

Учебно-методические материалы к курсу «О мировой культуре на английском языке»/
«Лингвокультурологические аспекты англоязычной МКК» (Рекомендовано кафедрой
межкультурной коммуникации ГИ НГУ)

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Аннотация

Учебное пособие

About World Culture in English

Знакомство с англоязычной терминологией и именами собственными, относящимися к явлениям мировой культуры, является необходимым условием формирования конкурентоспособного специалиста в области перевода, преподавания и межкультурной коммуникации. Кроме того, сведения в области истории, религиоведения, литературы, географии, истории науки, искусства, которые студенты будут приобретать в рамках курса, позволят поднять общий культурный уровень будущих специалистов по иностранным языкам. Поскольку объем материала превосходит физические возможности одной дисциплины по выбору, учащимся будет предложено выбрать два или три раздела пособия для работы в аудитории, а остальные главы будут источником материала для самостоятельного изучения. Рабочий язык курса и пособия – английский.

Каждая глава посвящена определенному пласту мировой культуры.

Глава 1 – Древний мир (исторические личности, основные события, мифология, семь чудес света);

Глава 2 – История мировых религий (иудаизм, христианство, мусульманство, буддизм, конфуцианство и т.п.)

Глава 3 – Искусство (европейское искусство – основные направления, персоналии и т.п.)

Глава 4 – История стран изучаемого языка (Великобритании, США, других европейских стран) – основные персоналии, события и т.п.

Глава 5 – География (культурноспецифическая английская терминология)

Глава 6 – Мировая литература (наиболее известные авторы и произведения мировой литературы и их названия на английском языке); Крылатые слова русской и англоязычной культуры и их перевод на и с английского языка соответственно

Пособие предназначено для студентов факультета иностранных языков 4 курса (7-й семестр).

Учитывая большой объем пособия, было решено не включать в него непосредственно иллюстрации, тем более, что полноцветное их воспроизведение затруднено, а черно-белое во многих случаях теряет смысл. К пособию планируется приложить набор иллюстраций в электронной форме.

В НГУ подобные курсы и подобные пособия еще не разрабатывались. Изданные другими учреждениями материалы на сходную тему либо посвящены одной конкретной теме (например, истории религии или достопримечательностям какого-либо региона), либо не содержат сколько-нибудь значительных сведений и/или информации об общепринятом произношении конкретных слов в английском языке, что является необходимым условием успешной англоязычной коммуникации. Целесообразность разработки определяется Задачей № 1, которая формулируется следующим образом: «Развитие образовательного процесса. В рамках модели непрерывного образования расширение спектра программ, связанных с образованием в течение жизни, с ориентацией на междисциплинарность знаний и диверсификацию компетенций, системное мышление и инновации, творчество, лидерство и социальную ответственность выпускников университета».

Chapter 1 The Ancient World

The Greek and Roman Pantheon:

1. Learn the names of the major gods and goddesses of Greece paying special attention to their pronunciation:

Zeus /zūs/	Persephone /pər'sepəʊn/ (Br); /pər'sefəni/ (Am)
Hera /hi:rə/	Ares /a:z/ (Br); /'æri:z/ (Am)
Athena /ə'thi:nə/	Apollo /ə'pɒləʊ/
Poseidon /pəu'zaidn/ (Br); /pə'saidn/ (Am)	Aphrodite /'æfrədait/ (Br); /'æfrə'daiti:/
Hades /hei'di:z/	Artemis /ə'temɪs/ (Br); /'a:təmis/ (Am)
Demeter /'demɪtə/ (Br) /dɪ'mi:tə/ (Am)	Eros /'I:rəʊz (Br)/- s (Am)/
Dionysius /daɪə'ni:sɪəs/	

2. Match the numbered names of Greek Gods and their Roman equivalents:

- | | |
|----------------|------------|
| 1. Artemis | a. Ceres |
| 2. Zeus | b. Mars |
| 3. Athena | c. Jupiter |
| 4. Hera | d. Juno |
| 5. Aphrodite | e. Pluto |
| 6. Hades | f. Minerva |
| 7. Apollo | g. Phoebus |
| 8. Poseidon | h. Diana |
| 9. Demeter | i. Neptune |
| 10. Persephone | j. Venus |
| 11. Ares | k. Pluto |

Read the following article about Zeus and answer the questions which follow it:

In ancient Greek religion, chief **deity** of the pantheon, a sky and weather god, Zeus was regarded as the sender of thunder and lightning, rain, and winds, and his traditional weapon was the thunderbolt. He was called the father (*i.e.*, the ruler and protector) of both gods and men.

According to a Cretan myth that was later adopted by the Greeks, Cronus, king of the Titans, upon learning that one of his children was fated to **dethrone** him, swallowed his children as soon as they were born. But Rhea, his wife, saved the infant Zeus by substituting a stone wrapped in swaddling clothes for Cronus to swallow and hiding Zeus in a cave on Crete. After Zeus grew to manhood he led a revolt against the Titans and succeeded in dethroning Cronus, perhaps with the assistance of his brothers Hades and Poseidon, with whom he then divided **dominion** over the world.

As ruler of heaven Zeus led the gods to victory against the Giants (offspring of Gaea and Tartarus) and successfully crushed several revolts against him by his fellow gods. According to

the Greek poet Homer, heaven was located on the summit of Olympus, the highest mountain in Greece and the logical home for a weather god. The other members of the pantheon resided there with Zeus and were **subject to** his will. From his exalted position atop Mount Olympus Zeus was thought to **omnisciently** observe the affairs of men, seeing everything, governing all, and rewarding good conduct and punishing evil. Besides **dispensing justice**, Zeus was the protector of cities, the home, property, strangers, guests, and **supplicants**.

Zeus was well known for his **amorousness**—a source of perpetual **discord** with his wife, Hera—and he had many love affairs with both mortal and immortal women. In order to achieve his amorous designs, Zeus frequently assumed animal forms, such as that of a cuckoo when he ravished Hera, a swan when he ravished Leda, or a bull when he carried off Europa. Notable among his **offspring** were the twins Apollo and Artemis, by the Titaness Leto; Helen and the Dioscuri, by Leda of Sparta; Persephone, by the goddess Demeter; Athena, born from his head after he had swallowed the Titaness Metis; Hephaestus, Hebe, Ares, and Eileithyia, by his wife, Hera; Dionysus, by the goddess Semele; and many others.

(Encyclopaedia Britannica, shortened)

1. What was Zeus responsible for?
2. Why did Cronos destroy his children?
3. How did Rhea save Zeus?
4. Did the prophecy come true?
5. Where did Zeus and Co reside?
6. Why did he often have quarrels with his wife?
7. What do you know about his children?

Which words from the text mean the following:

1. влюбчивость, любвеобильность;
2. всезнающе;
3. потомство;
4. свергнуть;
5. подвластный;
6. вершить справедливость;
7. раздор, разногласие;
8. божество;
9. проситель

Which of the Gods mentioned above

- a. was born out of the foam of the sea?
- b. was the god of the underworld?
- c. was god of war, brutal and bloodthirsty?
- d. was the guardian of the city, her namesake?
- e. ruled the sea?
- f. was the goddess of grain, agriculture, and harvest?
- g. Represents all aspects of civilization and order (e.g., poetry, medicine)

The last god on the list had nine helpers. They were called **muses**. Read their names in phonemic script:

/kəˈlaɪəpiː/, /θəˈlaɪə/, /ˈklaɪəu/, /juːˈrænjə/, /pɒliːˈhɪmniə/, /ˈerətəu/, /ˌtɛ:pˈsɪkəri/, /melˈpɒmenə/ ,
/juːtɛ:piː/

Match the muses and their “responsibility”. The first letter is given to you:

- | | |
|----------------|-------------------------|
| 1. Calliope | a. epic song (C...) |
| 2. Urania | b. lyric song (E...) |
| 3. Melpomene | c. history (C...) |
| 4. Polyhymnia | d. erotic poetry (E...) |
| 5. Thalia | e. tragedy (M...) |
| 6. Euterpe | f. sacred song (P...) |
| 7. Clio | g. dance (T...) |
| 8. Terpsichore | h. comedy (T...) |
| 9. Erato | i. astronomy (U...) |

The Muses were the daughters of Zeus and Mnemosyne [/niˈmɒzɪni/](#), the goddess of memory. Can you name English words which have the same root?

By the way, do you know where the muses resided? Nowadays, the name is often used when talking about poets and artists.

Here are some examples of modern usage of the proper names mentioned above taken from The British National Corpus. Add the suitable names to them and translate the sentences into Russian:

Aphrodites	Apollo	Ares	Hades	Juno	Jupiter	Minerva	Pluto	Poseidon	Zeus
------------	--------	------	-------	------	---------	---------	-------	----------	------

- How terrible to adore like this so that you want to lie in the same grave and share nothing with the world but live above it like ... and Hera.
- Unlike the popular Greek deity ..., Mars was thought a noble god.
- It is now 10 years since the last of the ... astronauts set foot on the lunar surface and there are no immediate plans for another visit.
- The lower the floor the more frenetic the activity seemed to be --; like some sort of descent into ...
- Arriving like a final dea ex machina, Doris's condition makes her like an ironic version of that goddess in Tennyson's 'oenone'; 'Idalian ... beautiful, / Fresh as the foam, new-bathed in paphian (related to Paphos) wells.'.
- The little double planet ... has such a weird orbit that, even though almost all of the time it is by a long way the furthest known planet from the Sun, occasionally (as at the time of writing) it is closer to the Sun than is Neptune.
- In a somewhat similar fashion, Roman emperors promoted themselves to godhood, claiming lineal descent not only from demigods such as Hercules, but from none other than ... himself.
- Today, when entering the Royal Academy at Burlington House, Piccadilly, those who notice the Artists' Rifles memorial with S.A.S. (Special Air Service) wreathes upon it, may wonder at the connection between Mars and ...'.
- Is it ... himself who beckons, or a man overboard?
- ... was the guardian of the home and with the title 'Regina'; was once lauded as the Queen and Mother of all Rome.

Heroes

Most Ancient Greek heroes allegedly were semi-gods (many of them had Zeus as the father). Let us concentrate on the three, most important ones, namely Perseus /'pɛ:rsi:əs/, Hercules, and Theseus

Perseus

Listen to the story of Danae /'dænɔi:/ and the Golden Shower to learn about the birth of Perseus: Answer the following questions:

1. What was predicted to a king of Argos?
2. What did he do to prevent it?
3. What was the shower of gold?
4. Did Danae know who her husband was?

The son of Jupiter/Zeus and Danae, Perseus is famous for killing the Gorgon Medusa. He had to do it because of his rash promise to bring her head as a wedding present to a king. The god Hermes and the goddess Athena gave winged shoes, a magical sword, and a polished shield. The shield was necessary, as nobody could look at Medusa's face directly without having turned into stone. After his most famous adventure, he managed to save Andromeda, a beautiful young woman and a daughter of a king and married her. Unfortunately, one day he accidentally killed a stranger who turned out to be his own grandfather, thus proving the prophecy true. Apart from this, his later life was peaceful and happy.

Heracles/ Hercules

As *The Dictionary of Cultural Literacy* states (p. 35), "Hercules was one of the greatest heroes of Classical mythology, he is supposed to have been the strongest man on Earth. He was renowned for completing twelve seemingly impossible tasks – **the Labours of Hercules**"

Read an extract from Encyclopaedia Britannica to find out more about him:

Greek Herakles, *Roman Hercules* most famous Greco-Roman legendary hero. Behind his very complicated mythology there was probably a real man, perhaps a chieftain-vassal of the kingdom of Argos. Traditionally, however, Heracles was the son of Zeus and Alcmena, granddaughter of Perseus. Zeus swore that the next son born of the Perseid house should become ruler of Greece, but by a trick of Zeus's jealous wife, Hera, another child, the sickly Eurystheus, was born first and became king; when Heracles grew up, he had to serve him and also suffer the vengeful persecution of Hera. His first exploit, in fact, was the strangling of two serpents that she had sent to kill him in his cradle.

Later, Heracles married Megara, one of the royal princesses from Boeotia. But he killed her and their children in a fit of madness sent by Hera and, consequently, was obliged to become the servant of Eurystheus. It was Eurystheus who imposed upon Heracles the famous Labours, later arranged in a cycle of 12, usually as follows: (1) the slaying of the Nemean lion, whose skin he thereafter wore; (2) the slaying of the nine-headed Hydra of Lerna; (3) the capture of the elusive hind (or stag) of Arcadia; (4) the capture of the wild boar of Mt. Erymanthus; (5) the cleansing, in a single day, of the cattle stables of King Augeas of Elis; (6) the shooting of the monstrous man-eating birds of the Stymphalian marshes; (7) the capture of the mad bull that terrorized the island of Crete; (8) the capture of the man-eating mares of King Diomedes; (9) the taking of the girdle of Hyppolyte, queen of the Amazons; (10) the seizing of the cattle of the three-bodied

giant Geryon, who ruled the island Erytheia (meaning Red) in the far west; (11) the bringing back of the golden apples kept at the world's end by the Hesperides and (12) the fetching up from the lower world of the triple-headed dog Cerberus, guardian of its gates.

1. The following are the proper names from the story in phonetic script. Write them as they are spelled.

1. /diə'mi:di:z/
2. /əlk'mi:ni:/
3. /ju:rɪs'θi:əs/
4. /mi:'gɑ:rə/
5. /bi:'ɒfə/

2. Answer the following questions:

1. Why did Hera hate Hercules?
2. Why didn't he become the ruler of Greece?
3. What was his very first labour?
4. Why did he kill his wife and children?
5. What was his punishment?

The Labours:

Match the titles of the Labours and their short and not very serious descriptions:

(1)The Nemean Lion	(a) Amazons were proverbial female warriors, but they were real women as well, so they liked beautiful things. One of them was a belt of the Amazons' Queen. Eurystheus's daughter wanted the belt as a present. Being strong, brave and handsome, Heracles enchanted the owner of the belt and she gave it to him of her own accord. As usual, Hera tried to plot against Heracles and told the Amazons that Heracles and his companions (among them Theseus) had kidnapped their Queen. There was a battle, but Heracles was able to make off with his trophy (the belt, not the Queen).
(2)The Lernean Hydra	(b) As the story goes, Poseidon sent a beautiful Taurus to the King of Crete, Minos, and told him to sacrifice it. Minos refused to do it, and the animal ran away, threatening the farmers around. The beast was very strong, but Hercules was able to capture it and bring it to his cousin. Eurystheus wanted to sacrifice it to Hera, but the goddess didn't want it, as it would glorify Hercules, whom she hated so much. The animal ran away and wandered around Greece until it was killed near Marathon.
(3)The Arcadian Deer (Hind)	(c) A swampy area of Arcadia was inhabited by huge

	<p>birds whose feathers were made of brass. There were many of them, they were noisy and if they dropped they metal feather on a person, he or she usually died. Some scholars said they ate people. In any case, they were a nuisance for local population. They lived in the center of the swamp, so Hercules couldn't come close to them. He used some kind of castanets, a present from Athena. The rattle frightened the birds, they took wing, and Hercules was able to shoot them.</p>
(4)The Erymanthian Boar	<p>(d) Eurystheus invented the task which was not dangerous but really unpleasant and even humiliating (after all Hercules was the King's cousin and half-god!). The hero had to clean manure which had been accumulated for years. In his dreams Eurystheus already saw his cousin and rival cleaning the smelly mess with a shovel, but Hercules proved to be not only strong but clever. He diverted two rivers making them run through his workplace and clean it. He had been promised a tenth of the herd and got his reward, though he had to kill his employer and his son. Because of the reward, Eurystheus refused to count it as Labour.</p>
(5)The Augean Stable	<p>(e) Finally, Heracles had to go to the kingdom of the dead (Hades) and catch the dog which was its guard. The dog was a little bit unusual – it had from three to fifty heads and poisonous snakes as its tail and mane. Nice doggie! Moreover, Heracles had to persuade Charon, the boatsman who took the dead souls to the kingdom, to take him there alive. As usual, Heracles used his strength to intimidate Charon and tame the monster. Heracles brought the monster to Eurystheus, but the cowardly king was so scared that he agreed to let Heracles free if he took the dog back to Hades. So he did. It was the end of Heracleian Labours.</p>
(6)The Stymphalian Birds	<p>(f) In this Labour Heracles had to become a usual rustler, in other words he was to steal cattle belonging to a monster (by the way a grandson of Medusa Gorgone) with three heads and his watchdog Orthus (Cerberus's brother) which had only two heads. As usual, our hero succeeded, having killed both with his club. The Labour is mostly known for Hercules's way there and back, as some features of landscape allegedly appeared or got their name due to the adventure (the Pillars of Hercules and Italy among them). Heracles was a great warrior but turned out to be a bad cowboy. Moreover, Hera made his way back with the herd really hard, so you can imagine his anger when Eurystheus sacrificed all the animals to her.</p>
(7)The Cretan Bull	<p>(g) Once again Hercules was to capture a dangerous animal alive. The beast was ferocious but for Hercules catching him was just a piece of cake, so he spent some time dining with his friends centaurs. Accidentally, two of scratched themselves on Hercules's arrows (soaked in Hydra's poison) and died. The incident reminded Hercules that he was on a mission, and he caught the beast and took it to Eurystheus.</p>
(8)The Mares of Diomedes	<p>(h) The creature Hercules was to destroy was immortal. It had many heads, and if somebody had cut one, two grew on its place. The creature was really poisonous. It had poisonous blood and even its footprints could kill. Hercules had almost been defeated when his nephew came to help him. He burnt each stub of the cut head and</p>

	no new head could grow. Because of the help Hercules got, Eurystheus refused to count the Labour.
(9)The Girdle of Hyppolyte	(i) The enemy of Hercules in this Labour was a huge predator. Some sources state that its skin couldn't be damaged by any weapon, some claim that it was invisible. Hercules was able to corner the beast in its own cave and strangle it with bare hands. He used the claws of the animal to take off its skin and since that time he had always worn it as a cloak
(10)The Herd of Gerion	(j) This time Hercules was to capture a beautiful animal belonging to Artemis. He had to bring it to Eurystheus alive. There were two problems: firstly, the fawn could run really fast, and secondly, Artemis would become really angry with Hercules. Hercules was able to shoot an arrow and wound the animal. It was not wounded badly but couldn't move. To avoid the wrath of Artemis, Hercules promised to return the fawn after showing it to Eurystheus. He brought it to his cousin and the moment Eurystheus wanted to take it, Hercules let it go. Of course, the animal ran away, and Eurystheus had only himself to blame.
(11)The Apples of the Hesperides	(k) This Labour will certainly remind you of Russian folktales. Heracles was to steal some apples from a garden. The golden apples were Hera's wedding present and could give eternal life. They grew in the garden of nymphs and were guarded by a huge dragon and Atlas, a titan who was holding the sky on his back. Heracles made friend with Atlas, slayed the dragon and got the apples.
(12)The Capture of Cerberus	(l) Usual horses eat "oats and hay", but those ones were really blood-thirsty. They fed on flesh of people. Hercules was to tame them and bring them to Eurystheus. He did it. Nobody knew what to do with them, so they let them go. The horses ended up being eaten by wild beasts in the mountains.

Impressive deeds, aren't they? Read the following passage of a modern novel and think whether you agree with the reaction of the main character:

Take this Hercules - this hero! Hero, indeed! What was he but a large muscular creature of low intelligence and criminal tendencies! No, Poirot shook his head, if *that was* the Greeks' idea of a hero, then measured by modern standards it certainly would not do. The whole classical pattern shocked him. These gods and goddesses - they seemed to have as many different *aliases* as a modern criminal. Indeed they seemed to be definitely criminal types. Drink, debauchery, incest, rape, loot, homicide and chicanery - enough to keep a judge constantly busy. No decent family life. No order, no method. Even in their crimes, no order or method!

'Hercules indeed!' said Hercule Poirot, rising to his feet, disillusioned.

A. Cristie

The Labours of Hercules (p. 16)

In the book Hercule Poirot decides that he will take on his own Labours of Hercule(s) – twelve more mysterious cases that would be perfect for the end of his career. Read the quotations from the book and fill in the gaps with the words from the box.

Amazons	Arcady	boar	cleansing	Garden	Geryon	Hell	mares of Diomedes	Hydra
of Lerne	lion	Poseidon	Stymphalean	birds				

1. "Hair like wings of gold." Yes, I think this is the third Labour of Hercules... If I remember rightly, that happened in
2. And yet, I have a feeling that this is the tenth Labour of Hercules, and this Dr. Andersen is the Monster ... whom it is my mission to destroy.
3. Have I not performed the twelfth Labour of Hercules and brought Cerberus up from ... to prove my case?
4. I have employed the castanets of bronze. Or, in modern parlance, I have caused metal wires to hum – in short I have employed the telegraph. Your ... , Monsieur, have been removed to where they will be unable to exercise their ingenuity for some time to come.
5. It is important, my friend, that Marrascaud should be taken – and taken alive. He is not a man – he is a wild ... - one of the most dangerous killers alive today.
6. It was just as Poirot was leaving the house that the onslaught took place. He was surrounded, hemmed in, overwhelmed by a crowd of girls, thick, thin, dark and fair. "Mon Dieu!" he murmured. Here indeed is the attack by the"
7. Let me describe for you the place where I found it – the... of Peace, looking out over the Western Sea towards a forgotten Paradise of Youth and Eternal Beauty.
8. Poirot murmured. "Yes, he is magnificent – magnificent. He is the young Bull – yes, one might say the Bull dedicated to ... A perfect specimen of healthy manhood.
9. Rumour is indeed the nine-headed ... which cannot be exterminated because as fast as one head is cropped off two grow in its place.
10. The first case must concern some celebrated public figure, it must be sensational and of the first importance! Some master criminal – or alternately someone who was a ... in the public eye. Some well-known writer, or politician, or painter – or even Royalty?
11. We must go back to an older story than that of *The Queen's Necklace* – to the ... of the Augean Stables.
12. You are very young, Mademoiselle. It is my belief that you have not known, not really known, what it is you and your sisters have been doing. You have been feeding, like ..., on human flesh.

Put the quotes in the order of the Labours.

Jason and the Argonauts

Read the following transcriptions. Scan the text to find the words:

/ˈbɑːs(p/f)ərəs/, /dʒeɪs(ə)n/, /əˈdʒiən/, /piːˈliːəs/, ˈkɒlkɪs/, /miˈdiːə/, /ˈaɪəlkeɪs/, /ˈkaɪrən/, /ˈfrɪksəs/

Put the paragraphs in the logical order and read the story of Jason and the Golden Fleece

(A) After many adventures, the Argo passes what is now Constantinople, heading for the Straits of Bosphorus. The Straits of Bosphorus are a narrow passageway of water between the Sea of Marmara, the Aegean Sea and the Black Sea. To the ancient Greeks, this was the edge of the known world. The Straits are extremely dangerous due to the currents created by the flow of

water from the Black Sea. The ancient Greeks believed that clashing rocks guarded the straits and that the rocks would close together and smash any ship sailing through. Jason had been told by a blind prophet he assisted how to fool the rocks. He was to send a bird ahead of him. The rocks would crash in on it and then reopen, at which point he could successfully sail through.

(B) Determined to reclaim his throne, Jason agrees to retrieve the Golden Fleece. Jason assembles a team of great heroes for his crew, among the Heracles, and they sail aboard the Argo.

(C) Jason demands the return of his rightful throne. Pelias replies that Jason should first accomplish a difficult task to prove his worth. The task is for Jason to retrieve the Golden Fleece, kept beyond the edge of the known world in a land called Colchis (modern-day Georgia in Southwest Asia). The story of the fleece is an interesting tale in itself. Zeus, the King of the Gods, had given a golden ram to Jason's ancestor Phrixus. Phrixus later flew on the golden ram from Greece to Colchis, whose king was Aietes, the son of Helios the Sun God. Aietes sacrificed the ram and hung the fleece in a sacred grove guarded by a dragon, as an oracle had foretold that Aietes would lose his kingdom if he lost the fleece.

(D) Jason and Medea return to Greece where Jason claims his father's throne, but their success is short-lived. Uncomfortable with Medea's magic, the locals drive Medea and Jason out of Iolkos. They go into exile in Corinth where the king offers Jason his daughter in marriage. He agrees and so violates his vow to the gods to be true only to Medea. Furious, Medea kills the woman, kills Medea and Jason's children and then ascends to Mount Olympus where she eventually marries Achilles. Jason goes back to Iolkos where his boat the Argo is on display. One day, while he sits next to the boat weeping, the decaying beam of his ship the Argo falls off and hits him on the head, killing him outright.

(E) The Greek myth of Jason and the Golden Fleece is one of the oldest myths of a hero's quest. It is a classic story of betrayal and vengeance and like many Greek myths has a tragic ending. It begins when Jason's Uncle Pelias kills Jason's father, the Greek King of Iolkos, and takes his throne. Jason's mother brings him to Cheiron, a centaur (half man, half horse) who hides him away and raises him on the Mountain of Pelion.

(F) When Jason finally arrives in Colchis he asks King Aietes to return the golden fleece to him as it belonged to his ancestor. Reluctant, the king suggests yet another series of challenges to Jason. He must yoke fire-breathing bulls, plough and sow a field with dragons' teeth and then overcome the warriors who will rise from the furrows. Aietes is confident the tasks are impossible but the king doesn't know that his daughter Medea has taken a liking to Jason. She offers to assist Jason if he will marry her. He agrees. Medea is a powerful sorceress and Jason is successful.

(G) When Jason turns 20, he journeys to see Pelias to reclaim his throne. At a nearby river, Hera the Queen of the Gods approaches him disguised as an old woman. While carrying her across the river he loses a sandal and arrives at court wearing only one. Pelias is nervous when he sees Jason missing a sandal, for an oracle has prophesied that a man wearing only one sandal shall usurp his throne.

Theseus

Do the following names and things remind you of anything?

Minotaur /'maɪnəʊtɔː/

Daedalus /'dedləs/

Icarus /'ɪkərəs/

Ariadne's thread /æri'ædnɪ/

Read the following stories and check your answers.

Daedalus - mythical Greek architect and sculptor, who was said to have built, among other things, the paradigmatic Labyrinth for King Minos of Crete. Daedalus fell out of favour with Minos and was imprisoned; he fashioned wings of wax and feathers for himself and for his son Icarus and escaped to Sicily. Icarus, however, flew too near the Sun, and his wings melted; he fell into the sea and drowned. The island on which his body was washed ashore was later named Icaria. (Encyclopaedia Britannica)

Follow up: The names have become proverbial: Daedalus for a down-to-earth, industrious and resourceful craftsman, and Icarus, of course, for the daring, though deadly, flight. Which lot would you prefer?

The myth is often used by artists and writers. For example, the novel by James Joyce *A Portrait of the Artist as a Young man* is based on it: The main character, is torn between two possible ways of life – his name is Stephen Daedalus, but his dreams and pride make him closer to Icarus.

Ariadne - in Greek mythology, daughter of Pasiphae and the Cretan king Minos. She fell in love with the Athenian hero Theseus and, with a thread or glittering jewels, helped him escape the Labyrinth after he slew the Minotaur, a beast half bull and half man that Minos kept in the Labyrinth. Here the legends diverge: she was abandoned by Theseus and hanged herself; Theseus carried her to Naxos and left her there to die or to marry the god Dionysius or she died in childbirth on Cyprus. (Encyclopaedia Britannica)

The Troy cycle.

In Greek mythology, the **Trojan War** was waged against the city of Troy by the Achaeans (Greeks) after Paris of Troy stole Helen from her husband Menelaus, the king of Sparta. The war is among the most important events in Greek mythology and was narrated in many works of Greek literature, including the *Iliad* and the *Odyssey* by Homer. "The Iliad" relates a part of the last year of the siege of Troy, while the *Odyssey* describes the journey home of Odysseus, one of the Achaean leaders. Other parts of the war were told in a cycle of epic poems, which has only survived in fragments. Episodes from the war provided material for Greek tragedy and other works of Greek literature, and for Roman poets like Virgil and Ovid.

The war originated from a quarrel between the goddesses Athena, Hera, and Aphrodite, after Eris, the goddess of strife and discord, gave them a golden apple, sometimes known as the Apple of Discord, marked "for the fairest". Zeus sent the goddesses to Paris, who judged that Aphrodite, as the "fairest", should receive the apple. In exchange, Aphrodite made Helen the most beautiful of all women and wife of Menelaus (by the way, Helen was the daughter of Zeus and Leda), fall in love with Paris, who took her to Troy. Agamemnon, king of Mycenae and the brother of Helen's husband Menelaus, led an expedition of Achaean troops to Troy and besieged the city for ten years because of Paris' insult. After the deaths of many heroes, including the

Achaean Achilles and Ajax, and the Trojans Hector and Paris, the city fell to the ruse of the Trojan Horse. The Achaeans slaughtered the Trojans (except for some of the women and children whom they kept or sold as slaves) and desecrated the temples, thus earning the gods' wrath. Few of the Achaeans returned safely to their homes and many founded colonies in distant shores. The Romans later traced their origin to Aeneas, one of the Trojans, who was said to have led the surviving Trojans to modern day Italy. (from Wikipedia)

The Odyssey is, in part, a sequel to the Iliad. It was probably composed near the end of the eighth century BC, somewhere in Ionia, the Greek-speaking coastal region of what is now Turkey. The poem mainly centers on the Greek hero Odysseus (or Ulysses, as he was known in Roman myths) and his long journey home following the fall of Troy. On his way back Odysseus has a lot of adventures: he visits a dangerous island of Lotus eaters (in modern terms, drug-addicts), saves himself and his crew from the Cyclop Polyphemus; he and his men are turned into pigs on the island of Circe; has to find the only possible safe way between a many-headed monster Scylla and a whirlpool Charibdis, and finally spends seven years as half-guest, half-prisoner with a nymph Calipso. All in all, it takes Odysseus ten years to reach Ithaca after the ten-year Trojan War, twenty years in total. In his absence, it is assumed he has died, and his wife Penelope and son Telemachus must deal with a group of unruly suitors, competing for Penelope's hand in marriage.(after Wikipedia)

Many of the names from the epic have become proverbial. Match the name and the quality it symbolizes:

Achilles and Patroclus	beauty
Ajax	faithfulness
Cassandra	Wit
Circe	Courage
Hector	Friendship
Hecuba	vanity, irresponsibility
Helen	temptation, deceit
Odysseus	prophecy of doom and gloom
Paris	physical strength
Penelope	motherly love and grief

Answer the following questions using names and artefacts from the epic:

1. What would you call a small reason for a big conflict?
2. What would be a more sophisticated equivalent for “the rock” and “the hard place”?
3. What do we call a weakness of a strong man?
4. Why are some computer viruses called trojans?
5. What would we call people who live in their dreams, sometimes incurred by drugs?

Mythological Allusions

Read the following sentences and complete them with the names and objects from the box:

Argus-eyed	Bacchanalia	Cupid	Gordian knot	Pandora's box	nemesis	Promethean
Protean						

1. Although religious authorities and moralists objected to the new procedure, the (1) scientists would not be denied.
2. Diane knew Sam had asked her not to get involved in his personal life, but she couldn't resist the urge to play (2) and set him up with Rebecca.

3. *He used all his willpower to stay on the diet, but the doughnut shop next door proved to be his (3)*
4. *The investigation of drug use among the athletes opened a (4) implicating half the league.*
5. *The president believed he could cut through the (5) of growing civil unrest by sending in the national guard with tear gas.*
6. *The senator's (6) policies always mirrored the whims of his electorate*
7. *What started out as a genteel and subdued dinner party degenerated into (7) abandon as the hours wore on.*
8. *"Why so (8), my love?" cried Bill. "I swear I've been at the office this whole time!"*

Do your own research and explain the origin of the allusions.

The list below contains some other personalities and places of Ancient Greece written in phonemic script. Classify them into the following categories:

- a. places
- b. mythological heroes
- c. writers
- d. philosophers

[ˈlːskələs], [ˈlːdəpəs], [ˈdelfai], [juˈridisi], [pleitəʊ], [ˈsairən],
[ˈtæntələs], [diːdələs], [paːˈnɑːsəs], [aːˈkimədəs], [ˈsiːzifəs], [ˈsɔkratis],
[pænˈdɔːrə], [laiˈsiːəm], [kaiˈɔːni]

What can you say about the places and people? Do your own internet research.

The Seven Wonders of the Ancient World

What do you know about the Wonders of the World? Can you name at least two of them? Which of them still exist?

Watch a documentary about the Seven Wonders of the Ancient World and answer the following questions.

1. What is the connection between the Seven Wonders of the World and Alexander the Great?
2. Which of the Wonders impressed Antipater of Sidon?
3. Why are there Seven Wonders?
4. What buildings were included in the list?
5. What was included in the list during the Middle Ages?
6. When was the modern list of Wonders first compiled?
7. What did it include?
8. What set the benchmark for all other Wonders?

Match the Wonders and the places where they were erected:

1. The Great Pyramid
2. The Hanging Gardens
3. The Statue of Zeus

4. The Temple of Artemis
5. The Mausoleum
6. The Colosses
7. The Pharos

- a. Alexandria
- b. Babylon
- c. Ephesus
- d. Giza
- e. Halicarnassus
- f. Olympia
- g. Rhodes

Ancient Rome

Read some entries from the Dictionary of Cultural literacy by E.D. Hirsch, J.F. Kett and J. Trefil and other sources and match the entries with the title words (names) given in the box.

bread and circuses Brutus Caligula Cleopatra Colosseum Julius Caesar Nero Pompeii
Romulus and Remus Sabine Saturnalia Seneca

1. An ancient Roman emperor, famed for his cruelty. He had his mother and wife killed and also persecuted Christians, blaming them for a great fire in Rome which allegedly he had caused himself.
2. An ancient Roman festival in honor of one of the Roman gods, originally held December, 17 and later expanded with unofficial festivities through December 23.
3. An ancient Roman politician who helped to assassinate his friend Julius Caesar. (p. 192)
4. A city of the Roman Empire, on the Italian seacoast, that was known for the luxury and dissipated ways of its citizens. It was destroyed in the first century by a volcanic eruption.
5. A cruel and insane ruler of the Roman Empire in the first century; one of the twelve Caesars. In order to humiliate the senators of Rome, he appointed his horse to the Senate
6. A great arena in ancient Rome, which seated 50,000
7. An Italic tribe, whose women, having been abducted by the men from newly-built Rome and married their abductors, were able to stop the war between Rome and their native tribe by taking a stand between the warriors – their fathers, on one side, and husbands, on the other.
8. A phrase used by a Roman writer to deplore the declining heroism of Romans after the Roman Republic ceased to exist and the Roman Empire began. (p. 191)
9. A queen of Egypt in the first century B.C., famous for her beauty, charm and luxurious living (193)
10. A Roman general and dictator in the first century B.C. In military campaigns to secure Roman rule over the province of Gaul, he gained much prestige. The Roman Senate ordered him to disband his army, but he refused, crossed the river Rubicon, returned to Rome and made himself dictator. Finally he was assassinated on the Ides of March in 44 B.C.
11. A Roman Stoic philosopher, statesman, dramatist of the Silver Age of Latin literature. He was tutor and later advisor to emperor Nero and was later forced to commit suicide for alleged participation in a conspiracy to assassinate Nero.

12. In Roman legend, twin brothers who were raised by a she-wolf and founded the city of Rome. In the process one of the brothers killed the other. (Who do you think stayed alive and gave his name to the city?)

As Latin was the language of philosophy, science, schooling through the Middle Age, no wonder, then, that lots of Latin expressions, words and contractions entered European languages including English. The following tasks will help you to remember those expressions that you know and learn some new ones.

1. These are some of the expressions, words and abbreviations written without spaces between them. Divide the chain of letters into 33 separate entities. Match them with their meanings.

CAQUIDPROQUOURBIETORBIVERBATIMPASSIMADHOMINEMBONAFIDENBIBIDCF
VOXPOPULIDIXIETCETALAFORTIORIEGOPCITAPRIORIREDUCTIOAD
ABSURDUMABOVOCOGITOERGOSUMNONSEQUITURERGOMAGNACUMLAUDEADI
NFINITUMDEREDEUSEXMACHINACVVSVICEVERSAAPOSTERIORIVIZDEDICTO

1. someone or sth that solves a situation that seemed impossible to solve in a sudden and unlikely way, esp. in a book, play, film, etc.;
2. a statement that does not have any connection with what was said before;
3. used to make a reader pay attention to a piece of information;
4. about, around (date)
5. something that you offer or give to someone in return for sth. that they have offered or given you;
6. statements about the truth of the proposition;
7. I have said.
8. and so on, and so forth;
9. used for describing the second highest level of degree at a college or university in the USA;
10. used in a piece of formal writing for referring to a book that you have already mentioned;
11. namely, that is to say, in other words;
12. in the same place (used to refer again to a text just referred to);
13. traditionally used by the Pope to open his speech;
14. based on observation;
15. repeating the exact words that were used;
16. (and) the other way round;
17. frequently, in every part, in many places;
18. used to show that two people or things compete or are compared with each other;
19. against a person instead of his or her ideas;
20. statements about the properties of a thing itself;
21. such person or thing is really what they seem to be or claim to be;
22. a document giving details of your qualifications and jobs you have had in the past;
23. the ideas and opinions of ordinary people on a particular subject, collected by people who make radio and TV programmes;
24. going on forever;
25. compare with;
26. therefore;

27. a tactic in which the logic of an argument is challenged by reducing the concept to its most absurd extreme;
28. and others;
29. Descartes' way to prove his own existence;
30. even more so;
31. from the beginning;
32. for instance;
33. using knowledge or experience that you already have in order to make a judgment

b. Fill in the gaps in the following sentences using some of the Latinisms:

1. Their stories were taped and then transcribed
2. Assimilation is a more basic, primitive form of adaptation — virtual non-adaptation in which 'the individual bends the external environment to fit its currently existing cognitive level'(...)
3. The plane crash is another favourite ...; singers and musicians fall like flies from the skies.
4. A congressman's support for the president on a particular issue may not represent a straightforward ...; it could well be a mark of his gratitude for favours bestowed upon him in the past.
5. Whatever the image of Brent, now and in the past, I would applaud it, in my time there, for honestly addressing issues of selection policy that most other authorities were too faint-hearted to address [the ... attack is typical].
6. Empiricism which, as a system, rejects all ... knowledge and which rests solely on experience and induction is quite different from empirical knowledge gained from experience.
7. The requirements are that the purchase must be ... and the transaction must be one which would be sufficient (in terms of formalities/documentation) to transfer ownership if the seller were the true owner.
8. Examples of loose continuities could be multiplied ...
9. Paine, Bentham, and to a lesser degree James Mill, shared in the optimistic mood of the decades after 1789, when it was possible for a radical like William Hazlitt to affirm, without qualification or self-consciousness, that "... ..., is the rule of all good Government..." .
10. But in any event, the argument makes a disproportionate claim, or may even involve a

The Ancient World in Idioms and Catch-Phrases

The Gordian knot

Pandora's box

Cross the Rubicon

Et tu, Brute?

Carthage must be destroyed.

I came, I saw, I conquered

Fiddling while Rome burns

Apple of discord

Sisyphian Labor

**Caught between Scylla and Charybdis
Bread and Circuses!**

Can you explain the origin and modern use of the phrases?

1. Which of the expressions remind you of Troy?
2. If you work hard but your efforts do not bear any fruit, you call it ...
3. Which two of them refer to great warriors and both imply decisiveness and courage?
4. Which of them has something to do with natural curiosity of a woman? What exactly happened?
5. Which phrase became a symbol of insistency and consistency?
6. And which phrase may be used by somebody betrayed by his/her best friend?
7. If your choices are limited to very unpleasant ones, you might say that you...
8. A person must be very talented, srlf-assured and successful to say that (but beware the fate of the person who used to say it)
9. In the modern world this would imply TV.

Chapter 2 The World Religions

Religion has always been a rather controversial issue. On the one hand, be it belief in the gods of Greek, Roman or Germanic Pantheon, or Christian Scriptures, religion has inspired masterpieces of art, literature, architecture and music. On the other hand, it has also instigated the atrocities of religious wars, the Spanish Inquisition or modern jihad terrorists. Religious faith is, of course a totally private matter. However, whatever your personal choice might be, as future teachers, translators and interpreters or ICC specialists, you are to know some basic facts and terms of major religious beliefs and their correct translation.

These are the latest (2012) numbers related to the most widespread religions in the world:

Religion	Members	Percentage
Christianity	2.1 billion	33.0%
Islam	1.5 billion	21
Hinduism	900 million	14
Buddhism	376 million	6
Sikhism	23 million	0.36
Judaism	14 million	0.22
Bahaism	7 million	0.1
Confucianism	6.3 million	0.1
Jainism	4.2 million	0.1
Shintoism	4 million	0.0

We are going to discuss most of the religions. However, we shall start with the Book most believers in the world venerate – the Bible.

