW GOES ON.

- Speaker: Standard English
- Danny Barker: New Orleans accent
- Kalamu Ya Salaam: Standard American
- Philip Frazier: Black American
- Bruce Raeburn: Standard American

♪ Music: “Do Watcha Wanna” by *The Rebirth Bras Band*.

BL. 1. *What makes American places famous? What memories and associations do they bring? What are the merits and demerits that go together with their names? Match the American place names in A with the corresponding curiosities in B:*

<i>A</i>	<i>B</i>
Las Vegas	Al Capone; first skyscraper
Chicago	entertainment; casino
Washington	French style city; the White House
New York	Hollywood movie stars; fast cars
LA, California	Statue of Liberty; The City That Never Sleeps; The Big Apple

BL. 2. *Look at the cultural clues below. Are they true for New Orleans?*

- soulful saxophones;
- swinging clarinets;
- entertaining city;
- permissive society;
- birth of jazz;
- spiritual yet sensual sound;
- southern blacks;
- sex and death

BL. 3. *This list of proper names (given in the order of appearance on the tape) will render you good service:*

- David Duke
- Nazi
- Ku Klux Klan
- Mississippi
- Jelly Roll Morton
- Buddy Bolden
- Louis Armstrong
- Dixieland
- Louisiana
- Mardi Gras
- Rio
- Danny Baker
- French Quarter
- Armstrong Park
- Nick La Rocca Park
- New Orleans Rhythm Kings
- Nashville
- Wynton Marsa

- Rebirth Brass band
- Philip Frazier
- Royal Sonesta Hotel
- Bourbon Street
- St. Patrick's Day
- St. Joseph's Day
- Grade Seven hurricane
- Storyville District

L. 1. *Listen about New Orleans. Go back to **BL. 2.** Provide some evidence for New Orleans' cultural clues:*

- e. g.:* 1. Music is still everywhere – soulful saxophones, swinging clarinets corners. > Music is still everywhere – soulful saxophones, swinging clarinets and Dixieland pianos play round the clock in the bars and cafes and on street corners.
2. No wonder entertaining places..... of sheer revelry.
3. Why jazz developed , but the permissiveness of its society..... helped.
4. (in New Orleans' large black community.) It that jazz music was born.
5. This juxtaposition of the spiritual and the sensual is sublimely sinful.

L. 2. *Look at the list below. These are the markers of jazz community's life. Explain what they mean (according to the story):*

legends; saxophones; clarinets; Dixieland pianos; banjos; jazz fraternity; traditional jazz; brass band; a son of New Orleans; sub-teens; sophisticated jadedness; housing project; rougher neighbourhoods; fascinating ritual; the dualism of deterioration; crack epidemic; the visceral sensibilities; Afrocentric world; lip service.

L. 3. *Think over the following. Pick up the answers, which fit best of all:*

- Jazz and New Orleans are
 - A. synonymous;
 - B. incompatible.
- This is a lively city at the mouth of the
 - A. Missouri;
 - B. Mississippi.
- The etymology of the word 'jazz' comes from
 - A. an African tribal language;
 - B. originally a New Orleans slang term for 'sex'.
- Jazz, in the musical sense of the word, plays a major role in the New Orleans economy, because band are employed
 - A. to lure customers to the bars and restaurants of the French Quarter;
 - B. to entice tourists to New Orleans.
- The city authorities do not present jazz like they should, because

- A. it's black music and some people in the power structure a sort of restrict how far you go with this;
- B. they can allow very little financial support to the jazz fraternity.
- The band can easily be mistaken for a street gang as
 - A. they often play in their baseball caps, T-shirts and coloured scarves;
 - B. they are on crack;
 - C. they all live in a housing project.
- The population of New Orleans has always lived very close to death for that reason because
 - A. plaques, hurricanes, tornadoes, natural disasters go hand-in-hand with the history of New Orleans;
 - B. a lot of people who were in the field of jazz have passed away; a lot of youthful people at the time was getting killed over drugs.

R. 1. *Here are some popular perceptions about New Orleans and its inhabitants. Do you support these ideas?*

- *Speak Up speaker:*

“These are relatively good times for jazz musicians... Interest in traditional jazz has mushroomed and many contemporary performers have reaped the rewards.”

- *Speak Up speaker:*

“Jazz is alive and well in New Orleans”.

- *Kalamu Ya Salaam, writer and head of Bright Moments, a music & P.R. company:*

“No, I would say, it's alive and kicking.”

- *Speak Up speaker:*

“For all New Orleans' jollity, death is a recurrent theme. The city is one of the poorest and most violent in America.”

- *Bruce Raeburn, curator of the Tulane University Jazz Archive:*

“It's an old world city...”

“This sort of celebration of life, I think, is our way of dealing with the omnipresence of death and the potential for disaster at all time, which keeps changing. It is used to be natural, now it's more social...”

“Most of us would probably prefer a Grade Seven hurricane to walking through one of these projects while a crack deal's down, but the danger is part of allure, I think.”

“... what you might call the visceral sensibilities of New Orleans are always well-fed: it's a bodily city, if you like, and yet there's a spiritual aura, too.”

- *Kalamu Ya Salaam, writer and head of Bright Moments, a music & P.R. company:*

“... that's always been an element of what we do as a people, that the separation of the sacred and the secular is an artificial separation and most of our people, subconsciously and unconsciously, do not relate to that artificial separation.... because

religion, the spiritual side of things... goes throughout everything, and, vice versa, the celebration of the physical goes throughout everything also. So it's one or the other, I mean, jazz would not be jazz if it was one or the other and what makes the music so vital is it's all of it. It's all there."

R. 2. *Study the glossary below:*

<i>soulful</i> –	sentimental;
<i>round the clock</i> –	all hours;
<i>sheer revelry</i> –	pure festivities;
<i>to entice</i> –	to tempt;
<i>to mushroom</i> –	to spread quickly;
<i>to reap</i> –	to harvest;
<i>alive and well</i> –	flourishing;
<i>alive and kicking</i> –	in the prime of life;
<i>jadedness</i> –	the state of being exhausted;
<i>housing project</i> –	housing at moderate price;
<i>rough neighborhood</i> –	slums;
<i>crack deal</i> –	a deal involving drugs sales;
<i>allure</i> –	fascination;
<i>sinful</i> –	scandalous;
<i>brothel</i> –	a house of prostitution;
<i>gospel</i> –	a type of ardently religious jazz music, esp. songs, originating amongst the black population of the southern U.S.;
<i>lip service</i> –	insincere praise or worship;
<i>lyric</i> –	a verse; couplet.