The Bible

The sacred scriptures of Judaism and Christianity. The Christian Bible consists of the Old Testament and the New Testament, with the Roman Catholic and Eastern Orthodox versions of the Old Testament being slightly larger because of their acceptance of certain books and parts of books considered apocryphal by Protestants. The Jewish Bible includes only the books known to Christians as the Old Testament. The arrangements of the Jewish and Christian canons differ considerably. The Protestant and Roman Catholic arrangements more nearly match one another.

Traditionally the Jews have divided their scriptures (*i.e.*, the Old Testament) into three parts: the Torah (the “Law”), or Pentateuch; the Nevi'im (the “Prophets”); and the Ketuvim (the “Writings”), or Hagiographa. The Pentateuch, together with the book of Joshua (hence the name Hexateuch) can be seen as the account of how Israel became a nation and of how it possessed the Promised Land. The division designated as the “Prophets” continues the story of Israel in the Promised Land, describing the establishment and development of the monarchy and presenting the messages of the prophets to the people. The “Writings” include speculation on the place of evil and death in the scheme of things (Job and Ecclesiastes), the poetical works, and some additional historical books.

In the Apocrypha of the Old Testament, various types of literature are represented; the purpose of the Apocrypha seems to have been to fill in some of the gaps left by the indisputably canonical books and to carry the history of Israel to the 2nd century BC.

The New Testament is by far the shorter portion of the Christian Bible, but, through its associations with the spread of Christianity, it has wielded an influence far out of proportion to its modest size. Like the Old Testament, the New Testament is a collection of books, including a variety of early Christian literature. The four Gospels deal with the life, the person, and the teachings of Jesus, as he was remembered by the Christian community. The book of Acts carries the story of Christianity from the Resurrection of Jesus to the end of the career of Paul. The Letters, or Epistles, are correspondence by various leaders of the early Christian church, chief among them the Apostle Paul, applying the message of the church to the sundry needs and problems of early Christian congregations. The Book of Revelation (the Apocalypse) is the only canonical representative of a large genre of apocalyptic literature that appeared in the early Christian movement.

“Bible.” Encyclopaedia Britannica 2008 Deluxe Edition Chicago: Encyclopaedia Britannica. 2008

Look through the text again to find the equivalents of the following Russian words:

- а. Писание
- б. Ветхий Завет
- в. Новый Завет
- г. иудеи
- д. Пятикнижие
- е. Пророк
- ж. Земля Обетованная
- з. Книга Иова
- и. Экклезиаст
- й. оказать влияние
- к. Евангелие
- л. Деяния Апостолов
- м. Воскресение (Христа)
- н. каждодневный
- о. Откровение

Most Books of the Bible have long-established titles both in English-speaking and Russian-speaking traditions. As Anglo-Saxons and especially Americans quote the Bible quite often, a future interpreter or translator has to recognize the Books of the Bible and be able to indicate the source of quotation correctly. The list below will help you.

КНИГИ БИБЛИИ

ВЕТХИЙ ЗАВЕТ				НЕКАНОНИЧЕСКИЕ КНИГИ ВЕТХОГО ЗАВЕТА			
Genesis	Gen.	Бытие (1-я книга Моисеева)	Быт.	I Esdras	I Esd.	Вторая книга Ездры	2Езд.
Exodus	Ex.	Исход (2-я книга Моисеева)	Исх.	Tobit	Tob.	Книга Товита	Тов.
Leviticus	Lev.	Левит (3-я книга Моисеева)	Лев.	Judith	Jud	Книга Иудифи	Иф.
Numbers	Num.	Числа (4-я книга Моисеева)	Числ.	Wisdom of Solomon	Wisd.	Книга премудрости Соломона	Прем
Deuteronomy	Deut.	Второзаконие (5-я книга Моисеева)	Втор.	Sirach, Ecclesiasticus	Sir., Ecclus.	Книга премудрости Иисуса сына Сирахова	Сир.
Joshua	Josh.	Книга Иисуса Навина	Иис. Н.				

Judges	Judg.	Книга Судей израилевых	Суд.	Letter of Jeremiah Baruch	Var	Послание Иеремии Книга пророка Варуха	По Иер Вар.
Ruth		Книга Руфи	Руф				
I Samuel	1 Sam ISa	Первая книга Царств (1-я книга Самуила)	1 Цар.	I Maccabees	1 Macc.	Первая книга Маккавейская	1 Макк
II Samuel	2 Sam., 2Sa.	Вторая книга Царств (2-я книга Самуила)	2 Цар.	II Maccabees	2 Macc.	Вторая книга Маккавейская	2 Макк
I Kings	1 Kin., 1 Ki	Третья книга Царств (1-я книга царей)	3 Цар.	III Maccabees	3 Macc.	Третья книга Маккавейская	3 Макк
II Kings	2 Kin., 1 Ki.	Четвертая книга Царств (2-я книга царей)	4 Цар.	II Esdras	2 Esd.	Третья книга Ездры	3Езд.
I Chronicles	1 Chr., 1 Chron	Первая книга Паралипоменон (1-я книга летописи)	1 Пар.	НОВЫЙ ЗАВЕТ			
II Chronicles	2 Chr., 2 Chron	Вторая книга Паралипоменон (2-я книга летописи)	2 Пар.	Matthew	Mat., Mt.	От Матфея святое благовествование (Евангелие от Матфея)	Мф.
Ezra	Ezr	Книга Эзры (Первая книга Ездры)	Эзра (Ездр.)	Mark	Mk.	От Марка святое благовествование (Евангелие от Марка)	Мк.
Nehemiah	Neh.	Книга Неемии	Неем.	Luke	Lk.	От Луки святое благовествование (Евангелие от Луки)	Лк.
Esther	Esth.	Книга Эсфири (Есфири)	Эсф. (Есф.)	John	John, Jn	От Иоанна святое благовествование (Евангелие от Иоанна)	Ин.
Job		Книга Иова	Иов.	Acts		Деяния апостолов	Деян.
Psalms	Ps.	Псалтырь (Псалтирь)	Пс.	Romans	Rom.	Послание к римлянам	Рим.
Proverbs	Prov.	Книга Притчей Соломоновых	Прит.	I Corinthians	1 Cor.	Первое послание к коринфянам	1 кор.
Ecclesiastes	Eccl., Eccles.	Книга Экклесиаста (Екклесиаста), или Проповедника	Эккл. (Еккл.)	II Corinthians	2 Cor	Второе послание к коринфянам	2 кор.
Song of Solomon, Canticles	S.ofS., Song, Cant.	Книга Песни Песней Соломона (Песнь Соломона)	Песн. П.	Galatians	Gal.	Послание к галатам	Гал.
Isaiah	Is., Isa.	Книга пророка Исайи	Ис.	Ephesians	Eph.	Послание к ефесянам (ефесянам)	Эф (Еф)
Jeremiah	Jer.	Книга пророка Иеремии	Иер.	Philippians	Phil.	Послание к филиппийцам	Флп
Lamentations	Lam.	Книга Плач Иеремии	Плач.	Colossians	Col.	Послание к колоссянам	Кол.
Ezekiel	Ezek.	Книга пророка Иезекииля	Иез.	I Thessaloni- Ans	1 Thes., 1Th.	Первое послание к фессалоникийцам	1 фес.
Daniel	Dan.	Книга пророка Даниила	Дан.	II Thessaloni- Ans	2 Thes., 2Th.	Второе послание к фессалоникийцам	2 фес.
Hosea	Hos.	Книга пророка Осии	Ос.	I Timothy	1 Tim.	Первое послание к Тимофею	1 Тим.
Joel		Книга пророка Иоиля	Иоиль, Иоил.	II Timothy	2 Tim.	Второе послание к Тимофею	2 Тим.
Amos		Книга пророка Амоса	Ам.	Titus	Tit.	Послание к Титу	Тит.
Obadiah	Obad.	Книга пророка Авдия	Авд.	Philemon	Philem.	Послание к Филимону	Флм.
Jonah	Jon.	Книга пророка Ионы	Иона	Hebrews	Heb.	Послание к евреям	Евр.
Micah	Mic.	Книга пророка Михея	Мих.	James	Jas.	Послание Иакова	Иак.
Nahum	Nah.	Книга пророка Наума	Наум	I Peter	1 Pet.	Первое послание Петра	1 Пет.
Habakkuk	Hab.	Книга пророка Аввакума	Авв.	II Peter	2 Pet.	Второе послание Петра	2 Пет.
Zephaniah	Zeph.	Книга пророка Софонии	Соф.	I John	1 Jn.	Первое послание Иоанна	1 Ин.
Haggai	Hag.	Книга пророка Аггея	Агг.	II John	2 Jn.	Второе послание Иоанна	2 Ин.
Zechariah	Zech.	Книга пророка Захарии	Зах	III John	3 Jn.	Третье послание Иоанна	3 Ин.
Malachi	Mai.	Книга пророка Малахии	Мал.	Jude	Jude	Послание Иуды	Иуд.
				Revelation	Rev	Откровение Иоанна Богослова (Апокалипсис)	Отк.

What will be the English variant of the following Russian titles:

1. Притчи;
2. Евангелие от Иоанна;
3. Книга Бытия;
4. Исход;
5. Книга Иова;
6. Первая Книга Царств
7. Плач Иеремии
8. Второзаконие;
9. Деяния Апостолов;

10. Первая Книга Паралипоменон;
11. Песнь Песней;
12. Книга Судей;
13. Послание Иакова;
14. Книга премудрости Соломона;
15. Послание к Римлянам

The Bible has always been the richest source of sayings, metaphors, allusions, subjects for literature and arts. Do you know any stories from the Bible?

The following are some of the most famous characters from the Old Testament and their stories taken from the Dictionary of Cultural Literacy. Some words from the stories have been taken out and placed in the box. Return the words to their places.

angel ark Bathsheba birthright brothers bush commandments covenant cut
 daughter deathbed Delilah dove dreams Eden Egypt exile Exodus faith feud
 forty garment Genesis infant Israel jealousy king language lapses mark Noah
 olive plagues psalms rainbow red rib sacrifices secret serpent shepherd son
 stone tower wickedness

Adam and Eve

The Book of (1) tells that God created Adam by breathing life into “the dust of the ground.” Later, God created Eve from Adam’s (2). God placed Adam and Eve in the Garden of (3), telling them that they could eat the fruit of all the trees in the garden except the fruit of the tree of knowledge of good and evil. They lived happily until the (4) (Satan) tempted Eve to eat the forbidden fruit. She ate and gave the fruit to Adam, who also ate; they immediately became aware and ashamed of their nakedness. Because of Adam and Eve’s disobedience, God drove them from the garden into the world outside, where Eve would suffer in childbirth, and Adam would have to earn his livelihood by the sweat of his brow (by the way, what is the Russian equivalent of the saying? – A.S.). The most dire consequence of Adam and Eve’s disobedience was death.

Cain and Abel

They were the first children of Adam and Eve born after the Fall of Man (Russian equivalent?). Once, when they were grown men, both Cain and Abel offered (5) to God. When Cain saw that Abel’s pleased God while his did not, he murdered his brother out of (6). Soon afterward, God asked Cain where Abel was and Cain replied, “I know not; Am I my brother’s keeper?” For his crime, Cain was exiled by God to a life wandering in a distant land. To protect Cain in his wanderings, God “set a (7) upon Cain” The (7) of Cain now refers to an individual’s or mankind’s sinful nature

Noah and the Flood

Several generations after the life of Adam, the (8) of people made God regret that he had created them, and made him resolve to send a flood that would destroy all the living creatures in the world. God decided to spare (9) and his family, who lived virtuously, and to allow them to repopulate the earth. God commanded Noah to build an (10) (a large, rudderless ship), and to take his wife, three sons, and three daughters-in-law into it, along with a pair of each of the earth’s animals. When Noah had done so, God sent forty days and forty nights of rain, until the entire globe was flooded, and all living creatures were drowned. When the rain ended, Noah released a (11) from the ark. When it returned with an (12) branch in its beak, Noah knew that the waters had receded, and that he and his family could begin a new life. After the ark came to

rest on Mount Ararat, and Noah and the other people and animals left it, God set a (13) in the Heavens as a sign that he would never again destroy the world by flood.

The Tower of Babel and the Confusion of Tongues

The descendants of Noah decided to build a (14) that would reach up to Heaven itself, which would increase their reputation and make them like God. God prevented them from completing the (14) by confusing their (15) so that they could no longer understand one another's speech. From that time forward, according to the Bible, the peoples of the earth would be scattered, speaking different languages.

Abraham and Isaac

According to the Book of Genesis, God made a (16) with Abraham, telling him to leave his own country and promising to give his family (the Hebrews) the land of Canaan. This was the Promised Land. God also promised to maintain the covenant with Abraham's (17) Isaac. After a time, God tested Abraham by telling him to sacrifice Isaac as a burnt offering. Abraham obediently placed Isaac on an altar and took a knife to kill him. Then an (18) of the Lord appeared and told Abraham to spare his son: since Abraham had proved his (19), the sacrifice of his son would not be required from him.

Jacob and Esau

They were the sons of Isaac from the previous story. As the eldest son of Isaac, Esau should have inherited the covenant with God that Abraham had passed on to Isaac. But Esau traded his (20) (inheritance) to his younger brother, Jacob, for a "mess of pottage" (what is the Russian equivalent, by the way?) (a meal of stew) when he was too hungry to consider what he was throwing away. Jacob also cheated Esau out of their blind father's (21) blessing by impersonating him, a deceit prompted by their mother, Rebecca. The (22) between the brothers ended many years later in a joyful reconciliation. The night before his reunion with Esau, Jacob wrestled with God and forced God to bless him. God gave Jacob the new name of (23), meaning "one who has been strong against God"

Joseph and His Brothers

Joseph was Jacob's favourite son. To show his love for Joseph, Jacob gave him a coat of many colours, a splendid (24) that aroused the jealousy of Joseph's brothers, who began to plot against him. The brothers sold Joseph into slavery in (25), and pretended that he had been killed by a wild beast. Years later, Pharaoh, the Egyptian ruler, called on Joseph to interpret his troubling (26). Pharaoh rewarded Joseph's skill in interpreting his dreams and the soundness of his advice by making him second in command over the kingdom. Later, when the land of the Hebrews was beset by famine, Jacob was forced to send Joseph's (27) into Egypt to buy grain. The official with whom they had to deal turned out to be Joseph himself. When he discovered that his brothers were truly sorry for their treachery, he forgave them.

Moses and Pharaoh

Long after the time of Joseph, his and his brothers' descendants continued to live in Egypt, but not as privileged guests anymore, they were treated as slaves. When Moses was an (28), the Egyptian ruler, Pharaoh, ordered all the male children of the Hebrews slain. Moses' mother placed him in a small boat made of bulrushes, and hid him in a marsh, where he was found by the (29) of Pharaoh, who adopted him. When Moses was a grown man, he killed an Egyptian who was beating a Hebrew, and had to flee Egypt to escape punishment. One day, while Moses was living in (30), God spoke to him from a burning (31), commanding him to return to Egypt and bring the Hebrews out of bondage. Moses went back to Egypt and told Pharaoh of God's command; when Pharaoh refused to release the Hebrews from slavery, God sent the (32) of

Egypt to afflict the Egyptians. Pharaoh finally relented, and Moses led his people out of Egypt across the (33) Sea on the journey that became known as the (34). Shortly afterwards, Moses received the Ten (34) from God on Mount Sinai. Moses and his people wandered in the wilderness for (35) years (which is rather surprising, taking into account the distance – some philosophers stated that Moses did that on purpose, to let the last person born in slavery die – A.S.); then, just as they came within sight of the Promised Land, Moses died.

Samson and Delilah

Samson was an Israelite servant of God who pitted his invincible strength and his wits against the Philistines (the enemies of Hebrews in their settlement in the Promised Land) on many occasions. He was eventually betrayed by his love, the beautiful (36), who tricked Samson into telling her that the (37) of his strength lay in his uncut hair. Delilah (38) his hair while he slept, and then called for the Philistines, who captured and blinded him. During his captivity, Samson's hair grew back, and he eventually pulled the Philistines' banquet hall down on their heads.

David and Goliath

David was a (39) in his boyhood. As a youth, he asked for King Saul's permission to fight Goliath, the giant Philistine warrior whom all the other Israelites were afraid to face. Despite his small size, David managed to kill Goliath by hitting him in the forehead with a (40) he flung from a sling. King Saul then gave David command of his army, but he grew jealous of him and tried to kill him; David spent many years fleeing from Saul. After Saul's death David was made (41) of the Israelites and served nobly, despite occasional (42), such as an affair with (43); he had her husband, Uriah, killed so that he could marry her. Many of the (44) are attributed to David, who was famed as a harpist.

I hope you have enjoyed reading the stories. Let us check how well you remember them:

1. Answer the following questions. Some of the questions are serious, some are not very serious. Answer them on the basis of what you have read.
 - a. Which human feature is the most destructive according to Cain's story?
 - b. Which of the characters can be named the first Green Peace volunteer and why?
 - c. Which of the characters was a glutton (обжора)?
 - d. Which of the events described made our (EFL teacher's and interpreter's) skills necessary?
 - e. Which of the stories became the basis for a famous song. Hint – Louis Armstrong.
 - f. Which of the stories might remind you of soap opera plus American Dream combined?
 - g. Which story shows that even a good man, blinded by love, can do something that he will be sorry about?
 - h. Which story teaches you not to trust your deepest secret even to a person you love?
 - i. Why do people now have to work hard in order to earn their living?
 - j. Why shouldn't you be in a hurry obeying sb's orders?

2. Which names and terms from the stories are translated the following way:

Авель

в поте лица своего;

Вавилонская башня;

Вирсавия;

Далила;

Завет;
 запретный плод;
 Земля обетованная;
 Исход;
 Каждой твари по паре;
 казни египетские;
 Каинова печать;
 ковчег;
 неопалимая купина;
 право первородства;
 райский сад;
 смешение языков;
 Урия
 Филистимляне;
 чечевичная похлебка;

Not only kings and leaders of the Old Testament had different adventures. The prophets and other wise people also had to face various challenges. Match the short account of the events and/or ideas with the names of the Bible prophets and wise men:

Daniel	A major Israelite prophet whose story and especially the part on how he got his gift of eloquence, inspired a famous Russian poet to write a well-known poem on the mission of the poet.
Ecclesiastes (The Preacher)	A major Israelite prophet who is mostly famous for his lamentations about the wickedness of his people.
Elijah	A man whose faith was severely tested by Satan, with God's permission. He was a prosperous and happy man, who faithfully praised God for God's goodness. In order to get him to curse God, Satan destroyed all that Job owned, killed his children, and struck the man himself with vile sores from head to foot. But even in absolute misery the pious man would not curse God, saying instead "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." As a reward for his steadfast faith, God healed him and "gave him twice as much as he had before."
Isaiah	A prophet of the Old Testament, who opposed the worship of idols and incurred the wrath of Jezebel, the queen of Israel, who tried to kill him. He was taken up to Heaven in a chariot of fire. That is why on the Day of his memory, we usually witness thunderstorms.
Jeremiah	During the captivity of the Israelites in Babylon, in the 6 th century B.C. the prophet continued to pray to his God against the express command of the king. As a result, he was thrown into a lions' den to be devoured. But God sent an angel to protect him, and he emerged miraculously unharmed the next day. This situation is an image for an impossibly hostile environment.
Job	God sent angels to destroy the cities of Sodom and Gomorrah for their wickedness, but chose to spare the man and his family. The angels commanded them to flee without turning back to look at the destruction; Unfortunately, his wife did look back, and was immediately changed into a pillar of salt (in Russian?)

Jonah	He was an Israelite whom God had called to be a prophet, but who refused to accept his divine mission, and left on a sea voyage instead. God then raised a great storm as a sign of his anger with the man. The sailors, realizing that his disobedience had caused the storm, threw him overboard in an attempt to save their ship. In the open sea the man was swallowed by a “great fish” After spending three days inside the creature, the man was thrown out upon the dry land and agreed to become a prophet.
Lot	This Bible philosopher seeks to understand the meaning of life by use of reason and to discover the good that can be found in life.
Ruth	This person was known for her kindness and faithfulness. No wonder the name became the symbol of these praiseworthy qualities.
Solomon	The son of David and Bethsheba was a really wise man also known for the construction of a great Temple.

If the Old Testament is less known to the modern reader, the New Testament must be much more familiar. Try to answer the following questions about the Holy Book.

1. What books are included in the New Testament?
2. Which Gospel starts with the famous words “In the beginning was the Word.”?
3. What is another name of Apocalypse?
4. Who brought the Good News to Mary (this episode has a special name in English – Annunciation)?
5. In what place was Jesus born?
6. What guided the Wise Men (Magi) to Mary and her newborn Child?
7. What is the common name of the mass killing of babies in Galilee according to the order by Herod?
8. Why is John the Baptist called so?
9. What did Salome (Herod’s stepdaughter) ask as the reward for her dance?
10. What is the name of the day Jesus entered Jerusalem?
11. How many disciples did Jesus have?
12. Name at least three of his disciples?
13. What miracle did Jesus Christ perform at a wedding?
14. Where was the wedding?
15. What kind of miracle made Lazarus famous?
16. Who were Martha and Mary? Which of them was more hard-working?
17. Whom did Jesus drive out of the Temple?
18. When did Jesus set the main Christian ritual (Holy Communion)
19. Where did he go after that?
20. Who betrayed Jesus Christ?
21. What did he get for his betrayal?
22. Who was the governor of the Jews at that time?
23. How did he show his disagreement with the crowd?
24. Who was spared instead of Jesus?
25. What was the name of the place Jesus was crucified at?
26. What happened on the third day after the crucifixion?
27. Which apostle became the founder and the leader of early Christian church?
28. Which apostle is known as “the doubting apostle”?
29. Which apostle had first been one of the persecutors of early Christians?
30. When did he change his mind?

If you had difficulties answering the questions, here are the answers, arranged alphabetically. What are the Russian equivalents of the names and events from the New Testament:

Archangel Gabriel;
 A star;
 At the Last Supper;
 Barrabas
 Because of baptizing Christ;
 Bethlehem;
 Book of Revelation;
 Calvary
 Gospel of John (John);
 Gospels, Apostle, Apocalypse;
 He washed his hands.
 In the town of Cana;
 John the Baptist's head on a platter;
 Judas
 Lazarus' sisters. Martha;
 Massacre of the Innocents;
 On the road to Damascus;
 Palm Sunday;
 Paul;
 Peter;
 Peter, James, John, Matthew, Thomas...
 Pontius Pilate
 Raising from the dead;
 Resurrection
 Thirteen (with Judas);
 Thirty pieces of silver;
 Thomas;
 To the Gethsemane Garden;
 Turning water into wine;
 Traders;

There are fragments of Old and New Testament that are very often quoted by English-speaking people, especially Americans. Let us read the most important of them. These are the Ten Commandments from the OT and the Sermon on the Mount and Lord's Prayer from the NT.

Ten Commandments

Exodus 20

- And God spake all these words, saying,
- 2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
 - 3 Thou shalt have no other gods before me.
 - 4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:
 - 5 thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

- 6 and showing mercy unto thousands of them that love me, and keep my commandments.
 7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
 8 Remember the sabbath day, to keep it holy.
 9 Six days shalt thou labor, and do all thy work:
 10 but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:
 11 for *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
 12 Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
 13 Thou shalt not kill.
 14 Thou shalt not commit adultery.
 15 Thou shalt not steal.
 16 Thou shalt not bear false witness against thy neighbor.
 17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.
 (King James Bible)

Sermon on the Mount

Matthew 5

- 1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
 2 and he opened his mouth, and taught them, saying,
- 3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
 4 Blessed *are* they that mourn: for they shall be comforted.
 5 Blessed *are* the meek: for they shall inherit the earth.
 6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.
 7 Blessed *are* the merciful: for they shall obtain mercy.
 8 Blessed *are* the pure in heart: for they shall see God.
 9 Blessed *are* the peacemakers: for they shall be called the children of God.
 10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
 11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
 12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set on a hill cannot be hid.
 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

- 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
- 20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
- 22 but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;
- 24 leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- 25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
- 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- 28 but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- 29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
- 30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
- 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
- 32 but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
- 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
- 34 but I say unto you, Swear not at all; neither by heaven; for it is God's throne:
- 35 nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
- 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.
- 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
- 39 but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- 40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.
- 41 And whosoever shall compel thee to go a mile, go with him twain.

- 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
 43 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.
 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
 45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
 46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
 47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?
 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.
 (King James Bible)

Lord's Prayer

Matthew 6:9-12

10. Our Father which art in heaven, Hallowed be thy name
 11. Thy kingdom come, Thy will be done in earth, as it is in heaven.
 12. Give us this day our daily bread
 13. And forgive us our debts, as we forgive our debtors.
 14. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power, and the glory for ever.
 Amen

As you have probably noticed the texts above are the source of numerous sayings and proverbs. Can you find them and translate them into Russian? Do you know any other expressions which originate from the Bible?

Word Focus: "To sift the wheat from the chaff" (Bible phrases in English)

Many phrases and sayings we use every day both in Russian and in English originate from the Bible. We are going to learn some of them and to find out why they were said.

A. Search through the grid and find the equivalents of Russian sayings below:

A	C	R	O	S	S	T	O	B	E	A	R	A	T	W	O	E	D	G	E	D	S	W	O	R
D	B	I	T	E	T	H	E	D	U	S	T	A	S	Y	O	U	S	O	W	S	O	S	H	A
L	L	Y	O	U	R	E	A	P	T	H	E	W	R	I	T	I	N	G	I	S	O	N	T	H
E	W	A	L	L	A	V	O	I	C	E	C	R	Y	I	N	G	I	N	T	H	E	W	I	L
D	E	R	N	E	S	S	T	H	E	S	A	L	T	O	F	T	H	E	E	A	R	T	H	A
M	I	M	Y	B	R	O	T	H	E	R	S	K	E	E	P	E	R	F	O	R	B	I	D	D
E	N	F	R	U	I	T	G	O	T	H	E	E	X	T	R	A	M	I	L	E	T	H	E	L
O	V	E	O	F	M	O	N	E	Y	I	S	T	H	E	R	O	O	T	O	F	A	L	L	E
V	I	L	S	E	E	E	Y	E	T	O	E	Y	E	P	A	T	I	E	N	C	E	O	F	J
O	B	P	H	Y	S	I	C	I	A	N	H	E	A	L	T	H	Y	S	E	L	F	A	M	E

1. Врачу, исцели себя сам.
2. Иов многострадальный/ терпелив как Иов
3. запретный плод;
4. соль земли;
5. Это мой крест;
6. обоюдоострый меч;
7. Не сторож я брату своему;
8. Потерпеть поражение;

9. Глас вопиющего в пустыне;
10. Что посеешь, то и пожнешь;
11. пойти навстречу, пойти на уступки;
12. Деньги – корень всех зол;
13. смотреть на мир одними глазами;
14. письма на стене

B. Which of the sayings would you use to:

- a. describe something imminent (bound to happen) and evil;
- b. comfort a person who complains about low income;
- c. describe the best people you know;
- d. rebuke sb. for sth bad he or she has done;
- e. describe your readiness for a compromise;
- f. refer to a person who does not lose faith and hope even when their life is really hard;
- g. answer sb. who thinks you do too much for your friend who doesn't seem to deserve it;
- h. describe the situation when you try to convince people who do not want to hear you;
- i. refer to your kindred spirit;
- j. answer a person who advises you but seems to have the same problem;
- k. describe a slightly illegal entertainment;
- l. describe something which can harm your opponent but also yourself;
- m. refer to a defeat;
- n. answer when somebody asks you about your friend's whereabouts/

C. These are the exact sources of the Quotes and metaphors. Can you match them with the right quote. Read the text in question and prepare to explain the initial meaning of the Biblical words.

Note: In English, the titles of the Bible parts can be different from Russian. The first number after the title means Chapter and the second – the verse. Hence, another idiom – **to know chapter and verse about sb/sth** (to know everything about a person).

1. Genesis 2:9
2. Matthew 5:41
3. Luke 14:47
4. Proverbs 5:4
5. John 1: 23
6. Genesis 4:9
7. Galatians 6
8. Psalm 72
9. Timothy 6:10
10. Isaiah 52:8
11. Matthew 5:13
12. Daniel 5:5/6
13. Job
14. Luke 4:23

D. Complete the following sentences and even song lyrics with the sayings:

1. They had eaten of ... of knowledge and had been cast out of paradise.
2. Look, you've got your ... , all right, I've got mine.
3. The finale of Unforgiven is as much a tragedy for the survivors as for those who
4. In good songs, the thinking is: "You reap"

5. The backbone of the nation, the
6. He had seen the ...: after the oil crisis of 1973 there wasn't going to be enough money to keep all the universities.
7. He said he could not serve on that sub-committee "when I do not ... with them on any subject.
8. Mr. Patten told legislators: "We wished to ... and give the Chinese side every opportunity to respond."
9. Money is ... , dictates the puritanical thought of the Old Age.
10. "Alone in my sorrow I heard a voice cry,
... , a voice from the sky
(Cliff Richard)

Now we are going to read some texts about the most wide-spread world religions. We'll start with the most popular one – Christianity.

What follows is an abridged version of *Christianity* entry from Encyclopaedia Britannica. The first sentences of each paragraph have been removed and placed after the text in a lettered list. Put them in their right places:

(1) It has become the largest of the world's religions. Geographically the most widely diffused of all faiths, it has a constituency of some 2 billion believers. Its largest groups are the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches; in addition to these churches there are several independent churches of Eastern Christianity as well as numerous sects throughout the world.

(2) It also has generated a culture, a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation through the 20 centuries since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind as a kind of deposit. The agent of Christianity is the church, the community of people who make up the body of believers. Christianity may incorporate, along with such believers, their doctrines, customs, and historical episodes.

(3) They were monotheists, devoted to the God of Israel. When they made claims that Jesus was divine, it was part of their task to make their witness in ways that would not challenge monotheism.

(4) Some of the writers of the New Testament and more of the Apologists, late 1st- and 2nd-century reflectors on the meaning of this faith in both the Jewish and Greek contexts, saw Jesus as the "preexistent Logos. That is, before there was a historical Jesus born of Mary and accessible to the sight and touch of Jews and others in his own day, there was a Logos—a principle of reason, an element of ordering, a "word"—that participated in the Godhead and thus existed, but which only preexisted as far as the "incarnate" Logos, the word that took on flesh and humanity (John 1:1–14), was concerned.

(5) Virtually no nation has remained unaffected by the activities of Christian missionaries, although in many countries Christians are only a small fraction of the total population. Most of the countries of Asia and of Africa have Christian minorities, some of which, as in India and even in China, number several million members. The concentration of Christians, however, remains in the domain of Western culture.

(6) They are organized in an intricate system that spans the structure of the church from the local parish to the papacy. Under the central authority of the papacy, the church is divided into dioceses, whose bishops act in the name and by the authority of the pope but retain considerable administrative freedom within their individual jurisdictions; the principle of "collegiality" articulated by the second Vatican Council has expanded that freedom. Similarly, the parish priest stands as the executor of papal and diocesan directives. <...>For Roman Catholic polity rests upon a mandate that is traced to the action of Jesus Christ himself,

when he invested Peter and, through Peter, his successors with the power of the keys in the church. Christ is the invisible head of his church, and by his authority the pope is the visible head.

(7) Each national church is autonomous. The “ecumenical patriarch” of Constantinople is not the Eastern pope but merely the first in honour among equals in jurisdiction. Eastern Orthodoxy interprets the primacy of Peter and therefore that of the pope similarly, denying the right of the pope to speak and act for the entire church by himself, without a church council and without his episcopal colleagues. Because of this polity Eastern Orthodoxy has identified itself more intimately with national cultures and with national regimes than has Roman Catholicism. ...

(8) For example, a high-church Anglican or Lutheran has more in common with an Orthodox theologian than with a Baptist theologian. Amid this diversity, however, it is possible to define Protestantism formally as non-Roman Western Christianity and to divide most of Protestantism into four major confessions or confessional families—**Lutheran, Anglican, Reformed, and Free Church**.

(9) The Lutheran churches in Germany, in Scandinavian countries, and in the Americas are distinct from one another in polity, but almost all of them are related through various national and international councils. A long tradition of theological scholarship has been responsible for the development of this position into many and varied doctrinal systems. Martin Luther moved conservatively in this reformation of the Roman Catholic liturgy, and the Lutheran Church, though it has altered many of his liturgical forms, has remained a liturgically traditional church.<...> The prominence of Lutheran societies in the history of missions during the 18th and 19th centuries, after the relative inactivity following the Reformation, gave an international character to the Lutheran Church; so did the development of strong Lutheran churches in North America, where the traditionally German and Scandinavian membership of the church was gradually replaced by a more cosmopolitan constituency. The **Anglican Communion** is not only the established Church of England but also the Christian denomination of many believers throughout the world. Like Lutheranism, Anglicanism has striven to retain whatever it could of the Roman Catholic tradition of liturgy and piety.

(10). In Britain and in the United States they have usually taken their name from their distinctive polity and have been called **Presbyterian**. They are distinguished from both Lutheranism and Anglicanism by the thoroughness of their separation from Roman Catholic patterns of liturgy, piety, and even doctrine. Reformed theology has tended to emphasize the sole authority of the Bible with more rigour than has characterized the practice of Anglican or Lutheran thought, and it has looked with deeper suspicion upon the symbolic and sacramental traditions of the Catholic centuries. This understanding of the authority of the Bible has also led Reformed Protestantism to its characteristic interpretation of the relation between church and state, sometimes labeled theocratic, according to which those charged with the proclamation of the revealed will of God in the Scriptures (*i.e.*, the ministers) are to address this will also to civil magistrates; Puritanism in England and America gave classic expression to this view. As the church is “reformed according to the Word of God,” so the lives of the individuals in the church are to conform to the Word of God; hence the Reformed tradition has assigned great prominence to the cultivation of moral uprightness among its members.

- (a) An immediate question was how to combine the essential focus on Jesus with the essential monotheism.
- (b) As a tradition, Christianity is more than a system of religious belief.
- (c) By the late 20th century Christianity had become the most widely disseminated faith on Earth.
- (d) Christianity is a major religion, stemming from the life, teachings, and death of Jesus of Nazareth (the Christ, or the Anointed One of God) in the 1st century AD.
- (e) Formulating a definition of **Protestantism** that would include all its varieties has long been the despair of Protestant historians and theologians, for there is greater diversity within Protestantism than there is between some forms of Protestantism and some non-Protestant Christianity
- (f) Protestant bodies that owe their origins to the reformatory work of John Calvin and his associates

in various parts of Europe are often termed **Reformed**, particularly in Germany, France, and Switzerland

- (g) Separated from the West, the **Orthodox churches** of the East have developed their own way for half of Christian history.
- (h) The earliest members of the Christian faith tradition were Jews, as was Jesus himself, and thus they stood in the faith tradition inherited by Hebrew people in Israel (and lands to which they had been taken as captives in exile).
- (i) The largest of these non-Roman Catholic denominations in the West is the **Lutheran Church**.
- (j) The **Roman Catholics** in the world outnumber all other Christians combined.

Based on "**Christianity.**" Encyclopædia Britannica. Encyclopaedia Britannica 2008 Deluxe Edition. Chicago: Encyclopædia Britannica, 2008.

Christian Church has seven almost universally acknowledged rituals. Match their titles to the right descriptions:

Baptism	A baby is symbolically washed with holy water - representing the sins being washed away and being reborn as a Christian. Babies are not old enough to make promised for themselves so God parents are chosen to represent the child. Sometimes a baptism (often known as the Christening) may be performed where the whole person is submerged under water - this again represents being born again (after burial of old self under water) as a Christian
Confirmation	A funeral service is held for Christians who die, this seems like a sad occasion for the family but it is also happy because the person who has dies is joining Jesus. Many Christians wish to receive extreme unction before they die - this prepares them to meet God in death.
Extreme Unction	.A ritual followed when a person is ordained (or appointed) to occupy a higher position in Church Hierarchy
Holy Communion	Two people get married and become a new family. They will love each other and be companions for life. Some denominations do not allow couples to be divorced, others are more lenient and realise that it is not always possible for couples to stay married. The wedding services has promises that the couple make to each other. There is a lot of ritual involved
Holy Orders	This is a ritual mostly in Catholic and Orthodox Churches which includes the confession to a priest, his advice and some punishment (quite severe throughout history and rather mild nowadays) which is considered

	to be edifying.
Marriage	When Jesus had the last supper he took some bread, broke it and shared it with the disciples. He passed a big cup of wine round the group. He told them that he must die to save mankind and they must always share the bread and wine in remembrance of him. Ever since then Christians have held the service also called Mass, Eucharist, or the Lord's Supper where they have shared blessed bread and wine and given thanks for Jesus life, death and resurrection
Penance	When the child is old enough to make his or her own promise to God - they confirm the promise made by God parents at the Christening. Very often they dress in special clothes - girls in white dresses and veils and boys in smart shirts, jackets and trousers

Probably the most important rituals in the life of a Christian are baptism, marriage and funeral. No wonder then that these rites are very often shown in films and quoted in books. Let us consider an English version of the texts pronounced during the services.

a.

Since you have presented these children for baptism, we ask you the following questions before God and his people.

Do you profess your faith in Jesus Christ as your Lord and Savior and affirm the promises of God made to you and your children in his Word?

We (I) do.

Do you promise to instruct these children by word and example, with the help of the Christian community, in the truth of God's Word, and in the way of salvation through Jesus Christ? Do you promise to pray for them

and teach them to pray? Do you promise to nurture them within the body of believers, as citizens of Christ's kingdom?

We (I) do, God helping us (me).

b.

Groom: I, _____, take thee, _____, to be my lawful wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Bride: I, _____, take thee, _____, to be my lawful wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

c.

We meet in the name of Jesus Christ,
 who died and was raised to the glory of God the Father.
 Grace and mercy be with you.

We have come here today
 to remember before God our *brother/sister N* ;
 to give thanks for *his/her* life;
 to commend *him/her* to God our merciful redeemer and judge; to commit *his/her* body to be
buried/cremated,
 and to comfort one another in our grief.

God of all consolation,
 your Son Jesus Christ was moved to tears
 at the grave of Lazarus his friend.
 Look with compassion on your children in their loss;
 give to troubled hearts the light of hope
 and strengthen in us the gift of faith,
 in Jesus Christ our Lord.

Amen.

or

Almighty God,
 you judge us with infinite mercy and justice
 and love everything you have made.
 In your mercy
 turn the darkness of death into the dawn of new life,
 and the sorrow of parting into the joy of heaven;
 through our Saviour, Jesus Christ.

The following is an abridged article from Encyclopaedia Britannica on Islam. Some sentences from the text are given in an alphabetic list after it. Put them into numbered gaps in the text.

Islam is a world religion belonging to the Semitic family; it was promulgated by the Prophet Muhammad in Arabia in the 7th century AD. The Arabic term *islām*, literally “surrender,” illuminates the fundamental religious idea of Islām—that the believer (called a Muslim, from the

active particle of *islām*) accepts “surrender to the will of Allāh (Arabic: God).” (1) The will of Allāh, to which man must submit, is made known through the sacred scriptures, the Quran (Koran), which Allāh revealed to his messenger, Muhammad. (2)

Retaining its emphasis on an uncompromising monotheism and a strict adherence to certain essential religious practices, the religion taught by Muhammad to a small group of followers spread rapidly through the Middle East to Africa, Europe, the Indian subcontinent, the Malay Peninsula, and China. Although many sectarian movements have arisen within Islām, all Muslims are bound by a common faith and a sense of belonging to a single community.

Islāmic doctrine, law, and thinking in general are based upon four sources, or fundamental principles: (1) the Qurān, (2) the *sunnah* (“traditions”), (3) *ijmā* (“consensus”), and (4) *ijtihād* (“individual thought”).

(3). Divided into 114 *sūrahs* (chapters) of unequal length, it is the fundamental source of Islāmic teaching. The *sūrahs* revealed at Mecca during the earliest part of Muhammad's career are concerned mostly with ethical and spiritual teachings and the Day of Judgment. The *sūrahs* revealed at Medina at a later period in the career of the Prophet are concerned for the most part with social legislation and the politico-moral principles for constituting and ordering the community. (4)

During the earliest decades after the death of the Prophet, certain basic features of the religio-social organization of Islām were singled out to serve as anchoring points of the community's life and formulated as the “Pillars of Islam.” (5) If pronounced sincerely, correctly and meaningfully, it means entering the Muslim community. The second is a daily prayer preceded by ablutions (washing one's hands, face and feet) – symbolical and physical purification. Muslims pray five times a day – at sunrise, noon, in the afternoon, at sunset and before going to bed. (6) The third Pillar is *zakat*, a special tax established by Quran, which “cleanses” the rest of one's possession. It is traditionally used for the poor, but also can fund some other communal needs (such as education and health care). The fourth Pillar is fasting during Ramadan. Fasting begins at daybreak and ends at sunset, and during the day eating, drinking, and smoking are forbidden. (7) For a person who is sick or on a journey, fasting may be postponed until “another equal number of days.” The elderly and the incurably sick are exempted through the daily feeding of one poor person if they have the means. The fifth Pillar is Hajj a pilgrimage to Mecca that every Muslim has to be on at least once in a lifetime provided a person can afford it without starving their family.