R. 3. *Make up another list of additional vocabulary to cover the story about New Orleans. Make up 10 sentences to dwell upon the points: All That Jazz; The Musical Renaissance; Death in New Orleans.*



Assignment 4. Listen, study and make a PPP on the topic: **LOS**

ANGELES : HOME OF BIZARRE.

Speaker: Standard English
Steve Harvey: Standard American
Billy Shire: Standard American
Tracy Parsons: Standard American

BL. 1. *You can see many odd things in Los Angeles:*

- a massive shopping cart forming part of a St. Patrick's Day parade along Hollywood Boulevard;
- Hollywood Boulevard is also home to Frederick's of Hollywood, the world's first "Lingerie Museum";
- bikers on Venice Beach, another center for LA eccentricity;
- "Oddball Olympics", Soap Plant where everything and everybody is bizarre;
- affluent Beverly Hills also has unusual institutions. Critter Caterers, for example, specializes in expensive food, clothes and perfume... for cats and dogs.

Which of those above do you find most cranky? Which ones would you enjoy in your native place?

BL. 2. *Needles to say Los Angeles has enjoyed a reputation for eccentricity. And it is apparent from these two statements:*

- "Here is the world's prize collection of cranks, semi-cranks, placid creatures whose bovine expression shows that each of them is studying, without much hope of success, to be a high-grade moron, angry or ecstatic exponents of food fads, sun-bathing, ancient Greek costumes, diaphragm breathing and the imminent second coming Christ."

Bruce Bliven, 1935.

- "The USA would be better off if that big, sprawling, incoherent, shapeless, slobbering civic idiot in the family of American communities, the city of Los Angeles, could be declared incompetent and placed in charge of a guardian like an individual mental defective."

Westbrook Pegler, 1938.

What makes LA an American specialty? Express your attitude towards the ideas. Do you share Bliven's and/or Westbrook's point(s) of view?

BL. 3. *This list of proper names (given in the order of appearance on the tape) will render you good service:*

- | | |
|-----------------------|--|
| • Bernard Russel | • "Tortures and Torments of the Christian Martyrs" |
| • Southern California | • Zsa Zsa (Gabor) |
| • West Coast | • Beverly Hills |
| • Steve Harvey | • Venice Beach |
| • Milton Berle | • Skateboard Mama |
| • Hollywood | • Critter Caterers |
| • Melrose | • Tracy Parsons |
| • "Wacko" | • Chanel |
| • "Soap Plant" | |

- Billy Shire
- “La Luz de Jesus”
- “Artichoke Queen of Light”
- “The Inn of the Seventh Ray”
- Topanga Canyon
- “New Age Lasagna”.

L. 1. *LA COCKTAIL: The beach, music, death, Hollywood and the automobile are all essential ingredients in the LA cocktail. Listen to the story. Add more bizarre “recipes”. To do it, arrange the following “ingredients” according to such categories:*
e. g.: 1. **ASSOCIATE WITH LA COCKTAIL:** a) freeways; traffic jams; driver rehearsing by playing a trumpet.

1. **ASSOCIATE WITH LA COCKTAIL**

2. **MELROSE COCKTAIL**

3. **HOLLYWOOD BOULEVARD WEIRDOES COCKTAIL**

4. **BEVERLY HILLS COCKTAIL**

5. **UNUSUAL FADS COCKTAIL**

6. **DOGS AND GOURMETS COCKTAIL**

7. **LA INN COCKTAIL**

8. **‘50S & ‘60S COCKTAIL**

- a) freeways; traffic jams; driver rehearsing by playing a trumpet;
- b) art gallery; macabre religious artifacts; lulus;
- c) zoo; an 80-year old woman in hot pants; roller skates zooming down the sidewalk; lingerie temple;
- d) a character in a turban; TV commercials; playing a guitar while roller-skating; a 60-year old woman on the skateboarder; a character carrying a giant cross; taking a snake for a walk;
- e) hippie culture; sophisticated dog care; beatniks;
- f) 30 flavors of home-baked dog biscuit; picnic tables; Chanel collars; leashes; reindeer ears; bandannas; wedding dresses; tuxedos; sequined outfits; baby dolls; baseball hats; cowboy hats; guns in holsters; swimsuits;
- g) artichoke; lasagna; esoteric vibrational value; experimentation;
- h) resolutions, playing of bongo drums; demonstrations; protesters; banding together; odds.

L. 2. *Use the tips from L.1 and write short reports (3-4 sentences) on points 1-8.*

L. 3. *According to the philosopher Bernard Russell, the eccentric things in LA represent “the ultimate segregation of the unfit”. LA’s nicknames also testify to the popular notion that most Southern Californian minds have been added by too much*

sun, surf and sand. Why do you think this important conurbation has such an unfortunate image?

LA's NICKNAMES: Cuckooland

Lalaland

Lotusland

Moronia

The City of the Second Chance

L. 4. *Listen and say:*

What does Steve Harvey, Staff Writer for 'Los Angeles Times', consider on the roots of LA's bizarre?

L. 5. *Support or challenge the following statements:*

- The presence of the film industry is a recurrent theme in LA.
- In such sprawling, automobile-oriented place as Los Angeles, the visitor doesn't have to look quite hard for strange street behaviour.
- Hollywood is home to some decidedly eccentric stories.
- Melrose is not the only place to go if you're looking for weirdoes.
- Not all of Los Angeles's eccentricity is a leftover of the 1960s hippie culture.
- Beverly Hills is the wealthy city-state, where dogs play an important role in the life of the community.
- The desire to elevate one's dog to human status is seen as a consequence of both loneliness and affluence.