Despite the notion of a unified and consolidated community, as taught by the Prophet, serious differences arose within the Muslim community immediately after his death. (8) Thus the Muslims at Medina decided to elect a separate chief. Because he would not have been accepted by the Quraysh, the *ummah*, or Muslim community, would have disintegrated. Therefore, two of Muhammad's fathers-in-law, who were highly respected early converts as well as trusted lieutenants, prevailed upon the Medinans to elect a single leader, and the choice fell upon Abū Bakr, father of the Prophet's favoured wife, Ādishah. All of this occurred before the Prophet's burial (under the floor of Ādishah's hut, alongside the courtyard of the mosque).

According to the Shīah, or “Partisans” of Alī, the Prophet had designated as his successor his son-in-law Alī ibn Abī Hālib, husband of his daughter Fāthimah and father of his only surviving grandsons, Hasan and Husayn. (9) Alī and his kinsmen were dismayed but agreed for the sake of unity to accept the *fait accompli* because Alī was still young

After the murder of Uthman, the third caliph, Alī was invited by the Muslims at Medina to accept the caliphate. Thus Ali became the fourth caliph (656–661), but the disagreement over his right of succession brought about a major schism in Islām, between the Shīah, or “legitimists”—those loyal to Alī—and the Sunnah, or “traditionalists.” (10)

- a. According to the Sunnah, or traditionalist faction—who now constitute the majority of Islām—the Prophet had designated no successor.
- b. Although their differences were in the first instance political, arising out of the question of leadership, theological differences developed over time.
- c. Allāh is viewed as the sole God—creator, sustainer, and restorer of the world.
- d. Friday congregational prayer just after noon is especially important, as it includes a sermon concerning important socio-political issues and is very powerful in shaping public opinion in Muslim countries.
- e. His preference was general knowledge; yet, while Alī and the Prophet's closest kinsmen were preparing the body for burial, Abū Bakr, Umar, and Abū Ubaydah from Muhammad's Companions in the Quraysh tribe, met with the leaders of the Medinans and agreed to elect the aging Abū Bakr as the successor (*khalīfah*, hence “caliph”) of the Prophet.
- f. In Islām Muhammad is considered the last of a series of prophets (including Adam, Noah, Abraham, Moses, Jesus, and others), and his message simultaneously consummates and completes the “revelations” attributed to earlier prophets.
- g. Sunnah (“a well-trodden path”) was used by pre-Islāmic Arabs to denote their tribal or common law; in Islām it came to mean the example of the Prophet—i.e., his words and deeds as recorded in compilations known as Hadith.
- h. The first one is the Shahadah, or profession of faith (“There is no deity but God, and Muhammad is the messenger of God,”
- i. The Quran (literally, “Reading” or “Recitation”) is regarded as the verbatim word, or speech, of God delivered to Muhammad by the angel Gabriel.
- j. The Qurān (2:185) states that it was in the month of Ramadān that the Qurān was revealed.

Read the following texts about five more religions and convert the information from them into the table below:

Title	Founder (if any)	Sacred Text(s) (if any)	God(s)	Teaching	Ways to Salvation	Priests, Rituals, Artefacts
Hinduism						
Buddhism						
Judaism						
Confucianism						
Shinto						

Hinduism

The term Hinduism refers to the beliefs, practices, and socioreligious institutions of the Hindus (originally, the inhabitants of the land of the Indus River). Introduced in about 1830 by British writers, the term properly denotes the Indian civilization of approximately the last 2,000 years, which evolved from Vedism, the religion of the Indo-European peoples who settled in India in the last centuries of the 2nd millennium BC.

In principle, Hinduism incorporates all forms of belief and worship without necessitating the selection or elimination of any. It is axiomatic that no religious idea in India ever dies or is superseded—it is merely combined with the new ideas that arise in response to it. Hindus are inclined to revere the divine in every manifestation, whatever it may be, and are doctrinally tolerant, allowing others—including both Hindus and non-Hindus—whatever beliefs suit them best.

Hinduism is both a civilization and a congregation of religions; it has neither a beginning or founder, nor a central authority, hierarchy, or organization. Every attempt at a specific definition of Hinduism has proved unsatisfactory in one way or another, the more so because the finest scholars of Hinduism, including Hindus themselves, have emphasized different aspects of the whole. Nevertheless, it is possible to discern among the myriad forms of Hinduism several common characteristics of belief and practice.

Perhaps the defining characteristic of Hindu belief is the recognition of the Veda, the most ancient body of religious literature, as an absolute authority revealing fundamental and unassailable truth. At the same time, however, its content has long been practically unknown to most Hindus, and it is seldom drawn upon for literal information or advice. Still, it is venerated from a distance by every traditional Hindu. Parts of the Veda are still quoted in essential Hindu rituals, and it is the source of many enduring patterns of Hindu thought.

Also characteristic of Hinduism is the belief in the power of the Brahmins, a priestly class possessing spiritual supremacy by birth. As special manifestations of religious power and as bearers and teachers of the Veda, Brahmins are considered to represent the ideal of ritual purity and social prestige.

Hindus believe in an uncreated, eternal, infinite, transcendent, and all-embracing principle, which, “comprising in itself being and non-being,” is the sole reality, the ultimate cause and foundation, source, and goal of all existence. This ultimate reality is called *brahman*. As the All, *brahman* causes the universe and all beings to emanate from itself, transforms itself into the universe, or assumes its appearance. Although it is Being in itself, without attributes and qualities and hence impersonal, it may also be conceived of as a personal high God, usually as Vishnu or Śiva.

Hindus generally accept the doctrine of transmigration and rebirth and the complementary belief in karma, or previous acts as the factor that determines the condition into which a being, after a stay in heaven or hell, is reborn in one form or another. The whole process of rebirths is called *samsara*. Any earthly process is viewed as cyclic, and all worldly existence is subject to the cycle. *Samsara* has no beginning and, in most cases, no end; it is not a cycle of progress or a process of purification but a matter of perpetual attachment. Karma, acting like a clockwork that, while running down, always winds itself up, binds the *atmans* (selves) of beings to the world and compels them to go through an endless series of births and deaths. This belief is indissolubly connected with the traditional Indian views of society and earthly life, and any social interaction (particularly those involving sex or food) results in the mutual exchange of good and bad karma. It has given rise to the belief that any misfortune is the effect of karma, or one's own deeds, and to the conviction that the course of world history is conditioned by collective karma.

Although those Hindus who particularly worship either Vishnu or Śiva generally consider one or the other as their “favourite god” and as the Lord and Brahman in its personal aspect, Vishnu is often regarded as a special manifestation of the preservative aspect of the Supreme and Shiva as

that of the destructive function. Another deity, Brahma, the creator, remains in the background as a demiurge. These three great figures (Brahmā, Vishnu, and Śiva) constitute the so-called Hindu Trinity (Trimurti, “the One or Whole with Three Forms”).

Nearly 2,000 years ago, the dharma texts elaborated the social doctrine of the four ashramas (stages of life). This concept is an attempt at harmonizing the conflicting tendencies of Hinduism into one system. It held that a member of the three higher classes should first become a chaste student (brahmachari); then become a married householder (grihastha), discharging his debts to his ancestors by begetting sons and to the gods by sacrificing; then retire (as a vanaprastha), with or without his wife, to the forest to devote himself to spiritual contemplation; and finally, but not mandatorily, become a homeless wandering ascetic (sannyasin).

Hindus disagree about the way (marga) to final emancipation (moksha). Three paths to salvation (variously valued but nonexclusive) are presented in an extremely influential religious text, the Bhagavadgita (“Song of the Lord”; c. 200 BC), according to which it is not acts themselves but the desire for their results that produces karma and thus attachment. These three ways to salvation are (1) the karma-marga (“the path of duties”), the disinterested discharge of ritual and social obligations; (2) the jnana-marga (“the path of knowledge”), the use of meditative concentration preceded by a long and systematic ethical and contemplative training, yoga, to gain a supra-intellectual insight into one's identity with *brahman*; and (3) the bhakti-marga (“the path of devotion”), the devotion to a personal God. These ways are regarded as suited to various types of people.

For the ordinary Hindu, the main aim of worldly life lies in conforming to social and ritual duties, to the traditional rules of conduct for one's caste, family, and profession. Such requirements constitute an individual's dharma (law and duties), one's own part of the broader stability, law, order, and fundamental equilibrium in the cosmos, nature, and society.

Wendy Doniger

"Hinduism." Encyclopædia Britannica. Encyclopaedia Britannica 2008 Deluxe Edition. Chicago: Encyclopædia Britannica, 2008. (abridged)

Buddhism

Buddhism is a religion and philosophy that developed from the teachings of the Buddha (Sanskrit: “awakened one”), a teacher who lived in northern India between the mid-6th and the mid-4th centuries BCE (before the Common Era or Christian era). Spreading from India to Central and Southeast Asia, China, Korea, and Japan, Buddhism has played a central role in the spiritual, cultural, and social life of Asia, and during the 20th century it spread to the West.

Buddhism arose in northeastern India sometime between the late 6th century and the early 4th century BCE, a period of great social change and intense religious activity. There is disagreement among scholars about the dates of the Buddha's birth and death. Many modern scholars believe that the historical Buddha lived from about 563 to about 483 BCE. Many others believe that he lived about 100 years later (from about 448 to 368 BCE). At this time in India, there was much discontent with Brahmanic (Hindu high-caste) sacrifice and ritual. In northwestern India there were ascetics who tried to create a more personal and spiritual religious experience than that found in the Vedas (Hindu sacred scriptures). In the literature that grew out of this movement, the Upanishads, a new emphasis on renunciation and transcendental knowledge can be found.

Despite the bewildering variety of religious communities, many shared the same vocabulary—nirvana (transcendent freedom), atman (“self” or “soul”), yoga (“union”), karma (“causality”), Tathagata (“one who has come” or “one who has thus gone”), buddha (“enlightened one”), samsara (“eternal recurrence” or “becoming”), and dhamma (“rule” or “law”)—and most involved the practice of yoga. According to tradition, the Buddha himself was a yogi—that is, a miracle-working ascetic.

The teaching attributed to the Buddha was transmitted orally by his disciples, prefaced by the phrase “*evam me sutam*” (“thus have I heard”); therefore, it is difficult to say whether or to what extent his discourses have been preserved as they were spoken. They usually allude to the place and time they were preached and to the audience to which they were addressed. Buddhist councils in the first centuries after the Buddha's death attempted to specify which teachings attributed to the Buddha could be considered authentic.

The Buddha based his entire teaching on the fact of human suffering and the ultimately dissatisfying character of human life. Existence is painful. The conditions that make an individual are precisely those that also give rise to dissatisfaction and suffering. Individuality implies limitation; limitation gives rise to desire; and, inevitably, desire causes suffering, since what is desired is transitory. Life is a stream of becoming, a series of manifestations and extinctions. The concept of the individual ego is a popular delusion; the objects with which people identify themselves—fortune, social position, family, body, and even mind—are not their true selves. There is nothing permanent, and, if only the permanent deserved to be called the self, or atman, then nothing is self. The Buddha's doctrine offered a way to avoid despair. Awareness of these fundamental realities led the Buddha to formulate the Four Noble Truths: the truth of misery (*dukkha*), the truth that misery originates within us from the craving for pleasure and for being or nonbeing (*samudaya*), the truth that this craving can be eliminated (*nirodhu*), and the truth that this elimination is the result of following a methodical way or path (*magga*). By following the “path” taught by the Buddha, individuals can dispel the “ignorance” that perpetuates their suffering.

The belief in rebirth, or samsara, as a potentially endless series of worldly existences in which every being is caught up was already associated with the doctrine of karma (Sanskrit: *karman*; literally “act” or “deed”) in pre-Buddhist India, and it was accepted by virtually all Buddhist traditions. According to the doctrine, good conduct brings a pleasant and happy result and creates a tendency toward similar good acts, while bad conduct brings an evil result and creates a tendency toward similar evil acts. Some karmic acts bear fruit in the same life in which they are committed, others in the immediately succeeding one, and others in future lives that are more remote. This furnishes the basic context for the moral life. However, as, according to the Buddhist teaching, life is full of suffering in any case, there should be a way to stop the cycle of reincarnations. The means to this end is found in the Eightfold Path, which is constituted by right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditational attainment.

The aim of Buddhist practice is to be rid of the delusion of ego and thus free oneself from the fetters of this mundane world. One who is successful in doing so is said to have overcome the round of rebirths and to have achieved enlightenment (nirvana). This is the final goal in most Buddhist traditions. .

In the centuries following the founder's death, Buddhism developed in two directions represented by two different groups. One was called the Hinayana (Sanskrit: “Lesser Vehicle”), a term given

to it by its Buddhist opponents. This more conservative group, which included what is now called the Theravada (Pali: “Way of the Elders”) community, compiled versions of the Buddha’s teachings that had been preserved in collections called the *Sutta Pitaka* and the *Vinaya Pitaka* and retained them as normative. The other major group, which calls itself the Mahayana (Sanskrit: “Greater Vehicle”), recognized the authority of other teachings that, from the group’s point of view, made salvation available to a greater number of people. These supposedly more advanced teachings were expressed in sutras that the Buddha purportedly made available only to his more advanced disciples.

As Buddhism spread, it encountered new currents of thought and religion. In some Mahayana communities, for example, the strict law of karma (the belief that virtuous actions create pleasure in the future and nonvirtuous actions create pain) was modified to accommodate new emphases on the efficacy of ritual actions and devotional practices.

Despite these vicissitudes, Buddhism did not abandon its basic principles. Instead, they were reinterpreted, rethought, and reformulated in a process that led to the creation of a great body of literature. This literature includes the Pali *Tipitaka* (“Three Baskets”)—the *Sutta Pitaka* (“Basket of Discourse”), which contains the Buddha’s sermons; the *Vinaya Pitaka* (“Basket of Discipline”), which contains the rule governing the monastic order; and the *Abhidhamma Pitaka* (“Basket of Special [Further] Doctrine”), which contains doctrinal systematizations and summaries.

Giuseppe Tucci, Joseph M/ Kitagawa, Frank E. Reynolds
"Buddhism." *Encyclopædia Britannica. Encyclopaedia Britannica 2008 Deluxe Edition*
 Chicago: Encyclopædia Britannica, 2008. (abridged)

Judaism

Judaism is the religion of the Jews. It is the complex expression of a religious and ethnic community, a way of life as well as a set of basic beliefs and values, which is discerned in patterns of action, social order, and culture as well as in religious statements and concepts.

It is history that provides the clue to an understanding of Judaism, for its primal affirmations appear in early historical narratives. Many contemporary scholars agree that although the biblical (Old Testament) tales report contemporary events and activities, they do so for essentially theological reasons. For the Biblical writers it was primarily within history that the divine presence was encountered. God’s presence was also experienced within the natural realm, but the more immediate or intimate disclosure occurred in human actions. It is this particular claim—to have experienced God’s presence in human events—and its subsequent development that is the differentiating factor in Jewish thought.

History, moreover, disclosed not only God’s purpose but also manifested man’s inability to live in accord with it. Even the chosen community failed in its obligation and had, time and again, to be summoned back to its responsibility by divinely called spokesmen—the prophets—who warned of retribution within history and argued and reargued the case of affirmative human response. Israel’s role in the divine economy and thus Israel’s particular culpability were dominant themes sounded against the motif of fulfillment, the ultimate triumph of the divine purpose, and the establishment of divine sovereignty over all mankind.

The fundamental teachings of Judaism have often been grouped around the concept of an ethical (or ethical-historical) monotheism. Belief in the one and only God of Israel has been adhered to

by professing Jews of all ages and all shades of sectarian opinion. By its very nature monotheism ultimately postulated religious universalism, although it could be combined with a measure of particularism. In the case of ancient Israel, particularism took the shape of the doctrine of election; that is, of a people chosen by God as “a kingdom of priests and a holy nation” to set an example for all mankind. Such an arrangement presupposed a covenant between God and the people, the terms of which the chosen people had to live up to or be severely punished. Further, it was a concept that combined with the messianic idea, according to which, at the advent of the Redeemer, all nations would see the light, give up war and strife, and follow the guidance of the Torah (divine guidance, teaching, or law) emanating from Zion (a hill in Jerusalem that has a special spiritual significance).

Law became the major instrumentality by which Judaism was to bring about the reign of God on earth. In this case law meant not only what the Romans called *jus* (human law) but also *fas*, the divine or moral law that embraces practically all domains of life. The ideal, therefore, as expressed in the Ten Commandments, was a religioethical conduct that involved ritualistic observance as well as individual and social ethics, a liturgical–ethical way constantly expatiated on by the prophets and priests, rabbinic sages, and philosophers. Such conduct was to be placed in the service of God, as the transcendent and immanent Ruler of the universe, and as such the Creator and propelling force of the natural world, and also as the One giving guidance to history and thus helping man to overcome the potentially destructive and amoral forces of nature. According to Judaic belief, it is through the historical evolution of man, and particularly of the Jewish people, that the divine guidance of history constantly manifests itself and will ultimately culminate in the messianic age. Judaism, whether in its “normative” form or its sectarian deviations, never completely departed from this basic ethical–historical monotheism.

Systematic presentations of the affirmations of the Jewish community never served as the sole mode of expressing beliefs of the people. Side by side with speculation—Haggadic, philosophic, mystical, or ethical—there stood, not in a secondary role but as the other of the double focuses, Halakha (“practice,” “rules of conduct”), the paradigmatic statement of the behaviour, individual and communal, that embodied concretely the beliefs conceptualized in speculation. Life in the holy community was understood to embrace every level of human existence. The intention of the Halakhic attitude is to remind the Jew constantly that each and every occasion of life is a locus of divine disclosure. This is most clearly seen in the *berakhot*, the “blessings,” that are prescribed to accompany the performance of a broad spectrum of human actions, from the commonplace routines of daily life to the restricted gestures of the cultic-liturgical year. In these, God is addressed directly in the second person singular, his sovereignty is affirmed, and his activity as Creator, Giver of Torah, or redeemer, expressed in a wide variety of eulogies, is proclaimed.

Perspective on the traditional pattern of an individual's life is obtained by examining a passage from the Babylonian Talmud (tractate *Berakhot* 60b) that was subsequently reworked into a liturgical structure but which in its original form exhibits the intention discussed above. In this passage, the blessings accompanying a man's waking and returning to the routines of life are prescribed. There is a brief thanksgiving on awakening for being restored to conscious life; then the impingement of the external world is responded to in a benediction over the cock's crowing; following this, each ordinary act, opening one's eyes, stretching and sitting up, dressing, standing up, walking, tying one's shoes, fastening one's belt, covering the head, washing the hands and face, has its accompanying blessing, reminding a man that the world and the life to which he has returned exist in the presence of God. These are followed by a supplication in which the petitioner asks that his life during the day may be worthy in all of its relationships. Then, as the first order of daily business, Torah, both written (Bible) and oral (Mishna), is briefly studied, introduced by eulogies of God as Giver of Torah. Finally, there is a prayer for the establishment

of the Kingdom of God, for each day contains within itself the possibility of ultimate fulfillment. As indicated, this was originally not a part of public worship (even today it is, strictly speaking, not part of the synagogue service, although it is most frequently recited there) but was personal preparation for a life to be lived in the presence of God.

Such individual responsibility marks much of Jewish observance, so that the synagogue—far from being the focus of observance—shares with the home and the workaday world the opportunities for the divine-human encounter. The table blessings, Qiddush (the “sanctification” of the Sabbath and festivals), the erection of the booth (*sukka*) for Sukkot (the Feast of Tabernacles), the seder (the festive Passover meal) with its symbols and narration of the Exodus, the lighting of the lamps during the eight days of Hanukka (the Feast of Dedication), are all the obligation of the individual and the family and have their place in the home.

The other focus of observance is the synagogue. At the heart of synagogal worship is the public reading of Scriptures. This takes place at the morning service on Sabbaths, holy days, and festivals, on Monday and Thursday mornings, and on Sabbath afternoons. The readings from the Pentateuch are presently arranged in an annual cycle so that, beginning on the Sabbath following the autumnal festivals with Gen. 1:1, the entire five books are read through the rest of the year. The texts for festivals, holy days, and fasts reflect the particular significance of those occasions. In addition, a second portion from the prophetic writings (in the Jewish tradition these include Joshua, Judges, Samuel, and Kings, as well as the three major and 12 minor prophets, but not Daniel) is read on many of these occasions. All of this takes place within the structure of public worship and is provided with ceremonies during which the Sefer Torah (“Book of the Torah”), the pentateuchal scroll, is removed from the ark (cabinet) at the front of the synagogue, and carried in procession to the reading desk; from it, the pertinent text is chanted by the reader.

Salo Wittmayer, Baron Lou, Hackett Silberman

"**Judaism.**" Encyclopædia Britannica. Encyclopaedia Britannica 2008 Deluxe Edition. Chicago: Encyclopædia Britannica, 2008.

Confucianism

Confucianism refers to the way of life propagated by Confucius in the 6th–5th century BC and followed by the Chinese people for more than two millennia. It has traditionally been the substance of learning, the source of values, and the social code of the Chinese. Its influence has also extended to other countries, particularly Korea, Japan, and Vietnam.

Confucianism, a Western term that has no counterpart in Chinese, is a world view, a social ethic, a political ideology, a scholarly tradition, and a way of life. Sometimes viewed as a philosophy and sometimes as a religion, Confucianism may be understood as an all-encompassing humanism that neither denies nor slights Heaven. East Asians may profess themselves to be Shintōists, Taoists, Buddhists, Muslims, or Christians, but, by announcing their religious affiliations, seldom do they cease to be Confucians.

Although often grouped with the major historical religions, Confucianism differs from them by not being an organized religion. Nonetheless, it spread to other East Asian countries under the influence of Chinese literate culture and exerted a profound influence on spiritual and political life. Both the theory and practice of Confucianism have indelibly marked the patterns of government, society, education, and family of East Asia. Although it is an exaggeration to characterize traditional Chinese life and culture as Confucian, Confucian ethical values have for

well over 2,000 years served as the source of inspiration as well as the court of appeal for human interaction between individuals, communities, and nations in the Sinitic world.

The story of Confucianism does not begin with Confucius. Nor was Confucius the founder of Confucianism in the sense that Buddha was the founder of Buddhism and Christ the founder of Christianity. Rather Confucius considered himself a transmitter who consciously tried to reanimate the old in order to attain the new. He had faith in the cumulative power of culture. The fact that traditional ways had lost vitality did not, for him, diminish their potential for regeneration in the future. In fact, Confucius' sense of history was so strong that he saw himself as a conservationist responsible for the continuity of the cultural values and the social norms that had worked so well for the civilization of the Chou dynasty.

Confucius' hero was Chou Kung, or the Duke of Chou (d. 1094 BC), who was said to have helped consolidate and refine the “feudal” ritual system. This system was based on blood ties, marriage alliances, and old covenants as well as on newly negotiated contracts and was an elaborate system of mutual dependence. The appeal to cultural values and social norms for the maintenance of interstate as well as domestic order was predicated on a shared political vision, namely, that authority lies in universal kingship, heavily invested with ethical and religious power by the mandate of Heaven, and that social solidarity is achieved not by legal constraint but by ritual observance. Its implementation enabled the Chou dynasty to survive in relative peace and prosperity for more than five centuries.

The *Lun-yü (Analects)*, the most revered sacred scripture in the Confucian tradition, was probably compiled by the second generation of Confucius' disciples. Based primarily on the Master's sayings, preserved in both oral and written transmissions, it captures the Confucian spirit in form and content in the same way that the Platonic dialogues embody Socratic pedagogy. The dialogues are used to show Confucius in thought and action, not as an isolated individual but as the centre of relationships. Actually the sayings of the *Analects* reveal Confucius' personality—his ambitions, his fears, his joys, his commitments, and above all his self-knowledge.

“At 15 I set my heart on learning; at 30 I firmly took my stand; at 40 I had no delusions; at 50 I knew the Mandate of Heaven; at 60 my ear was attuned; at 70 I followed my heart's desire without overstepping the boundaries of right. (2:4)”

Confucius' life as a student and teacher exemplified his idea that education was a ceaseless process of self-realization. When one of his students reportedly had difficulty describing him, Confucius came to his aid:

Why did you not simply say something to this effect: he is the sort of man who forgets to eat when he engages himself in vigorous pursuit of learning, who is so full of joy that he forgets his worries, and who does not notice that old age is coming on? (7:18)

As a teacher of humanity Confucius stated his ambition in terms of concern for human beings: “To bring comfort to the old, to have trust in friends, and to cherish the young” (5:25). Confucius' vision of the way to develop a moral community began with a holistic reflection on the human condition. Instead of dwelling on abstract speculations such as man's condition in the state of nature, Confucius sought to understand the actual situation of a given time and to use that as his point of departure. His aim was to restore trust in government and to transform society into a moral community by cultivating a sense of

humanity in politics and society. To achieve that aim, the creation of a scholarly community, the fellowship of *chün-tzu* (noblemen), was essential.

One of the fundamental Confucian values that ensures the integrity of ritual performance is *hsiao* (filial piety). Indeed, Confucius saw filial piety as the first step toward moral excellence, which he believed lay in the attainment of the cardinal virtue, *jen* (humanity). To learn to embody the family in the mind and heart is to become able to move beyond self-centredness or, to borrow from modern psychology, to transform the enclosed private ego into an open self. Filial piety, however, does not demand unconditional submissiveness to parental authority but recognition of and reverence for the source of life. The purpose of filial piety, as the ancient Greeks expressed it, is to enable both parent and child to flourish. Confucians see it as an essential way of learning to be human.

Confucians, moreover, are fond of applying the family metaphor to the community, the country, and the universe. They prefer to address the emperor as the son of Heaven, the king as ruler-father, and the magistrate as the “father-mother official” because to them the family-centred nomenclature implies a political vision. When Confucius said that taking care of family affairs is itself active participation in politics, he had already made it clear that family ethics is not merely a private concern; the public good is realized by and through it.

Confucius defined the process of becoming human as being able to “conquer yourself and return to ritual” (12:1). The dual focus on the transformation of the self (Confucius is said to have freed himself from four things: “opinionatedness, dogmatism, obstinacy, and egoism” [9:4]) and on social participation enabled Confucius to be loyal (*chung*) to himself and considerate (*shu*) of others (4:15). It is easy to understand why the Confucian “golden rule” is “Do not do unto others what you would not want others to do unto you!” (15:23).

Dr. Tu Wei-ming

"**Confucianism.**" Encyclopædia Britannica. Encyclopaedia Britannica 2008 Deluxe Edition. Chicago: Encyclopædia Britannica, 2008.

Shinto

The term Shinto refers to indigenous religious beliefs and practices of Japan. The word, which literally means “the way of *kami*” (*kami* means “mystical,” “superior,” or “divine,” generally sacred or divine power, specifically the various gods or deities), came into use in order to distinguish indigenous Japanese beliefs from Buddhism, which had been introduced into Japan in the 6th century AD. Shintō has no founder, no official sacred scriptures in the strict sense, and no fixed dogmas, but it has preserved its guiding beliefs throughout the ages.

Shintō consists of the traditional Japanese religious practices as well as the beliefs and life attitudes that are in accord with these practices. Shintō is more readily observed in the social life of the Japanese people and in their personal motivations than in a pattern of formal belief or philosophy. It remains closely connected with the Japanese value system and the Japanese people's ways of thinking and acting.

Ancient Shintō was polytheistic. People found *kami* in nature, which ruled seas or mountains, as well as in outstanding men. They also believed in *kami* of ideas such as growth, creation, and judgment. Though each clan made the tutelary *kami* the core of its unity, such *kami* were not necessarily the ancestral deities of the clan. Sometimes *kami* of nature and *kami* of ideas were regarded as their tutelary *kami*.

Broadly speaking, Shintō has no founder. When the Japanese people and Japanese culture became aware of themselves, Shintō was already there. Nor has it any official scripture that can be compared to the Bible in Christianity or to the Qurān in Islām. The *Kojiki* (“Records of Ancient Matters”) and the *Nihon-gi*, or (“Chronicles of Japan”), are regarded in a sense as sacred books of Shintō. They were written in AD 712 and 720, respectively, and are compilations of the oral traditions of ancient Shintō. But they are also books about the history, topography, and literature of ancient Japan. It is possible to construct Shintō doctrines from them by interpreting the myths and religious practices they describe.

The core of the mythology consists of tales about the sun goddess Amaterasu Ōmikami, the ancestress of the Imperial Household, and tales of how her direct descendants unified the Japanese people under their authority. In the beginning, according to Japanese mythology, a certain number of *kami* simply emerged, and a pair of *kami*, Izanagi and Izanami, gave birth to the Japanese islands, as well as to the *kami* who became ancestors of the various clans. Amaterasu, the ruler of Takama no Hara; the moon god Tsukiyomi no Mikoto; and Susanoo (Susanowo) no Mikoto, the ruler of the nether regions, were the most important among them. A descendant of Amaterasu, Jimmu, is said to have become the first emperor of Japan. Japanese mythology says that the Three Sacred Treasures (the mirror, the sword, and the jewels), which are still the most revered symbols of the Imperial Household, were first given by Amaterasu to her grandson. The Inner Shrine (Naikū) of the Ise-jingū is dedicated to this ancestral goddess and is the most venerated shrine in Shintō.

At the core of Shintō are beliefs in the mysterious creating and harmonizing power (*musubi*) of *kami* and in the truthful way or will (*makoto*) of *kami*. The nature of *kami* cannot be fully explained in words, because *kami* transcends the cognitive faculty of man. Devoted followers, however, are able to understand *kami* through faith and usually recognize various *kami* in polytheistic form.

In Shintō all the deities are said to cooperate with one another, and life lived in accordance with a *kami*'s will is believed to produce a mystical power that gains the protection, cooperation, and approval of all the particular *kami*.

As the basic attitude toward life, Shintō emphasizes *makoto no kokoro* (“heart of truth”), or *magokoro* (“true heart”), which is usually translated as “sincerity, pure heart, uprightness.” This attitude follows from the revelation of the truthfulness of *kami* in man. It is, generally, the sincere attitude of a person in doing his best in the work he has chosen or in his relationship with others, and the ultimate source of such a life-attitude lies in man's awareness of the divine.

Although Shintō ethics do not ignore individual moral virtues such as loyalty, filial piety, love, faithfulness, and so forth, it is generally considered more important to seek *magokoro*, which constitutes the dynamic life-attitude that brings forth these virtues. In ancient scriptures *magokoro* was interpreted as “bright and pure mind” or “bright, pure, upright, and sincere mind.” Purification, both physical and spiritual, is stressed even in contemporary Shintō to produce such a state of mind. The achievement of this state of mind is necessary in order to make communion between *kami* and man possible and to enable individuals to accept the blessings of *kami*.

Shintō is described as a religion of *tsunagari* (“continuity or communion”). The Japanese, while recognizing each man as an individual personality, do not take him as a solitary being separated from others. On the contrary, he is regarded as the bearer of a long, continuous history that comes down from his ancestors and continues in his descendants. He is also considered as a responsible constituent of various social groups.

Shintō does not have a weekly religious service. People visit shrines at their convenience. Some may go to the shrines on the 1st and 15th of each month and on the occasions of rites or festivals (*matsuri*), which take place several times a year. Devotees, however, may pay respect to the shrine every morning.

Various Shintō rites of passage are observed in Japan. The first visit of a newborn baby to the tutelary *kami*, which occurs 30 to 100 days after birth, is to initiate the baby as a new adherent. The Schchi-go-san (Seven-Five-Three) festival on November 15 is the occasion for boys of five years and girls of three and seven years of age to visit the shrine to give thanks for *kami*'s protection and to pray for their healthy growth. January 15 is Adults' Day. Youth in the village used to join the local young men's association on this day. At present it is the commemoration day for those Japanese who have attained their 20th year. The Japanese usually have their wedding ceremonies in Shintō style and pronounce their wedding vows to *kami*. Shintō funeral ceremonies, however, are not popular. The majority of the Japanese are Buddhist and Shintōist at the same time and have their funerals in Buddhist style. A traditional Japanese house has two family altars: one, Shintō, for their tutelary *kami* and the goddess Amaterasu Ōmikami, and another, Buddhist, for the family ancestors. Pure Shintō families, however, will have all ceremonies and services in Shintō style. There are other Shintō *matsuri* concerning occupations or daily life, such as a ceremony of purifying a building site or for setting up the framework for a new building, a firing or purifying ceremony for the boilers in a new factory, a completion ceremony for a construction works, or a launching ceremony for a new ship.

Each Shintō shrine has several major festivals each year, including the Spring Festival (Haru Matsuri, or Toshigoi-no-Matsuri; Prayer for Good Harvest Festival), Autumn Festival (Aki Matsuri, or Niiname-sai; Harvest Festival), an Annual Festival (Rei-sai), and the Divine Procession (Shinkō-sai). The Divine Procession usually takes place on the day of the Annual Festival, and miniature shrines (*mikoshi*) carried on the shoulders are transported through the parish.

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"**Shintō.**" Encyclopædia Britannica. Encyclopaedia Britannica 2008 Deluxe Edition. Chicago: Encyclopædia Britannica, 2008.

Chapter 3 Fine Arts, Music

A. Fine Arts

First let us get familiar with some terminology which is important in discussing art.

1. Match the artistic styles with their definitions:

Art deco	A branch of French Impressionism in which the principle of optical mixture or broken color was carried to the extreme of applying color in tiny dots or small, isolated strokes. Forms are visible in such painting only from a distance, when the viewer's eye blends the colors to create visual masses and outlines.
Avant-Garde	A group active in the invention and application of new ideas and techniques in an original or experimental way. A group of practitioners and/or advocates of a new art form may also be called like this. Some works of this kind are intended to shock those who are accustomed to traditional, established styles.
Cubism	A loose spontaneous style of painting that originated in France about 1870. This style of painting is characterized chiefly by concentration on the general impression produced by a scene or object and the use of unmixed primary colors and small strokes to simulate actual reflected light.
Impressionism	An art style developed in Europe in the 1920's, characterized by using the subconscious as a source of creativity to liberate pictorial subjects and ideas. Such paintings often depict unexpected or irrational objects in an atmosphere of fantasy, creating a dreamlike scenario; An art movement in which one's dreams, nightmares, sub consciousness and fantasy inspired the final works.
Mannerism:	Art created by untrained artists. It is characterized by simplicity and a lack of the elements or qualities found in the art of formally trained artists.
Naïve art:	Art that uses two-dimensional geometric shapes to depict three-dimensional organic forms; a style of painting whereby the artist breaks down the natural forms of the subjects into geometric shapes and creates a new kind of pictorial space.
Photorealism	A style of design and decoration popular in the 1920's and 1930's characterized by designs that are geometric and use highly intense colors, to reflect the rise of commerce, industry and mass production
Pointillism	A style of art that developed in the sixteenth century as a reaction to the classical rationality and balanced harmony of the High Renaissance; characterized by the dramatic use of space and light, exaggerated color, elongation of figures, and distortions of perspective, scale, and proportion.
Pop art	A style of art which seeks its inspiration from commercial art and items of mass culture (such as comic strips, popular foods and brand name packaging).
Realism	A style of painting in which an image is created in such exact detail that it looks like a photograph; uses everyday subject matter, and often is larger than life.
Surrealism:	A style of painting which depicts subject matter (form, color, space) as it appears in actuality or ordinary visual experience without distortion or stylization.

Choose one of the styles, find out more about it and prepare a Power-Point presentation.

2. Divide the words in the box into the following groups: **technique, equipment and materials, colour, genre, part of a painting** Use dictionary, if necessary.

anamorphosis canvas brushstroke foreground fresco drawing easel egg tempera
hue landscape mural parchment palette pastel sepia sfumato shade sketch
stained glass still life tint trompe l'oeil vermilion watercolour print

Answer the following question using the words from the box.:

1. What technique did you mostly use at your Art lessons at school?
2. What do we get if we add white to any paint?
3. What makes light in catholic cathedrals so special?
4. What was used in Europe to copy books before paper became available?
5. Which work of art can be reproduced exactly as it is?
6. Which items are stereotypical (and true) attributes of a painter?
7. What technique is Leonardo da Vinci famous for?
8. What usually precedes a painting?
9. What makes a two-dimensional picture look three-dimensional?
10. What do we get if we add black to any paint?
11. What do we call a large picture painted on the wall?
12. What made Impressionist paintings so special?
13. What technique allows to hide something and yet make it visible?

Famous Artists

Match the names of some famous artists with some interesting facts about them:

Albrecht Durer	According to a well-known legend the painter suffered from unrequited love to a married noblewoman, who had allegedly served as a model for his most famous painting.
Edouard Manet	According to art historian Helen Gardner, the scope and depth of his interests were without precedent and "his mind and personality seem to us superhuman, the man himself mysterious and remote".
Henri de Toulouse Lautrec	A Dutch Post-Impressionist, famous for his landscapes, self-portraits and still lifes of flowers (his favourite was a sunflower) as well as for his bouts of madness.
Ilya Repin	A member of aristocratic family, after having a disabling accident in his adolescence complicated by a genetic disorder, was crippled for life. He depicted life of singers and dancers, including those from famous Moulin Rouge.
Leonardo da Vinci	A pivotal figure in transition from Realism to Impressionism. One of his paintings is considered to mark the genesis of modern art

Marc Chagall	The painter is known for his female portraits with the reddish hair as the most conspicuous feature. It is such a noticeable detail, that this hair colour got his name.
Michelangelo Buonarotti	His prints established his reputation across Europe while he was still in his twenties, and he has been regarded as the greatest artist of the Northern Renaissance. He was born and died in Nuremberg
Pablo Picasso	If you look at his frescos, you can easily notice that he was primarily a sculptor
Paul Gauguin	Many of his works are found in the Apostolic Palace in Vatican/ including the famous <i>The School of Athens</i> , in which he painted his artistic competitor Michelangelo. He died rather young, at the age of 37.
Peter Paul Rubens	The Flemish painter was a prolific artist who mostly painted religious and mythological subjects, portraits and self-portraits. His also gave rise to a term pertaining to woman's appearance denoting "plus-size" women.
Raphael	The painter, who became famous only after his death, spent his last years far away from civilization in French Polynesia and is also known as a prototype of Strickland in Maugham's <i>Moon and Sixpence</i>
Salvador Dali	The painter was born in a Russian town Vitebsk, but spent most of his life abroad. He was a representative of Avant-Garde.
Sandro Botticelli	The Spanish painter, who co-founded the Cubist movement, is mostly well-known for geometrically misshapen bodies in his portraits and the most famous anti-war painting ever made.
Titian (Тициан)	This Russian painter is famous for portraits and painting historical as well as everyday subjects.
Vincent van Gogh	This surrealist painter was had been inspired in many of his paintings by his wife and was highly imaginative as a painter and extravagant in his behaviour.

As you have learnt from the previous activity, one of the painters (which?) was a prototype of the main character in Somerset Maugham's novel *The Moon and Sixpence*. At the end of the novel the narrator describes one of the paintings created by Charles Strickland. Read the description and fill in the gaps with suitable words from the box.

an	an	and	and	and	at	dangers	fruits	good	had	heavy	in	it	like	of
remarkable	simple	that	the	they	was	was	were	were	when					

"We entered the room, and my eyes fell at once on the picture. I looked at it for a long time.

It was a pile of mangoes, bananas, oranges, and I know not what; and (1) first sight it was an innocent picture enough. It would have been passed in (2) exhibition of the Post-Impressionists by a careless person as an excellent but not very (3) example of the school; but perhaps afterwards it would come back to his recollection, (4) he would wonder why. I do not think then he could ever entirely forget (5).

The colours were so strange that words can hardly tell what a troubling emotion (6) gave. There were somber blues, opaque like a delicately carved bowl in lapis lazuli, (7) yet with a quivering luster that suggested the palpitation of mysterious life; there (8) purples, horrible like raw and putrid flesh, and yet with a glowing sensual passion (9) called up vague memories of the Roman Empire of Heliogabalus; there were reds, shrill (10) the berries of holly – one thought of Christmas in England, and the snow, the (11) cheer, and the pleasure of children – and yet by some magic softened till they (12) the swooning tenderness of a dove's breast; there were deep yellows that died with (13) unnatural passion into a green as fragrant as the spring and as pure as (14) sparkling water of a mountain brook. Who can tell what anguished fancy made these (15) They belonged to a Polynesian garden of the Hesperides. There was something strangely alive (16) them, as though they were created in a stage of the earth's dark history (17) things were not irrevocably fixed to their forms. They were extravagantly luxurious. They were (18) with tropical odours. They seemed to possess a somber passion of their own. It (19) enchanted fruit, to taste which might open the gateway to God knows what secrets (20) the soul and to mysterious palaces of the imagination. They were sullen with unwaited (21), and to eat them might turn a man to beast or god. All that (22) healthy and natural, all that clung to happy relationships and the simple joys of (23) men, shrunk from them in dismay; and yet a fearful attraction was in them, (24), like the fruit on the Tree of the Knowledge of Good and Evil, they (25) terrible with the possibilities of the Unknown.” (pp. 216-217)

What genre of painting is described in this passage?

What is a religious allusion in the passage?

Try to translate this excerpt, paying special attention to the way Maugham conveys colours.

Such descriptions, certainly, are too literary to be placed, for example, in a museum catalogue. Official sites of Art galleries have descriptions of a different kind, which we are going to see a bit later.

The following is a list of Famous Paintings taken from *In English about Russia and the Whole World* By V.V. Kabakchi.

1.

Jan van Eyck (1390— 1441) *The Arnolfini Marriage*, the National Gallery, London.

Fra Angelico (c.1400— 1455) *The Annunciation*, Museo di San Marco, Florence.

Giovanni Bellini (c.1430— 1516) *The Feast of the Gods*, National Gallery of Art, Washington DC.

Sandro Botticelli (c.1455-1510) *The Birth of Venus*, the Uffizi Gallery, Florence.

Domenico Ghirlandaio (1449— 1494) *An Old Man and His Son*, the Louvre, Paris.

Leonardo da Vinci (1452 — 1519) *Mona Lisa*, the Louvre, Paris.

Albrecht Dürer (1471 - 1528) *Self-Portrait*, the Prado, Madrid.

Michelangelo Buonarotti (1475-1564) *The Creation of Adam*, the Sistine Chapel, the Vatican, Rome.

2

Giorgione (c. 1477-1510) *The Tempest*, Accademia, Venice

Raphael (1483-1520) *The Alba Madonna*,

National Gallery of Art, Washington DC.

Titian (Tiziano Vecelli) (c.1487-1576) *The Venus of Urbino*, the Uffizi Gallery, Florence.

Hans Holbein the Younger (1497—1543) *The Ambassadors*, the National Gallery, London.

Jacopo Robusti Tintoretto (1518 — 1594) *The Origin of the Milky Way*, the National Gallery, London.

Pieter Bruegel, the Elder (1525/30 - 1569) *The Return of the Hunters*, the Museum of Art History, Vienna.

Paolo Veronese (1528—1588) *The Marriage Feast at Cana*, the Louvre, Paris.

El Greco (1541 — 1614) *Christ Driving the Traders from the Temple*, the National Gallery, London.

Michelangelo Merisi da Caravaggio (1573—1610) *Bacchus*, the Uffizi Gallery, Florence.

Peter Paul Rubens (1577-1649) *The Descent from the Cross*, Antwerp Cathedral.

3

Frans Hals (c. 1580-1666) *The Laughing Cavalier*, The Wallace Collection, London Collection, London.

Nicolas Poussin (1594— 1665) *A Dance to the Music of Time*, the Wallace Collection, London.

Anthony van Dyck (1599— 1641) *Charles I with an Equerry and Page*, the Louvre, Paris.

Diego Velazquez (1599— 1660) *Las Meninas*, the Prado, Madrid.

Rembrandt van Rijn (1606 — 1669) *Portrait of the Artist*, Kenwood, London.

Johannes Vermeer (1623 — 1675) *Head of a Girl*, the Mauritshaus, the Hague.

Pietre de Hooch (1629-1684) *The Courtyard of a House in Delft*, the National Gallery, London.

Jean-Antoine Watteau (1684 — 1721) *The Embarcation for Cythera*, the Louvre, Paris.

Giovanni Battista Tiepolo (1696— 1770) *Detail from Kaisersaal, Episcopal Palace*, Wurzburg.

4.

Antonio Canaletto (1697-1768) *The Harbour of San Marco with the Customs House from La Giudecca*, National Museum of Wales, Cardiff.

Jean-Baptiste-Simeon Chardin (1699-1779) *The Kitchen Maid*, National Gallery of Art, Washington DC.

Francois Boucher (1703-1770) *Reclining Girl*, the Alte Pinakothek, Munich.

Jean-Honore Fragonard (1732-1806) *The Swing*, the Wallace Collection, London. SELWJI

Francisco Goya (1746-1828) *The Sfetn* of May, 1808*, the Prado, Madrid.

Jacques-Louis David (1748-1825) *The Death of Marat*, Les Mu-sees Royaux des Beaux-Arts, Brussels.

Jean-Auguste-Dominique Ingres (1780—1867) *La Grande Odalisque*, the Louvre, Paris.

Theodore Gericault (1791-1824) *The Raft of the Medusa*, the Louvre, Paris.

Ferdinand-Victor-Eugene Delacroix (1798-1863) *Liberty Leading the People*, the Louvre, Paris.

Gustave Courbet (1819-1877) *The Studio of the Painter*, the Louvre, Paris.

5.

Jean Francois Millet (1814-1875) *The Gleaners*, the Louvre, Paris

Camille Pissarro (1830-1903) *Garden with Trees in Blossom, Spring, Pontoise, Jeu de Paume*, the Louvre, Paris

Edouard Manet (1832-1883) *Le Dejeuner sur l'Herbe*, Jeu de Paume, the Louvre, Paris.

Hilaire Germain Edgar Degas (1834 — 1917) *Le Foyer de la Danse a l'Opera*, Jeu de Paume, the Louvre, Paris.

Paul Cezanne (1839—1906) *La Montagne Sainte-Victoire*, the Courtauld Institute Galleries, University of London.

Claude Monet (1840-1926) *Women in the Garden*, Jeu de Paume, the Louvre, Paris.

Pierre-Auguste Renoir (1841-1919) *Le Moulin de la Galette*, Jeu de Paume, the Louvre, Paris.

Henri Rousseau (1844—1910) *The Sleeping Gipsy*, the Museum of Modern Art, NY.

Paul Gauguin (1848-1903) *Where Do We Come from? What Are We? Where Are We Going?*, Museum of Fine Arts, Boston.

Vincent van Gogh (1853-1890) *Starry Night, Saint-Remy*, the Museum of Modern Art, NY.

6.

George Seurat (1859-1891) *The Bathers, Asniures*, The National Gallery, London.

Henri de Toulouse-Lautrec (1864 — 1901) *At the Moulin Rouge*, the Art Institute of Chicago.

Pierre Bonnard (1867—1947) *Dining Room in the Country* the Guggenheim Museum, NY.

Edouard Vuillard (1868-1940) *Mother and Child*, the Glasgow Museum and Art Gallery.

Henri Matisse (1869 — 1954) *Dance (I)*, the Museum of Modern Art, NY.

Gustav Klimt (1862-1918) *The Kiss*, Osterreichische Galerie, Vienna.

Pablo Picasso (1881 - 1973) *Les Femmes d'Alger (O. J. Version O)*, the Museum of Modern Art, NY.

Amedeo Modigliani (1884— 1920) *Woman with a Fan*, Le Musee d'Art Moderne de la Ville de Paris.

Marc Chagall (1887-1985) *I and the Village*, the Museum of Modern Art, NY

Here are some professional descriptions of the paintings above taken from the museums sites and guidebooks. Which paintings do they refer to? Fill the numbered gaps with the titles and names of the artists Pay attention to the words and expressions in bold:

(1) was painted about 1505 by (2). This painting, considered the painter's most perfect work, took four years to complete and measures 30 1/4" by 20 3/4". The model was probably the wife of Francesco del Giocondo, a leading citizen of Florence, Italy. (The **paint of this portrait has oxidized and is seen through a greenish haze, which alters the original colors**. It is believed that the artist used a secret mixture of **turpentine, white lead, linseed oil, and varnish**. The **figure is in three-quarter profile**, with hands together, and the arm of the chair at a slant. The corners of her mouth and eyes fit into the same circle and make you look constantly from one to the other. Her eyes follow you around the room, moving as if by magic.

(3) shows a wealthy Italian Merchant and his wife. The portrait **was commissioned** to show off the patron's social status and celebrate his marriage. The interior is fictional, **a stage that has been** set to include many signs of prosperity, such as the bed hung with rich red fabric or oranges, precious, expensive fruits, left casually on a window sill. The couple wear their best fur-lined clothes, even though the view through the window shows that it is warm enough for cherries to be in full blossom. They hold hands to signal their union, and the dog at their feet is a symbol of their fidelity. (4) was an early pioneer of **oil painting**. He used oil paints **in thin glazes building up translucent layers** and adding tiny details to make surfaces look realistic.

This powerful portrait, called (5), **commemorates** friendship in a time of religious and political uncertainty. On the left is Jean de Dinteville, French ambassador to England in 1533. During his rather tedious stay in England while Henry VIII was divorcing his first wife, his friend, George de Selve, a young bishop, visited him. (6) was commissioned to mark the occasion with the

monumental portrait. **The painting is famous for its hidden symbols.** The arithmetic book is open at a page on division (we can read “Dividirt”) and the mathematical dividers were a symbol of good governance, needed at this point. The book beneath the lute, shows two hymns used by both Protestants and Catholics – was this a plea for unity? **The most hidden feature is in full view at the front of the painting.** Stand at the right of the painting, close to the wall, and you’ll see that the strange shape **in the foreground** is actually a skull, hidden by a distorted form of perspective known as anamorphosis. It is a reminder of death, a warning not to place too much faith in the luxury objects and learned accomplishments of this world.

(7) is a painting by French artist (8). The painter inscribed the original French title in the upper left corner: *D'où Venons Nous / Que Sommes Nous / Où Allons Nous*. The inscription the artist wrote on his canvas has no question mark, no dash, and all words are capitalized. In the upper right corner he signed and dated the painting. The painting was created in Tahiti, and is in the Museum of Fine Arts in Boston, Massachusetts, USA.

(8)—after vowing that he would commit suicide following this painting's completion, something he had previously attempted—indicated that the **painting should be read from right to left, with the three major figure groups illustrating** the questions posed in the title. The three women with a child represent the beginning of life; the middle group symbolizes the daily existence of young adulthood; and in the final group, according to the artist, "an old woman approaching death appears reconciled and resigned to her thoughts"; at her feet, "a strange white bird...represents the futility of words." The blue idol in the background apparently represents what (8) described as "the Beyond." Of its entirety he said, "I believe that this canvas not only surpasses all my preceding ones, but that I shall never do anything better—or even like it."

The painting is an accentuation of (8) trailblazing post-impressionistic style; his art stressed the vivid use of colors and thick brushstrokes, tenets of the impressioists, while it aimed to convey an emotional or expressionistic strength.

The painting (9) is one of Dutch painter (10)’s masterworks and, as one of its names implies, **uses a pearl earring for a focal point.** Today the painting is kept in the Mauritshuis gallery in the Hague. **It is sometimes referred to as** "the Mona Lisa of the North" or "the Dutch *Mona Lisa*".

More recent (10) literature points to the image being a *tronie*, the Dutch 17th-century description of a 'head' that was not meant to be a portrait. After the most recent restoration of the painting in 1994, the **subtle colour scheme and the intimacy of the girl’s gaze toward the viewer have been greatly enhanced.** During the restoration, it was discovered that the **dark background**, today somewhat mottled, was initially intended by the painter to be a deep **enamel-like green.** **This effect was produced by applying a thick transparent layer of paint, called a glaze, over the present-day black background.** However, the two organic pigments of the green glaze, **indigo and weld**, have faded.

As you have noticed, there are many words denoting colours in painting descriptions, both professional and literary. There are thousands of words denoting colour in any language, though, as the study by Berlin and Kay shows, colours are a semantic universal in all languages. Every

language has words for white (light) and black (dark). If there is the third colour distinguished, it is red, the fourth and the fifth are yellow and green; the sixth is blue, then follows brown, and if a culture distinguishes eight colours or more, they will be purple or/and pink, or/and orange, or/and grey.

Fill in the table with names of colours that fit one of the major colours:

White	Black	Red	Yellow	Green	Blue	Brown	Purple	Pink	Orange	Grey

fawn, khaki, crimson, emerald, peach, buff, burgundy, scarlet, lavender, mauve, ultramarine, cadmium yellow, saffron, maroon, copper, jade, lime, turquoise, indigo, magnolia, coral, jet black, poppy, amber, viridian green, mousey, charcoal grey, off-white, russet, magenta, cornflower, navy-blue, silver-grey

Choose any painting from the list of famous paintings and describe it using some words from the descriptions above and from the colour table.

Do you like art museums? Why (not)? Why do you think tourists usually visit art museums in the world capitals?

Where are the following museums situated?

1. Tate Gallery
2. The Hermitage
3. The Guggenheim Museum
4. The Louvre
5. The Prado
6. The "Met"
7. The Uffizi Gallery
8. Musee d'Orsay
9. the National Gallery of Art
10. The Alte Pinakothek

Have you been to any of them? What are your impressions?

We are going to watch a documentary about the National Gallery in London and complete the text with the nouns from the box:

THE PORTRAIT OF THE NATIONAL GALLERY

Pre-watching Task. Read an extract from *The National Gallery Visitor's Guide*

accounts	aim	artists	arts	basis	Bill	chance	collection	culture	display	duty
----------	-----	---------	------	-------	------	--------	------------	---------	---------	------

equivalent examples exhibitions floor founders gin impact institution lives Louvre
 Museum objects painting past politicians Prado pride recreation spaces
 wonders

The National Gallery's (1) has always been to give all people the (2) to enjoy the best of Western European (3). In 1824, the Gallery's (4) were keen that Britain should have a world-class (5) of Old Master paintings on permanent (6). They were also motivated by national (7): Paris had the (8), Madrid had the (9), yet London lacked an (10). Although much esteemed, the Royal Academy of (11) only had (12) of contemporary art, while the British (13) collection focused on antique (14).

The Gallery's founders believed that great paintings from the (15) would inspire young (16), giving them superb (17) to study. They also hoped that such an (18) would provide accessible (19) to people who might not otherwise encounter it. Some (20) argued that there would be highly positive social (21) if working classes were exposed to the (22) of art, and were also able to mix freely with the middle and upper classes. Museums were increasingly seen as civilizing (23); indeed, it was suggested by a Parliamentary (24) of 1834 that museums should "draw off by innocent pleasurable (25) and instruction, all who can be weaned from the habits of drinking".

Of course, this aim was not always achieved – early (26) by some visitors to the National Gallery describe them having picnics on the (27), allowed to eat in the building because they had offered a drink of (28) to the policeman on guard (29)! However, the hope that access to art might improve the (30) of ordinary people was a sincere one, and it provided the (31) for an art gallery that was designed to be for everyone.

While Watching

Group A Watch the Documentary and take notes answering the following questions:

1. Why do people come to The National Gallery?
2. What do we find out about the establishment of the Gallery?
3. How many pictures are there in the Gallery?
4. What does "second choice" mean?
5. What is the main aim of the Gallery?
6. What does Sister Wendy find in the Gallery?
7. What are the two principles of organizing an art collection? Which of them is more reasonable?
8. What does Prince Charles admire about the Sainsbury wing?

Group B Watch the Documentary and match the names of the speakers, their position, and things (usually more than 1) they say.

Name	Position	Quotation
Neil Macgregor	Architect	"Art is an encounter with God."
Terry Gilliam	Architectural Critic and Historian	"Every painting is a world of its own"
Colin Amery	Art Critic	"Everybody needs somewhere to refresh themselves, somewhere to find peace,

		tranquility, excitement, and delight ”
Sister Wendy Beckett	Artist	“Here we are confronted with the mystery of human personality”
Paula Rego	Associate Artist, in Residence	“Bronzino says something about a very different world and a world I want to learn about.”
Thea Rienits	Director of the National Gallery	“I don’t think that it is a role of a private individual.”
Jill Dunkerton	Film Director	“I don’t think you can be too serious and intense about painting.”
Simon Sainsbury	National Gallery Trustee	“I have a particular love for English historical architecture.”
Robert Ventury	Prince of Wales	“I think the Gallery is my club.”
Howard Hodgkin	Restorer	“It’s an overwhelming spiritual experience to come to the Gallery”
Charles	Visitor	“It was the last Gallery to be founded in the whole of Europe”
		“Lighting is perhaps the most important quality in any Art Gallery”
		“The architect has managed very successfully with a very difficult job.”
		“The building is extremely welcoming”
		“The pictures can say what they have to say.”
		“There was a great controversy about whether or not to have the National Gallery.”
		“The way I connect to the picture in the collection is through the stories.”
		“These things were stolen”
		“They give me greater interest and joy than almost anything else in life.”
		“We often mock at them, laugh at them.”
		“We were in fortunate position of being able to do sth.”
		“We started by loving the old building and respecting it.”
		“What I particularly admire... is the quality of space”

Another museum we are going to visit virtually is the Louvre. What do you know about this museum? Have you ever been there? If yes, what do you remember most? If not, what would you like to see there?

Read the text to find out more about the museum:

The **Musée du Louvre**, in English, the **Louvre Museum** or simply **the Louvre**—is one of the world's largest museums, the most visited art museum and a historic monument. A central

landmark of Paris, France, it is located on the Right Bank of the Seine. Nearly 100,000 objects from prehistory to the 19th century are exhibited over an area of 60,600 square metres

The museum is housed in the Louvre Palace (*Palais du Louvre*) which began as a fortress built in the late 12th century under Philip II. Remnants of the fortress are visible in the basement of the museum. The building was extended many times to form the present Louvre Palace. In 1682, Louis XIV chose the Palace of Versailles for his household, leaving the Louvre primarily as a place to display the royal collection, including, from 1692, a collection of antique sculpture. In 1692, the building was occupied by the Académie des Inscriptions et Belles Lettres and the Académie Royale de Peinture et de Sculpture, which in 1699 held the first of a series of salons. The Académie remained at the Louvre for 100 years. During the French Revolution, the National Assembly decreed that the Louvre should be used as a museum, to display the nation's masterpieces.

The museum opened on 10 August 1793 with an exhibition of 537 paintings, the majority of the works being royal and confiscated church property. Because of structural problems with the building, the museum was closed in 1796 until 1801. The size of the collection increased under Napoleon and the museum was renamed the *Musée Napoléon*. After the defeat of Napoleon at Waterloo, many works seized by his armies were returned to their original owners. The collection was further increased during the reigns of Louis XVIII and Charles X, and during the Second French Empire the museum gained 20,000 pieces. Holdings have grown steadily through donations and gifts since the Third Republic. As of 2008, the collection is divided among eight curatorial departments: Egyptian Antiquities; Near Eastern Antiquities; Greek, Etruscan, and Roman Antiquities; Islamic Art; Sculpture; Decorative Arts; Paintings; Prints and Drawings.

Which of the following statements are true or false. Correct the false ones.

1. Originally the Louvre was supposed to be a defense construction.
2. No trace of the original building has remained.
3. The Louvre ceased to be the major Royal residence in 1692.
4. The palace was the head-quarters of the French Academy of Science.
5. The museum opened during the French revolution.
6. Louvre's collection has only increased ever since.

The main entrance to the museum is now decorated by the Pyramid. Read an extract from the *Da Vinci Code* by Dan Brown and get ready to explain the controversy over this modern construction.

La Pyramide.

The new entrance to the Paris Louvre had become almost as famous as the museum itself. The controversial, neomodern glass pyramid designed by Chineseborn American architect I. M. Pei still evoked scorn from traditionalists who felt it destroyed the dignity of the Renaissance courtyard. Goethe had described architecture as frozen music, and Pei's critics described this pyramid as fingernails on a chalkboard. Progressive admirers, though, hailed Pei's seventyonefoottall transparent pyramid as a dazzling synergy of ancient structure and modern method—a symbolic link between the old and new—helping usher the Louvre into the next millennium.

“Do you like our pyramid?” the agent asked.

Langdon frowned. The French, it seemed, loved to ask Americans this. It was a loaded question,

of course. Admitting you liked the pyramid made you a tasteless American, and expressing dislike was an insult to the French.

“Mitterrand was a bold man,” Langdon replied, splitting the difference. The late French president who had commissioned the pyramid was said to have suffered from a “Pharaoh complex.” Single handedly responsible for filling Paris with Egyptian obelisks, art, and artifacts.

Francois Mitterrand had an affinity for Egyptian culture that was so all-consuming that the French still referred to him as the Sphinx.

Dan Brown *The Da Vinci Code* Chapter 3

If you have read the novel or watched the movie, you might remember that the adventures of the main character in the Louvre are centred mostly around the Great Gallery. Let us visit it.

THE GREAT GALLERY

Who or what does the following information refer to?

1. This king was a great art lover and had acquired four Rafaels, four Leonardos, and a portrait of himself by Titian.
2. The .. influence can still be seen in frontal composition and golden background, but the painter introduced the gentle modulation of volumes.
3. ... amazed his contemporaries with his innovative skillful manner of representing an ordinary man in a natural environment.
4. The painter attaches more importance to forms.
5. Then comes a series of portraits by
6. The portrait of... has always been regarded as masterpiece.
7. It was an evening twilight that ... captured so well in the "Entombment"
8. ... transposed that episode from the life of Christ into the sumptuous setting of 16th century
....
9. ... breathed a new life into religious painting by introducing the humblest everyday details into sacred art.
10. The Louvre's rich collection of ... art continues up to the end of 18th century. Next to the abundant ... collection the ... paintings seem very limited in number but they include some very remarkable works.

Watch die episode of the documentary again, take notes about the masterpieces mentioned in it and prepare to give a short tour around the Great Gallery.

Our country can also boast some fine museums, among them the Hermitage (the largest museum in the world by the total area), the Tretyakov Gallery and the Pushkin Museum in Moscow and the Russian Museum in St. Petersburg. We are going on a tour around the latter museum concentrating on two collections – Russian Icons and the Russian Art of XVIII century.

Russian Icons

Read the following encyclopaedia entry about **icon** and fill in the gaps with suitable words. The words are either functional: conjunctions, prepositions, articles, possessive adjectives, auxiliaries and modals.

In Eastern Christian tradition, icon is a representation of sacred personages or events in mural painting, mosaic, (1) wood. After the iconoclastic controversy of the 8th–9th century, (2) disputed the religious function and meaning of icons, the Eastern Church formulated the doctrinal basis (3) their veneration: since God (4) assumed material form (5) the person of Jesus Christ, he also (6) be represented in pictures. Icons are considered an essential part of (7) church and are given special liturgical veneration. They also serve (8) mediums of instruction (9) the uneducated faithful (10) the iconostasis, a screen shielding the altar, covered (11) icons depicting scenes (12) the New Testament, church feasts, and popular saints. (13) the classical Byzantine and Orthodox tradition, iconography is not a realistic (14) a symbolical art; (15) function is to express in line and colour the theological teaching of the church.

"icon." Encyclopædia Britannica. Encyclopaedia Britannica 2008 Deluxe Edition. Chicago: Encyclopædia Britannica, 2008.

The following are some descriptions of icons from the collection of the Russian Museum. Read the descriptions (taken from the Russian Museum Pictorial Guide) and match the descriptions with the titles of the icons:

1. The museum owns several icons by Dionysius and his workshop. This icon (ca. 1500) is a subject usually represented in the festive tier of the Orthodox iconostasis. The icon from the Pavlo-Obnorsky monastery in Vologda region features a moment when St. Thomas, one of Christ's disciples, wishing to ascertain the true resurrection of the Teacher, touched His wound. His incredulity has disappeared and he is looking at Christ with veneration, fear and admiration. The hand of St. Thomas and his entire bowed figure compositionally continue the line of Christ's hand directed at his wound. Christ is shown above all others, mercifully and understandingly forgiving the incredulity.
2. The austere economy of the northern icons matches the terse and monumental image of Christ in this work of the Moscow School datable to the late fourteenth or early fifteenth century. This iconographic type has been given its threatening title later, by the Old Believers. It stressed the role of the Saviour as the judge of mankind. However, the soft, flowing silhouette of the face, the exquisite colour combinations and the voluminous modeling of the forms are typical of the Moscow School.
3. The luxurious red and golden icons from the Novgorod area prevail in the collection of the Russian Museum. This icon (early 14th century) stands out among them not only for its colour range and compositional solution. This unique work is connected with the real events and is in fact the first history painting in Russia.
4. This icon (mid 14th century, Moscow) is perhaps one of the most impressive works of medieval art to have survived. The outstanding artistic merits of the icon became especially apparent after its cleaning carried out by restorers at the Russian Museum in the late 1980s. The deep blue colour of the shroud and the gold ornament of the fabric have regained their former intensity lending to the icon a festive and solemn mood. St. Boris and Gleb were brothers, sons of Prince Vladimir, who initiated the baptism of Russia. On the latter's death an internecine feud began in which the brothers were killed. Revered as holy defenders, St. Boris and Gleb were quite popular in Russia. Historical records were written about the saint brothers starting from the eleventh century, churches were consecrated to them and their conventional portraits were painted. The icon in the

Russian Museum portrays St Boris and Gleb with their indispensable attributes – the cross symbolizing a martyr's death and the sword typifying both power and protection.

5. The icon (dated first half of the 13th century) was discovered in the Cathedral of the Transfiguration at Belozersk. However, originally it had not been intended for it since the cathedral was built only in the eighteenth century. This icon is the earliest and rarest example of the iconographical type known as Virgin Eleusa (the Child Christ is shown embracing His Mother and His face is touching Her cheek) and evolved in Byzantium not later than the eleventh century. The images of the Prophets, Archangels and the Holy Women, which go back to the still earlier tradition, are portrayed in its margins. But all of them are connected with the central image – Jeremiah, Isaiah and St. John the Precursor foretold the coming of the Messiah and King David is the progenitor of the kin to which St. Mary belonged.
6. Although small in size the icon (dated 12th century) produces a monumental impression. The angel's head with the huge, wide-opened, almond-shaped eyes dominates the icon. The outlines of his face are rendered in simple and powerful manner. The rich hair skirting the face and falling down the shoulders is somewhat decorative. We do not know who painted the icon and how it found its way to one of Russian churches. But the golden thread – a symbol of the grandeur and immortality of the Gods of Olympus – suggest the Hellenistic traditions inherited by Bizantium during the Middle Ages.
7. This is a Pskov icon of the 14th century. It shows the resurrected Christ who, standing over the black abyss of Hell, guides Kings David and Solomon, the Old Testament Prophets and Forefathers out of it. This subject was widespread in Russian icons. It is in this example that the subject of the Harrowing of Hell has acquired the most dramatic colouring. The contrasts of black, red and golden, the abrupt movements and the angular plasticity of the figures enhance the scene's tension. But the highlights applied upon the faces and clothes and emphasizing the volumes create a festive impression. The golden auxiliary tone of the garment's details enriches the simple and concise colour scheme of the icon.
8. Of great value in the collection of the Russian Museum are works by Andrei Rublev, the celebrated icon painter active in Moscow. These two icons-companions (both 1408), come from the Cathedral of the Dormition in Vladimir. Working on these icons, Andrei Rublev took into account that the icons were intended for a high tier of the iconostasis. This accounts for a lack of details in the representations and its clear-cut silhouettes. Their massive figures of the Saints are nearly completely concealed by the folds of their garments. The colouristic treatment based on the blend of the greenish-blue colour with a yellow background (originally it was golden) endows the image with a quiet and solemn atmosphere.
 - a. Gabriel (The Angel with the Golden Hair)
 - b. Our Saviour of the Fiery Eye
 - c. Saint Boris and Saint Gleb
 - d. The Apostle Paul and the Apostle Peter
 - e. The Battle of the Novgorodians and the Suzdalians
 - f. The Incredulity of St. Thomas

- g. The Virgin Eleusa of Belozerye
- h. The Descent into the Limbo

Vocabulary work

1. Look through the descriptions and find all words and expressions used to talk about colours. Translate them into Russian.
2. Find the English equivalents of the following Russian words and phrases:
 - a. праздничный чин (иконостаса)
 - b. на иконе изображен момент...
 - c. аскетическая строгость северных икон
 - d. лаконичное и монументальное изображение
 - e. произведение, которое можно датировать ...
 - f. мягкие, плавные очертания лиц (ликов)
 - g. изысканное сочетание цветов
 - h. преобладают в коллекции
 - i. X выделяется среди них не только своими цветовым и композиционным решениями
 - j. выдающаяся художественная ценность
 - k. произведение, дошедшее до нас
 - l. X придает иконе праздничное и торжественное настроение
 - m. неизменные атрибуты
 - n. олицетворяющий
 - o. Преображенский собор
 - p. Богоматерь Умиления
 - q. Иоанн Предтеча
 - r. X напоминает нам о... традиции
 - s. Символ величия и бессмертия Олимпийских богов
 - t. Успенский Собор
 - u. Это объясняет отсутствие деталей
 - v. X наделяет изображение...

3. Word Focus:

Pay special attention to translation of the icon title «The Descent into the Limbo». According to Macmillan English Dictionary, **limbo** is the place between heaven and hell where some people who are not Christians go when they die. In Russian tradition the icon is named «Сошествие во ад». Why do you think this Russian title was translated not literally?

The Russian Museum has probably the richest collection of XVIII century Russian paintings. Let us watch a part of the museum video guide. First, watch the video and answer the following questions:

1. What is *parsuna*? What is traditional and what is new about it?
2. What innovation is associated with Andrey Matveev?
3. What made it possible for Andrey Matveev and Ivan Nikitin to study abroad?
4. What is typical of Rokotov's portraits?

5. Who were the models for Levitsky?
6. When were Levitsky's portraits transferred to the Russian museum?
7. What is a *formal portrait*?
8. What is the name of the most well-known 18th century sculptor?
9. What was the subject for other sculptors of the age?

Complete the following sentences with the words from the box. Sometimes you will have to change their forms:

adorn boast come commission complex decade depict derive distinctive exceptional nobility present produce see separate specific tie vigour

1. The Russian Museum can (1) no small number of unique works.
2. These portraits are known in Russian as *parsuna*, a word (2) from the Latin for *person*.
3. They are still (3) to the icon-painting tradition, but there is something new here, an interest in (4) individual personality.
4. Only two or three (5) (6) *the parsuny* from Andrey Matveev's portrait with his wife, the first Russian self-portrait.
5. Their portraits (7) us with all the (8) character and (9) of their age.
6. In his portraits the (10) world of the human soul (11) alive in the subtle shades of mood and feeling.
7. The portraits (12) from Levitsky by Catherine the Great (13) one of the drawing rooms of the Great Palace of Peterhof
8. The 18th century (14) the appearance of the formal portrait (15) a ruler or a member of the (16).
9. He (17) images of (18) psychological complexity.

Watch the video again and check your answers.

B. Sculptures

The table below comprises some information about 15 most famous statues and sculptures. Some information is missing. Do your own Internet research and complete the table.

The title	Origin, author	Short description or background information	Place where it is kept
(1)	between 130-100 B.C. presumably by Alexander of Antioch	Lacking its arms (though it is possible to reconstruct their position), the statue is still considered the epitome of female beauty. Originally the statue was painted and decorated with precious stones to create lifelike impression	The Louvre, Paris
The Thinker	(2)	Originally intended to be a part of a portal (door) of a museum depicting the Gates of Hell inspired by the <i>Divine Comedy</i> , the	Musee Rodin, Paris

		figure was thought to represent Dante himself. However, modern scholars question such attribution. The sculptor was also inspired by nude figures created by Michelangelo and his Thinker represents the power of intellect.	
The Pieta	1498-1499, by Michelangelo	(3)	St. Peter Basilica, Vatican
The Kiss	1889, by Auguste Rodin	The sculpture depicts an episode from the <i>Divine Comedy</i> by Dante. The lovers interrupted in the mid of their kiss are Francesca da Rimini. An Italian noblewoman and her husband's younger brother Paolo	(4)
(5)	origin unclear	The sculpture is a little larger than life size (75 cm. high and 114 cm. long). The animal is depicted on her guard, ready to protect the two human babies suckling her milk	Museo Nuovo, Palazzo dei Conservatori
The Bust of Nefertiti	(6)	The name of the model means "the beautiful one has come". She was the wife and consort of the Pharaoh Akhenaten and the stepmother of Tutankhamon.	Neues Museum, Berlin
The Statue of Liberty	completed in 1886 by Frederic Bartholdi	(7)	New York Harbour
Christ the Redeemer	1922-1931 by Paul Landowski	It is a gigantic landmark statue on the mountain constructed due to donations of Brazilian Catholics. The open arms of the statue (which thus resembles a catholic cross) symbolize peace and Christian love	(8)
(9)	1993, Hong Kong	The 34-metre tall statue of Buddha is one of the five large Buddha statues in China. Unlike other great Buddhas, the statue faces north. The positions of its right and left hands represent removal of affliction and giving <i>dhana</i> (generosity). The statue is surrounded by six figures representing six virtues essential to reach nirvana.	Hong-Kong. Near Po-Lin Monastery
The Statue of Abraham	(10)	The posture of almost 6	The Lincoln Memorial,

Lincoln		metre tall statue is inspired by that of the statue of Zeus, one of the Seven Wonders of the ancient world. The US President looks directly ahead with grave and solemn expression. Special attention was paid to Lincoln's hands resting on the arms of his ceremonial chair.	Washington DC
Winged Victory of Samothrace	2 nd century BC	(11)	The Louvre, Paris
The Terracotta Army	210-209 BC, China	This is a collection of more than 8,000 life-sized figures of soldiers and officers of the Chinese army as well as sculptures of civilians, horses and chariots created during the reign of the first Chinese Emperor. The army was supposed "to accompany" him in afterlife. The most amazing fact about the collection is that all figures are individual varying in facial features and expression.	(12)
(13)	1770-1782 by Etienne Maurice Falconnet	The statue has inspired most famous pieces of poetry, including a poem which gave it its modern name. It depicts one of the Russian tsars and is majestic and dynamic at the same way.	St. Petersburg
The Little Mermaid	(14)	This rather small sculpture (1.25 metre) represents the main character of a fairy tale by Hans Christian Andersen. It sits on the rock in the harbor off the Langelinie promenade.	Kopenhagen
Apollo Belvedere	Roman copy (ca. 120-140) of a Greek statue by Leochares (350-325 B.C.)	(15)	Vatican

C. ARCHITECTURE

The following are some architecture terms taken from a site www.aviewoncities.com. Match the terms and their definitions:

apse arcade barrel vault capital Corinthian order cornice crenelation dome doric order fanlight frieze gargoyle ionic order key stone mascarón plinth portico steeple rose window turret vault
--

1. A base, usually projecting, upon which a pedestal, wall or column rests.

2. A ceiling or roof consisting of a continuous semicircular or pointed arch. Also known as a tunnel vault
3. A grotesquely carved figure that serves as a spout to carry water from a gutter away from the building
4. A molding or ornamentation that projects from the top of a building.
5. An architectural ornament representing a face or head. The head - either from a human or an animal - is often grotesque or frightening.
6. A circular window, usually found in churches and symmetrically decorated with stained glass.
7. An arched structure of stone, brick or reinforced concrete forming a ceiling or roof over a wholly or partially enclosed space.
8. An often vaulted, semicircular or polygonal end of a room, usually in a church. Similar to the Roman exedra.
9. A roofed porch usually supported by columns, often leading to the entrance of the building.
10. A semicircular window, usually located above a door.
11. A series of arches supported by columns or piers, either attached to a wall or freestanding.
12. A small tower projected on a building.
13. A tall ornamental structure, usually surmounting a tower and ending in a spire
14. A vaulted structure with an elliptical plan, usually a cross-section of a sphere, used to distribute an equal thrust in all directions
15. A wall at the top of a fortified building with regular gaps allowing defenders to shoot from. Also known as battlement The most ornate of the classical Greek orders, characterized by a fluted column and a capital decorated with acanthus leaves.
16. One of the classical orders characterized by a fluted column, a molded base and a capital decorated with volutes
17. The central wedge-shaped stone at the crown of an arch that locks all parts together.
18. The horizontal part of a classical entablature just below the cornice, often decorated with carvings.
19. The oldest of the five classical orders, characterized by a fluted column with no base and a plain capital
20. The top part of a column or pillar.

Architecture Timeline

Match the styles of architecture to the dates the particular style was popular. Sometimes the periods overlap.

- | | |
|---------------------|--------------|
| 1. Art Nouveau | 14. Tudor |
| 2. Baroque | |
| 3. Bauhaus | a. 1050-1175 |
| 4. Constructivism | b. 1075-1250 |
| 5. Deconstructivism | c. 1190-1550 |
| 6. Georgian | d. 1400-1600 |
| 7. Gothic | e. 1480-1610 |
| 8. Mannerism | f. 1525-1600 |
| 9. Norman | g. 1700-1745 |
| 10. Renaissance | h. 1650-1700 |
| 11. Rococo | i. 1725-1840 |
| 12. Romanesque | j. 1890-1910 |
| 13. Sustainable | k. 1910-1940 |

l. 1920-1938
m. 1980-2000

n. 2000-...

Which of the famous buildings were constructed in which style? You can use the Internet to find out.

The Round Church in Cambridge St. Peter's Basilica in Rome Hampton Court Palace
Reims Cathedral in France Peter and Paul Cathedral in Saint Petersburg Hundertwasser
Haus in Vienna

Have you been to any of these places? Prepare a short presentation (5-10 minutes) about an architectural masterpiece you know.

One of the modern buildings that will certainly attract your attention when you visit Vienna is Hundertwasserhaus. Read the following text about the building and answer the questions:

1. Why did Hundertwasser find conventional architecture boring?
2. How did some architects react to his first experience of converting buildings?
3. Why didn't he insist on uneven floors?
4. What makes the house closer to nature?
5. What are other buildings he designed?

Hundertwasserhaus is a colorful complex designed by the controversial Austrian artist/architect Friedensreich Hundertwasser, who is responsible for several similarly imaginative buildings in Vienna.

Not unlike [Barcelona's](#) Gaudí before him, Hundertwasser reacted against the conventional boring architecture of his contemporaries and wanted architecture that was closer to nature, without any unnatural straight lines but with bright colors and whimsical shapes.

Controversy

In 1983 Hundertwasser started with the conversion of a complex of public housing units into a bizarre looking colorful patchwork with irregular patterns and varied window shapes. When it was completed two years later, his fantastical creation caused quite a stir and some architecture critics quickly dismissed his work as kitsch. However, the Hundertwasserhaus - as it became known - was a hit with the general public and soon started to attract visitors to this otherwise quiet residential area.

The Building

The Hundertwasserhaus is designed with undulating lines, since Hundertwasser considered the straight line 'godless'. He even planned to have uneven floors, but for practical reasons this was never implemented.

Hundertwasser also rejected the functionalism of modern architecture (he even demonstrated against Adolf Loos' rational architecture) hence Hundertwasserhaus is crowned with a gilded onion dome and decorated with stucco figures and ceramic pillars.

Hundertwasser's desire to bring architecture closer to nature is not only apparent in the use of curves but also in the landscaping of the terraces with trees and ivy.

The facade of the Hundertwasserhaus is painted in bright colorful patches; in some areas the painting seems shredded, revealing the original facade.

Tourist Attraction

Soon after the conversion of the private apartment complex into the colorful patchwork we see today, the building soon started to attract visitors. To relieve the inhabitants of the tourist overload, a shopping arcade was constructed opposite Hundertwasserhaus. The arcade, also designed by Hundertwasser, is just as unconventional as Hundertwasserhaus itself.

More Hundertwasser

There are a couple of other buildings in Vienna that received the Hundertwasser treatment.

Not far from Hundertwasserhaus, four blocks north at Untere Weisbergerstrasse 13, is the KunstHausWien. This building was originally a Thonet factory, where the famous Thonet bentwood chairs were produced. Today it houses a permanent exposition of the artwork of Friedensreich Hundertwasser. Its facade has a design similar to that of the Hundertwasserhaus, but this time black and white colors dominate.

Another noteworthy project is the Fernwärme Wien in Spittelau. Here Hundertwasser converted a garbage incineration plant into a psychedelic looking castle with bright colors and a tall tower crowned with a metallic sphere.

www.aviewoncities.com/vienna/hundertwasserhaus.htm accessed 01.07.2013

Do you like the house?

What kind of architecture do you prefer and why?