R. 1. *Make sure you know the meanings and pronunciation of the following words:*

- | | | | | |
|---------------|-----------|------------|-------------|-------------|
| • Los Angeles | • weirdo | • critter | • sequined | • wackiness |
| • bizarre | • turban | • boutique | • affluence | • bandanna |
| • eccentric | • luxury | • hound | • canyon | • beatnik |
| • lingerie | • gourmet | • leash | • artichoke | • moron |
| • brassiere | • outfit | • tuxedo | • lasagne | • survey |
| | | | | • bongo |

R. 2. *Make up 10 sentences for a guided tour "L. A. LAUGHS". Use the advert as a starting hint.*

1. _____
2. _____
3. _____
4. _____
5. _____

6. _____
7. _____
8. _____
9. _____
10. _____

L. A. LAUGHS

We recommend the following:

Critter Caterers
453 North Beverly Drive
Forest Lawn Memorial Park
Glendale
(the cemetery of the stars)

Graveline Tour
Tel: 213-876-4286
(A guided tour, in a chauffeur-driven
hearse, of the more gruesome
aspects of Hollywood history)

Frederick's of Hollywood
6608 Hollywood Boulevard

Hollywood Boulevard
The Inn of the Seventh Ray
128 Old Topanga Canyon Road

Soap Plant
7400 Melrose

Venice Beach

3 GEOGRAPHY, NATURE AND NATIONAL SYMBOLS OF THE COMMONWEALTH OF AUSTRALIA AND NEW ZEALAND

OBJECTIVES

This unit provides factual information and assignments on the geography, nature and cultural symbols of the English-speaking countries in the southern hemisphere. It also sheds light on the history Australia and New Zealand through the history of their place-names.

IN THIS SESSION, YOU WILL LEARN

- about the origin of some place-names in Australia and New Zealand;
- what national symbols and emblems are used to represent Australia and New Zealand.

OUTLINE

- Geography of Australia.
- Geography of New Zealand.
- National symbols and emblems of Australia.
- National symbols and emblems of New Zealand.

- Aboriginals and white Australia.



RECOMMENDED READING

Textbooks

Башманівський О. Л., Вигівський В. Л., Моркотун С. Б. Лінгвокраїнознавство. Житомир : Вид-во ЖДУ ім. І. Франка, 2018. С. 27-29, 45-52. URL : http://eprints.zu.edu.ua/29264/1/башманівський_О.Л..PDF (дата звернення: 03. 09. 2021).

Гапонів О. Б., Возна М. О. Лінгвокраїнознавство. Англomовні країни : підручник. Вид. 2-ге. Вінниця : Нова Книга, 2018. С. 367-409, 422-446. URL : <http://www.tnu.in.ua/study/refs/d179/file1321664.html> .

Dictionaries

Te Ara Encyclopedia of New Zealand. URL : <http://www.teara.govt.nz/en> (дата звернення: 03. 09. 2021).

Internet Resources

Australia. Culture and Arts, etc. URL : <http://www.australia.gov.au/> (дата звернення: 03. 09. 2021).

Meanings and origins of Australian words and idioms. Australian National Dictionary centre. Research School of Humanities & the Arts. ANU College of Arts & Social Sciences. 2017. URL : <http://andc.anu.edu.au/australian-words/meanings-origins/a> (дата звернення: 03. 09. 2021).



COMMENTARIES

(From: *Meanings and origins of Australian words*. ANDC, 2017)

Why is **Australia** (/v'streɪljə, ə'straɪljə / AuE; /v'streɪliə/ RP) called *Australia*? From the early 16th century, European philosophers and mapmakers assumed a great southern continent existed south of Asia. They called this hypothetical place *Terra Australis* (Latin for *Southern Land*).

The first European contact with Australia was in the early 17th century, when Dutch explorers touched on parts of the Australian continent. As a result of their explorations, that part of the mainland lying west of the meridian which passes through Torres Strait was named *Nova Hollandia* (Latin for *New Holland*).

In April 1770 Captain James Cook and the crew of the *Endeavour* reached the southern land. Cook entered the word *Australia* (misspelt thus) in his journal the following August. However, he did so only in reference to an earlier seeker of the southern land, the Portuguese-born navigator Pedro Fernandez de Quiros /ki'ros/, who in 1606 had named the New Hebrides *Austrialis de Spiritu Santo*. Cook says:

*The Islands discover'd by Quiros call'd by him Astralia del Espiritu Santo
lays in this parallel but how far to the East is hard to say.*

Cook himself called the new continent *New Holland*, a name that acknowledges the early Dutch exploration; the eastern coast he claimed for Britain and called *New South Wales*. The first written record of *Australia* (an anglicised form of *Terra Australis*) as a name for the known continent did not occur until 1794. George Shaw in his *Zoology of New Holland* refers to:

the vast Island or rather Continent of Australia, Australasia, or New Holland, which has so lately attracted ... particular attention.

It was Matthew Flinders, English navigator (and the first person to circumnavigate and map Australia's coastline), who first expressed a strong preference for the name *Australia*. He gave his reasons in 1805:

It is necessary, however, to geographical propriety, that the whole body of land should be designated under one general name; on this account, and under the circumstances of the discovery of the different parts, it seems best to refer back to the original Terra Australis, or Australia; which being descriptive of its situation, having antiquity to recommend it, and no reference to either of the two claiming nations, is perhaps the least objectionable that could have been chosen; for it is little to apprehended, that any considerable body of land, in a more southern situation, will be hereafter discovered.

To these geographical, historical and political reasons for preferring the name, he adds in his 1814 account of his voyages that *Australia* is

agreeable to the ear, and an assimilation to the names of the other great portions of the earth.

Australia was championed too by Lachlan Macquarie, Governor of New South Wales from 1810, who was aware of Flinders' preference and popularised the name by using it in official dispatches to London. He writes in 1817 of:

the Continent of Australia, which I hope will be the Name given to this country in future, instead of the very erroneous and misapplied name, hitherto given it, of 'New Holland', which properly speaking only applies to a part of this immense Continent.

With Macquarie's kickstart *Australia* eventually proved to be the popular choice. Although the name *New Holland* continued alongside it for some time, by 1861 William Westgarth noted that

the old term New Holland may now be regarded as supplanted by that happier and fitter one of Australia.

Australia has been called “*the Oldest Continent*”, “*the Last of Lands*”, and “*the Last Frontier*”. These descriptions typify the fascination with Australia overseas since World War II, but they are somewhat unsatisfactory.

The capital of Australia started as a small squatters’ settlement of stockmen called *Canberry*, or *Canbury* (a derivation of an Aboriginal term meaning “meeting place”), was made there as early as 1824. By 1836 the name had evolved to **Canberra** (/’kanbra/ AuE; /’kænbərə/ RP).

The Polynesian navigator Kupe /’kupe/ discovered New Zealand in 950 A.D. He named it **Aotearoa** (/’æiʌtiə’rʌʊə, ,æiʌtæiə’rʌʊə/ NZE; /’æp,tɪə,rɔ:ə/ RP) (Maori for “the Land of Long White Cloud”). The Maori remained isolated in New Zealand (/ ,nu’zilən(d)/ NZE; / ,nju: ’zi:lənd/ RP) until the arrival of European explorers, the first of whom was the Dutchman Abel Janszoon Tasman (1642). They had no name for themselves but eventually adopted the name *Maori* (meaning “normal”) to distinguish themselves from the Europeans, who, after the voyages of the Englishman Capt. James Cook (1769-77), began to come with greater frequency. Tasman sailed from Batavia (modern-day Jakarta, Indonesia), sailed up the west coast of New Zealand but didn’t stay long after his only attempt at landing resulted in several of his crew being killed and eaten. He christened the land *New Zealand* from the Dutch *Niuew Zeeland*, which translates to “new sea land” and was a reference to the Dutch province of Zeeland. So the European powers then knew of Aotearoa’s existence.

The capital of New Zealand **Wellington** (/’welɪŋtən/) started as the settlement, named in 1840 in recognition of the aid given the company by the 1st Duke of *Wellington*. The city’s nickname is *Windy Wellington*, as it really gets windy, particularly as winter starts to come.

Assignment 1. Fill in the fact files:

The Commonwealth of Australia

washed by	
the most important river/s	
the largest lake/s	
the longest mountain range/s	
the highest peak	
the key representatives of flora	
the key representatives of fauna	
natural disasters	

New Zealand

washed by	
the most important river/s	
the largest lake/s	

the longest mountain range/s	
the highest peak	
the key representatives of flora	
the key representatives of fauna	
natural disasters	

Assignment 2. What historical and cultural forces motivated the following place-names, their poetic and jocular equivalents?

Australia: The Never-Never Land, the Land of the Southern Cross, the Down Under, the Land of the Antipodes; Kangaroo Land, the Lag Land, the Old Lagdom;

New Zealand: the Shaky Isles, the Shivery Isles, the Quaky Isles, the Fernleaf Country, Kiwiland; the Pigs' Isles, the Godzone.

Assignment 3. Answer the following questions:

- What does the name *the Southern Cross* refer to?
- What is *the Fernleaf*?
- What are the symbolic meanings of the stars on the Australian and New Zealand flags?
- What elements are included into the flag and coat of arms of Australia? What are their symbolic meanings?
- What elements are included into the flag and coat of arms of New Zealand? What are their symbolic meanings?
- What floral and faunal emblems represent Australia?
- What do you know about the floral and faunal emblems of New Zealand?

Assignment 4. Read the lyrics of the Australian anthem and do the tasks.

Advance Australia Fair

Verse 1

Australians all let us rejoice,
 For we are young and free;
 We've golden soil and wealth for toil;
 Our home is girt by sea;
 Our land abounds in nature's gifts
 Of beauty rich and rare;
 In history's page, let every stage
 Advance Australia Fair.
 In joyful strains then let us sing,
 Advance Australia Fair.

Verse 2

Beneath our radiant Southern Cross
 We'll toil with hearts and hands;
 To make this Commonwealth of ours
 Renowned of all the lands;
 For those who've come across the seas
 We've boundless plains to share;
 With courage let us all combine
 To Advance Australia Fair.
 In joyful strains then let us sing,
 Advance Australia Fair.

- Is *Advance Australia Fair* the only anthem performed at the official ceremonies in Australia?

- It is a well-known fact that the lyrics and melody of *Advance Australia Fair* have been criticized as being boring and unendearing to the Australian people. Some criticism was given to the song for its archaic words, for instance, the one in the fourth line of the lyrics, "*Our home is **girt** by sea*". Consult *Online Etymology Dictionary* at <http://www.etymonline.com/> for the meaning of the word *girt*. Like other archaisms, *girt* is used as an excessively poetic element. Why might it have caused critical remarks? Do you agree that it is a way to acknowledge the point that Australia is, in fact, an island?

- What is referred to by "*our radiant Southern Cross*", "*this Commonwealth of ours*", "*those who've come across the seas*"?

- What effect is produced by the repetitive usage of the imperative structure with *let* – "*let us rejoice*", "*let every stage advance*", "*let us sing*", "*let us all combine*"? Do the structures express a suggestion involving both the speaker and the addressee? How does such repetition contribute to the manifestation of the concept of Unity?

- What does the national anthem *Advance Australia Fair* imply about the national character and values of the Australian people?

Assignment 5. Read these internet commentaries to *Waltzing Matilda*. What do you think has made it so popular that more Australians know its lyrics than even their national anthem?

Luke Stubbs

This should be our national anthem! Or when there's a grand final for NRL or AFL, everyone should sing this

RoyL_iZack

The Australian haka

cromusic ibra

For those of you who don't know: "Waltzing" refers to walking across Australia, not dancing. He's walking with all his belongings wrapped up in a blanket attached to a long stick he carries across his shoulder - this is his "swag," hence the term "swag-man." His swag he affectionately calls "Matilda"

The song was written by Banjo Paterson, an Australian bush poet. Before you go further, listen to the song at <https://www.youtube.com/watch?v=CwvazMc5EfE> to find

out if you understand it. The poem contains a lot of terminology specific to Australian culture. That makes the song a bit confusing, sometimes even for Australians:

isawhimonce

im austraian and i have no idea what the hell he is saying

(Source: <https://www.youtube.com/watch?v=CwvazMc5EfE>)

Read the song and fill in the gaps with the names of Australia's realia - *billabong, billy, coolibah, jumbuck, Matilda, squatter, swagman, trooper, tucker*. You can find some help with the extracts from the Concise Australian National Dictionary, 1992 below:

Waltzing Matilda

Once a jolly _____ camped by a _____
Under the shade of a _____ tree
And he sang as he watched and waited 'til his _____ boiled
Who'll come a-waltzing Matilda with me?

Chorus;

Waltzing Matilda, Matilda my darling
You'll come a-waltzing Matilda with me
And he sang as he watched and waited 'til his _____ boiled
Who'll come a-waltzing Matilda with me?