Do you like variety or uniformity in architecture of a particular city

D. Music

1. Do you know English signs for notes? If not, here they are: C,D,E,F,G,A,B (they are in the same order as Russian notes).
2. In order to understand music you, probably, don't need any special terminology, just listen. But in order to be able to speak about music, you need to know some terms. Match the fifteen music terms taken from *The Dictionary of Cultural Literacy* with their definitions (from the same source):

allegro	a brisk, lively musical tempo
andante	a direction in music meaning that the notes should be performed in an abrupt, sharp, clear-cut manner
baton	an ending to a piece of music, standing outside the formal structure of the piece
chord	a frequently recurring bit of melody, usually in opera, associated with a person, thing, or emotion in the opera
coda	a musical direction meaning "to be performed loudly"
coloratura	A musical direction meaning "to be performed softly"
crescendo	a musical direction used to indicate increasing loudness

forte	a part of a cantata, opera or oratorio in which singers converse, describe actions, or declaim. It moves the action forward between the high musical moments.
harmony	a steady, moderately slow musical tempo
key	a stick used by some conductors of choruses or orchestras
Staccato	choral singing performed without instruments
Leitmotif	elaborate ornamentation in a piece of vocal music
a cappella	in music, the sound of three or more notes played at the same time
Piano	the main or central note of a piece of music (or a part of a piece of music)
Recitative	the sounding of two or more musical notes at the same time in a way that is pleasant or desired

Many of the terms above are used metaphorically. Read the following sentences from BNC and complete them with some of the terms from the table:

1. Once again, however, he discovered he had struck a ... with ordinary people, people who had felt they were unfit to pass judgement on modern buildings because they lacked the qualifications.
2. This is intended as a sort of ... to the movie: fade in to scenes of rooms strewn with festive remains, stacked dishes awaiting washing up, some of the more senior party-goers taking a nap.
3. To my mind it is as much of a prostitution of literary talent as Hemingway committed by his glorification of bullfighting, to read the likes of Allan Massie, lending his elegant prose to the description of pugilists, praising boxing as an art-form as if they were opera singers engaged in an aria celebrating physical courage in a ... of fists.
4. The immediate post-war gloom about the decline of the landed families, as sales of landed property reached a ... in the early 1920s proved to be ill-founded, even though the Duke of Rutland and other landed aristocrats, did dispose of substantial parts of their estates.
5. For tea, like breakfast, is a great British ..., and one of the most charming weddings I have ever been to in Britain took place at teatime.
6. Managed competition, rather than a free market in health care, is the ... of the reforms
7. That the members of the ... will be 'bound' to each other in secret guilt by the cement of blood, having been tricked into thinking Shatov is a danger and must be removed, is another and a promising rationalization which reveals a local shrewdness like Iago's.
8. Such was the enthusiasm that you might have thought that the Collector had just sung an
9. Boswell's counterpoint to this ... divulges that among their books the Mackinnons had the shorter version of Johnson's own Dictionary, and that, notwithstanding the merry and warm respect they received from the household, the place began to feel like a prison on account of the adverse weather.
10. The chaotic narration is therefore in ... with such a fractured representation: conventional syntax and punctuation would only conceal the discontinuity of experience.

Which of the phrases and words from the previous exercise mean the following:

- a. a criminal band consisting of five people;
- b. a final scene;
- c. a series of various movements;
- d. to reach a peak;
- e. advantage, strength;
- f. a story, a narration;
- g. the main idea;
- h. to produce a sympathy in someone;
- i. to match
- j. a beautiful vocal piece;

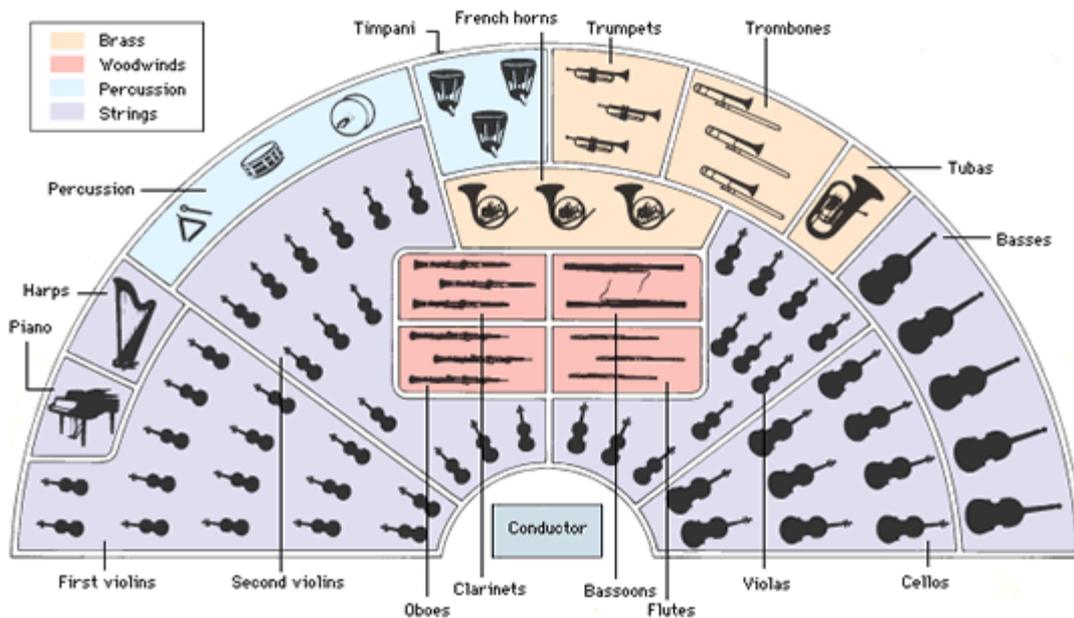
3. Musical Instruments.

Place the musical instruments from the box in the table under the right heading:

bassoon	banjo	bongos	cello	clarinet	double bass [beis]	flute	French horn
glockenspiel	harp	harpsichord	organ	piano	piccolo	triangle	trombone
trumpet	tuba	viola					

Brass	Percussion	Woodwind	Strings
-------	------------	----------	---------

This is a scheme of a symphony orchestra



Read the following text from Encyclopaedia Britannica (2008) and say whether the statements below are true or false:

Orchestra is an instrumental ensemble of varying size and composition. Although applied to various ensembles found in Western and non-Western music, orchestra in an unqualified sense usually refers to the typical Western music ensemble of bowed stringed instruments complemented by wind and percussion instruments that, in the string section at least, has more than one player per part. The word stems from the Greek *orchēstra*, the circular part of the ancient Greek theatre in front of the proscenium in which the dancers and instrumentalists performed.

Antecedents of the modern symphony orchestra appeared about 1600, the most notable early example being the ensemble required in the Italian composer Claudio Monteverdi's opera *Orfeo*. In the late 17th century, the French composer Jean-Baptiste Lully directed for the royal court an orchestra dominated by stringed instruments but including woodwinds, such as oboes and bassoons, and sometimes also flutes and horns. In the 18th century in Germany, Johann Stamitz and other composers in what is known as the Mannheim school established the basic composition of the modern symphony orchestra: four sections, consisting of woodwinds (flutes, oboes, and bassoons), brass (horns and trumpets), percussion (two timpani), and strings (first and second violins, violas, cellos, and double basses). Clarinets were adopted into the orchestra during this period, while earlier mainstays, such as the harpsichord and lute, were gradually phased out.

The 19th century was a fertile period for the orchestra. Woodwinds were increased from two to typically three or four of each instrument, and the brass section was augmented by a third trumpet, third and fourth horns, and the inclusion of trombones. Composers such as, Richard Wagner, Nikolay Rimsky-Korsakov, and—into the 20th century—Richard Strauss, Gustav Mahler, and Igor Stravinsky postulated, and in many instances created, orchestras of unprecedented size and tonal resources. The large orchestra typical of the late 19th through the mid-20th century incorporated an average of 100 performers and might include a wide variety of instruments and devices required in specific works. In the 1920s, however, many composers began to turn toward smaller, chamber-size ensembles, sometimes maintaining and sometimes discarding the traditional instrumental complements.

1. Orchestras exist only in Western cultures.
2. An orchestra contains string, woodwind, brass and percussion instruments.
3. The word *orchestra* originates from a Greek word meaning *music*.
4. The direct ancestor of a modern orchestra appeared in the 17th century.
5. Jean-Baptiste Lully directed an orchestra containing only string instruments.
6. The orchestras of the 18th century didn't include a percussion section.
7. The lute and the harpsichord are normally not included in a modern orchestra.
8. In the 19th century, some new string instruments were added to an orchestra.
9. Some composers may modify the orchestra to suit their music.
10. In the 20th century, chamber-size ensembles were turned down by most composers.

Match the names of the 15 most famous composers with some facts from their biographies:

(1) Bach, Johann Sebastian	(a) Born as a subject of the Russian Empire, this composer left his home country at the age of 20 and lived the rest of his life in France. He didn't enjoy good health, which didn't prevent him from being popular with women, including quite a famous one. He died in his late thirties, having left beautiful and sad pieces of piano music.
(2) Beethoven, Ludwig van	(b) He is considered to be one of the two most

	<p>influential opera composers of the 19th century. He was not only a composer but also a visionary and a political figure. He was happy in his family life, although he survived his first and second wives and his third wife survived him.</p>
(3) Bizet. George	<p>(c) His name, as registered, was Alexander-Cesar-Leopold, but he was baptized with another Christian name, which became his first name everybody knows. His father was a hairdresser and wigmaker turned a successful, though not formally trained, singing teacher. His mother came from a family of professional musicians. He struggled almost all his life making a living by teaching music, preparing scores and arrangements for other composers and trying hard to obtain success as a composer himself. He died at the age of 37, three months after the first performance of his last opera, which became extremely popular only several decades after his death.</p>
(4) Chopin, /'ʃoʊpæn/, Frederic	<p>(d) In his creativity, the composer was inspired by the folklore and history of his country. He comes from a wealthy and noble family and as many offspring of such dynasties was trained as a military man. He worked as a military and then civil officer almost all his life, though his true passion was music and the studies of history and philosophy. His most famous opera, as well as the play it is based on, deals with one of the “cursed questions” of his nation, namely the relationship between those in power and their subjects. Unfortunately, the composer fell prey to another national curse – dipsomania. As a result, he lost his job, had four strokes one after another and died in his early forties.</p>
(5) Gershwin, George	<p>(e) Often regarded as the Father of Russian classical music, he was also the first Russian composer to have gained national recognition. His father was a retired military man, and the future musician spent his childhood in a village where he was exposed to dissonant sounds of the local church bells and a special kind of folk music, which influenced his later musical creativity. He was never regularly trained as a professional musician, as his father insisted on his general education and joining the Foreign Office. He grew very patriotic while travelling around Europe due to his poor health. When he returned to his homeland, he wrote, among other pieces, two major operas, one based on</p>

	real historical events and the other on a fairy tale by his most famous compatriot.
(6) Glinka, Mikhail	(f) The composer had a funny nickname “ <i>il Prete Rosso</i> ” due to the colour of his hair. Soon after birth he was dedicated to become a priest by his mother. His father was a barber turned a violinist, who toured their city playing the violin taking his son with him. The composer is mostly known for his violin concertos, although he wrote operas and choral works as well.
(7) Haydn, Joseph	(g) The musician was considered one of the finest pianists of his day. As a composer he was first under the influence of his older colleagues and compatriots, but later developed “a thoroughly personal idiom that included a pronounced lyricism, expressive breadth, structural ingenuity and a tonal palette of rich, distinctive orchestral colours”[Norris, <i>New Grove</i> 2 nd edition p. 707]. He comes from an aristocratic family, though impoverished due to his father’s reckless behavior. He attended Conservatory quite early, but was not an exceptionally good student in general subjects. At the age of 44, already a well-known composer, he had to leave his homeland and never got over it, feeling homesick and striving to recreate the atmosphere of his home estate wherever he lived.
(8) Mozart, Wolfgang-Amadeus	(h) The composer wrote symphonies, piano concertos, sonatas and string quartets. He made his living not only by writing and playing music but also by teaching, and he had a romantic (though platonic) relationship with one of his students, Josephine. He is most famous for his marvelous will power, stamina and musical genius which enabled him to create music even after his hearing ability had gone. This physical challenge gave rise to an interesting document of the time – his “conversation books” through which he exchanged his ideas about music and other issues with his friends.
(9) Mussorgsky, Modest Petrovitch	(i) The composer is known mostly for his operas for which he wrote both the music and the story (the libretto). He perceived opera as a kind of synthetic art including poetic, visual, musical and dramatic components with the latter as the most important one. In order to justify his views he wrote a series of articles, thus gaining a reputation of a publicist as well as a musician. One of his operas is sometimes

	referred to as the start of modern music. His music talent being beyond any doubt, his political views have risen controversy both during his lifetime and after his death. It's enough to say that his operas based on the national epos were appropriated by a notorious dictator of XX century.
(10) Rachmaninoff, Sergei Vasilievich	(j) The composer is sometimes referred to as the "Father of the Symphony." He spent most of his life in voluntary seclusion and the fact might have contributed to his originality. Although his parents were not professional musicians, the family enjoyed playing and singing folk music and encouraged their son's musical education as soon as they saw his talent. At the beginning of his career (at the age of eight) he sang in a choir, but when his voice mutated, he became a freelance musician until he got aristocratic patronage, at those days a necessary pre-condition for a musician. He stayed with one of the influential family for more than thirty years, mostly living in their estate. However, he had friends among musicians of his time including one copmposer from the list.
(11) Strauss, Johann	(k) This composer was a child prodigy, who started writing music at the age of five. He didn't like his native town (though the town is now immensely proud of being his birthplace) and moved to the capital of his country (in nowadays terms). He died young, and his untimely death gave rise to a legend immortalized by a Russian poetic genius.
(12) Tchaikovsky, Pyotr Ilyich	(l) This composer was born into a family of professional musicians and was taught first by his father and brother. During his lifetime he had a reputation primarily as an organist rather than a composer, but nowadays, he is regarded as one of the major musical figures of the Baroque period, and his music is considered to be technically perfect and artistically beautiful.
(13) Verdi, Giuseppe Fortunito Francesco	(m) This famous composer was born in a family of the military and was first educated as a civil servant. Only later, was he able to pursue musical education and career. He is mostly famous for his operas and ballets, which are still performed in theatres all around the world. His private life was not at all happy. He died at the age of 53, presumably of cholera.
(14) Vivaldi, Antonio Lucio	(n) This was a composer and a pianist who

	worked both in popular and classical genres. He created operas and film scores as well as orchestral compositions. His parents emigrated from Russia in the late 19 th century. Unlike many other composers, he wasn't interested in music until the age of ten, when he began to learn how to play the piano. His most famous opera was first a commercial failure. He died at the age of 38 of brain tumor.
(15) Wagner, Wilhelm Richard (/ˈvɑːɡnər/)	(o) The composer's father (a musician himself) wanted his son to become a banker, but the boy played the violin secretly and, encouraged by his mother, managed to obtain musical education. Even then, his father tried to hinder his career as a conductor. However, the young man was to become a more famous composer than his father. An orchestra he conducted toured a lot around Europe including Russia, where they played ... at a railway station. As a composer he is mostly known for his dance music and light opera.

Which of the composers from the list is associated with the following and why?

1. Tristan and Isolda;
2. four seasons;
3. George Sand;
4. Alexander Dumas Jr.;
5. a toreador;
6. The Time of Trouble (Russian history);
7. Ivan Susanin;
8. Danube;
9. Summer time;
10. Ode to Joy;

In the following set of exercises you will deal with 10 operas and 10 ballets. The list is by no means exhaustive and mostly reflects the personal taste of the author. Feel free to add any other operas and ballets.

1. These are the titles of the operas and ballets in Russian. Find their English equivalents:

Евгений Онегин;
Кармен;
Пиковая Дама;
Севильский цирюльник;
Травиата;
Риголетто
Аида;
Жизнь за царя;
Князь Игорь;
Дон Жуан;

Лебединое озеро;
Щелкунчик;
Жизель;
Спящая красавица;
Ромео и Джульетта;
Корсар;
Баядерка
Дон Кихот
Золушка
Сон в летнюю ночь

Who are the composers?

2. Fill in the following table taking the information from the material below:

Opera or Ballet	Character(s)	Place	Time	Artefact(s)
Евгений Онегин				
Кармен				
Пиковая Дама				
Севильский цирюльник				
Травиата				
Риголетто				
Аида				
Жизнь за царя				
Князь Игорь				
Дон Жуан				
Лебединое озеро				
Щелкунчик				
Жизель				
Спящая Красавица				
Ромео и Джульетта				
Корсар				
Дон Кихот				
Баядерка				
Золушка				
Сон в летнюю ночь				

Characters: Alfredo, Amneris, Antonida, Aurora, Carabosse, Clara, Conrad, Don Jose, Donna Anna, Duke Albrecht of Silesia, Duke of Mantua, Dulcinea, Figaro, Friar Laurence, Gilda, Herman, Ivan Susanin, Kitri, Konchakovna, Leporello, Liza, Medora, Mercutio, Micaela, Mouse King, Myrtha, Nikia, Oberon, Odette, Olga, The Prince, Prince Gremin, Radames, Rosina, Siegfried, Solor, Titania, Violetta, Winter Fairy, Yaroslavna,

Places: Egypt, Europe, a forest near Athens, France, Mantua, Paris, the Rhineland, Spain, Seville (2), Domnino, In a far away land, India, La Mancha, the Mediterranean region, Putivl' Russian countryside, St. Petersburg, a German town, Verona

Time: Once upon a time (2), Baroque, Christmas time, Midsummer Eve, 3000 B.C., 1185 A.D., Middle Ages, 16th century, the end of 16th century, 1612-13, 17th century (2), mid 17th century, 18th century, the end of 18th century (2), the 20s of 19th century, 1830, unspecified

Artefacts/Detail: a bouquet, a Christmas tree, a crown, a dagger, a foolscap, a grave, a ladder, a letter, a magic flower, an ace, a snake, a statue, a sword, a tomb, a sheepskin coat, a spindle, city walls, porcelain shoes, sleeping potion, wine glasses,

3. Discuss in small groups. Which of the performances would you recommend to:

- a foreigner who has come to visit Russia for the first time?
- a family with children?
- a group of schoolchildren interested in history?
- an adult who has never been to the opera or a ballet before?
- a group of Polish tourists?
- a group of schoolchildren who have just read Pushkin at school?
- the main character of *Pretty Woman*?
- somebody interested in Indian culture?
- a girl who wants to be a ballet dancer?
- a man who often laughs at somebody's misfortune

Here are short descriptions of the most famous Opera theatres in the world. Which of the theatres (one or two)

- a. suffered a lot during WWII
- b. used to be most prestigious in its country
- c. may be considered to have eclectic architecture
- d. is not only a theater but also an educational center
- e. has superb sound quality due to an original structural feature
- f. had music written specially for the place
- g. uses a trompe d'oeuil effect in its decoration
- h. has recently been reconstructed
- i. combines the old and the new in its interior decoration
- j. boasts modern architecture inspired by its environment

1. La Scala, Milan, Italy

Milan's Teatro alla Scala is perhaps the most famous opera house in the world, the one most associated with "opera." Built in 1778 with four tiers with separate loges, it is the home of Rossini, Bellini, Donizetti, and Verdi. One of La Scala's most ingenious features is the concave channel under the wooden floor of the orchestra; this is credited with giving the theater superb acoustics.

2. Teatro di San Carlo, Naples, Italy

Built by King Charles of Bourbon and inaugurated in 1737, the magnificent red-and-gold theater is the world's oldest working theater, and until La Scala, it was the most prestigious in Italy. Some of Gioachino Rossini's most popular operas premiered on its stage.

3. Teatro Colon, Buenos Aires, Argentina

Not to be outdone by wealthy U.S. industrialists, opera-loving Argentines completed the Teatro Colon in 1908. With so many architects involved, it is not surprising that the building incorporates a great many styles that are associated with European theaters.

This grand opera house's outstanding record of great performances is matched only by the host of famous artists who have graced its stage. Teatro Colon has its own elaborate costume and scenic construction departments.

4. The Royal Opera House, London, England

An opera house has stood in the present location of the Royal Opera House at Covent Garden since the early 18th century; the current building is the third.

George Handel's operas were the first ever to be performed here, and he wrote many of his operas and oratorios for this place in particular. From 1735 until his death in 1759 he gave regular seasonal performances here.

5. The Bolshoi, Moscow, Russia

One of Russia's premier theaters, coupled with one of the best symphony orchestras in the world, the Bolshoi in Moscow has survived fire, war, and revolution. Its stunning neoclassic portico, topped by a statue of Apollo in his chariot, is a precursor to the magnificent splendor visitors will find when they venture inside. The Bolshoi closed in 2005 for extensive interior renovations and reopened in the fall of 2011.

Four balconies and a top gallery surround the orchestra, where the seats are Chippendale chairs upholstered in red damask. The great stage is known for its celebrated ballet company. Here, Yuri Grigorovich choreographed memorable productions of *Swan Lake*, *The Golden Age*, and *Romanda*.

6. Sydney Opera House, Sydney, Australia

Situated on a spit of land that juts out into Sydney's harbor, the spectacularly contemporary Sydney Opera House has wonderful views of the sailboat-dotted water. Even if attending a performance doesn't suit your plans, you might want to visit the opera house just to see the building; tours are offered frequently. The structure was designed by Jørn Utzon to suggest a series of overlapping shells and sails. The grand opening took place in 1973; the first public performance was Prokofiev's *War and Peace*.

Inside, each theater is paneled in different types of wood to enhance the venue's acoustic qualities as well as offer pleasing aesthetics. All major performance areas have their own foyers.

7. Paris Opéra, Paris, France

The main facade of the Opéra is an imposing sight, even in Paris, a city filled with architectural marvels. The highly ornamented building with its crowning dome was built in 1875. The grand theater within is suitable for both ballet and opera. Some of the greatest ceremonial spaces in the world are here at the Paris Opera, lending their sublimity to lofty occasions.

The rich and striking interiors capture the tastes and attitudes of France's Second Empire. In 1962, Marc Chagall created new frescoes on the center of the Palais Garnier's ceiling. The result, nothing short of spectacular, is all the more remarkable for not conflicting with the formal character of the interior decor.

8. Opéra Royal, Versailles Court Theater, France

The interior of the Opera Royale in the famously opulent palace of Versailles is a clever creation. The wooden walls were actually painted to resemble marble, which they do quite perfectly. Gold is harmoniously blended with the pinks and greens of the marbling and the sky-blue curtain and upholstery. Breaking with traditional Italian-style theaters, two balconies ring the house, topped by an ample colonnade that seems to extend into infinity thanks to a play of mirrors.

Ange-Jacques Gabriel built the theater in 1769 in preparation for the marriage of the dauphin, the future King Louis XVI, to the Austrian princess Marie-Antoinette. After the French Revolution, the theater was used just occasionally for various events. Today, special gala performances are often held there.

9. Vienna Staatsoper, Vienna, Austria

Built in 1869, the Staatsoper was inaugurated with a performance of Mozart's *Don Giovanni*. Its reputation as the center of Viennese musical life has long been established, and the Staatsoper remains one of the world's top opera houses. Although much of it was destroyed on March 12, 1945, when the Allies bombed the city toward the end of World War II, the grand staircase and some of the other public areas miraculously survived. For an idea of how things looked before the air raid, walk through the main doors into the box office foyer. The theater you see now reopened and the first piece performed there was Ludwig van Beethoven's *Fidelio*, a hymn to freedom.

10. Lincoln Center, New York, New York

Home to the Metropolitan Opera, New York Philharmonic, and New York City Ballet, Lincoln Center for the Performing Arts also houses a library and two theaters. The center advances not only classic performance but also innovation. Operas at the Met are regularly filmed and presented live in theaters around the world. The Lincoln Center Institute for the Arts in Education is a global repertory promoting inspiration and creativity for students and professionals.

Unfortunately, Novosibirsk Opera and Ballet Theatre is not included in the list. However, it is also a unique building. What do you know about it? Imagine you are going to guide a group of foreign tourists around and inside the theater. What will you tell them? Using the Internet, prepare a 5-10 minute presentation of the theater.

Here are some opinions about the role of classical music in the world. Which of the speakers

1. believes that what is now called "classical music" was composed primarily for entertainment, the same way as modern music is;
2. does not seem to have any strong opinion on the issue;
3. emphasizes that, unlike many "new" pieces, classical music has stood the test of time;
4. expresses strong negative opinion of modern musicians;
5. is convinced that classical music is obsolete;

6. maintains that people find it hard to concentrate nowadays;
7. mentions Vivaldi's music as an example of accessible music;
8. states that attitude to classical music is culture-specific

(a) The people of today seem to be embracing new types of music: rap, pop, the list could go on and on. But why are the people who listen to classical music dwindling? Is there a problem with it? We must remember that much of what one hears on the radio today was influenced by classical music. But is there some reason as to why one should listen to today's "modern" music instead of classical music? Is it considered bad, or something along those lines?

(b) I think classical music is actually growing in popularity, especially with the advent of online music. The websites of orchestras that have begun offering downloadable concerts and recordings have been successful beyond the imagination of the people who designed them.

The line of what is "classical music" is also constantly blurred by the times. We think of Verdi or Puccini as classical music today, but at the time, the operas they wrote were wildly popular, and arias from "Boheme" and "Traviata" were performed and played on radio right alongside folksongs and popular tunes. We still hear popular songwriters and artists using themes from classical compositions, like Sting, Alicia Keys, and Tori Amos, to name a few. The thing that sets music apart to become "classical" is not what instruments are used or whether it's popular or esoteric. Classical music is music that has stood the test of time, on a scale larger than a human lifetime.

(c) I believe it depends on your culture. For example, I am Peruvian and I went to an Italian School. In these kinds of schools you are still forced to take Music lessons, to learn to play the piano, guitar, violin, or flute... You still take singing classes even if you have no voice. And you are forced to learn about Classical Music. But most of us have grown up listening to this music and have no problem with it. I love Classical music as much as I like salsa or maybe even more. Neither my friends or I seem to be bothered if somehow someone decides to play Gavotte or Liebestraum by Liszt. However, when I came to the US, I was surprised when I first listened to hip hop and Green Day because it isn't something that we listen to over there. So I definitely think it has something to do with your culture and roots.

(d) There are still fans, just not as many... Another thing to note is that despite it not being in the mainstream, a lot of it is still being used in the media, and people still recognise the tunes.

Vivaldi's Four Seasons is recognised by people around the world of all ages, and that was composed in 1723, nearly 300 years ago. What are the chances of people remembering The Enemy or Madina Lake in 300 years time. Think about the 40s, 50s, and 60s.... they weren't even 70 years ago and already very few songs and bands from those eras are remembered...

It may not be in the mainstream anymore, but it's still sure as hell more timeless.

- (e) Most people's attention span is limited to about three minutes. People find it hard to listen to a piece of music such as a violin concerto which lasts for 30 minutes. Also, people find it difficult to listen to music without drums and bass in the backing ; they have forgotten how to listen to melody. Simplistic rhythms are easier to listen to (house music or rap). But classical music will live on .Many people such as myself desire to learn to play violin, cello, piano, oboe, flute etc. so that we may play this wonderful music.
- (f) Classical music is much better. It's the real music. I think all those musicians of the modern genres aren't musicians at all. they just produce a senseless assortment of sounds without much of melody. But everyone can't be expected to understand classical music. People are just being made fools and made to accept whatever today's so called musicians produce. Today's so called music is just mass produced. I don't think it's much of music. Classical music is the real music.
- (g) So, why is it not wildly popular these days? I would say classical music suffers from the fact classical music aficionados often tend to large ponderous slow pieces, pieces that are boring especially to those new to classical music. A person's intro to classical music should be to fast, light, and lively pieces. One of my first classical CDs was a CD of Vivaldi concertos and I found them so much against the stereotype of classical music and so refreshing. It is up to us who appreciate classical music to break down the stereotypes. When with a friend find a lively easily likable piece to play. Play something they are likely to be familiar with and do not necessarily play the whole work, just the movement they will be familiar with.
- (h) It's a dead form of music. No one writes classical music anymore. Its 2008 and we have new modern instruments and technology that help people create different sounds and styles that weren't possible before. Most people like these sounds and styles better than classical music. You either move with the times or get left behind and classical music has been left in the dust.

Discuss in small groups:

1. Do you listen to classical music?
2. If you do, when and where do you do it?
3. If you don't, why not?
4. Do you believe that what is now modern can become classical one day?
5. Do you think an educated person must be able to recognize the music pieces of classical composers?
6. Do you think that music education should become compulsory at school?
7. Do you play any musical instrument? If you do, how did you learn to do it? If not, would you like to learn?
8. How does playing a musical instrument contribute to one's personal growth?
9. Do you think that parents should make their children learn how to play, say, the piano, whether the latter want it or not?
10. Will you make your children learn how to play a musical instrument?

Chapter 4 The World History

A. The World History until 1550

Let us play History Bingo. The teacher will give you three sets of paper slips (actually, just one large table cut by cells). One set contains dates, the second names the events, and the third explains the significance of the event. Put the lines of the table (*Major Events in World History*) in the right order.

The history of man is full of different events, is associated with various artifacts, is described by historians, but what renders it so interesting is the people who made it. So we will start with discussing those historical figures that are mentioned in the *Dictionary of Cultural Literacy* and then add Russian historical figures to the list.

Match the names of the famous people with the Dictionary entry about them:

Ann Boleyn	A French military leader of the twelfth century who at the age of seventeen took up arms to establish the rightful king to the French throne
Cesare and Lucrezia Borgia	A king of the twelfth century who was rather a knight and a crusader than a ruler.
Charlemagne /'ʃɑ:ləmɛm/	A Queen of Egypt, famous for her beauty, charm and luxurious living. She was a lover of the famous Roman emperor and after his assassination had another tragic affair immortalized by a famous English playwright.
Christopher Columbus	An English bishop of the twelfth century. He was archbishop of Canterbury and thus leader of the Christian Church in England. He defended church interests against interference by the king. Four of the king's men, thinking that the king wanted Becket put to death, went to Becket's cathedral and murdered him.
Cleopatra	An emperor of the fourth century, who founded a new capital in the eastern part of his empire which bore his name for almost a millennium. He is also known for making Christianity legal in his empire.
Constantine the Great	A Mongolian emperor and general of the late twelfth and early thirteenth centuries, known for his military leadership and great cruelty. He conquered vast portions of

	Northern China and southwestern Asia
Ferdinand and Isabella	An English noblewoman of the XI century who supposedly rode naked through her town of Coventry to save the people from an oppressive tax.
Genghis Khan	An English statesman and scholar of the sixteenth century. One of his works gave the name to the genre of literature. He was beheaded as he didn't approve of the decision of his friend (who happened to be the king).
Henry VIII	An Italian ruler of the fifteenth century, who had a nickname "Magnificent" He was patron of several of the great artists of the Renaissance.
Joan of Arc	A Roman ruler, famed for his cruelty. He had his mother and wife killed and persecuted and put to death a lot of Christians (including Apostles Peter and Paul).
Johann Gutenberg	He set off to his voyage looking for a new way to India (an important source of wealth that time) but discovered another place instead.
Lady Godiva	Italian brother and sister of the late fifteenth and early sixteenth centuries, both known for their cruelty and treachery.
Lorenzo de Medici /tj/	The first emperor of the Holy Roman Empire; He was king of France in the late eighth and early ninth centuries and was crowned emperor in 800. He is especially remembered for his encouragement of education. Throughout the Middle Ages he was considered a model for Christian rulers.
Marco Polo	A king of England in the early sixteenth century. With the support of his Parliament he established himself as head of the Christian Church in England.
Nero	The second wife of King Henry VIII of England; the mother of Queen Elizabeth I. She was convicted of Adultery and beheaded.
Richard the Lion-Hearted	The Duke of Normandy, a province of France. He defeated the English forces at the Battle of Hastings (in ????) and became the first Norman king of England.
Thomas Becket	The first Inquisitor-general of the Inquisition in Spain in the late fifteenth century known for his severity, especially with persons who were illegally practicing Judaism
Thomas More	They were the sponsors of one of the explorers mentioned in the table; They united

	their country, thus finishing the long struggle of Reconquista. All that needed funding and, according to a popular anecdote (historical myth), they lent the money from Jewish moneylenders. When the time to pay back came, the legend says, they chose to accuse their creditors of being “the enemies of Catholic faith” and initiated the expulsion of Jews from their country.
Tomas Torquemad/t/a	The person we, as linguists, must be grateful to, as his invention allowed to normalize languages and spread knowledge much faster than it used to be possible (the Internet, of course does it even faster, but unlike the man’s invention it destroys correct spelling).
William the Conqueror	An Italian explorer of the late thirteenth and early fourteenth centuries; one of the first Europeans to travel across Asia.

Which of the people mentioned above

- died due to a genuine misunderstanding;
- found an interesting way to get divorced;
- had reportedly heard “voices”
- left very bad memories among Russians;
- gave rise to a saying “fiddling while Rome burns” which refers to a person indifferent to catastrophe;
- symbolizes ruthless persecution
- was known as Great while still alive;
- were very good at poisoning;
- has something to do with Istanbul;
- have something to do with Spanish tradition of hanging hamon at the entrance of a tavern (or a restaurant);

As you have noticed, there are no Eastern-Slavic (Russian, roughly speaking) historical characters. Let us try to come up with the Russian people who could be added to the list.

The following are short biographies of some Russian historical characters of the period loosely based on <http://encyclopedia2.thefreedictionary.com>

Try to understand who is described:

1. Designated by his father to rule in Novgorod, he became grand duke of Kiev after defeating his older brother, who succeeded their father and has been accused of murdering their younger brothers (turning into somebody like Richard III of Russia). A shrewd statesman, he consolidated the power and prestige of Kievan Rus. He regained W Galicia from the Poles (who had obtained it in return for supporting the treacherous brother of his), crushed (1036) the Pechenegs (nomadic invaders), and suppressed rebellions by Lithuanian and Finnish tribes. In 1043 he organized the last Russian campaign against Constantinople, in which his troops were routed. At home he encouraged learning, codified laws, erected magnificent buildings and churches, including the famous Cathedral of St. Sophia, and founded (1039) a patriarchate in Kiev. He was in close contact with European dynasties; his daughters were married to Harold III of Norway, Andrew I of Hungary, and Henry I of France. Before his death he divided his kingdom among his heirs, designating the oldest as grand duke of Kiev. The others were told to obey him as they had their father, but civil war ensued.
2. Semilegendary Varangian warrior, regarded as the founder of the princely dynasty of Kievan Rus. With his two brothers, at the head of an armed band, he apparently seized Novgorod and nearby districts (c.862). According to unreliable early accounts, they had been invited by the local Slavs. His successors founded the powerful Kievan state, which lasted until the 13th cent. The house also came to rule the grand duchy of Moscow, and later all Russia, until the death of Feodor I in 1598.
3. Russian hero, grand duke of Moscow (1359–89). He successfully resisted Lithuanian attempts to invade Moscow, and was the first Russian prince since the Mongol conquest who dared to wage open war on the Tatars. His great victory at Kulikovo (1380) made him a popular Russian hero, but the Tatars regained their overlordship by their successful surprise attack on Moscow in 1382.
4. Russian prince and military leader, who defeated the Swedes at the River Neva (1240) and the Teutonic knights at Lake Peipus (1242)
5. A daughter of the Prince of Kiev and his wife Princess Ingegerd of Sweden, was the queen consort of France as the wife of Henry I, and regent for her son Philip I. After the death of his first wife, Matilda, King Henry searched the courts of Europe for a suitable bride, but could not locate a princess who was not related to him within illegal degrees of

kinship. At last he sent an embassy to distant Kiev, which returned with that young woman (also called Agnes). They were married at the cathedral of Reims on 19 May 1051. Her other sisters also married Catholic monarchs. She is credited with bringing the name Philip to Western Europe. She imported this Greek name (*Philippos*, from *philos* (love) and *hippos* (horse), meaning "the one that love horses") from her Eastern Orthodox culture. For six years after Henry's death in 1060, she served as regent for Philip, who was only seven at the time. She was the first queen of France to serve as regent. Her co-regent was Count Baldwin V of Flanders. She was a literate woman, rare for the time, but there was some opposition to her as regent on the grounds that her mastery of French was less than fluent.

6. A Grand Prince of Moscow and "Grand Prince of all Rus" . Sometimes referred to as the "gatherer of the Russian lands", he tripled the territory of his state, ended the dominance of the Golden Horde over the Rus, renovated the Moscow Kremlin, and laid the foundations of the Russian state. He was one of the longest-reigning Russian rulers in history.

7. According to the two 11th century *Lives* (ascribed to Nestor the Chronicler and Jacob the Monk), they were children of Vladimir the Great, who liked them more than his other children. Both were murdered during the internecine wars of 1015-1019 (allegedly by order of their older brother Svyatopolk? Though modern historians tend to doubt his guilt) and glorified (canonized) by the Orthodox church in Rus' in 1071. They were interred at the Vyshgorod Cathedral, which was reconsecrated in their name; many other Ukrainian and Russian churches were later named after them. Their feast day is observed on July 24 (August 6).

8. Born into a noble, though impoverished, family, he was originally baptized as Bartholomew (Варфоломей). A popular Russian legend states that even though he was a clever boy, he couldn't learn how to read. He felt really sad about it and once shared his sorrow with an old man he met on his way. The man (an angel in disguise) gave the boy a piece of holy bread, and since that time he became a very good student. After the death of his parents, he went to live as a hermit in the forest not far from Moscow, where as one more legend claim, he made friend even with dangerous animals. He was looking for seclusion, but he was respected so much that other monks built their cabins near his and also erected a small Trinity church. Though genuinely uninterested in politics, he was an authority figure for secular rulers as well and one of them sought his blessing before a very important battle.

9. He became prince of Novgorod in 970, and after his father's death in 972 he seized Kiev from his brother. He consolidated the Kievan realm from Ukraine to the Baltic Sea by 980 and fortified its frontiers against Baltic and Eastern nomads. Originally a pagan, he made a pact (987) with Basil II, providing him with military aid in exchange for marriage to Basil's sister and promising to convert to Christianity. He adopted the

Byzantine rite for his realm, forcibly converting Kiev and Novgorod and ordering pagan idols cast into the Dnieper River. He is attributed the first verbalization of a well-known stereotype of Russians as alcohol lovers, answering an offer from a Muslim envoy to convert to Islam.

10. Grand prince of Moscow and first tsar of Russia (1547-84). Crowned tsar in 1547 after a long regency, he embarked on wide-ranging reforms, including a centralized administration, church councils that systematized the church's affairs, and the first national assembly (1549). He also instituted reforms to limit the powers of the boyars. After conquering Kazan (1552) and Astrakhan (1556), he engaged in an unsuccessful war to control Livonia, fighting against Sweden and Poland. After the defeat and the suspected treason of several Russian boyars, he formed a territory separate from the rest of the state and under his personal control. With a large bodyguard, he withdrew into his own entourage and left Russia's management to others. At the same time, he instituted a reign of terror, executing thousands of boyars and ravaging the city of Novgorod. During the 1570s he married five wives in nine years, and, in a fit of rage, he murdered his only viable heir, in 1581.

The events, periods and artifacts of the world history have their traditional names in all cultures where people are more or less familiar with them. Translate the following Russian terms into English (using well-established English equivalents) and get ready to speak about one of them:

1. Война Алой и Белой розы
2. Эпоха Возрождения
3. Чаша Святого Грааля
4. Крестовые походы
5. Столетняя война
6. Куликовская Битва
7. Великая хартия вольностей
8. Разделение церквей
9. Битва при Пуатье
10. Моравская миссия Кирилла и Мефодия
11. Священная Римская Империя
12. Святейшая инквизиция
13. Татаро-монгольское иго
14. Ледовое побоище
15. Никейский собор
16. Розеттский камень
17. Норманское завоевание
18. Темные века
19. Битва при Гастингсе
20. Эскалибур

Two of the artefacts mentioned above are related to half-historical, half-legendary figure from English history, King Arthur. What do you know about him?

If you want to know more about the historical figure behind the legend, read the following article by David Ross (filling the numbered gaps with the lettered sentences below).

As the Roman hold on Britain got progressively weaker and the Roman Empire tottered on into a creaky old age, England was subject to a fresh influx of settlers from the area of modern Germany. These settlers, tribes of Angles, Saxons, Jutes, and Frisians, may have first come to England as mercenaries in the Roman army. (1) Mercenaries can be helpful as long as they are paid, but when the money ran out the Germans rose in rebellion.

(2) They poured in upon the Romanized Celts of Britain much as the Normans would do to them in later times, pushing the inhabitants of the island back into the hills of Wales and Cornwall, creating pockets of Celtic culture and language.

At first the British inhabitants fell back to the heights of the old Iron Age hill forts. (3) Gradually, however, even this struggle proved in vain, and the Germanic invaders settled throughout much of south, east, and northeast England.

The Roman warrior
It is during this push for settlement that the next and greatest British hero was born, the legendary King Arthur. Was King Arthur real? (4) There were no knights in shining armour searching for the Holy Grail in Arthur's company. (5) What there was instead was a very brave warrior, who may not even have been named Arthur, leading the remnants of romanised British resistance against a steady onslaught of foreign pagan invaders.

In researching this material I found definitively that Arthur was Welsh, Celtic, or Breton. That he fought the Saxons in the north, in the south, or in Wales, around the year 450, or 500, or 525. (6) That he was a figure of imagination and a real person.

It seems that there was a war leader, whose name we do not know, who defeated the Saxons, checking their advance temporarily. In later years people remembered this leader with longing; "Oh, if we only had ... to lead us now". (7) Arthur is in many ways greater because we do not know the truth; it can't get in the way of peoples' need to create a saviour who is waiting to come to their aid when times get tough.