Down came a _____ to drink at the _____
Up jumped the _____ and grabbed him with glee
And he sang as he shoved that _____ in his _____ bag
You'll come a-waltzing Matilda with me

(Chorus)

Down came the _____, mounted on his thoroughbred
Down came the _____s, one, two, three
'Whose is that _____ that you've got in your _____ bag?
You'll come a-waltzing Matilda with me!'

(Chorus)

Up jumped the _____ and jumped into the _____
'You'll never take me alive!' said he
And his ghost may be heard as you pass by that _____
You'll come a-waltzing Matilda with me

(Chorus)

- Do you agree that this very simple story evokes the unique feel of the country?

WORD	ETYMOLOGY	MEANING, DERIVED WORDS AND PHRASEOLOGY
billabong	[a. Wiradhuri <i>bila</i> ‘river’+ <i>baŋ-</i> ‘signifying a watercourse which runs only after rain’]	“An arm of the river, made by water flowing from the main stream, usu. only in time of flood, to form a backwater, blind creek, anabranch, or, when the water level falls, a pool or lagoon (often of considerable extent); the dry bed of such a formation”; billabonger “A swagman” (CAND 1992, p. 41)
billy	[f. Scot. dial. <i>billy-pot</i> ‘cooking utensil’]	“A vessel for the boiling of water, making of tea, etc., over an open fire; a cylindrical container, usu. of tin, enamel ware, or aluminium, fitted with a lid and a wire handle”; to boil the billy “To brew tea”; to sling (swing) the billy “To prepare to make tea, esp. as an act of hospitality” (CAND 1992, p. 42)
coolibah	[a. Yuwaaliyaay and related languages) <i>gulabaa</i>]	“Any of several myrtaceous trees, esp. the bluish-leaved <i>Eucalyptus microtheca</i> of W.A., N.T., Qld., N.S.W., and S.A., a fibrous-barked tree yielding a heavy durable timber and occurring in seasonally inundated areas” (CAND 1992, p. 136)
jumbuck	[Of unknown origin: orig. in <i>Austral. pidgin</i> and poss. an alteration of an English word <i>jump up</i>]	“A sheep” (CAND 1992, p. 283)

Matilda	[Transf. but unexplained use of the female name]	“A swag”; to waltz Matilda “To carry one’s swag; to travel the road”; (with) Matilda up “Carrying a swag” (CAND 1992, p. 331)
squatter	[U.S. <i>squatter</i> ‘one setting on land with no legal title’]	<i>Obs.</i> “One, esp. an ex-convict, who occupies Crown land without legal title”; squatterdom “The squatters collectively”; squattocracy “The squatters as an interest group; the squatters as a socio-economic group” (CAND 1992, p. 537-538)
swagman	[Transf. use of <i>swag</i> ‘a thief’s plunder or booty’]	“One who carries a swag; an itinerant worker, esp. one in search of employment, who carries a swag; a tramp” (CAND 1992, p. 561-562)
trooper	[Transf. use of <i>trooper</i> ‘a cavalry soldier’]	<i>Hist.</i> “A mounted police officer” (CAND 1992, p. 596)
tucker	[Br. slang <i>tuck</i> ‘to consume (food or drink)’]	“A meal”; tucker bag “A provision bag, esp. as carried by a swagman” (CAND 1992, p. 598)

Assignment 6. Read the lyrics of New Zealand National song and do the tasks that follow. *You can find some help with these links:*

History of God Defend New Zealand. – Available at: <http://www.mch.govt.nz/nz-identity-heritage/national-anthems/history-god-defend-new-zealand>

MāoriLanguage.net – Available at: <http://www.maorilanguage.net/waiata/e-ihowa-atua-nz-national-anthem/>

God Defend New Zealand
 God of Nations at Thy feet,
 In the bonds of love we meet,
 Hear our voices, we entreat,
 God defend our free land.
 Guard Pacific's triple star
 From the shafts of strife and war,
 Make her praises heard afar,
 God defend New Zealand.

• Is *God Defend New Zealand* the only national anthem performed in New Zealand? What is another one? Are both songs of equal status as national anthems appropriate to the occasion?

• Is there a Maori version of *God Defend New Zealand*? Which of the versions is commonly heard before the other one at most national and international events now?

• What does *the Pacific's triple star* in the first verse refer to (“*Guard Pacific's triple star*”)?

• What does *Aotearoa* in the Maori version refer to (“*Manaakitia mai / Aotearoa*”)?

• What do *Ihowā* and *Atua* in the Maori version refer to (“*E Ihowā Atua*”)? Are they both of Maori origin?

• What effect is achieved by the use of capitalization in “*God of Nations at Thy feet*”?

• Is there any personification in the first verse? What role does it play?

• Does the song sound like a pray?

• What does the national anthem *God Defend New Zealand* imply about the national character and values of New Zealanders?

Assignment 7. Read the extract from the article about Maori loans in News Zealand English. Write (200-220 words) to sum up about the receptiveness of New Zealanders to Maori words usage in various fields of communication.

Source: Kozlova T. O. Borrowing as an Interface for Multicultural Discourse: Aotearoa New Zealand. *Лінгвістичні студії*. 2019. № 37. С. 98-104.

<...> quite a number of Maorisms, borrowed into English at the earlier stages of New Zealand history, have turned out important [in various domains of communication today].

Firstly, autochthonous borrowings expand to <...> non-Maori culture and life style <...>: *haka* <...> “a traditional Maori dance” > (1977) “similar dances of other Polynesian people”; (c1900) “In Non-Maori contexts. A noisy posture dance usu. performed by males, accompanied by a chant (often in English or meaningless word forms) to encourage a sports team (esp. rugby union), to support a school, etc.” <...>.

Secondly, Maori loans coexist with their English-base counterparts in NZE <...> For instance, the word Ma. *rimu* is mainly used to refer to the category ‘tree’ including “a New Zealand coniferous tree, distinguished by its scale-like drooping foliage, flaking bark and great height; also its timber”, whereas the English name *red pine* (1821) refers to the category ‘building material’ and is applied to rimu timber. Consider the following quotes: “*Rimu*...This elegant *tree*...” <...>, “The prevailing *species* of

tree are *remo*, *totara*...” <...> and “It [rimu] is this tree which the *sawyers call the red pine*” <...>, “*At work in the forest, ... Red Pine*, a finely grained *timber* which literally seems to bleed *under the saw*, as its red sap flowed out” <...>, “*Rime*, the native name of this *tree*, is now tolerably well known in Otago. So if *professional men and timber merchants* would only encourage its use, it would soon supersede the vague conventional term of ‘*red pine*’ ” <...> The list of examples can be widened by pronunciation variants of *manuka*.