The real Arthur may have been a man named Ambrosius Aurelianus, or perhaps his war leader, who defeated the Saxons in a major battle we know as Mount Badon, (which may possibly be **South Cadbury**, in Somerset) halting their advance for as long as forty years. (8) A terrifically

romantic and exciting footnote though, for Arthur and his deeds were woven like a silk thread into the fabric of myth and legend in which Celtic storytellers delight.

- a. Eventually the name Arthur adhered to this folk memory, and his list of accomplishments grew.
- b. In all likelihood there was no Round Table or Sword in the Stone.
- c. In the end, however, the superior might and numbers of the Saxons and their allies were too much for the islanders, and Arthur's efforts became little more than a historical footnote.
- d. In the wake of the Roman withdrawal British leaders, perhaps under a powerful overking, Vortigern, hired these mercenaries for protection.
- e. Not in the sense of the wonderful medieval romances popularized by Thomas Malory.
- f. That he was and wasn't a king, who was or wasn't named Arthur.
- g. There is evidence that many forts were reoccupied in the late 5th century.
- h. These Germanic tribes are the "Anglo-Saxons" to whom we owe much of our tradition, language, and physical heritage.

Sounds not so romantic, does it?

The legend, which gave rise to so many films, books and even computer games is much more exciting.

Read the synopsis of Thomas Malory's legends and decide which image is more interesting personally to you

This time the numbered gaps are to be filled with names, places and artifacts.

Avalon	Camelot	Excalibur	<u>Guinevere</u>	Holy Grail	Isolde	Lady of the Lake	Merlin
Mordred	Morgan le Fay	Round Table	Sir Bedivere	Sir Galahad	Sir Launcelot	Uther	Pendragon

Although there are innumerable variations of the Arthurian legend, the basic story has remained the same. Arthur was the illegitimate son of (1), king of Britain, and Igraine, the wife of Gorlois of Cornwall.

After the death of (1), Arthur, who had been reared in secrecy, won acknowledgment as king of Britain by successfully withdrawing a sword from a stone.

(2), the court magician, then revealed the new king's parentage. Arthur, reigning in his court at (3), proved to be a noble king and a mighty warrior. He was the possessor of the miraculous sword (4), given to him by the mysterious (5)

At Arthur's death (6) threw Excalibur into the lake; a hand rose from the water, caught the sword, and disappeared.

Another sword, sometimes mistakenly identified with Excalibur, was drawn from a stone by Arthur to prove his royalty.

Of Arthur's several enemies, the most treacherous were his sister (7) and his nephew (8). (7) was usually represented as an evil sorceress, scheming to win Arthur's throne for herself and her lover. (8) was variously Arthur's nephew or his son by his sister Morgawse. He seized Arthur's throne during the king's absence. Later he was slain in battle by Arthur, but not before he had fatally wounded the king. Arthur was borne away to the isle of (9), where it was expected that he would be healed of his wounds and that he would someday return to his people.

Two of the most invincible knights in Arthur's realm were Sir Tristram and (10) of the Lake. Both of them, however, were involved in illicit and tragic love unions - Tristram with (11), the queen of Tristram's uncle, King Mark; Launcelot with (12), the queen of his sovereign, King Arthur.

Other knights of importance include the naive Sir Pelleas, who fell helplessly in love with the heartless Ettarre (or Ettard) and Sir Gawain, Arthur's nephew, who appeared variously as the ideal of knightly courtesy and as the bitter enemy of Launcelot.

Also significant are Sir Balin and Sir Balan, two devoted brothers who unwittingly slew one another; (13), Launcelot's son, who was the hero of the quest for the (14); Sir Kay, Arthur's villainous foster brother; Sir Percivale (or Parsifal); Sir Gareth; Sir Geraint; Sir Bedivere; and other knights of the (15).

We are going to watch one of numerous movies based on the legend. Watching the movie will not only entertain you but also will develop your language skills:

Pre-watching stage. Read and discuss the following

May God grant us the wisdom
to discover the right, the will
to choose it, and the strength to
make it in joy.

In Robert de Borron's poem *Joseph d'Arimathie* (c. 1200), the Grail, which had been sought by the hero Perceval, was identified as the vessel used by Christ at the Last Supper. Joseph was commanded to make a table in commemoration of the Last Supper and to leave one place vacant, symbolizing the seat of Judas, who had betrayed Christ. This empty place, called the Siege Perilous, could not be occupied without peril except by the destined Grail hero. During the 13th century, when the Grail theme was fully integrated with Arthurian legend in the group of prose romances known as the Vulgate cycle and post-Vulgate romances, it was established that the Round Table--modelled on the Grail Table and, likewise, with an empty place--had been made by the counsellor Merlin for Uther Pendragon, **King Arthur's** father. It came into the possession of **King** Leodegran of Carmelide, who gave it to **Arthur** as part of the dowry of his daughter Guinevere when she married **Arthur**. Admission to the fellowship of the Round Table was reserved for only the most valiant, while the Siege Perilous was left waiting for the coming of Galahad, the pure knight who achieved the quest of the Grail and who brought the marvels of **Arthur's** kingdom to a close.

How many knights were there at the round table? Why?
Who was the empty place for?

At long last the wars were over. Arthur, the great king of Camelot, had devoted his life to building a land of peace and justice. Now he wished to marry.

But the peace was not to last. The most powerful of Arthur's knights Prince Malagant had long been jealous of the King's glory. Now he found cause to quarrel with Arthur and left Camelot with hatred in his heart.

And so the land was divided again, between those who rallied to Prince Malagant seeking the spoils of war and those who stayed loyal to the King.

And then there was Lancelot, a wanderer who had never dreamed of peace or justice or knighthood.

Times were bad. A man made his living any way he could. And Lancelot had always been good with a sword.

While watching Part 1

Vocabulary exercise

Match words with their definitions:

ambush	Organized body of armed or disciplined men
dowry	Troops waiting to make a surprise attack
force	property, money brought by a bride to her husband

Answer the following questions:

1. What are three secrets of a good swordsman?
2. Why does Malagant attack border villages of Lyonesse?
3. What does Guinevere want in life?
4. Why does she like Arthur?
5. How did Lancelot deceive the highwayman?
6. What reward did he want for the rescue?
7. What did he promise?
8. When is Guinevere getting married?
9. What message did Guinevere send to Lyonesse?
10. Why did the beauty of Camelot frighten her?

While watching Part 2

Who said the following and what did it refer to?

1. This beauty is supposed to be a gift for his new bride.
2. Extraordinary. Unbelievable.
3. Ask me.
4. Never
5. I dare not kiss so lovely a lady. I have only one heart to lose.
6. So, how did you do it?
7. It's not hard to know where the danger is if you watch it coming.
8. No home? Family?
9. - Do you have a profession?
- I live by my sword.
10. I knew I could do it, so I did it.
11. No head, no foot. Everyone equal. Even a king.
12. In serving each other we become free.
13. Because it lives in us. It's a belief we hold in our hearts.
14. Stay in Camelot. I invite you.
15. How will you decide which door to take?
16. A man who fears nothing is a man who loves nothing.
17. She's yours.
18. You were fearless.
19. Do you want to marry me?
20. I'll protect Lyonesse whether you marry me or not.
21. Yes, if you love me.
22. May I congratulate the King on his forthcoming marriage?
23. I see my place hasn't been taken yet.
24. You call burning village an act of friendship!
25. I'll never sign it.
26. Other people live by other laws.
27. Your final words are talking you out of peace and into war!
28. If this battle must come, I will fight it.
29. No dream lasts forever.
30. So much for my quieter days.

2. Transform the sentences above into reported speech.

3. Use some of your Reported speech sentences as well as sentences of your own to retell Part 2 of the film.

Part III

I. General understanding

Watch the new part of the film and answer the following questions:

1. What made Guinevere leave the castle?
2. Why did Malagant kidnap Guinevere?
3. Who said the following words: "Men don't want brotherhood, they want leadership" and why did he say so?
4. How did Lancelot introduce himself to Malagant?
5. What did Lancelot require from Malagant?
6. What is Lancelot's philosophy? How did he acquire it?
7. What did Lancelot offer Guinevere?
8. What did Guinevere tell Arthur about Lancelot? Why did she say so?
9. What was Lancelot to say to every knight?
10. What happened to Lyonesse?

II. Detailed viewing

1. In pairs listen to the dialogue between L. and G. in the forest and write the exact words of a. Guinevere and b. Lancelot. Watch the episodes as many times as it is necessary.
2. Read the conversation of Arthur and Lancelot. Try to fill in the gaps with suitable words. Watch and check.

- My Lord.
- Tell me what you (1) and it is yours.
- I did (2) any man would have done.
- No, (3), you risked your life for another. (4) is no greater love. You have (5) me. But now I know the (6). The truth is you care nothing (7) yourself. Oh, look at you: no (8), no home, no goal, just that (9) spirit that drives you on. God (10) people like you, Lancelot, because your (11) is open, you hold nothing back, (12) are all of yourself.
- If you (13) me better, you would not say (14) a thing.
- Oh, come on. Hey, (15) take the good with the bad, (16). I can't love people in (17). Now, no more protests, let me (18) you in my own way.

3. Put the dialogue G.-L. in church in the right order:

- I don't love you.
- I want to be wherever you are.
- I will leave Camelot now if you come with me.
- No
- Nothing
- Please, leave Camelot.
- Then tell me you don't love me.
- What am I to say?
- Why?
- You know why.
- You mustn't say such things to me.

III. Vocabulary work: Phrasal Verbs

Match verbs with their particles

Verb	Particle
BELONG	back
DRIVE sb.	for
HOLD sth.	for
PUT sth.	on
TRADE sb/sth	to
WISH	in

Part 4

A

Pre-watching activities

1. Knights and Knighthood vocabulary. Place the following words under the right headings. Use dictionaries if necessary:

axe, bridle, bailey, crossbow, dagger, drawbridge, dungeon, dismount, gauntlet, helmet, hilt, stronghold, trot, moat, tower, mail, shield, saddle, stallion, sword, misericord, lance, snaffle, spur, rein

CASTLE	ARMOUR	WEAPON	HORSE

2. Match the following words of motion with their definitions:

BASH	MOVE STH. WITH A SHORT SUDDEN MOVEMENT
CLUB	HIT SB. HARD, ESPECIALLY IN A FIGHT
DODGE	MAKE LARGE SUDDEN MOVEMENTS FROM SIDE TO SIDE
FLING	MOVE STH QUICKLY THROUGH THE AIR WITH A LONG CIRCULAR MOVEMENT
FLOOR	HIT SOMEONE VERY HARD, ESPECIALLY ON THE HEAD WITH THICK HEAVY OBJECT HELD IN THE HAND
HEW	HIT SB SO HARD THAT THEY FALL TO THE GROUND
JERK	THROW STH QUICKLY WITH A LOT OF FORCE
STAB	PIERCE OR WOUND WITH SHARP-POINTED WEAPON OR INSTRUMENT
SWING	AIM CUTTING BLOWS AT SB.
WRITHE	MOVE QUICKLY TO ONE SIDE, CHANGE POSITION OR DIRECTION TO ESCAPE OR AVOID STH.

While watching:

Focus on Lancelot : Follow Lancelot in the battle and name or describe as many movements he makes as possible. Who will have more?

B

Pre-watching activity:

Complete the remarks using the following adverbs: cheerfully, contemptuously, doubtfully, gently, hastily, honestly, immediately, indignantly, instantly, politely, suddenly, sulkily, timidly, triumphantly, sadly

1. "Could I possibly ask you not to smoke?", she said
2. "I love him so much and I won't see him again", she said
3. ... he jumped up and shouted ..., "I did it!"
4. "What is the English for 'стол'?", asked the teacher. The students answered
5. "Maybe you are right, maybe not. Who knows?", he said
6. "Who wants an apple?" – "I do!", said Peter ..., he was afraid that someone else will get it.
7. "I told you many times not to go there, and you did it again!" – shouted his mother
8. "You are not right. I just wanted to buy a present for you", the boy answered
9. "He is already 12, but he doesn't know how to read", one of the boys said
10. The boy turned shy and asked ... , "Can I speak to her?"
11. "You haven't typed the letter yet? It won't do! You must do it ... !", the boss yelled at his poor typist.
12. She touched his hand ... , "Don't worry, everything will turn out to be alright"
13. "I broke the vase, Mom", said the boy
14. "Why are you so happy today? – It's my birthday and all my friends came to wish me "Happy birthday", she answered

What other adverbs and expressions characterizing ways people say things do you know?

While watching:

Divide into groups of four and distribute the characters: Lancelot, Guinevere, Arthur, and Malagant. While watching, write down at least 5 sentences each character says.

After watching: discuss with other students who had the same character his emotions and write appropriate remarks for the things the characters said.

One more page of English history that has both historical and fictional accounts, is the War of the Roses. Which Rose stood for the Yorks, and which rose represented the Lancasters? What was the outcome of the wars?

*England hath long been mad, and scarr'd herself:
The brother blindly shed the brother's blood;
The father rashly slaughter'd his own son;
The son, compell'd, been butcher to the sire.
All this divided York and Lancaster..."*

William Shakespeare, Richard III

This is a poetic view on the events of the war. By the way, it is Shakespeare who is responsible for the abominable reputation of Richard III. Some specialists argue that such image of the last Plantagenet on English throne was created not by chance – it was a way to present Henry VII – the first from the Tudor dynasty (who was a Lancaster himself and married a woman from the

York dynasty – hence the two roses on their coat of arms) as a savior of the country, thus legitimizing all his descendants, including Elizabeth I

Now read the article about the war taken from <http://wars-of-the-roses.com> accessed 26.08.2013 and answer the following questions:

Origins of the Wars

When Edward III died in 1377, he left behind him several sons. In order to care for his brood, he had created the first English dukedoms for them, bestowing unprecedented power upon the royal litter. After the old King's death, though, it was not a son but a grandson who succeeded him: Richard II, the youth who, in his fourteenth year fared so admirably during the Peasant's Revolt. Unfortunately Richard never demonstrated such leadership, wisdom and ability again, and later in his reign managed to alienate both his family and the nobility. Inevitable disaster struck in 1399, when his powerful cousin, Henry of Lancaster mounted a successful coup d'état and took the crown. For the next few decades Henry's heirs ruled England in relative peace, until the early 1450's when Richard, Duke of York, a descendant of Edward III started making trouble.

The current king of England, Henry VI was a weak and ill man, little suited to the burdens of kingship. Henry had no children at the time so the Duke York was considered next in line for the throne. Unfortunately York had not the power that befitted his status as Henry's heir; other nobles constantly persuaded Henry to keep him out of politics by giving him overseas duties (in reality exiling him). After some years as Captain of Calais, York had spent thousands of pounds of his own money paying the garrison and providing for their needs (Henry repeatedly failed to send any money). He was then relieved of his post by the Duke of Somerset – the king's favourite – who had already been advanced tens of thousands of pounds for his services to the crown in France. If this injustice failed to anger York, his own appointment of Captain of Ireland and subsequent exile must have, as he watched Somerset surrender the cities and towns that had belonged to England for decades. After the fall of Rouen Somerset returned to England and to the surprise of everybody was welcomed home by King Henry.

In 1452 York returned secretly to England and marched with several thousand retainers and supporters on London, halting at Blackheath where he found the road blocked by the Royal army. York demanded that Somerset be put on trial for his disastrous conduct in France. After assurances this would be done York disbanded his army, only to be temporarily arrested.

In 1453, York's relatives by marriage, the Nevilles, found themselves in a deadly feud with their northern neighbours the Percy family. In a great diplomatic move York and the Neville made an alliance and enlisted each other's help against their enemies. So, when the King was taken ill in 1454 the Nevilles stormed Somerset's council with a few other Lords and elected York as Protector, even in his absence. York instantly imprisoned the Duke of Somerset in the Tower, while the Percies suffered greatly at the hands of the Nevilles. When the King recovered his health in 1455, Somerset was released and in turn allied himself to the Percies. Shortly after, the Yorkists were publicly dismissed from their government posts. York and his Neville allies the Earls of Salisbury and Warwick fled London and upon Warwick's advice they wasted no time in raising an army for the purpose of an armed return to power.

The Wars' opening battle took place on May 22, 1455 at the fortified town of St Albans. In the conflict that followed York and the Nevilles would be known as 'the Yorkists', while King Henry, the Duke of Somerset and the Percies would be known as the 'Lancastrians'

1. What was a fatal mistake of Edward III?

2. Was Richard II more successful in his youth than later in life?
3. Which House did his successor belong to? How did he come to power?
4. How long did a relatively peaceful period last? Why was it interrupted?
5. What made Duke of York more or less legitimate heir to the throne?
6. Why wasn't he considered suitable for the role?
7. Who came to be known as "the Yorkists" and who were "the Lancastrians"?

Which words or phrases in the text translate the following Russian words and phrases:

1. зд. наследники
2. наделить кого-либо властью
3. справиться (с задачей, миссией)
4. настроить против себя
5. организовать государственный переворот
6. соответствовать (статусу)
7. освободить кого-либо от занимаемой должности
8. отдать кого-либо под суд
9. распустить армию
10. заключить союз с кем-либо

And now let us read a text about the historical Richard III, who might be not as evil as Shakespeare depicted him.

Richard III

Richard, Duke of Gloucester later Richard III, was born at Fotheringhay Castle on 2nd of October 1452. When he was only eight his father and brother were slain at the battle of Wakefield. After the battle of Towton in 1461, he was created Duke of Gloucester and sent to be educated in the Earl of Warwick's household at Middleham, where he stayed until 1469. It has been suggested that the power-hungry and rebellious Earl was a strong influence on Gloucester's later policies.

In 1469 Gloucester followed his elder brother Edward IV into exile, then returned with him to fight at both Barnet and Tewkesbury. At the former the Duke was engaged in some of the heaviest fighting and many of his household were killed, while Gloucester himself was wounded.

In 1472 he married the Earl of Warwick's daughter, whom he had known since childhood; the next year they had a son, Edward of Middleham.

In 1483 Edward died, leaving behind him a 12-year-old heir, Edward V and his younger brother Richard, Duke of York. Edward IV's will named Gloucester Lord Protector of the Realm, but the Woodvilles (the king's family on his mother's side) wished to keep the power they had held under Edward and govern England themselves. Gloucester and his friend the Duke of Buckingham snatched Edward V from the Woodville's hands as he marched to his coronation and had Anthony Woodville, the king's guardian arrested. Edward was then taken to the Tower, then not the sombre place of today's legends, but a royal palace and the traditional home of monarchs before their coronations. Edward was later joined by his younger brother, York.

On June 22, 1483 Gloucester made a claim that the boys were illegitimate since Edward IV had been betrothed to Eleanor Butler before his Woodville marriage. This left Gloucester next in line for the throne. Parliament accepted this and passed an act known as *Titulus Regius*, declaring Gloucester king.

On July 6, 1483 Richard III was crowned at Westminster Abby. He was to be the last Plantagenet king. Shortly after his coronation all sightings of the princes in the Tower ceased, and they were never seen again. For his own security Richard can have had little choice but to make them 'disappear'.

Later, in 1483, Buckingham betrayed his master and invited Henry Tudor, Earl of Richmond to invade. He then raised his own standard and rebelled but neither Henry Tudor nor Buckingham ever got anywhere near Richard; both were defeated by dreadful weather. Buckingham was soon captured, put on trial for treason and executed on the 2nd of November.

In April 1484, Richard's only son went to an early grave, followed just a year later by his wife. To add to his troubles he was under constant threat of invasion from Henry Tudor, who finally landed in Wales in 1485. Battle was joined at Bosworth Field on 22nd August 1485, where, betrayed by Lord Stanley, Richard was slain and defeated. He was the last English king to die in battle.

During his short term as king Richard showed a passion for justice and order. He in fact brought many beneficial changes to the people of England, passing some of the most enlightened laws of the Fifteenth Century. Some of them are still fundamental even to the present day. It is thanks to Richard that we, today, have legal aid, bail for offenders, and qualified juries. Richard wanted equal justice for the poor and rich and put a stop to the age-old traditions of intimidating the jury and bribery. He also made a large step forward by commanding laws be written in English instead of Latin so that the commoners could for the first time understand their own laws.

1. What influenced the future king Richard III as a child?
2. What circumstances led him to the throne?
3. How does the author refer to the "disappearance" of the princes?
4. Do you agree with such interpretation?
5. What was the end of Richard's rule?
6. What did he do as the king of England?

Which Russian ruler is somewhat similar to Richard III?

Now it is time to discuss some "pages" of Russian medieval history. We will start with the very beginning.

Here is an abridged version of the famous legend about the conversion of Rus' to Christianity taken from the English translation of *The Russian Primary Chronicle*

Vladimir was visited by Bulgars of Mohammedan faith, who said, "Though you are a wise and prudent prince, you have no religion. Adopt our faith, and revere Mahomet." Vladimir inquired what was the nature of their religion. They replied that they believed in God, and that Mahomet instructed them to practice circumcision, to eat no pork, to drink no wine, and, after death, promised them complete fulfillment of their carnal desires. "Mahomet," they asserted, "will give each man seventy fair women. He may choose one fair one, and upon that woman will Mahomet confer the charms of them all, and she shall be his wife. Mahomet promises that one may then satisfy every desire, but whoever is poor in this world will be no different in the next."

Vladimir listened to them, for he was fond of women and indulgence, regarding which he heard with pleasure. But circumcision and abstinence from pork and wine were disagreeable to him. "Drinking," said he, "*is* the joy of the Russes. We cannot exist without that pleasure."

Then came the Germans, asserting that they were come as emissaries of the Pope. They added, "Thus says the Pope: 'Your country is like our country, but your faith is not as ours. For our faith is the light. We worship God, who has made heaven and earth, the stars, the moon, and every creature, while your gods are only wood.'" Vladimir inquired what their teaching was. They replied, "Fasting according to one's strength. But whatever one eats or drinks is all to the glory of God, as our teacher Paul has said." Then Vladimir answered, "Depart hence; our fathers accepted no such principle."

The Jewish Khazars heard of these missions, and came themselves saying, "We have learned that Bulgars and Christians came hither to instruct you in their faiths. The Christians believe in him whom we crucified, but we believe in the one God of Abraham, Isaac, and Jacob." Then Vladimir inquired what their religion was. They replied that its tenets included circumcision, not eating pork or hare, and observing the Sabbath. The Prince then asked where their native land was, and they replied that it was in Jerusalem. When Vladimir inquired where that was, they made answer, "God was angry at our forefathers, and scattered us among the gentiles on account of our sins. Our land was then given to the Christians." The Prince then demanded, "How can you hope to teach others while you yourselves are cast out and scattered abroad by the hand of God? If God loved you and your faith, you would not be thus dispersed in foreign lands. Do you expect us to accept that fate also?"

Then the Greeks sent to Vladimir a scholar,⁹³ who spoke thus: "We have heard that the Bulgarians came and urged you to adopt their faith, which pollutes heaven and earth. They are accursed above all men, like Sodom and Gomorrah, upon which the Lord let fall burning stones, and which he buried and submerged. The day of destruction likewise awaits these men, on which the Lord will come to judge the earth, and to destroy all those who do evil and abomination.

Then the scholar said, "We have likewise heard how men came from Rome to convert you to their faith. It differs but little from ours, for they commune with wafers, called *oplatki*, which God did not give them, for he ordained that we should commune with bread. For when he had taken bread, the Lord gave it to his disciples, saying, 'This is my body broken for you.' Likewise he took the cup, and said, 'This *is* my blood of the New Testament.' They do not so act, for they have modified the faith." Then Vladimir remarked that the Jews had come into his presence and had stated that the Germans and the Greeks believed *in* him whom they crucified. To this the scholar replied, "Of a truth we believe in him. For some of the prophets foretold that God should be incarnate, and others that he should be crucified and buried, but arise on the third day and ascend into heaven. "For the Jews killed the prophets, and still others they persecuted. When their prophecy was fulfilled, our Lord came down to earth, was crucified, arose again, and ascended into heaven. He awaited their repentance for forty-six years, but they did not repent, so that the Lord let loose the Romans upon them. Their cities were destroyed, and they were scattered among the gentiles, under whom they are now in servitude."

Vladimir then inquired why God should have descended to earth and should have endured such pain. The scholar then answered and said, "If you are desirous of hearing the story, I shall tell you from the beginning why God descended to earth." Vladimir replied, "Gladly would I hear it."<...> As he spoke thus, he exhibited to Vladimir a canvas on which was depicted the Judgment Day of the Lord, and showed him, on the right, the righteous going to their bliss in Paradise, and on the left, the sinners on their way to torment. Then Vladimir sighed and said, "Happy are they upon the right, but woe to those upon the left!" The scholar replied, "If

you desire to take your place upon the right with the just, then accept baptism! Vladimir took this counsel to heart, saying, "I shall wait yet a little longer," for he wished to inquire about all the faiths. Vladimir then gave the scholar many gifts, and dismissed him with great honor.

6495 (987). Vladimir summoned together his boyars and the city elders, and said to them, "Behold, the Bulgars came before me urging me to accept their religion. Then came the Germans and praised their own faith; and after them came the Jews. Finally the Greeks appeared, criticizing all other faiths but commending their own, and they spoke at length, telling the history of the whole world from its beginning. Their words were artful, and it was wondrous to listen and pleasant to hear them. They preach the existence of another world. 'Whoever adopts our religion and then dies shall arise and live forever. But whosoever embraces another faith, shall be consumed with fire in the next world.' What is your opinion on this subject, and what do you answer?" The boyars and the elders replied, "You know, oh Prince, that no man condemns his own possessions, but praises them instead. If you desire to make certain, you have servants at your disposal. Send them to inquire about the ritual of each and how he worships God." Their counsel pleased the prince and all the people, so that they chose good and wise men to the number of ten, and directed them to go first among the Bulgars and inspect their faith. The emissaries went their way, and when they arrived at their destination they beheld the disgraceful actions of the Bulgars and their worship in the mosque; then they returned to their country. Vladimir then instructed them to go likewise among the Germans, and examine their faith, and finally to visit the Greeks. They thus went into Germany, and after viewing the German ceremonial, they proceeded to Tsar'grad, where they appeared before the Emperor. He inquired on what mission they had come, and they reported to him all that had occurred. When the Emperor heard their words, he rejoiced, and did them great honor on that very day. On the morrow, the Emperor sent a message to the Patriarch to inform him that a Russian delegation had arrived to examine the Greek faith, and directed him to prepare the church and the clergy, and to array himself in his sacerdotal robes, so that the Russes might behold the glory of the God of the Greeks. When the Patriarch received these commands, he bade the clergy assemble, and they performed the customary rites. They burned incense, and the choirs sang hymns. The Emperor accompanied the Russes to the church, and placed them in a wide space, calling their attention to the beauty of the edifice, the chanting, and the pontifical services and the ministry of the deacons, while he explained to them the worship of his God. The Russes were astonished, (108) and in their wonder praised the Greek ceremonial. Then the Emperors Basil and Constantine invited the envoys to their presence, and said, "Go hence to your native country," and dismissed them with valuable presents and great honor. Thus they returned to their own country, and the Prince called together his boyars and the elders. Vladimir then announced the return of the envoys who had been sent out, and suggested that their report be heard. He thus commanded them to speak out before his retinue. The envoys reported, "When we journeyed among the Bulgars, we beheld how they worship in their temple, called a mosque, while they stand ungirt. The Bulgar bows, sits down, looks hither and thither like one possessed, and there is no happiness among them, but instead only sorrow and a dreadful stench. Their religion is not good. Then we went among the Germans, and saw them performing many ceremonies in their temples; but we beheld no glory there. Then we went to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We only know that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet, is afterward unwilling to accept that which is bitter, and therefore we cannot dwell longer here." Then the boyars spoke and said, "If the Greek faith were evil, it would not have been adopted by your grandmother Olga who was wiser than all other men." Vladimir then inquired where they should all accept baptism, and they replied that the decision rested with him.

(Translated by Samuel Hazzard and Olgerd P. Sherbowitz-Witzor)

It is just a legend. The true reason behind the choice that Vladimir finally made, were political. Do a little Internet research of your own and find out.

Another episode from Russian history that we will dwell upon is the Kulikovo Battle. Do you remember anything about it from your school history lessons. Complete the gaps in the text with the information you can recall:

Kulikovo Battle is a battle fought on Kulikovo Field in (year?) by Russian forces led by (name?) grand prince of Vladimir and Moscow, against the MongolTatars headed by the ruler of the Golden Horde, (name?).

Moscow led the struggle against the Mongol-Tatars for the liberation from the rule of the Golden Horde. In 1378 troops of the Moscow principality defeated Begich's Tatar host on the Vozha River. Mamai decided to break the growing power of Russia and to increase its dependence on the Horde. He raised an army of between 100,000 and 150,000 men, which included, in addition to Mongol-Tatars, detachments of Circassians, Ossetians, Armenians, and several other peoples of the Volga region, as well as detachments of Genoese mercenaries from the Crimea.

The Lithuanian Grand Duke Jagetto was allied with Mamai; Jagetto's army followed the Oka to make contact with Mamai, who approached the Oka from the south. Some chroniclers also report that Oleg Ivanovich, grand prince of (city?)', also fought on Mamai's side.

When Dmitrii Ivanovich learned in late July about the Mongol-Tatars' movement, he sent out an appeal to raise Russian forces in Moscow and Kolomna. The 100,000 to 150,000 Russian troops that gathered in these areas were homogeneous. The troops nucleus was made up of Muscovites, mostly young artisans and peasants without combat experience; in addition there were warriors from other lands that recognized the authority of the Moscow prince, as well as Ukrainian and Byelorussian detachments. Warriors of the lands of Novgorod, Tver', Nizhny Novgorod, Riazan', and Smolensk did not participate in the campaign.

The plan of the campaign was to cross the Oka without waiting for Mamai to make contact with his allies at that river and to move to the encounter with the enemy on the upper (river?). The troops moved in August and early September. On the morning of (day?) the Russian regiments crossed from the left bank to the right bank of the Don at the point where the Nepriadva River flows into it and deployed on Kulikovo Field. The forward line was held by the leading regiment; immediately behind was a large supporting regiment, and the right-hand and left-hand flanks were held by other regiments; the reserve cavalry was in the rear. An ambush (reserve) regiment, commanded by Prince Vladimir Andreevich Khrabryi and Prince D. M. Bobrokl'olynskii, deployed behind the left flank in the forest. The rear of the Russian troops was covered by the Don and Nepriadva Rivers and deep ravines; such a position made retreat impossible, but at the same time it hampered any enveloping maneuvers by the Mongol-Tatar cavalry. Mamai's army was deployed in line formation—the cavalry was deployed in the first line and the infantry in the second line.

The battle opened with a duel between two warriors, (name?) and (name?), both of whom died in the fight. After that the Tatar cavalry crushed the forward regiment and began pressing the large supporting regiment; the Russians suffered great losses; the boyar Mikhail Brenok, who fought in the supporting regiment clad in the armor of the grand prince and under his banner, was killed. Grand Prince Dmitrii fought in the same regiment in the armor of a soldier among the rank and file. The pressure of the Mongol-Tatars in the center was halted when the Russian reserve was introduced. Mamai shifted the main strike to the left flank and began pressing the Russian regiments. But when fresh Russian forces from the ambush regiment struck an unexpected

powerful blow at the rear and flank of the Tatar host and when the other Russian regiments went over to the offensive, Mamai's host was decisively routed. The Russians pursued and destroyed the remnants of the host over a distance of 50 km from Kulikovo Field.

The battle of Kulikovo was of great historic significance in the struggle of the Russian people and other peoples against Mongol-Tatar oppression. Although this battle did not mark the end of the Mongol-Tatar yoke in Russia, it struck a powerful blow at the rule of the Golden Horde and contributed to its subsequent disintegration. An important consequence of the battle was a strengthening of Moscow's role in the formation of the Russian state. In 1848 a monument was erected on Krasny Hill, the site of Mamai's headquarters.

B. The World History after 1550

Match the names of famous people (this time Russian historical figures are included but American ones will be treated separately) and the Dictionary entries about them. The historical figures of the twentieth century are not included.

Cardinal Richelieu	A clergyman and political leader of the seventeenth century. He was the chief of government under King Louis XIII. He achieved two difficult goals in his career: establishing absolute monarchy in his country and breaking the political power of the Protestants.
Catherine the Great	A general, political leader, and emperor of the late eighteenth and early nineteenth centuries. He rose swiftly through the ranks of army and government during the revolution in his country and finally crowned himself emperor.
Duke of Wellington	A German prince of the nineteenth century who married a British Queen and became enormously popular in his new country. He died in his early forties and his wife remained in mourning for him until her death.
Elizabeth I	A queen in the late sixteenth and early seventeenth centuries; a brilliant and crafty ruler. Her reign was a time of notable triumphs in literature and war. She never married and after her death, the successor to the throne was the son of her bitter enemy.
Florence Nightingale	A Queen in the late nineteenth century whose reign made her country even more powerful. Devoted to her husband and children, she is also known for establishing strict standards of personal morality.
Ivan the Terrible	An English navigator of the sixteenth century;

	the first Englishman to sail around the world. He often raided Spanish treasure ships and participated in the destruction of the Spanish Armada.
Napoleon Bonaparte	A political leader in Germany in the nineteenth century known as the “Iron Chancellor.” After the Franco-Prussian War had brought many small German states together as allies against France, he persuaded them to unite in a single German Empire. She was also known for taking several of her government officials as lovers.
Oliver Cromwell	A Russian czar of the late seventeenth and early eighteenth centuries who tried to transform Russia from a backward nation into a progressive one by introducing customs and ideas from western European countries.
Otto von Bismark	A Puritan leader and general of the seventeenth century. He led the army of Parliament to victory over King Charles I in the Civil War and afterwards emerged as ruler of the nation under the title of Lord Protector of the Commonwealth.
Peter the Great	A Queen of the eighteenth century who was beheaded on the guillotine during the revolution in her country.
Prince Albert	A ruler of the sixteenth century who struggled constantly with the nobles of his country, grew suspicious of everyone and became famous for his brutality toward his enemies.
Queen Victoria	A Venezuelan revolutionary leader of the early nineteenth century who fought Spanish troops for the independence of countries in northern South America.
Simon Bolivar /si:mə:n bəli:və/	He is revered in his country as the victor at the Battle of Waterloo (over whom, by the way?)
Sir Francis Drake	first saw when already an young adult. She encouraged the cultural influences of western Europe and extended substantially the territory of her new motherland.
Marie Antoinette	She was a nurse of the nineteenth century known for establishing a battlefield hospital for British soldiers wounded in the Crimean war.

Which of the historical figures:

- made a fatal mistake by attacking Russia
- corresponded with Voltaire
- founded the Academie Francaise

- gave his/her name to rubber boots
- gave his/her name to lots of things – from views on upbringing to architecture
- gave his/her name (one of) to the State of Virginia
- was a legitimized pirate
- is proverbial for absolute lack of empathy (and being severely punished for that)
- is proverbial for being extremely sympathetic
- is well known, among other things, for his correspondence with his enemy, in which he swore a lot

Here are some more entries from the same source. They deal with the XX century history. Try to guess who is described in each entry.

1. A Soviet political leader of the twentieth century who served in office till his death. During his rule, the Soviet Union gave heavy military support to North Vietnam in the Vietnam war and to Arab nations in the Arab-Israeli conflict. He had the Soviet army invade Afghanistan to keep the friendly government in power.
2. A Cuban political leader of the twentieth (and even the beginning of the twenty-first) century. He led the revolution that overthrew the dictator of Cuba who had the support of the United States.
3. An English political leader and author of the twentieth century; he became Prime Minister shortly after World War II began and served through the end of the war. He was known for his fine oratory. Among his famous phrases are: “Never in the field of human conflict was so much owed by so many to so few.” (What was it said about?). He originated the phrase “The Iron Curtain” as well as no less famous characteristic of Russia as “mystery wrapped in an enigma.” He is also known for his unhealthy lifestyle (he smoked a special kind of cigars and drank heavily), which didn’t prevent him from living to be quite old.
4. A clergyman and political leader of the twentieth century; the most prominent member of the Civil Rights Movement. He promoted non-violent methods of opposition to segregation, such as boycotts and marches. His most famous speech had a refrain “I have a dream.”
5. A political figure of the twentieth century in India; the leader of India’s drive for independence from Britain. He used methods of passive resistance and nonviolent disobedience such as boycotts and hunger strikes to influence British rulers. He was assassinated in 1948 just after India secured its independence.
6. He was the President longer than anyone else in American history; he was elected four times. He took office at one of the worst points in the Great Depression, but told the American public, “The only thing we have to fear is fear itself”
7. A French political leader and general of the twentieth century. He headed the Free French Resistance to the Nazis in WWII and served briefly as president of France after the Nazis were driven out. He was called back as president in the 1950s under a new constitution that he himself specified.
8. A Soviet political leader of the twentieth century. He led a so called de-stalinization campaign and is known for many misunderstandings and eccentric behaviours. He aided the government of post-revolutionary Cuba, and the help almost provoked the WWII.
9. An English political leader of the twentieth century. As a Prime minister, she stressed private enterprise and attacked socialism and welfare state. Determined and combative, she was called the “Iron Maiden” after an instrument of torture once used in Britain.
10. A political leader of the twentieth century. His election began a period of great optimism in the USA. In his inaugural address, he challenged the nation, “Ask not what your country can do for you; ask what you can do for your country.” He was assassinated, and

his assassination still remains unsolved and as such gives food for all kinds of conspiracy theories.

11. He was a USA senator who initiated an anti-communist campaign in the early 50s. His name has become proverbial due to that campaign.

The following is a very short list containing the English terms and names for some events of the world history. What are their Russian equivalents. Choose one of the events/places/phenomena and get ready to speak about it for 5-7 minutes.

affirmative action	Battle of Britain	Bay of Pigs	Boston Tea Party	Confederacy	Counter-Reformation	The Battle of Austerlitz	cultural revolution	Cuban Missile Crisis	Dust Bowl	First Amendment	forty-niners	Gettysburg Address	Ivy League	lost generation	Pearl Harbour	potato famine	Prohibition	Revolutionary War	Watergate	Waterloo
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Chapter 5

About the World Geography in English

First of all, let us review some general geographical terms.

Which of the words given after each definition is described?

1. An island consisting of a strip or ring of coral surrounding a central lagoon. (atoll or barrier reef)?
2. Narrow body of water connecting two larger bodies of water. (strait or sound?)
3. A forest consisting of trees that shed their leaves on a yearly basis (deciduous forest or coniferous forest?)
4. An artificial waterway, either to connect two bodies of water or for irrigation (channel or canal)
5. A projection of land that extends away from a landmass out into a body of water (bay or cape?)
6. An artificial riverbank built up to control the flow of water. (dam or dike?)
7. A stream which branches off from a river and never rejoins it, flowing independently into another body of water. (distributary or tributary?)
8. A mound or ridge of loose, wind-blown sand (butte or dune?).
9. An imaginary line that extends along the surface of the Earth directly from one pole to another (longitude or latitude?).
10. Triangular-shaped deposits of soil formed at the mouths of large rivers. They are formed out of the silt carried by the river, and have the effect of forcing the river to split into distributary channels, sometimes over a very wide area (estuary or delta?)
11. A political or cultural unit within a region that is distinct and different from the territories that surround it (enclave or exclave?)
12. A deposit of rocky earth deposited by a glacier (moraine or permafrost?)
13. A shallow body of water, often connected with, or barely separated from, a nearby larger body of water (lagoon or lake?)
14. A very cold wind blowing from the north in the Adriatic Sea region. (bora or monsoon?)
15. _ A shallow submarine plain extending from the coast of a continent coast into the sea, and varying in width; typically ends in a steep slope to the ocean floor ((shoal or shelf?)

Comment upon the second word in each pair.

All words in the box denote some kind of elevation. Match the terms with their definitions.

bluff butte cordillera drumlin dune hill mesa plateau nunatak sierra
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1. A chain of hills or mountain.
2. A continuous ridge, range, or chain of mountains.
3. An elevated, flat-topped area, similar to but smaller than a plateau or mesa

4. An isolated, elevated, flat-topped area of land, typically larger than a butte but smaller than a plateau.
5. A mound or ridge of loose, wind-blown sand
6. A rounded, oval hill rarely more than 250 ft (75 m) high or more than a half mile (1 km) long.
7. A mountain that rises above the ice sheet in Antarctica.
8. A relatively flat area of elevated land.
9. A rounded area of elevation rising more or less prominently above the surrounding, flatter landscape
10. Elevated area with a broad, steep cliff face.

Unfortunately, not all proper names denoting geographical objects in the Russian and the English languages coincide.

1. What are the Russian equivalents of the following English toponyms:

The Iberian Peninsula

The Strait of Dover

The English Channel

The Malay Peninsula

The Danube river

Munich

Dutch

The Netherlands

Lebanon

The Arabian Peninsula

2. Translate into English:

1. Дунай – одна из крупнейших рек Центральной Европы.
2. Мадагаскар находится в индийском океане, недалеко от юго-восточного побережья Африки.
3. Фессалоники – город в Греции – сыграли огромную роль в истории славянской культуры.
4. Обь впадает в Северный Ледовитый Океан.
5. Мюнхен знаменит своим пивом.
6. Самая Южная точка Южной Америки – мыс Горн.
7. Ливан расположен к Северу от Израиля.