Today, the Maori language is gradually becoming familiar to more and more people. It brings loans to various types of discourses.

In online social media and networking communication, the use of Maori words is very high. Many announcements are in bilingual mode providing parallel translations between Maori and English <...>: “Save our Awa protest – Wairoa / Te Wairoa hopupu honengenenge matangirau”, “Nau mai, Haere mai / Come join us” <...>. In other cases, they offer glosses for Maori words and expressions: “The full Māori name of the river is: Te Wairoa Hōpūpū Hōnengenenge Mātangi Rau, *which means the long, bubbling, swirling, uneven waters.*” <...> A piece of information in English may contain numerous Maori words and phrases in order to attract attention to ethnic, ecological and other alarming issues: “For polluting the *Waiau* and *Wairoa* river resulting in smothered eels, *kakahi*, invertebrates and many fish species and plants <...> To date \$100,000 is confirmed to go towards the new *Wairoa* Playground and \$15,000 to *Wairoa* Museum – decided by Eastland & *Wairoa* District Council. Not one cent has gone to cleaning up the river! <...> To support community river monitoring, to conduct fish surveys, to plan and initiate *riparian* margins starting with *marae* along the river and contribute to advocate for the health and safety of the *Wairoa* river and its people, for our *mokopuna. Tihei Mauriora!*” <...>. The local activists are protesting against the New Zealand river pollution, calling the audience to join their campaign and force the local authorities to divert the investments to clean the river. Being 49 words and expressions out of 345 in total, the Maori words and expressions function as addressee-oriented pragmatic devices in this announcement.

In political discourse, the officials intersperse English with Maori words in their speeches and reports: “However Dame Tariana Turia doesn’t agree <...>, “You can have 20 Māori MPs in the Labour Party <...> and their majority vote are not *tangata whenua*.” Lizzie Marvelly agreed saying, “What Labour have to do now is step up for Māori. Māori stepped up for Labour in this Election and now they have to pay them back.” ” <...>. The use of *tangata whenua* instead of ‘local people, local residents’ makes the speech more expressive and eloquent which is an important thing in public opinion control. This is to reinforce the suggestive effect and cause the feeling of high solidarity in the recipient.

In scientific discourse, Maori names are much less frequent being mainly employed for the sake of direct reference, precision and objectivity of the given facts. They are particularly important for biological, historical, archeological, anthropological literature where the contexts require detail-oriented discussion. Maori expressions help the identification of the items in question by naming the unique objects and phenomena: “The arrival of Polynesians was a disaster for the native fauna. Many birds became extinct, including *moas* <...>. Animals such as tuatara became restricted to the off-shore islands, <...> but the Polynesian rat or *kioore* (*Rattus exulans*) was the more damaging introduction.” <...>.

Folklore, fiction and poetry embrace Maorisms for their expressivity, vivid imagery and symbolism. For example, the *kokato*, a large bluish-grey forest bird, called by some New Zealanders *crow*, became a symbol of self-consciousness. The note of kokato is very peculiar because it resembles a low, hollow boom such as that of the big bell. The kokato’s call stands for the call of human power of love in the collection of poems “The Call of the Kokato” <...>.

In legends, the birds of the bush when named one by one stimulate the spectacular image and richness of colours in the Bush. Their names borrowed from the Maori language are mostly onomatopoeic, hence serve their best to romantically reproduce the audial image of the tropical forest full of mysterious sounds and tones: “...*Tanehokahoka*, who called all of his children, the birds of the air together. *Tui...Pukeko... Pipiwharauroa...Kiwi... Kiwi took one last look at the sun filtering through the trees and said a silent goodbye. Kiwi took one last look at the other birds, their wings and their coloured feathers...*” <...>.

A more complex encoding of the New Zealand society, its unity and diversity is suggested in B. Kemp’s poem about kumera (sweet potato as it is known in Polonesia). Food is conceptualized as a unifying core of the society. New Zealand nation that consists of people of many creeds is symbolically represented as the *rekamaroa*, one of several types of kumera <...>, and the plant *houhere* “ribbonwood, or thousand-jacket, an ornamental shrub with lace-bark that splits up into thin layers <...>. Kumera, as common food in Polynesia, also stands for the link between generations (*tipuna* “ancestor” <...>). The bicultural nature of life in New Zealand is portrayed by specially selected lexical means involved into the metaphorical code-switching: (emphases added) “*Rekamaraoa, / a bed of hot river stones, / under the earthen blanket, / steam rises, the buttery smell of pork belly. / Houhere, / creamy fingers to open mouth, / mīere, mīere, oh mīere / upon a honeyed tongue, spirited tīpuna sing.*” <...> On the one hand, the poem demonstrates a rich introduction of Maori words into the description of the hangi (a Maori earth oven) in English and evidences the integration of Maori cultural heritage into the Pakeha culture. On the other hand, the inclusion of

mīere “honey”, a borrowing from French into Maori <...>, demonstrates the interchange between European and Maori cultures.

Unsurprisingly, Maori expressions are also adopted in colloquial speech: ‘Don’t mind *Taipo*,’ she said as she ushered me in. I froze... ‘What the devil is it?’ She chuckled. ‘A Beardie.’ ‘Does it bite?’ ” <...>. The Maori word *taipo* “an evil spirit bringing death” is employed in the above-quoted context in its weakened sense “a name given to a dog”. It adds emotionality or even the exasperation and humorous treatment of the situation.

Code-switching is different, though. For instance, bilingual English-Maori code-switching takes place, for example, when a young Maori-leader is giving a talk in English about the needs of his office co-workers: “oh okay *kia ora anō tātou katoa* [“hello again everyone”] first of all it’s good to have a welcome for a new staff member <...> I hope everything’s going well f- with you too Albert and the *whānau* [“family”] so um *kia kaha e hoa* [“be strong my friend”] <...>. Such hybridization of speech definitely works for the opening Maori cultural space for the employees who are expected to have a sufficient level of the Maori expression awareness. From the theoretical point of view, the analysis of such cases is an acute problem and requires research into the set of criteria distinguishing occasional borrowings and code-switching. It seems that code-switching is irregular but when repeated grows into incipient transfer.