8. Не имеющее выхода к морю государство Швейцария расположено к северу от Италии.
9. Полуостров Малакка находится в юго-восточной Азии.
10. Сирия занимает большую часть Аравийского полуострова.
11. Голландский язык принадлежит к индоевропейской семье языков.
12. Па де Кале и Ла Манш – проливы отделяющие Англию от материка.
13. Испания и Португалия находятся на Пиренейском полуострове.
14. Этот регион в три раза больше Бельгии.
15. Суэцкий перешеек соединяет два континента – Африку и Азию.

Now, let us discuss some geographical features of Great Britain in the USA.

Great Britain

- a. One of the world's most vital prehistoric sites and surely one of Britain's most popular tourist attractions, the ancient ring of Neolithic stones at (1) has attracted hordes of pilgrims, philosophers and mystery seekers for centuries. Situated in a UNESCO World Heritage Site near Amesbury, England, Stonehenge is considered one of the most archaeologically rich spots in Europe. It lures with not only its construction but also with the unsolved mysteries and theories that are connected with its use.
- b. Another UNESCO World Heritage site, the Jurassic Coast, is the popular name given to this 95-mile (155 km) long stretch of coastline in southern England, located along the east Devon and (2) shores. Although, you won't be chased by a T-Rex, you might go home with some Jurassic treasures, as the area has fossils scattered along its beaches. If plowing through the sand and mud is not your definition of fun, then just enjoy a leisure walk down the wild beaches to witness the sheer white cliffs and stunning rock formations with the millions of earthly years frozen in them.
- c. There are numerous reasons to explore the (3). Not only is the view perfect with its color-clothed wooded hills and shimmering lake waters but it also an ideal place to hike. Explore the 3210-foot-tall Scafell Pike the highest mountain in England, or Helvellyn, which can also be a distinct challenge. For those less strenuous adventurous, the region offers countless trails for walking. Visitors can also enjoy boat cruises on the area's 16 lakes, and visit Dove Cottage where William Wordsworth lived, or the museum of Beatrix Potter, the author of Peter Rabbit tales.
- d. Apart from the fact that it's birthplace of Shakespeare, the world's greatest dramatist, and a primary source of his inspiration, (4) is also one of the prettiest places in England. Set in the charming countryside of Warwickshire in The Cotswolds, steeped in culture and history, clad with flowers and brimming with picture-perfect little houses, the town adds a magical quality to the most down-to-earth activities like dining or shopping. Serving as a romantic (though crowded) hideaway for all the Romeos and Juliets, a hotspot for theater-goers, and a galore for historians, Stratford is one of the best places to sample Old England at its tastiest.
- e. This Welsh landscape of mountains and valleys, forests, and lakes is punctuated by the park's namesake peak. Snowdon, or Yr Wyddfa in the local Welsh tongue, stands at 3,560 feet (1,085 meters) and is the highest point in Wales and England. The Welsh name for the larger park is Eryri (the Highland), and nine mountain ranges cover fully half of (5) with a breathtaking array of jagged peaks, gorges, and windswept uplands. King Arthur is the region's most legendary inhabitant. It was on the top of Snowdon itself that, it's said, he fought an epic battle with the king-killing giant Rhita Gawr. Rhita Gawr's resting place, under summit rocks, presumably lent the mountain its ancient Welsh names Yr Wyddfa Fawr (the Great Tomb) and Carnedd y Cawr (the Cairn of the Giant).

What are the places described?

You may have noticed already that English toponyms are really interesting. They tell you more about the history of the place than any school lesson. They **are** history. Read the following account written by a well-known American author Bill Bryson.

The successive waves of invading Celts, Bomans, Danes, Vikings, Angles, Saxons, Jutes, and Normans all endlessly shaped and reshaped British place names. The result is that England possesses some of the most resplendent place-names in the world— names that roll around on the tongue and fill the mouth like fine claret: Wendens Ambo, Saffron Walden, Gussage All Saints, Stocking Pelham, Farleigh Wallop, Dunton Bassett, Husbands Bos- worth. There are 30,000 place-names in Britain and at least half of them are arresting and distinctive—far more than can be accounted for by random activity. They are as integral a part of the glory of the British countryside as thatched cottages, wandering hedgerows, and meadows full of waving buttercups and darting butterflies. As with family names, it is difficult to escape the conclusion that the British have such distinctive place-names not because they just accidentally evolved, but rather because the British secretly *like* living in places with names like Lower Slaughter and Great Snoring.

Certainly their spellings and pronunciations are often as unfathomable as those of family names. Occasionally the spellings seem to defy pronunciation—as with Meopham, a town in Kent pronounced "meppam," or Auchtermuchty, a Scottish town pronounced "awk-ter-muck-tee"—but more often it is the other way around: The spellings look simple and straightforward, so that the innocent traveler is lulled into a sense of security, little realizing what treacheries they hide, so that Postwick is "pozzick," Puncknowle is "punnel," Keighley is "keethley," Holnicote is "hunney- cut." Cholmondeston is "chumson," Wyardisbury is "razebry," Wymondham is "windhum," Flawith is "floyth." Dent-de-Lion, a town in Kent, is pronounced "dandelion"—thus combining the old spelling and modern pronunciation of that pernicious weed.

Sometimes syllables are dropped out or blithely ignored, so that Browsholme is pronounced "brewsum," Wavertree becomes "wawtree," Ludgvan is "ludge-un," Darlingscott is "darskut," and Culzean Castle is "cullayne." Lots of names have two or more pronunciations. Harewood in West Yorkshire has two pronunciations: "harwood for the stately home and "harewood" for the village that surrounds it. Hednesford, Staffordshire, can be pronounced either "hedjford or "henssford." Shrewsbury can be "shrooz-bree" or "shroze-bree. " Athelstaneford in Scotland can be pronounced as spelled or as "elshanford." And at least one place has two spellings *and* two pronunciations—Frithsden/Friesden, Hertfordshire, which can be pronounced "frizdun" or "freezdun.

England has three villages called Houghton and each has a different pronunciation—respectively "hoton," "hawton," and "how- ton." Oughtibridge, South Yorkshire, has four: "owtibrij," "awtibrij," "ootibrij," and "otibrij." Dittisham, Devon, has three pronunciations: "dittisham," "dittisum," "dittsum." Adwalton, West Yorkshire, is sometimes pronounced "Atherton" because the town was formerly called Heather Town. But perhaps the strangest of all is Okeford Fitzpaine, Dorset, which many locals pronounce— for reasons no one can begin to guess at— "fippeny ockford."

Sadly, it appears that names are more and more being pronounced as spelled—perhaps a consequence of increased mobility among the British. Pontefract, in West Yorkshire, was once pronounced "pumfrit," but now it is always pronounced as spelled. The same fate has befallen Cirencester, which once was "sissiter" but now is usually just "siren-sester." Grantham and Walthamstow are both pronounced with "th" sounds even though etymologically they were Grant-ham and Walt-hamstow, in which ways they were once pronounced. Curiously this does not hold true for the obscure town in Nottinghamshire called Gotham, from which New York City takes its nickname; the locals pronounce it "Gott-hum."

And all of this isn't even to begin to mention Wales where you can find towns and villages with names that look like Scrabble leftovers, among them Bwlchtocyn, Llwynddyrys, Cwmtwrch, Mwnt, Pwllheli, which are pronounced respectively—oh, to hell with it.

Bill Bryson *The Mother Tongue* pp. 205-206

Why, according to the author, do the English have such unusual place names?

What happens to the pronunciation of the place names?

What is unusual about Welsh place names?

Let us travel to the USA now. How many states of the USA can you remember on spot?

If it was difficult for you to do it, here is a list of the States official and unofficial names to help you.

Arizona - Grand Canyon State, Copper State

Arkansas - The Natural State, Land of Opportunity, The Razorback State

California - Golden State

Colorado - Centennial State, Colorful Colorado

Connecticut - Constitution State, Nutmeg State

Delaware - First State, Diamond State, Blue Hen State, Small Wonder

Florida - Sunshine State

Georgia - Peach State, Empire of the South, Goober State

Hawaii - Aloha State, Pineapple State

Idaho - Gem State, Spud State

Illinois - Prairie State, Land of Lincoln

Indiana - Hoosier State

Iowa - Hawkeye State

Kansas - Sunflower State, Salt of the Earth

Kentucky - Bluegrass State

Louisiana - Pelican State, Sugar State

Maine - Pine Tree State

Maryland - Old Line State, Free State

Massachusetts - Bay State, Old Colony State

Michigan - Great Lakes State, Wolverine State

Minnesota - North Star State, Gopher State, Land of 10,000 Lakes, Bread and Butter State

Mississippi - Magnolia State

Missouri - Show Me State

Montana - Treasure State, Big Sky State

Nebraska - Cornhusker State

Nevada - Silver State, Battle Born State, Sagebrush State

New Hampshire - Granite State

New Jersey - Garden State

New Mexico - Land of Enchantment

New York - Empire State

North Carolina - Tar Heel State, Old North State

North Dakota - Peace Garden State, Flickertail State, Roughrider State

Ohio - Buckeye State, Modern Mother of Presidents

Oklahoma - Sooner State, Panhandle State

Oregon - Beaver State

Pennsylvania - Keystone State, Quaker State

Rhode Island - Ocean State, Little Rhody

South Carolina - Palmetto State

South Dakota - Coyote State, Mount Rushmore State

Tennessee - Volunteer State, Big Bend State

Texas - Lone Star State

Utah - Beehive State

Vermont - Green Mountain State

Virginia - Old Dominion

Washington - Evergreen State, Chinook State

West Virginia - Mountain State

Wisconsin - Badger State

Wyoming - Equality State, Cowboy State

Choose five of the States and find more information about their history (including the origin of the nickname), major cities and places of interest.

Americans, as you know, like ratings. This is their top-ten most picturesque and unusual geographical features

A sentence has been cut out from each piece. Put them back, where they belong:

- a. Best of all, see it from its own bald top.
- b. Eventually, war and politics ended the claims of native people, and a flood of settlers poured through the Cumberland Gap.
- c. Genetic evidence indicates that these Asian immigrants were the true first Americans.
- d. Legends tell of heroes, creation, and redemption.
- e. No viewpoint offers a better perspective on the contrast between the dizzying verticality of the gorge and the horizontal rock layers through which it was carved.
- f. Quite a few people climbed the slope at its base to scratch their names in the soft sandstone.
- g. Save them for later.
- h. Sometimes, it floats above the clouds, visible only to mountaineers on its glacier-decked slopes and to thrilled passengers of flights climbing south from Seattle
- i. This gives the mountain an all-in-one-view vertical rise more than a mile greater than Mount Everest, which begins its grand ascent at an already lofty elevation of about 17,000 feet.
- j. Together they compose a formidable alpine stronghold of snow, rock, and ice, a seemingly untouchable and remote world.

1. Cape Royal and Angels Window in Grand Canyon

Angels don't need windows, but if they ever wanted to frame a great view, they might choose the North Rim's Cape Royal (above) and its noble companion parapet in Arizona. Thrust far

above the immense luminous space of the canyon, this natural arch overlooks the big bend where the canyon turns west, carving ever deeper into the heart of the Kaibab Plateau. (1) Red-and-yellow cliffs march across bays and escarpments for mile after astounding mile. The southern horizon is the South Rim, nine miles away and almost a thousand feet lower. Adding to its appeal, the North Rim is forested, wildflower strewn, and pleasantly cooler in summer than the South Rim. Cape Royal is a prime spot to watch cloud formations sail across the void, but beware of thunderstorms. Angels may be a matter for faith, but lightning strikes are a high-voltage reality at this most exposed geologic extremity.

2. Half Dome in Yosemite

Like all good landmarks, Half Dome is an eye magnet. It towers over the other grand monoliths of Yosemite Valley and demands attention. The others in the pantheon, including El Capitan, Sentinel Rock, and Cathedral Spires, are no less illustrious; however, there's something special about Half Dome. It has undeniable stage presence. View it from the valley floor, beside the winding Merced River. Or drive up to Glacier Point to watch it glow in the sunset as night falls. (2) The trail, which takes in the glories of Vernal and Nevada Falls along the way, ends on a cable-protected pathway nailed to smooth granite slabs. Eight miles and 4,800 vertical feet each way, it's a long day—but entirely worth the effort.

3. Mount McKinley in Denali

The mountain sprawls across the Alaska tundra like half a planet, gleaming white and broad shouldered. How big is it really? It's hard to tell by looking. And one can read the facts, and accept them, and still not know the measure of the place. Alaska natives expressed their awe with a single word, Denali, which means “the high one.” With all due respect to the 25th American President, the mountain remains the ineffable Denali in the eyes of many. The summit towers 20,320 feet above sea level, more than 18,000 feet above the base. (3) But comparisons are good only for discussion. A true understanding of the mountain and its relationship to those gazing at it in wonderment lies somewhere in the experience of being near it. Climbers, hikers, and travelers of all types have tried to understand it. It's safe to say, as with Everest, that no one has fully succeeded.

4. Grand Teton and the Central Peaks

Grand Teton, the central crag of the Teton Range, scrapes the clouds nearly 7,000 feet above the Wyoming valley floor. Then consider the other mighty crags surrounding the 13,770-foot peak. (4) But looks can be deceiving. Knowing the stories—from mysterious Native American vision quest sites found high on The Grand to modern feats of endurance and skill, such as hiking the nine central peaks in a Grand Traverse—coupled with spending some time on even the lower trails, makes it clear. That far summit, so easy to look at but difficult to comprehend, is a human place after all.

5. Mount Rainier

Photograph by Craig Tuttle, Corbis

Now you see it, now you don't. Mount Rainier, true to its name, disappears behind cloud banks, stays hidden for days and weeks at a time, and reappears in most dramatic fashion. (5). When weather permits, 14,410-foot-high Rainier is visible from most of western Washington and far out to sea. It looms above the skyline of downtown Seattle as if its glaciers were invading suburban neighborhoods. Of course the best encounters are from park roads and trails, notably

on the south side in the area called Paradise, known for its wildflower meadows, views of the mountain, prodigious snowfall, and the occasional rainstorm.

6. Cumberland Gap National Historical Park

This landmark is the opposite of a high prominence, but to American immigrants in the late 1700s, it was an extremely important geographic feature. Settlement of the bluegrass region of Kentucky was held up for decades by Native American tribes, who prized it as a hunting territory, and also by the physical barrier of the Cumberland mountains. (6) The route was originally a Native American footpath called the Warriors' Path. In 1775, Daniel Boone hacked out a wider track that became famous as the Wilderness Road. By 1820, despite sporadic warfare and the inherent challenge of life on the frontier, some 300,000 settlers had passed through the gap on their way west. Today the highway runs underground, leaving the gap almost as peaceful as ever. Modern travelers get a fine view of it and the surrounding mountains from the Pinnacle Overlook, a four-mile drive from the park visitor center.

7. Chimney Rock National Historic Site

Days could get long for immigrants headed to Utah, Oregon, and California. Starting at Independence, Missouri, where wagon trains formed up so people could travel together, trundling toward the sunset at the pace of a walking ox, settlers entered a world more open than most could imagine: no trees, little water, and grass that grew thinner as the miles went by. What Francis Parkman described in 1846 as "the same wild endless expanse" stretched through tomorrow into forever. On a route with few notable mileposts, Chimney Rock, in today's Nebraska, stood out. Most diarists commented on the sight of it. (7) Needle-shaped, 326 feet high, and a short walk from their camps on the North Platte River, the rock told travelers that they were nearing the end of the prairies and would soon be in the mountains.

8. Devils Tower National Monument

As a landform, it seems almost impossible. From the relatively flat surrounding land, the treestump-like tower's sides form smooth upward arcs, drawing our thoughts to the sky. The summit, hovering 1,267 feet above Wyoming's Belle Fourche River, is flat, not visible from below, and therefore mysterious. Plains tribes—Lakota, Shoshone, Crow, Blackfeet, Kiowa, Arapaho, and others—consider the tower a sacred object and call it by evocative names like Bear's Lodge, Mythic-owl Mountain, Grey Horn Butte, Ghost Mountain, and Tree Rock. (8) The tower's ongoing importance is reflected by ceremonies and rituals conducted every year by regional tribes. The geologic story, not fully understood, credits an intrusion of molten igneous rock that took shape beneath overlying sedimentary layers, where it hardened and was eventually exposed by erosion. In the process of cooling, the rock formed vertical hexagonal columns that, parallel but separate, give the tower its distinctive striated appearance. Rock climbers find the columns irresistible. Most are happy to gaze upward from the base where, in 1906, President Theodore Roosevelt proclaimed the first national monument

9. Island in the Sky in Canyonlands

Photograph by Ron Niebrugge, Alamy

One pleasure of being in the red rocks of Utah is how intimate the landscape can be. Narrow canyons, room-size alcoves, little rounded peaks, streams you can step across, waterfalls and pools sized for a single person. Or two. The opposite pleasure is to get far above it all, up in the wind and weather, where the view is limited only by the arc of the Earth. Such a place is Island

in the Sky. It is reached by driving south toward the tip of a huge triangular mesa. Side roads beckon toward Mineral Bottom, on the Green River, and Dead Horse Point State Park, perched above the Colorado River. (9) Carry on to the apex where the triangle, clawed by erosion from both sides, comes to a jaw-dropping halt overlooking the confluence of the two great rivers and a vast spill of brightly colored sediments, intricately carved and at the same time massive in scale. The sediments lie in orderly horizontal layers. The carving slices them into psychedelic patterns. The rivers lend a sense of life and motion, and the sky—well, you just have to go and see for yourself.

10. Bering Land Bridge National Preserve

Whether, in the days of its use, anyone viewed the Bering Land Bridge as a landmark is doubtful. It wasn't a bridge at all but rather a 1,000-mile-wide connector between Asia and North America. Sea level fell when Ice Age glaciers took up vast quantities of water and rose when those glaciers melted. In turn, the bridge appeared and disappeared. People lived on it and moved east across it as conditions permitted. Some continued south as the continental glaciers melted. (10) The bridge is still there, beneath the relatively shallow waters of the Bering Sea. The landmark means more to modern people as we ponder our heritage, study our maps, and consider the mere 50-mile separation between Asia and North America. The preserve, not precisely on the tip of Alaska's Seward Peninsula, is a larger-than-Yellowstone chunk of pure roadless arctic wildness.

One of the most interesting aspects of geography is map-making. The maps you looked at (or didn't look at) when in school, are the result of many efforts. Read the following text from the National Geographic Journal and find out more about maps, while practicing your reading skills in iBT format.

Place the numbered sentences in the right spot (a,b,c,d) for each sentence.

New Perspective on the World

By JOHN B. GARVER, JR.
CHIEF CARTOGRAPHER

WITH THE MAP SUPPLEMENT in this issue, the Society passes another important milestone in its mapmaking history. **(1a)** For the first time since 1943 we are offering members a different and more realistic view of the world. **(1b)** However, we cannot see the whole earth at one time on globes, nor can we measure distances easily. **(1c)** Maps on flat paper provide a convenient solution, but all—including our old standby first published in 1922 on the Van der Grinten projection — distort the round earth in some way. **(1d)**

Our most recent search for a better way to "project" the globe onto a flat sheet began shortly after I arrived at the Society in 1982. Many new map projections have come along since 1922. The Society's 100th birthday gave the incentive to search for a new projection for our 1988 political map of the world.

In December 1987 a panel of cartographers was appointed to evaluate world map projections. After reviewing more than 20 projections, it was unanimously agreed that the one devised in 1963 by the eminent cartographer Arthur H. Robinson of the University of Wisconsin at Madison would serve us—and you—best. The staff and the Board of Trustees concurred.

(2a) When I was a graduate student in the 1960s, Arthur Robinson had opened my eyes to the importance of map projections. **(2b)** Robinson conveyed an irrepressible enthusiasm for maps, and he still does. **(2c)** As he told me recently, "I've always studied map projections for serious reasons, and sometimes just for fun." **(2d)**

Recognized as the dean of American university cartographers, Robinson began his influential career during World War II, when he directed the Map Division in the Office of Strategic Services (OSS). His idea of a new projection for a world map sprang directly from work on a geography textbook in the late 1950s, but he says the seeds were sowed during the war. More often than not in those days, world maps were drawn on the Mercator projection, which Robinson admits having been "awfully sick of."

Years earlier, at the end of World War I, Editor Gilbert H. Grosvenor had also been irked by the Mercator. **(3a)** He called it "atrocious" for a world reference map. **(3b)** The result four years later was based on a projection patented in 1904 by Alphons van der Grinten of Chicago. **(3c)** Since then ten of the Society's 13 world political maps have used the Van der Grinten projection. **(3d)**

(4a) How to stretch the round earth onto flat paper has challenged mapmakers for centuries. **(4b)** Map projections come in almost every imaginable shape, including a rectangle, circle, ellipse, star, heart—even the form of a butterfly. **(4c)** Each projection has distinct characteristics, and many provide different, sometimes bizarre, views of the world. **(4d)**

All projections cause distortion, because the skin of a round ball simply will not lie flat. All deform the shapes of continents; some projections enlarge or shrink them. Some interrupt the oceans, slicing them into unrecognizable patterns in an effort to map the landmasses better. All skew distances or directions between places. In choosing a world map projection there is no single solution; it is simply a matter of finding one that best suits the purpose of the map.

(5a) Such an approach led the Flemish geographer Gerardus Mercator in 1569 to introduce a projection geared to navigation on the high seas during the great period of world exploration. **(5b)** Any straight line on Mercator's map of the world is a line of constant true bearing, enabling mariners to plot a straight-line course between any two points. **(5c)** The projection distorts large shapes and greatly exaggerates the size of landmasses in the high

latitudes. **(5d)** Greenland, for example, appears much larger than South America, although in fact it is only about an eighth the size—roughly as large as Mexico. Alaska and Brazil look equal, but in reality Brazil is nearly six times the size of Alaska.

(6a) These projections depict all regions of the earth in correct relative size. **(6b)** They are useful in displaying and comparing certain kinds of information, such as the distribution of populations or religions, especially in the temperate and equatorial latitudes. **(6c)** But most uninterrupted equal-area maps compress, elongate, or warp lands in the higher latitudes and cause shearing and stretching along the outer meridians. **(6d)** For this reason an equal-area projection such as the elliptical Mollweide is not the best for a reference map of the entire world.

For its world maps the Society has always preferred an uninterrupted projection that displays features on the earth and their relationships to one another as accurately and with as little distortion as possible. **(7a)** The trusty Van der Grinten projection was chosen as a good compromise. **(7b)** Arthur Robinson's projection is better still. **(7c)** In the combination of shape and area it matches reality more closely than its venerable predecessor. **(7d)** Whereas the Van der Grinten shows the Soviet Union and Canada at more than twice their relative size, the Robinson reduces the discrepancy to one and a half times. And although Greenland appears somewhat compressed on the Robinson, the exaggeration is considerably less. The projection does not espouse any special point of view, and we believe that its compromises are the most reasonable for a general reference map of the world.

(8a) Mapping the continents, countries, oceans, and rivers presents a continuing challenge. **(8b)** Just as important is knowing where places are in the world and understanding their relationship to one another. **(8c)** As the National Geographic Society celebrates its centennial and prepares to move into the 21st century, President Gilbert M. Grosvenor is committing substantial resources to help restore geography education to United States classrooms **(8d)**.

The new world map, used in conjunction with the Society's education programs, will, we believe, serve as a valuable resource for members, teachers, and students alike. Arthur Robinson's projection strongly suggests the roundness of the earth. We hope that its main legacy will be a generation of map readers more critical of flat maps—all of which play tricks with the round shape of the world we inhabit.

1. Globes, though often impractical and sometimes expensive, provide the only accurate portrayal of the world

2. Aside from the many merits of Robinson's projection, I was pleased with the decision for a personal reason.
3. On November 14, 1918, only three days after the armistice with Germany was signed, he asked Chief Cartographer Albert H. Bumstead to produce a less distorted world map to show new boundaries and the new countries that would be born after the war
4. More than a hundred world map projections have been invented for drawing a spherical network of coordinates and points on a piece of flat paper (a selection of 18 are shown on the previous pages).
5. A boon to navigators, the Mercator is unacceptable for a world reference map, as Editor Grosvenor made plain years ago.
6. At the other extreme are equal-area map projections, such as the one produced by the German mathematician Karl B. Mollweide in 1805.
7. In the high latitudes it avoids the extreme exaggeration of area of the Mercator and the extreme compressing and shearing of the Mollweide.
8. Maps and globes are crucial to this effort

Like a certain Russian character (who, by the way?) you may wonder why you need geography, especially now, with Satellite navigators and other devices. However, the knowledge of geography is crucial not only in everyday life – otherwise you will become a subject of mockery, like, for example a certain American President, who was very surprised not to see kangaroos in Austria – but also in business and politics. The following text, I hope will convince you.

Where Lhasa IS...

Scott Baldauf, Staff writer of The Christian Science Monitor, April 2, 1997

WASHINGTON -- The big-wigs at Dayton Hudson Corp. know their way around a map. But when the Minneapolis-based retailers want to find the ideal location for a new Target store, they call a team of geographers.

"We don't have a dart board and just say, 'let's go there,' " says Gail Dorn, vice president for communications for Target Stores in Minneapolis. "We have to look at demographics, income levels, high-growth areas, environmental factors, transportation links. It's a pretty sophisticated process."

As this example shows, the discipline of geography involves much more than memorizing state capitals. It's the study of human patterns around the globe, as well as the physical patterns of the globe itself.

And it's becoming increasingly important in the nation's corporate boardrooms. Knowledge of the world both in and outside US borders is crucial to the country's success in a global marketplace.

That's why, in a report released today, the nation's top geographers are calling for an all-out effort to improve geographical literacy among all Americans. And perhaps the most significant

item in the National Research Council report suggests a "significant national program" to improve adult education in geography in colleges, corporations, government agencies, and interest groups.

"If we simply allowed the school systems to take care of the problem, with no effort to educate adults, we'd have to wait a generation for geographically literate leaders," says Kevin Crowley, an NRC spokesman.

Studies have long shown that US children don't know much about geography. A recent survey found that few young Americans can name the nation's top trading partner (Canada). In 1989, US students had the lowest geography scores of any industrialized nation on standardized tests.

Not surprising, American adults may not know much more. A 1986 survey of young adults in nine countries found US twenty-somethings on the bottom of the heap. Forty-five percent of them couldn't find New York on a map. (Lhasa, by the way, is a city in Tibet.)

While these findings are far from definitive, geographers suspect that geographical illiteracy is distributed throughout US age groups. Most Americans have learned geography as simply points on a map. Unlike schools in Asia and Europe, American schools have never given geography the same prominence as other disciplines.

Such ignorance demands action, geographers say. The new NRC report "Rediscovering Geography" recommends:

- The US should reexamine geography education standards to ensure kids learn the most relevant aspects of the subject.
- The US government and the National Geographic Society should mount a major effort to improve the geographical literacy of the nation's leaders.
- Geography organizations should increase outreach to companies and other entities that could benefit from more geographical knowledge.

Geographers think the rest of the nation often doesn't appreciate their relevance. When bankers want to expand into new markets, geographers help them understand local customs and locate skilled labor. Geographers study the location and persistence of famines in sub-Saharan Africa, track pollution in rivers, and follow the growth of the world's refugee population.

"We're not the musty keepers of rolled-up maps in the closet," says William Graf, a geography professor at Arizona State University in Tempe.

Dr. Graf led an effort to trace radioactive plutonium that had been dumped from Los Alamos National Laboratory into a tributary of the Rio Grande River. Using field data, mathematical models, and geographical theories, Graf found most of the plutonium in New Mexico's Cochiti Reservoir. "The federal government spends \$50 million cleaning up Los Alamos. But the problem isn't at Los Alamos; it's in the river, where people fish and animals drink."

Now let us come back to where we all belong – to Siberia (as a geographical region, of course)

The following is an excerpt from *Travels in Siberia* by Ian Frazier written in 2010. Read the text and answer the questions that follow it.

Officially, there is no such place as Siberia. No political or territorial entity has Siberia as its name. In atlases, the word "Siberia" hovers across the northern third of Asia unconnected to any place in particular, as if designating a zone or a condition; it seems to show through like a watermark on the page. During Soviet times, revised maps erased the name entirely, in order to discourage Siberian regionalism. Despite this invisibility, one can assume that Siberia's traditional status as a threat did not improve.

A tiny fraction of the world's population lives in Siberia. About thirty-nine million Russians and native peoples inhabit that northern third of Asia. By contrast, the state of New Jersey, where I live, has about a fifth as many people on about .0015 as much land. For most people, Siberia is not the place itself but a figure of speech. In fashionable restaurants in New York and Los Angeles, Siberia is the section of less-desirable tables given to customers whom the maitre d' does not especially like. In one of the most important places to be seen having lunch in midtown Manhattan, Siberia is the tables next to the ketchup room, where the condiments are stored.

Newspaper gossip columns take the word even more metaphorically. When an author writes a book about a Park Avenue apartment building, and the book offends some of the residents, and a neighbor who happens to be a friend of the author offers to throw him a book party in her apartment, and the people in the Park Avenue building hear about this plan, the party giver is risking "social Siberia," one of them warns.

In this respect (as in many others) Siberia and America are alike. Apart from their actual, physical selves, both exist as constructs, expressions of *the* mind. Once when I was in *western* Russia, a bottler of mineral *water* was showing my two Russian companions and me around his new dacha outside the city of Vologda. The time was late evening; darkness had fallen. The mineral-water bottler led us from room to room, throwing on all the lights and pointing out the amenities. When we got to the kitchen, he flipped the switch but the light did not go on. This seemed to upset him. He fooled with the switch, then hurried off and came back with a stepladder. Mounting it, he removed the glass globe from the overhead light and unscrewed the bulb. He climbed down, put globe and bulb on the counter, took a fresh bulb, and ascended again. He reached up and screwed the new bulb into the socket. After a few twists, the light came on. He turned to us and spread his arms wide, indicating the beams brightly filling the room. "Ahhh," he said triumphantly, "Amerika!"

Nobody has ever formally laid out the boundaries of the actual, physical Siberia. Rather, they were established by custom and accepted by general agreement. Siberia is, of course, huge. Three-fourths of Russia today is Siberia. Siberia takes up one-twelfth of all the land on earth. The United States from Maine to California stretches across four time zones; in Siberia there are eight. The continental United States plus most of Europe could fit inside it. Across the middle of Siberia, west to east for forty-six hundred miles, runs the Russian taiga, the largest forest in the world.

The Ural Mountains, which cross Russia north to south from the Arctic Ocean to Kazakhstan, are the western edge of Siberia. The Urals also separate Europe from Asia. As a mountain range with the big job of dividing two continents, the Urals aren't much. It is possible to drive over them, as I have done, and not know. In central Russia, the summits of the Urals average between one thousand and two thousand feet. But after you cross the Urals, the land opens out, the villages are farther apart, the concrete bus shelters along the highway become fewer, and suddenly you realize you're in Siberia.

To the east, about three thousand miles beyond the Urals, Siberia ends at the Pacific Ocean, in the form of the Sea of Japan, the Sea of Okhotsk, and the Bering Sea. Since Soviet times, Russians have called this part of Siberia the Russian Far East.

The Arctic Ocean borders Siberia on the north. West to east, its seas are the Kara Sea, the Laptev Sea, and the East Siberian Sea. For most of the year (though less consistently than

before) this line is obscured under ice. The land here for as much as 250 miles in from the sea is tundra—a treeless, mossy bog for a couple of months of summer, a white near-wasteland otherwise.

In the south, Siberia technically ends at the border between Russia and Kazakhstan, Mongolia, and China, although Siberian watersheds and land- forms continue on into them. This region is mostly steppe. The steppes of Siberia are part of the great Eurasian steppe, which extends from almost the Pacific westward as far as the Danube. For more that two thousand years, the Eurasian steppe produced nomadic barbarians who descended upon and destroyed cultivated places beyond the steppes margins. The steppes were why China built the Great Wall. Out of the steppes in the thirteenth century came Genghis Khan and the Mongol hordes, civilizations then-worst nightmare, the wicked stepfathers of the Russian state and of its tsars and commissars. (pp.3-5)

1. Why was the word *Siberia* erased from maps in the Soviet time?
2. What is Siberia to most people?
3. What is *Siberia* in the restaurant discourse?
4. What is “social Siberia?”
5. Why does the author compare Siberia and America?
6. What does the author state about the size of Siberia?
7. How do you realize that you are in Siberia?
8. What is the significance of the *steppe* in history?

Do you agree with the author’s point of view?

Have you ever crossed the Urals by train or by car? Are your impressions similar to those of Ian Frazier?

What is Siberia in your life?

Whatever the writers like Ian Frazier, who, according to the book blurb, “reveals Siberia’s role in history – its sciences, economics, and politics – with great passion and enthusiasm, ensuring that we’ll never think about it in the same way again”, want to convey to their readers, the public image of Siberia still keeps its connotations originating from the Cold War.

Let us do a little research. The following are the sentences containing the word *Siberia* taken from the British National Corpus. Classify the examples according to the shades of meaning or connotations the word has.

His post-Siberian great-sinner project won't convincingly disengage from his interest in the confessional form, and, as we have seen, the Dostoevsky Confession was afoot before Siberia.

A1D 151 Almost Siberia is a glasnost spin-off piece: a genre that was bound to have a vogue.

AB5 1352 It's a ten day journey with 92 stops across Siberia.

AC9 1174 However, lapis from the region of Lake Baikal in Siberia does contain wollastonite, although this source was not worked until the nineteenth century.

AE8 1203 Then, led by Masaryk, they retreated right across Siberia to Japan, the United States and, eventually, back home.

AJU 737 In a boost to the government, trade unionists from the Kuzbas mining region in Western Siberia pledged support for Mr Gaidar's radical reforms and denounced a local hardline deputy.

AMM 1226 A number of related fossil species are known from cretaceous rocks This species is from Cretaceous fish beds in Turga, Nertchinsk, Siberia.

AR0 1468 The Cossacks had crossed Siberia in the seventeenth century.

AR0 1470 In the second half of the nineteenth century the population of Siberia had doubled, but although some short railways had been built to connect river navigations — as in Canada — conditions of transport remained exceptionally primitive.

AT8 98 It is the technical and transportation problems of moving coal from Siberia where most of the reserves are to be found, to the main areas of use, which have and will restrict development.

B11 1239 He had arranged a meeting with a group of Russian pilots, some 40 of whom had arrived the day before in an Ilyushin III transport plane from Siberia.

B75 730 Already, an experimental pipeline in northern Siberia has proved the success of the new pipe, and big steelworks such as the Vyksa works east of Moscow are re-tooling to make it.

BM6 318 Beyond the Urals is Siberia and the continent of Asia.

CJD 575 It was bitterly cold, the chill wind roaring down from Siberia raising immense grey seas, through which the ship plunged head-to in clouds of spume.

CK2 1166 At Ting-Kok migrants such as the grey-rumped sandpiper, who have travelled all the way from Siberia, feed on several species of crabs after their long journey.

CML 2432 Western Siberia

CP4 147 In the first months of 1993 the firm announced a string of other contracts in Siberia and the Urals.

CRJ 451 The nearest known breeding-place is Bear Island, or perhaps Novaya Zemlya, the large island to the north of Siberia.

CT7 502 The executive responsible for it was reportedly banished to Siberia the next day, explaining why John O'Keefe is now in charge of Unix marketing.

ED7 3078 To the centre of attention came the little nations of Siberia, old relatives of American indians.

EFN 527 On the Saturday evening, before seeing Law on the following morning, he dined with Davidson at the Argentine Club and informed him that he would 'rather take a single ticket to Siberia than become Prime Minister'.

F8R 510 People always were sent to Siberia, before the communists came in.

FB4 9 It is, of course, both a name and a concept which readily stimulates knee jerk responses, stereotyped visions and hackneyed images in most people's minds — images which will almost invariably feature great frozen wildernesses, blinding blizzards, steel-shattering frosts, and, of course, legions of fur-wrapped, fettered convicts and political prisoners — 'exiled to Siberia', in the chilling cliché — by the autocratic Russian state.

FB4 13 But Siberia also encompasses the 'little Switzerland' of the Gornyi Altai, a region of spectacular alpinest beauty; it contains the verdant grasslands around Lake Baikal where for centuries nomadic pastoralists have grazed their flocks and herds; Lake Baikal itself, the deepest in the world and 'the pearl of Siberia', is magnificent at any season and supports a micro-ecology with its own unique flora and fauna; from the Kamchatka peninsula towers Mount Klyuchevskii, the highest volcano in Eurasia, and there, too, is a hotbed of active, boiling springs and geysers; in the Vladivostok region on the Pacific coast grapevines are cultivated, and the jungles of the Amur and the Ussuri lowlands are still the stalking grounds of the great Siberian tiger.

FB4 35 There was, of course, as Basil Dmytryshyn points out in Chapter 1, no grand design or masterplan for the original Russian conquest of Siberia.

FB4 49 But Peter's preoccupations in the west, and his insatiable demand for recruits for both his military and civilian enterprises, meant that the flow of compulsory exiles into Siberia from European Russia was temporarily curtailed.

FB4 55 As such, and particularly after Empress Elizabeth's de facto abolition of the death penalty for criminal offences in 1753, exile to katorga, followed by perpetual exile in Siberia (ssylka na katorgu v Sibir), was to be retained as the harshest form of punishment in the tsarist penal code until the revolutions of 1917 — though of course it survived far beyond that date under a different dispensation.

FB4 61 Between 1678 and 1710, for instance, the peasant population of Siberia, counted in number of households (dvory), increased by almost 50 per cent, while that of Moscow province alone declined by 27 per cent.

FB4 71 All of these different circumstances, with the added natural factor of increased birth-rates in a non-serf-owning environment, resulted in Siberia being inhabited at the end of the eighteenth century by an overwhelmingly Russian peasant population.

FB4 72 The fact that central government was now beginning to regard Siberia as an integral part of Russia as a whole, rather than merely as a colonial appendage, was marked by the abolition in 1763 of the Siberian Department (Sibirskii prikaz), the central state bureau which had, with a brief interruption under Peter the Great, been directly responsible for the governance and administration of the territory since 1637.

FB4 82 Speranskii's own brief governorship of Siberia (from 1819 to 1821) was a minor turning point in the history of the territory.

FB4 88 Suffice it to say that, in the absence of a sufficiently 'mature', well-educated civil society in Siberia, Speranskii sought to design a structure of bureaucratic agencies and offices in which power was vested in institutions rather than personalities, which took full cognizance of individual regions' peculiar human and material needs and circumstances (both Russian and native), and which laid down proper codes of administrative procedures, legal practices and economic policies.

FB4 115 Be that as it may, there were still those in the late nineteenth and early twentieth centuries who still continued to look on Siberia as an exploited colony whose population and resources were recklessly plundered and despoiled by the central government, whose merchantry continued to suffer under the 'economic yoke of Moscow' and the commercial interests of the centre, whose native peoples were many of them doomed to extinction, where such civil and political rights and modern judicial institutions as existed in tsarist Russia were largely denied to the population of Siberia, where the cultural and educational infrastructure was inadequate for the region's needs, and which was still used as a distant dumping ground for the criminal sweepings of the rest of the empire.

FB4 187 Their communities were generally established in remote locations far from possible government interference, so on the whole they were to one side of the main process of ingesting Siberia into the Russian state.

FB4 380 They were illiterate, mainly shamanist in religion and dominant over a number of other tribes in south-west Siberia.

FB4 463 Among the sometimes rather speculative theories about these movements of peoples one thing is certain: contrary to the facile generalizations of many historians whose interest is almost entirely focused on the Russian element in Siberia, this vast area of northern Asia was not an 'empty' land in the sixteenth century.

FB4 469 This fact is generally obscured by the appearance of simplicity and tidiness imposed by the classification of the existing languages of the USSR, since, out of its approximately 105 recognized native languages, only about twenty-nine, belonging to eleven families, are indigenous to Siberia.

FB4 476 The precise situation will never be known, since the Russian invaders, being interested only in extracting tribute in the form of sable and other furs, paid little attention to the linguistic complexity of Siberia.

FB4 488 By that time the native peoples constituted a minority of only 30 per cent of the total population of Siberia, and they remained at that level until the end of the eighteenth century, although their own numbers increased from 288,000 in 1719 to 732,000 in 1795.

FB4 580 While the native people were fairly evenly distributed across Siberia from west to east (but with a greater concentration in the south than in the north), the distribution of the incomer population from west of the Urals was always very uneven.

FB4 629 In the remoteness of Siberia the doctrines of Christianity became very attenuate and distorted, and Russian settlers quite often resorted to the services of shamans — or indeed ‘went native’ altogether.