Assignment 8. Read about semantic and structural parallelism of idioms in

English varieties. Use the Internet dictionaries to discover more instances of phraseological similarity in different Englishes. Contrast and compare the idioms that you found.

Source: Kozlova T.O. *United in Diversity: Cultural and Cognitive Grounds for Widespread Phraseologisms. Efficiency Level and the Necessity of Influence of Philological Sciences on the Development of Language and Literature.* Lviv-Torun : Liha-Press. 2019. P. 91-108.

<...> phraseological units demonstrate language-internal parallelism due to the independent development of national varieties in pluricentric systems such as English. Numerous cases of phraseological congruence are found in the mainland and overseas Englishes. The latter obviously followed well-established, or normative, models to reinterpret popular perceptions and create their own, so to speak, new home-grown, phraseological expressions. Substitution with autochthonous borrowings and regionalisms proved to be the most employed strategy to produce culturally distinct, yet intelligible for speakers of other varieties phrases. Among particularly noticeable phraseologisms are those projecting local natural and cultural phenomena. For

instance, general English (*as*) *poor as a mouse* “very poor” is continued in AusE *as poor as a bandicoot (rat)* including the name of an Australian marsupial popularly associated with deprivation and isolation. AE *within earshot* “within reach, near” appears in AusE and NZE as *within a coo-ee*, where *coo-ee* is a borrowing from Dharuk, an Australian Aboriginal language. NZE *Maori PT* and its counterpart *white man’s PT*, combining attributively used stems with the abbreviation of *physical training* to mean “resting, loafing”, are known elsewhere as *Egyptian PT*.

The transference of a phraseological unit from one variety to another can result in its reinterpretation and hence opaque similarity. The phrase *up a tree* “entrapped; in a fix; in a difficult situation; cornered” was coined in the USA and gained currency in British English. It entered Australian English in the similar sense but with modified and extended shape *possum up a gumtree* (*possum* “an arboreal marsupial in Australia”, *gumtree* “an Australian species of eucalyptus”) when it was brought in the second half of the nineteenth century by the forty-niners who left California in search of more luck on the mining gold-fields of Australia. Being used allusively as an expression of approbation in AusE, the idiom *possum up a gumtree* “in great difficulties” was soon given a different interpretation — *up a gum tree* “in another place, another state of mind; ‘treed’, cornered; in a state of confusion; in a predicament”. It appears amazing how similar metaphoric images can produce variant associations leading to different readings of similar expressions by speakers of the same language.



SELF-STUDY INSTRUCTIONS AND ASSIGNMENTS



COMMENTARIES

In what follows you will find interpretation of concepts relating to cultural, religious and many other issues of Aboriginal lifestyle in Australia.

ABORIGINE(S), ABORIGINAL

Many Aborigines dislike the terms *Aborigine* and *Aboriginal* since these terms have been foisted on them, and they carry a lot of negative cultural baggage. Not surprisingly, they have looked for alternative words, and instead of *Aborigine* they prefer to use a self-name, i.e. the word for a “person” from a local language.

Among the non-Aboriginal Australians the term *Aboriginal* is used rather within the combination *Aboriginal people*. Actually, the majority prefer to say *Aborigine* instead. It is worth mentioning that *colored* is euphemistically used for *negro* by Americans, and the plural form *colored people* normally stands for *negroes*. In contrast to *negroes*, the term *Aborigines* is not pejorative while *Abo* and even *A* are derogative.

DREAMTIME

Dreamtime is the translation of Aboriginal words *Tjukurpa* and *alcheringa* used by the tribes in Alice Springs. In Aboriginal belief, it is a collection of events beyond living memory which shaped the physical, spiritual, and moral world; an era in which it occurred. It reflects an Aboriginal's consciousness of the enduring nature of the era. *Dreaming* spiritually identifies an individual with a place, species of plant or animal.

ALCHERINGA

Alcheringa, or also *alchuringa* is used by the Aranda. It is a compound with *aljerre* "dream" and ablative suffix *-nge* "from". In what the natives call the *alcheringa* or *dream times* mythical ancestors lived. All the Aboriginal ceremonies are concerned with it. They keep the tribe's *churinga* stones, the head of the sacred pole decorated with bird's down and hair alleged to have belonged to the tribe's *Alchuringa* ancestor, *bull-roarers* and other sacred objects.

BLOODY

The word *bloody* (adjective and adverb) is used as in general English but from its frequency and ubiquity often thought of as characteristically Australian in the meaning of "an intensive", ranging in force from "mildly irritating" to "execrable" or an intensive "extremely, very". The Bulletin (Sydney 1894, 18 August, 22) calls it *the (great) Australian adjective* simply because it is more used and used more exclusively by Australians than by any other allegedly civilised nation. Consider the examples from example:

- ...he doesn't want to go to *bloody* Hall's Creek after all and go home (Ansell & Percy. *To Fight Wild*, p. 16);
- One of the blokes said to me, "Y' gonna havanutha cuppa, digger?" And I said, "*Blood* oath, mate!" (K. Denton. *Walk around my Cluttered Mind*, p. 5);
- Know what happens when y' cross a black crow with a white rooster? Y' get a magpie. That's why we got so *bloody* many magpies in Australia and parts elsewhere. (R. J. Merrit. *Cake Man* [1978], p. 16) (CAND 1992, p. 16, 53).

(THE) OUTBACK

Outback is now usually one word, but formerly often was two or hyphenated. Formed elliptically by "*out in(to) the back country*", it denotes "sparsely inhabited country which is remote from a major centre of population". In the collocation *great (Australian) outback*, the *outback* is perceived in a romanticized literary depiction of life there:

- He describes *the Great Outback* or Heart as a place where 'the drover is driven and the shearer is shorn' (*Bulletin Sydney*, 1972, 30 Sept., 40/3);

- ‘Near enough’ is the national philosophy: a deliberate cult of antifiness, of *outbackmanship*. (Texas Q., p. 62) (CAND 1992, p. 384, 385).

WHITE AUSTRALIAN

White Australian or *white man* is the specific use of *white* “a person of race distinguished by a light complexion” to designate “a person of British or European descent; such people collectively”. *White* “of exemplary character” is used elsewhere but recorded earliest in Australia:

- ...he was the *whitest man* on the farm...(J.Bonwick. *Bushrangers* [1856], p. 94);

- White settlement, white cattle and sheep have destroyed many of the traditional food sources. (*Canberra Times*, 1986, 15 March, 2/4) (CAND 1992, p. 628).

Apart from “a person of white descent”, *white Australian* is used to designate “a supporter of a *white Australia policy*, which is a policy, restricting immigration into Australia to white people (CAND 1992, p. 63).

In what follows you will find interpretation of concepts relating to cultural, religious and many other issues of Australian Aborigines lifestyle.



Assignment 1. Listen, study and make a PPP on the topic: **THE ROCK:**

AYERS ROCK AND THE ABORIGINES.

Speaker: Standard English
 Terry Piper: Standard Australian
 David Long: Standard Australian

♪ Music: courtesy of M. Cradick & G. Wiggins.

BL. 1. *What do you know about Australia? Complete the Fact File below:*

Geographical position:	the S----- Hemisphere
Official name of the state:	the C----- of Australia
Capital:	C-----
Natural disasters:	d-----
Native people:	A-----
Other:	-----

BL. 2. *Which of the following do you associate with Australia: land, people, culture?*
 boomerang, kangaroo, the tyranny of distance, Maori, volcanoes, bushmen

BL. 3. *This list of proper names (given in the order of appearance on the tape) will render you good service:*

Ayers Rock;	Graham Anderson;	Bob Hawke;
Australia;	Yulara Resort;	Terry Piper;
Northern Territory;	Alice Springs;	David Long
The Olgas;	William Gosse;	Uluru

L 1. *Listen about the Rock. Stand your point of view on the issue:*

As demands for the return of Uluru to Aboriginal ownership grew, at whose expense a compromise has been reached?

L. 2. *Listen to the story again and answer the questions:*

- Where does Ayers Rock lie?
- What made Graham Anderson famous?
- What was the first discovery of the Ayers Rock?
- What is the spiritual core of the Aboriginal culture based on?
- Why did the decision of the government to return Uluru National Park to its traditional Aboriginal owner trigger months of debate and negotiation over how to make it work?
- How important was the decision for the Aboriginal people in this area?

L. 3. *Are the statements true or false? Listen again for the evidence, support or challenge the statements.*

- Climbing up Ayers Rock's summit is little worth the effort: Australia's Northern Territory stretches in all directions as far as the eye can see, until it merges with the heat haze on the horizon.

- The number of visitors to Ayers Rock has doubled since the mid-'80s and now stands at over 300.000 a year.

- The land was not leased back for 99 years to the government who didn't agree to pay the traditional owners an annual rent plus a percentage of the Park entrance fees.

- The Land Council is fighting a new Sacred Sites Law introduced in 1989, because it gives the government the power to override the Aboriginal custodians and even order a sacred site to be destroyed.

- That's certainly not a big problem, trying to educate non-Aboriginals into the ways of Aboriginal people and their culture.

L. 4. *What is meant by the following words and expressions:*

The Outback, the Olgas, the Yulara Resort, Uluru, Tjukurpa, Dreamtime, Aboriginal law, sacred site/area, (Central) Arrernte?

L. 5. *Listen for the details and fill in the gaps:*

For many Australians, a [to Ayers Rock] at some time in their lives is almost obligatory. For overseas tourists, the Rock is an not to be missed.

The monolith, estimated to be years old and covering , really change at sunrise and sunset. The changes are caused by the low angle of the sun's, particles in the air, prevailing conditions and even The Rock's distinctive colour results from its content that literally in the presence of water and oxygen.

The high climb to the summit takes about At the base of the Rock there are numerous to those who have attempting to climb. The first dirt from the nearest town of Alice Springs was built in the ; dusty and rutted , it was impassable when it Not surprisingly, between 1931 and 1941 only were recorded on the summit of the Rock.

But long before the road was built and long before the Rock was even the Aborigines were there. About before, in fact.

As the number of tourists grew, the Aborigines found their more and more threatened by people who blundered into them.

The traditional owners had been fighting round 1958 when it became a and then in 1985 it went back to Aboriginal land.

The handing back of this area has been an in encouraging other sacred areas to be returned to their owners around Australia. Returning Ayers Rock was just one case in the land rights issue, albeit the most publicized one. Each requires months of field work and anthropological to complete.

Why not introduce some into the schools? At the end of the day it's education that will help people understand each other in

R. 1. *Consider the points:*

- The Chairman of the Central Land Council in Alice Springs David Long states his always being optimistic for the future. Though, he mentions: "I've been here all my life, as I say, and things take a hell of a bloody long time to change!" Do you agree with him?

- Do you think Australian politicians that control the whole operation are really just so far against it and so arrogant to the facts?

- From where you stand, what should be done to improve the life standards of Aborigines and to help their culture survive?



REVIEW AND DISCUSSION

- Why is it difficult to compile accurate statistics about English speakers? What are the possible reasons for statistical discrepancies?
 - Is there a threat of the native-speakers' cultural domination?
 - What categories are linguists trying to rely on as a basis for discussing diversity and change of English? Are those categories useful for linguistic descriptions of English(es) or mere idealizations?
- Why do you think the worldwide spread of English can cause a considerable debate? Is the spread of English beneficial? Or is it a treat to local languages and cultures?
- Why do many countries (like Nigeria, Ghana), where English is used as a second language, not select a local language for the official use but give a priority to English?
 - Taking into consideration an impressive and still rapidly growing number of the users of English as a foreign tongue, do you agree that it is not the number of the mother-tongue speakers that makes a language important in the eyes of the world but the extent to which language is found useful?
- In the Middle Ages, Latin was indisputably holding a position of the language of learning in Europe. What massive social changes have given the way to English? Fashion? Economic fortune? Political power? Other? What has enormously motivated the dominance of English in world communication?
 - Which countries have English as an official language?
 - Are there national varieties of English?
 - What is the difference between a native language and an official language? Between a second language and a foreign language?
 - What is a pluricentric, or polycentric, language?
 - What two varieties are the most commonly taught in the education systems where English is taught as a second language?
 - What countries have their own well-established standard varieties of English which are far more rarely taught overseas to second language learners?
 - Do you think it is important to speak English today? Why?

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