G1E 43 Known refugia during the last glacial maximum included central eastern Siberia, the Bering Strait area, central Alaska and Yukon, Kodiak Island, and parts of Banks, Baffin and Ellesmere Islands, west Greenland, Iceland, Svalbard and Norway (Haber, 1986).

G1E 236 In central Siberia, Alaska and Canada tundra forms a belt several hundred kilometres wide on the mainland and extends far out onto the islands beyond the continental coasts.

GX7 168 Water is a major issue in the area of Western Siberia which LASMO is interested in; it is a huge area of fragile wetlands and home to a large variety of wildlife.

GX7 191 ‘One of these stations is located about every 70 kms to boost pressure as the oil goes down the pipeline, en route to the export terminals on the Black Sea and the Baltic — a distance of at least 2,000 kilometres from Western Siberia.’

J3A 343 The reactor, at a plant in Krasnoyarsk in western Siberia, is of the Chernobyl type.

J3B 133 Asian, American and European logging companies have begun exploiting on a massive scale the world's largest remaining native forest in Siberia, now part of the Russian Federation.

J3F 102 Both populations, which nest mostly in Alaska and to a lesser extent in Siberia, are down by more than 90 per cent.

K3G 226 Sent to Siberia CAMBRIDGE student Sally Ward, 18, from Garthmyl, is teaming up with 80 Operation Raleigh International volunteers for an expedition to Lake Baikal, Siberia.

K97 12232 ‘It's like selling coal to Newcastle, as eleutherococcus comes from Siberia and is widely used in Russia,’ said Eladon director Mr Ross.

Which of the authors wrote the following:

- a. All Quiet in the Western Front
- b. Candide
- c. Crime and Punishment
- d. The Divine Comedy
- e. Don Quixote
- f. Hunchback of Notre Dame
- g. The Human Comedy
- h. Madame Bovary
- i. Remembrance of Things Past
- j. The Human Comedy
- k. Waiting for Godot
- l. The Emperor's New Clothes
- m. The Cherry Orchard
- n. Doll's House
- o. Emile
- p. The Sorrows of Young Werther
- q. The Trial
- r. Rubaiyat
- s. Doctor Zhivago
- t. Ode to Joy

What are the traditional Russian equivalents of the titles?

The list was made by Americans. Which writers or poets would you add?
Why do you think there are mostly writers on the list?

The following are short characteristics of the literary works by some of the authors taken from *The Dictionary of Cultural Literacy*. Can you recognize the novels or stories?

1. a novel about the horrors of WWI;
2. a novel about a fictional journey around the world made in 1872 by an Englishman;
3. a series of novels portraying the complexity of the society of France of that time;
4. poetry noted for its morbid beauty and its evocative language;
5. a novel with the plot concerning the trial of one of four brothers for the murder of his father;
6. a satire in which a long series of calamities happens to the title character, an extremely naïve and innocent young man and his teacher;
7. a novel about a young man, who kills two women because he believes that he is beyond the bounds of good and evil;
8. a play about a woman who leaves her husband, who has always treated her like a beautiful thing rather than a human being;
9. a novel in which the main hero loses his wits from reading to many romances, and comes to believe that he is a knight destined to revive the golden age of chivalry;
10. a historical novel set in the Middle Ages about love of a deformed man to a beautiful gypsy girl;
11. a novel in which the title character enters a tragic adulterous love affair and commits suicide by throwing herself under a train;
12. a novel in which the title character is dissatisfied with her marriage, seeks happiness in adultery, and finally commits suicide;

13. a tale of psychological terror in which a salesman wakes up one morning to find himself transformed into a giant insect;
14. a novel recounting the histories of several families during the wars against the emperor Napoleon;
15. a long epic describing the author's journey through the afterlife, with his only love as a guide.

Here is a list of English speaking writers and poets taken from the same source (section "Literature in English". As it can be expected, the list is much more comprehensive, although you won't find some of your favourite writers in it.

Which of the writers are English (E), Irish (I), Scottish (S) or American (A)?

- | | |
|--------------------------------|--------------------------------|
| 1. Louisa May Ascott | 32. Arthur Conan-Doyle |
| 2. Jane Austen | 33. George Eliot |
| 3. James Baldwin | 34. William Faulkner |
| 4. William Blake | 35. Henry Fielding |
| 5. Charlotte Bronte | 36. Francis Scott Fitzgerald |
| 6. Emily Bronte | 37. Robert Frost |
| 7. Jerome David Salinger | 38. Margaret Mitchell |
| 8. Edgar Allan Poe | 39. Rudyard Kipling |
| 9. Alexander Pope | 40. Ernest Hemingway |
| 10. Walter Scott | 41. O'Henry |
| 11. William Shakespeare | 42. Mark Twain |
| 12. Bernard Shaw | 43. Aldous Huxley |
| 13. John Steinbeck | 44. Henry David Thoreau |
| 14. Robert Louis Stevenson | 45. Herbert Wells |
| 15. Harriet Beecher Stowe | 46. Walt Whitman |
| 16. Jonathan Swift | 47. Oscar Wilde |
| 17. Alfred Tennyson | 48. Thornton Wilder |
| 18. Washington Irving | 49. William Tennessee |
| 19. James Joyce | 50. Virginia Woolf |
| 20. John Keats | 51. William Wordsworth |
| 21. David Herbert Lawrence | 52. Elizabeth Barrett Browning |
| 22. Sinclair Lewis | 53. Robert Burns |
| 23. Henry Wadsworth Longfellow | 54. George Gordon Byron |
| 24. Herman Melville | 55. Lewis Carroll |
| 25. Allan Alexander Milne | 56. Geoffrey Chaucer |
| 26. John Milton | 57. Agatha Christie |
| 27. Ogden Nash | 58. Samuel Taylor Coleridge |
| 28. George Orwell | 59. Joseph Conrad |
| 29. Eugene O'Neil | 60. James Fenimore Cooper |
| 30. Emily Dickinson | 61. Charles Dickens |
| 31. John Donne | |

Who is missing from the list? Why do you think it happened?
Can you name at least one piece of writing for each author?

Here are some titles in their traditional Russian translation. What are the original titles? Who are the authors?

1. Алиса в Зазеркалье
2. Рождественская песнь в прозе. Святочный рассказ с привидениями
3. Вилла «Белый Конь»
4. Принц и нищий
5. Как важно быть серьезным
6. День Восьмой
7. Знак четырех
8. Шум и ярость
9. Унесенные ветром
10. Дары волхвов
11. О дивный новый мир!
12. Гордость и предубеждение
13. Грозовой перевал
14. Кошка на раскаленной крыше
15. Гроздь гнева

Some of the titles contain Biblical allusions, some use puns, some allude to other writers. Comment upon the titles.

The following are short characteristics of the literary works by some of the English-speaking authors taken from the same source. Can you recognize the novels or stories?

1. a story about a young girl who follows a rabbit down his hole and enters a magic world;
2. a satire about animals who take over a farm to escape human tyranny, but find themselves exploited even worse;
3. a novel whose title character has become proverbial as a narrow, materialistic businessman;
4. a novel that depicts the potential horrors of life in the twenty-fifth century;
5. a work in which the characters tell stories to each other to make their journey more enjoyable;
6. a novel relating the experiences of a sensitive but rebellious youth who runs away from his boarding school;
7. a story about the spiritual conversion of a miser;
8. a novel about a doctor, whose well-intentioned experiments on himself periodically turn him into a cruel and sadistic person.
9. A horror story at the end of which two members of the title family fall dead and their ancestral mansion splits in two and sinks into a lake;
10. A novel whose in which the title character makes a manlike monster from parts of cadavers and brings it to life;
11. A short story about an extremely poor young couple determined to give Christmas presents to each other;
12. A novel about the hardships of an American farm family in the Dust Bowl during the 1930s;
13. A novel about a young woman who falls in love with her employer, finds out about his being married, runs away, but finally returns to find well-deserved happiness;
14. A play in which the main character, goaded by his wife, murders the king and usurps the throne;
15. a novel about the thwarted love of two young people, and the cruel suffering the man inflicts on all involved in their separation;

World literature is a rich source of witty and wise quotations that might embellish your speech or the speech of a person you are to interpret. That is why it is very important to be able to recognize them and translate them correctly not to make them unrecognizable.

Here are the English translations of some Russian quotations. Find their Russian originals. What can you say about the translations:

1. We shall find peace. We shall hear the angels, we shall see the sky sparkling with diamonds. (Anton Chekhov)
2. Pure and complete sorrow is about as impossible as pure and complete joy (Leo Tolstoy)
3. It is not because the truth is too difficult to see that we make mistakes ... we make mistakes because the easiest and most comfortable course for us is to seek insight where it accords with our emotions, especially selfish ones (Alexandr Solzhenitsyn)
4. The second half of a man's life is made up of nothing but the habits he has acquired during the first half. (Fyodor Dostoevsky)
5. If there is any illness for which people offer many remedies, you may be sure that particular illness is incurable (Anton Chekhov)
6. Happy families are all alike, every unhappy family is unhappy in its own way. (Leo Tolstoy)
7. People should be beautiful in every way – in their faces, in the way they dress, in their thoughts and in their innermost selves.(Anton Chekhov)
8. A man is like a fraction whose numerator is what he is and whose denominator is what he thinks of himself. The larger the denominator, the smaller the fraction.(Leo Tolstoy)
9. It seems to me that all the evil in life comes from idleness, boredom and psychic emptiness, but all of that is inevitable when you become accustomed to living at others' expense. (Anton Chekhov)
10. Everything that I understand I understand only because I love. (Leo Tolstoy)

Here are some quotations from the world literature (taken from the *Dictionary of Cultural Literacy*) Match them with their authors.

1. Abandon hope all ye who enter here.
 2. All is for the best in this best of all possible worlds.
 3. All for one and one for all.
 4. All animals are equal, but some animals are more equal than others.
 5. Reports of my death are greatly exaggerated.
 6. I wandered lonely as a cloud...
 7. It was the best of times, it was the worst of times.
 8. Man's reach should exceed his grasp.
 9. Fifteen men, on the Dead Man's chest - / Yo-ho-ho, and a bottle of rum!
 10. For whom the bell tolls...
 11. Elementary, my dear Watson!
 12. Was this the face that launched a thousand ships?
 13. I can't think about that right now. If I do, I'll go crazy. I'll think about that tomorrow.
 14. A large income is the best recipe for happiness I ever heard of.
 15. People ask for criticism but they only want praise.
- a. Alexander Dumas
 - b. Arthur Conan-Doyle
 - c. Charles Dickens
 - d. Christopher Marlowe
 - e. Dante Alighieri

- f. George Orwell
- g. Jane Austen
- h. John Donne
- i. Margaret Mitchell
- j. Mark Twain
- k. Robert Browning
- l. Robert Louis Stevenson
- m. Somerset Maugham
- n. Voltaire
- o. William Wordsworth

What do you know about these quotations? Try to answer the following questions:

1. Whose face “launched a thousand ships” and why?
2. Where should the reader “abandon hope”?
3. Where did the poet wander alone?
4. Which time is described as the best and the worst simultaneously?
5. How was one of the quotations used by a later author?
6. What was kept in the Dead Man’s chest?
7. What didn’t Scarlet O’ Hara want to think about?

In small groups discuss quotes 2, 8, 14, 15. Do you agree or disagree with the message?

An Irish born writer, Oscar Wilde is well-known for his witticisms. Match the beginnings and ends of his quotations:

Always forgive your enemies,	he doesn’t love her.
A man can be happy with any woman as long as	is a portrait of the artist, not of the sitter.
America is the only country	it is asking others to live as one wishes to live
Every portrait that is painted with feeling	nothing annoys them so much.
Fashion is a form of ugliness so intolerable	not paid
Genius is born -	somewhat overestimated his ability
I am not young enough	That we have to alter it every six months.
I think God in creating Man	that went from barbarism to decadence without civilization in between.
One should always play fairly	to know everything
Selfishness is not living as one wishes to live,	when one has the winning card

Names of writers and their characters are often used in modern discourse, as such usage is a concise way of expressing a complicated idea. Read the following sentences taken from BNC and comment upon the use of literary allusions in them:

1. This most clearly illustrates the Jekyll and Hyde nature of the disease and gives one insight into the concept of a disease of the human spirit parasitising the suffering individual.
2. He apparently sees Novell as the Grinch who will steal open systems.
3. In a land where trendy cafés display neon signs reading SMACK BAR and SNATCH BAR, no one 's going to pick up the linguistic and social markers that pin the native Brit down like so many Lilliputian bonds.

4. Appeasement caused by blindness was followed by delaying tactics and doublespeak intended to buy time.
5. That much sooner and in the last hour, couple of hours we've seen what I would call a Tweedledee and Tweedledum amendments erm because quite frankly there isn't that much difference between them er at the end of the day the impact on the people who've had to pay the bill is virtually the same.
6. I did not want anyone to think I was a Yahoo, so I tried to make it clear that my habits were very different from theirs.
7. I'm supposed to be attacking the Windmill at this moment — with my platoon
8. Is Big Brother reading your meter?
9. He's brought a brand new character to the anxious Soviet youngsters the image of a lonely hero, an almost Byronic but modern-day romantic with a sympathetic soul and rock'n'roll drive, something like a cross between James Dean and Bruce Lee. (By the way, who do you think is meant here?)
10. This policy puts the regions in an impossible Catch 22 situation: they cannot satisfy the government's current demand criteria for new rail investment because of past under-investment in the network, and cannot stimulate such levels of demand without that investment.
11. She turned to see a very large handsome man holding out a cardigan and grinning like a Cheshire cat.
12. At a time when graduates are finding that academic success is not an automatic open sesame to the job market — a recent advertisement for a relatively junior clerical/admin post at the University produced a crop of graduate applications, including at least one First Class Honours graduate — it is heartwarming to read of a Nottingham man whose business and his hobby stem directly from his campus experience.
13. Fumaroli presents the alliance between culture and the State as a Faustian pact with the devil in which, in return for a steady stream of subventions and commissions, the artistic community of France has surrendered its spiritual independence.
14. For the first time, but by no means the last, I became involved in that Kafkaesque bureaucratic fog which, more than any aspect of public life, serves to drain one of psychic energy.
15. It could be a bit vulgar, I grant you, but Rabelaisian, nothing nasty.'

Here are some more examples of the use of character names, this time from Russian literature and in Russian. Translate the sentences in English transforming explaining the meaning of allusion as if to a foreigner:

1. Вакса, ты что там сидишь, как Онегин в джинсах? — Ты же знаешь, что я водку сейчас не пью, — сказал «Онегин в джинсах». [Василий Аксенов. Таинственная страсть (2007)]
2. Этаким меланхолический исполнитель, солдат Швейк, аккуратист Молчалин — ни дать, ни взять! [Владимир Соловьев. Три еврея, или Утешение в слезах. Роман с эпиграфами (1975-1998)]
3. Вы гений, — решительно сказал наконец Зыбин, поднимая голову от своих теперь уже безнадежно замаранных темно-оливковых коленок.— Второй Остап Бендер. — Не я, — скромно ответил Корнилов. — Я гений, я Остап Бендер, но мне принадлежит только общая идея, а воплощение её... —он загадочно помолчал, — завтра вы сами увидите это воплощение. [Ю. О. Домбровский. Факультет ненужных вещей, часть 1 (1978)]

4. Со мной в институте работал Николай Иванович Плюшкин, очень милый, совсем не жадный мужчина, всегда хорошо одетый и благоухающий одеколоном. [Дарья Донцова. Доллары царя Гороха (2004)]
5. Эта привязанность определяется как традиционализм, обломовщина, замкнутость в местном «мирке», «узость кругозора», как препятствие для пространственной мобильности, обеспечивающей условия для «рациональной» экономической политики, и даже для свободы. [М. П. Крылов. Региональная идентичность населения европейской России (2008) // «Вестник РАН», 2009]
6. Если же ему и случается время от времени кого-то «замочить», то это только по долгу службы и в целях самозащиты. Хорош Фандорин, но — не князь Мышкин. И даже не Шерлок Холмс. [Читая Бориса Акунина (2003) // «Вестник США», 2003.07.23]
7. Мечтали всем вместе сложиться и купить там землю (тогда Марбейя была отнюдь не популярным курортом), — эдакая космополитичная маниловщина. [Сати Спивакова. Не всё (2002)]
8. Копелян начинал пожевывать свои усы и давиться смехом. И любая хлестаковщина увядала, вранье обнаруживалось. Короче, Копелян был моральным стабилизатором в актерском цеху. [Сергей Юрский. Вспышки. Заключительная глава книги // «Октябрь», 2001]
9. Мне стало скучно, и я ушел спать. — Тоже мне Печорин! — проворчал Начтов. [Игорь Адамацкий. Утешитель // «Звезда», 2001]
10. В общем, был Лев Борисович весь такой жалкий, безобидный, карикатурно узнаваемый, что любой, глядя на него, мог подумать: «Червяк, чиновник, Акакий Акакиевич». [Влада Валеева. Скорая помощь (2002)]

As you have probably noticed, not so many poets are mentioned in the lists. Partly this is due to the fact that poetry is very culture-specific and if translated uses much of its charm. However, we are going to devote some time to two great poets – English and Russian speaking, William Shakespeare and Alexander Pushkin respectively.

The greatest English playwright and poet is also one of the most mysterious figures in English literature. Read the following article from *Time* magazine (Sept. 2007) written by Jumana Farouky and answer the following questions:

1. Why are “alien autopsies” and “the second gunman” mentioned? Which events or myths do they allude to?
2. When did the theory of an alternate author first appear?
3. What does the *Declaration of Reasonable Doubt* proclaim?
4. Did Mark Twain and Charles Dickens sign the Declaration?
5. What is the strongest ground for the doubt?
6. Who are *Stratfordians*?
7. What are the three major arguments and counter-arguments of the *Anti-Stratfordians* and their opponents?
8. Who are the likely candidates to be credited with Shakespeare’s heritage? How do they differ from the historical William Shakespeare?
9. What is the mistake of the the sceptics, according to Jonathan Bate?
10. Why is it important to know Shakespeare’s true identity?
11. The last two passages of the article contain five quotes from Shakespeare’s plays? Can you recognize them? Can you name the plays?

Like alien autopsies and the second gunman, the belief that someone other than a glover's son from Stratford wrote William Shakespeare's plays is a conspiracy theory that refuses to die.

Doubters started questioning the true identity of the writer in the late 19th century. Ever since then, the theory of an alternate author has flirted with the mainstream as some scholars and researchers have tried to get the broader academic community to treat the question as a legitimate debate, instead of the ramblings of crackpots. Now, almost 300 Shakespeare skeptics have made a very public plea to be taken seriously.

On Sept. 10, Shakespearian actor Derek Jacobi and Mark Rylance, former artistic director of Shakespeare's Globe Theatre (a working modern replica of the London theater Will co-owned and acted at), unveiled a "Declaration of Reasonable Doubt." Created by the California-based Shakespeare Authorship Coalition, an educational charity dedicated to raising awareness of the Shakespeare identity question, the document asks the world of academia to accept that there is "room for reasonable doubt about the identity of William Shakespeare" and to start taking the research into who is really responsible for his works seriously. Along with Jacobi and Rylance, signatories include Charles Champlin, the former L.A. *Times* arts editor; Michael Delahoyde, an English professor at Washington State University; and Robin Fox, professor of social theory at Rutgers University in New Jersey. Some more famous names, like Mark Twain, Charles Dickens and Orson Welles, also lent their posthumous support in a list of people who expressed their own doubts about the Bard when they were alive.

At the heart of the problem is the fact that, for a man who was so prolific with his pen, Shakespeare didn't leave much evidence of his life behind. Most scholars accept that there is enough to prove that a William Shakespeare was born in Stratford-upon-Avon, became an actor in London and retired back in Stratford until his death in 1616. But that's where the agreement ends. Stratfordians, as they are known, believe that this William Shakespeare is the same man who wrote what would become known as the greatest body of literary works in the history of the English language. The Anti-Stratfordians say that there is, in fact, nothing solid linking Shakespeare with the plays, poems and sonnets attributed to him.

And so begins the game of tit-for-tat. Stratfordians note that Shakespeare's name is printed on the title pages of many of the plays published during his lifetime. The Anti-Stratfordians point out that nobody even knows if that's how Shakespeare spelled his name: the only surviving examples of his handwriting are six scraggly signatures spelled several different ways. Those pro-Will say that some of Shakespeare's contemporaries mention him in their writings; the naysayers counter that they only refer to him as an actor, never explicitly as a playwright.

Then there's the apparent disconnect between the life that William Shakespeare lived and the ones he wrote about. Anti-Stratfordians claim that Shakespeare's plays show a keen grasp of literature, language, court life and foreign travel — not the kinds of things that a small-town actor without a university education would be familiar with. As the Declaration says, "scholars know nothing about how he acquired the breadth and depth of knowledge displayed in the works." And so doubting scholars look to well-traveled writers and aristocrats — essayist Francis Bacon; poet and playwright Christopher Marlowe; theater patron Edward de Vere, the 17th Earl of Oxford — as the more likely candidates.

But Shakespeare advocates dismiss this as snobbery, saying that even a basic education at the time would have been enough for Will to write his plays. And, if you emphasize — as Stratfordians do — that most of Shakespeare's plays were adapted from older works, what he lacked in experience he could have made up for in imagination. "The problem is that argument presupposes that plays from the period consisted of this hidden autobiography," says leading Shakespeare scholar Jonathan Bate. "That's a modern image of the writer as someone who puts his own experiences into his plays, a very romantic idea of writing. But it's just not how plays were written back then."

As Shakespeare (or maybe Bacon or possibly De Vere) asked, "What's in a name?" The star-crossed lovers still die, there will always be something rotten in the state of Denmark, no matter who wrote the plays. So why all the fuss? Both sides argue that knowing the identity of the man behind *Hamlet*, *King Lear* and *The Tempest* is essential to understanding them. "Our

interpretation of Shakespeare's works would be entirely different if we knew who wrote them," says Bill Rubinstein, history professor at the University of Wales, Aberystwyth, and an academic adviser for the Shakespeare Authorship Coalition. "If he was heavily involved in politics, for example, every line in every play would have a different motivation."

The Coalition's "Declaration of Reasonable Doubt" doesn't claim to know who wrote Shakespeare's plays, but it asks that the question "should, henceforth, be regarded in academia as a legitimate issue for research and publication." Hoping to start the trend is William Leahy, head of English at Brunel University who, later this month, will teach the first ever M.A. course dedicated to the authorship question. "Shakespeare studies already look at his work from so many angles — feminist, post-colonialist, historical," he says. "And I think it's important that the authorship question is one of them." This could be much ado about nothing. Or maybe, one day, the truth will out.

<http://www.time.com/time/arts/article/0,8599,1661619,00.html>

accessed 18.08.2013

Which words and phrases from the article have the following Russian translations?

1. вскрытие;
2. теория заговора;
3. подвергнуть что-либо сомнению;
4. бред сумасшедшего;
5. выступить с заявлением;
6. привлечь внимание общественности к ...;
7. научный мир;
8. есть достаточные основания для ... ;
9. посмертный;
10. плодовитый (писатель);
11. обмен колкостями;
12. неразборчивая подпись;
13. несоответствие между...

Whoever wrote the plays and sonnets, they are a major source (along with the Bible) of quotes and witticisms widely used by authors and public speakers to impress their audience. Some expressions have even lost the connection with the author, having become language idioms.

The following is a list of phrases and sentences attributed to Shakespeare which entered the English-speaking culture and language (as they are represented in the *Dictionary of Cultural Literacy*. Which plays or other works by Shakespeare do they come from (choose from the lettered list):

1. Age cannot wither her, no custom stale her infinite variety
2. Alas, poor Yorick!
3. a lean and hungry look
4. All the world's stage and all the men and women merely players.
5. As flies to wanton boys, are we to the gods/they kill us for their sport.
6. Beware the ides of March.
7. Et tu, Brute!
8. Fear not till Birnam Wood do come to Dunsinane
9. Frailty, thy name is woman.
10. Friends, Romans, countrymen, lend me your ears!
11. Get thee to a nunnery

12. He thinks too much: such men are dangerous.
13. How sharper than a serpent's tooth it is to have a thankless child.
14. Let me not to the marriage of true minds/Admit impediments.
15. My kingdom for a horse!
16. Neither a borrower or a lender be.
17. One that loved not wisely but too well.
18. Out, damned spot!
19. Parting is such sweet sorrow.
20. pound of flesh
21. Something is rotten in the state of Denmark.
22. star-crossed lovers
23. That way madness lies.
24. The quality of mercy is not strained.
25. There are more things in Heaven and Earth, Horatio,/ than are dreamt of in your philosophy.
26. There's a divinity that shapes our ends.
27. There's special providence in the fall of a sparrow.
28. the winter of our discontent
29. To be or not to be: that is the question.
30. What's in a name?

- a. Antony and Cleopatra
- b. As you like it
- c. Hamlet
- d. Julius Caesar;
- e. King Lear
- f. Macbeth
- g. Othello
- h. Richard III
- i. Romeo and Juliet
- j. Sonnet 116
- k. The Merchant from Venice

Which of the quotations (and their contexts):

1. is addressed to a skull?
2. mentions a rose?
3. implies blood-shed?
4. was pronounced by witches?
5. deals with "seven ages of man?"
6. is addressed to a friend turned traitor?
7. was pronounced on the battlefield?
8. is both pessimistic and optimistic?
9. implies corruption and immorality?
10. means too high a price;

Try to find the Russian translations of the quotes (if possible, by different translators). Did you see them before?

The following examples of the idioms and phrases modern usage are taken from BNC. Read them and translate into Russian:

1. It has often been a warning to beware the Ides of March, though the ides of May, July and October seem all right.
2. Helen watched her own face swim above these rich and glowing caverns; did it have a lean and hungry look, deprived, excluded?
3. Driver's Diary My kingdom for a convertible
4. The 'winter of discontent' and the subsequent return of the Conservatives for what proved to be a very lengthy period of rule seemed to most observers to mark a profound watershed.
5. He was a monster, a hard, unyielding monarch, a Mafia boss whose power was everywhere, a merciless creditor who demanded his pound of flesh.

Some character names from the play by Shakespeare have become proverbial. What would we call:

- a treacherous friend;
- doomed lovers
- a cruel and greedy person
- a man who thinks too much instead of acting;
- a fun-loving, gluttonous, vain and rather stupid individual;
- a jealous husband
- a woman loving power
- a very beautiful but treacherous and cruel woman

Shakespeare is known not only for his tragedies and comedies, but also for his beautiful sonnets.

Read a text about this poetic form from IELTS Testbuilder and do IELTS format exercises that follow:

**Variations on a theme:
the sonnet form in English poetry**

- A The form of lyric poetry known as 'the sonnet', or 'little song', was introduced into the English poetic corpus by Sir Thomas Wyatt the Elder and his contemporary Henry Howard, Earl of Surrey, during the first half of the sixteenth century. It originated, however, in Italy three centuries earlier, with the earliest examples known being those of Giacomo de Lentino, 'The Notary' in the Sicilian court of the Emperor Frederick II, dating from the third decade of the thirteenth century. The Sicilian sonneteers are relatively obscure, but the form was taken up by the two most famous poets of the Italian Renaissance, Dante and Petrarch, and indeed the latter is regarded as the master of the form.
- B The Petrarchan sonnet form, the first to be introduced into English poetry, is a complex poetic structure. It comprises fourteen lines written in a rhyming metrical pattern of iambic pentameter, that is to say each line is ten syllables long, divided

into five 'feet' or pairs of syllables (hence 'pentameter'), with a stress pattern where the first syllable of each foot is unstressed and the second stressed (an iambic foot). This can be seen if we look at the first line of one of Wordsworth's sonnets, 'After-Thought':

'I thought of thee my partner and my guide'.
If we break down this line into its constituent syllabic parts, we can see the five feet and the stress pattern (in this example each stressed syllable is underlined), thus: 'I thought/ of thee/ my partner and/ my guide'.

- C The rhyme scheme for the Petrarchan sonnet is equally as rigid. The poem is generally divided into two parts, the octave (eight lines) and the sestet (six lines), which is demonstrated through rhyme rather than an actual space between each section. The octave is usually rhymed **abbaabba** with the first, fourth, fifth and eighth lines rhyming with each other, and the second, third, sixth and seventh also rhyming. The sestet is more varied: it can follow the patterns **cdcedc**, **cdccdc**, or **cdedce**. Perhaps the best interpretation of this division in the Petrarchan sonnet is by Charles Gayley, who wrote: "The octave bears the burden; a doubt, a problem,. a reflection, a query, an historical statement, a cry of indignation or desire, a vision of the ideal. The sestet eases the load, resolves the problem or doubt, answers the query or doubt, solaces the yearning, realizes the vision." Thus, we can see that the rhyme scheme demonstrates a twofold division in the poem, providing a structure for the development of themes and ideas.
- D Early on, however, English poets began to vary and experiment with this structure. The first major development was made by Henry Howard, Earl of Surrey, altogether an indifferent poet, but was taken up and perfected by William Shakespeare, and is named after him. The Shakespearean sonnet also has fourteen lines in iambic pentameter, but rather than the division into octave and sestet, the poem is divided into four parts: three quatrains and a final rhyming couplet. Each quatrain has its own internal rhyme scheme, thus a typical Shakespearean sonnet would rhyme **abab cdcd efef gg**. Such a structure naturally allows greater flexibility for the author and it would be hard, if not impossible, to enumerate the different ways in which it has been employed, by Shakespeare and others. For example, an idea might be introduced in the first quatrain, complicated in the second, further complicated in the third, and resolved in the final couplet -indeed, the couplet is almost always used as a resolution to the poem, though often in a surprising way.
- E These, then, are the two standard forms of the sonnet in English poetry, but it should be recognized that poets rarely follow rules precisely and a number of other sonnet types have been developed, playing with the structural elements. Edmund Spenser, for example, more famous for his verse epic 'The Faerie Queene', invented a variation on the Shakespearean form by interlocking the rhyme schemes between the quatrains, thus: **abab bcbc cdcd ee**, while in the twentieth century Rupert Brooke reversed his sonnet, beginning with the couplet. John Milton, the seventeenth-century poet, was unsatisfied with the fourteen-line format and wrote a number of 'Caudate' sonnets, or 'sonnets with the regular fourteen lines (on the

Petrarchan model) with a 'coda' or 'tail' of a further six lines. A similar notion informs George Meredith's sonnet sequence 'Modern Love', where most sonnets in the cycle have sixteen lines.

- F Perhaps the most radical of innovators, however, has been Gerard Manley Hopkins, who developed what he called the 'Curtal' sonnet. This form varies the length of the poem, reducing it in effect to eleven and a half lines, the rhyme scheme and the number of feet per line. Modulating the Petrarchan form, instead of two quatrains in the octave, he has two tercets rhyming **abc abc**, and in place of the sestet he has four and a half lines, with a rhyme scheme **dcbdc**. As if this is not enough, the tercets are no longer in iambic pentameter, but have six stresses instead of five, as does the final quatrain, with the exception of the last line, which has three. Many critics, however, are sceptical as to whether such a major variation can indeed be classified as a sonnet, but as verse forms and structures become freer, and poets less satisfied with convention, it is likely that even more experimental forms will out.

Choose the most suitable heading for each paragraph from the list of headings below.

Write the appropriate numbers (**i-xiii**) in boxes **28-32** on your answer sheet.

One of the headings has been done for you as an example. Any heading may be used more than once.

Note: There are more headings than paragraphs, so you will not use all of them.

List of Headings

- i** Octave develops sestet
- ii** The Faerie Queene and Modern Love
- iii** The origins of the sonnet
- iv** The Shakespearean sonnet form
- v** The structure of the Petrarchan sonnet form
- vi** A real sonnet?
- vii** Rhyme scheme provides structure developing themes and ideas
- viii** Dissatisfaction with format
- xi** The Sicilian sonneteers
- x** Howard v. Shakespeare
- xi** Wordsworth's sonnet form
- xii** Future breaks with convention
- xiii** The sonnet form: variations and additions

1. Paragraph A
2. Paragraph B
3. Paragraph C

4. Paragraph **D**
5. Paragraph **E**

Questions**6-10**

Using **NO MORE THAN THREE WORDS** from the passage, complete the sentences below.

6. Sir Thomas Wyatt the Elder and Henry Howard were
7. It was in the third decade of the thirteenth century that the was introduced.
8. Among poets of the Italian Renaissance was considered to be the better sonneteer.
9. The Petrarchan sonnet form consists of
10. In comparison with the octave, the rhyming scheme of the sestet is varied.

Questions**11-13**

Choose the correct letters **A-D** and write them in boxes **38-40** on your answer sheet.

11. According to Charles Gayley,
- A** the octave is longer than the sestet.
- B** the octave develops themes and ideas.
- C** the sestet provides answers and solutions.
- D** the sestet demonstrates a twofold division.
12. The Shakespearean sonnet is
- B. an indifferent development.
- C. more developed than the Petrarchan sonnet.
- D. more flexible than the Petrarchan sonnet.
- E. enumerated in different ways
13. According to the passage, whose sonnet types are similar?
- A. Spenser and Brooke
- B. Brooke and Milton
- C. Hopkins and Spenser
- D. Milton and Meredith

My personal favourite Shakespeare's sonnet is Sonnet 66 (a little bit pessimistic, but so true to life):

Tired with all these, for restful death I cry,
 As, to behold desert a beggar born,
 And needy nothing trimm'd in jollity,
 And purest faith unhappily forsworn,
 And guiled honour shamefully misplaced,
 And maiden virtue rudely strumpeted,
 And right perfection wrongfully disgraced,
 And strength by limping sway disabled,
 And art made tongue-tied by authority,
 And folly doctor-like controlling skill,
 And simple truth miscall'd simplicity,
 And captive good attending captain ill:
 Tired with all these, from these would I be gone,
 Save that, to die, I leave my love alone.

Here are several translations of the sonnet:

<p>Зову я смерть. Мне видеть нестерпим Достоинство, что просит подавня, Над простотой глумящуюся ложь, Ничтожество в роскошном одеянье, И совершенству ложный приговор, И девственность, поруганную грубо, И неуместной почести позор, И мощь в плену у немощи беззубой, И прямоту, что глупостью слывет, И глупость в маске мудреца, пророка, И вдохновения зажатый рот, И праведность на службе у порока.</p> <p>Все мерзостно, что вижу я вокруг... Но как тебя покинуть, милый друг! (С. Маршак)</p>	<p>Устал я жить и умереть хочу, Достоинство в отрепье видя рваном, Ничтожество — одетое в парчу, И Веру, оскорблённую обманом,</p> <p>И Девственность, поруганную зло, И почестей неправых омерзенье, И Силу, что Коварство оплело, И Совершенство в горьком униженье,</p> <p>И Прямоту, что глупой прослыла, И Глупость, проверяющую Знание, И робкое Добро в оковах Зла, Искусство, присуждённое к молчанию.</p> <p>Устал я жить и смерть зову скорбя. Но на кого оставляю я тебя?! (А. Финкель)</p>
<p>Я смерть зову, глядеть не в силах боле, Как гибнет в нищете достойный муж, А негодяй живет в красе и холе; Как топчется доверье чистых душ, Как целомудрию грозят позором, Как почести мерзавцам воздают, Как сила никнет перед наглым взором, Как всюду в жизни торжествует плут, Как над искусством произвол глумится, Как правит недомыслие умом, Как в лапах Зла мучительно томится Все то, что называем мы Добром. Когда б не ты, любовь моя, давно бы Искал я отдыха под сенью гроба. (Б. Пастернак)</p>	<p>Ни жить, ни видеть больше не могу: Величье побирается под дверью, И высота — у низости в долгу, И верою командует безверье,</p> <p>И почести бесчестьем воздают, И честь девичья пущена по кругу, И перед правдой прав неправый суд, И услуженье ставится в заслугу,</p> <p>И свет доверья обратился в тьму, И власть уста замкнула златоусту, И доброта сама идет в тюрьму, И ложь диктует истины искусству...</p> <p>Не жить, не видеть, сжечь бы все мосты, Да пропади всё пропадом! Но ты... (Н. Голь)</p>

Analyze the translations. Which do you think is more artistic and close to the original's spirit?

As home assignment, find Shakespeare's sonnet that you like most, its Russian translation and get ready to analyze them. Or alternatively (which is a more challenging but more creative variant) try to translate the sonnet yourself.

The greatest Russian poet (our Russian "everything") Alexander Pushkin is less known around the world than Shakespeare, mostly due to the language barrier. However, his poetry has been translated into English. Read the following translations and try to recognize the originals:

I loved you and this love by chance,
 Inside my soul has never fully vanished;
 No longer shall it ever make you tense;
 I wouldn't want to sadden you with anguish.
 I loved you speechlessly and wildly,
 By modesty and jealousy was stressed;
 I loved you so sincerely and so mildly,
 As, God permit, may love you someone else.
 (Translated by Mikhail Kneller)

If by life you were deceived,
 Don't be dismal, don't be wild!
 In the day of grief, be mild
 Merry days will come, believe.

Heart is living in tomorrow;
 Present is dejected here;
 In a moment, passes sorrow;
 That which passes will be dear.
 (translated by Mikhail Kneller)

The empty "you" for "thee"-- so mild,
 By chance, she swapped in dialogue
 And all the dreams that I've compiled
 Within my loving soul evoked.
 I stand before her very humbly,
 To look aside -- I do not dare;
 I say to her: "*you*" are so fair!
 And gravely think: How much I love "*thee!*"
 (translated by Mikhail Kneller)

What's in my name? It's soulless,
 It shall expire, like the dismal roar
 Of waves that hit the distant shore, --
 Like nighttime noises in the forest!

Upon the memo sheet, in grief,
 Its imprint in the stillborn gloom,
 Much like the writing on the tomb,
 In foreign language it will leave.

What's in it? All the lost and trite
 In new and wild insurrection,
 Within your soul it won't excite
 The pure and kind recollections.

But silently, in time of anguish
 Pronounce it softly while grieving
 Say that my memory won't vanish
 That there's a heart in which I'm living...

(translated by Mikhail Kneller)

There are not so many English speakers who translate Pushkin's poetry. One of those few is G.R. Ledger who introduces his translation in the following way:

The intention of this web site is to make some of Pushkin's work freely available in English to all who have access to a computer. The English translation offered is provided for those who cannot read the Russian, but who still wish to read Pushkin, and also as an aid to students. It has tried to follow the original fairly closely, so that as far as possible the English reader can see which line of the original the translation derives from. Nevertheless some freedom has been used, in particular by abandoning Pushkin's rhyme scheme. This is impossible to copy in English with any accuracy or fidelity to the sense. Many attempts have been made, and one looks in wonder at the achievements of translators, but I have often felt that the sheer cleverness of English translations distracts from the original and leads one away from Pushkin. This does not mean that I eschew verse and rhyme completely. Indeed I have been happy to pluck rhymes from the air, and I have been happy also to use hidden and oblique rhymes, wherever it improves the flow of language, or helps to suggest the subtlety and vivacity of the original. I have used more freedom in the translation of the closing couplets than elsewhere, as I believe that doing so preserves more of the spirit of Pushkin than could be achieved by adhering to a more wooden and technically accurate translation. The main aim has been to convey as much as possible of Pushkin's liveliness, the sheer abundance of his invention, and the daring unexpectedness of his wit. There is nothing like it in English literature, and non-Russian readers are depriving themselves of a great treasure by ignoring it. I hope this web site will go some way towards remedying this lack.

It is of course not possible to please everyone. That would be more than a minor miracle, as no doubt even the original was and is disliked by a few readers. I suspect my translation will appeal more to native English speakers than to Russians, since in some places it is slightly irreverent, although I trust that Pushkin's sense of humour would have ensured that he himself would not have felt offended.

I am conscious of inadequacies in the translation, some of which might be remediable, but others which it will probably be impossible to eradicate. Apologies also for any errors in the Russian text. Please keep me informed of these and I will do my best to correct them.

QUIZ TIME

The following quizzes are taken from *World Culture Contests* compiled by V.V. Kabakchi. They concern all areas we have discussed in the course.

1. The Academie francaise, a French literary academy, aims at keeping purity of the French language, defending traditional literary and linguistic rules and at discouraging innovations Who was the founder of the institution? (2 points)
2. This mosque in Jerusalem is supposed to be the third holiest shrine in the Islamic world. What is the name of the mosque? (3 points)
3. She was the daughter of King of Troy. She was loved by Apollo, who gave her the gift to foresee disasters. However, when she cheated him he made people disbelieve her true predictions. What is her name? (2 points)
4. Roman emperor Gaius Caesar is traditionally known by his nickname, meaning literally 'Little Boots.' He was insane, believing he was a god. He is said to have planned to make his horse a consul. He was also sadistic by nature. What was his nickname? (2 points)
5. This Venetian painter is particularly remembered for his fine presentation of architectural vistas, sometimes with nearly photographic precision. His paintings were especially popular with the English aristocracy who commissioned his paintings of the Grand Canal and the festivals of Venice as mementoes of their Grand Tour. What is the name of that painter? (3 points)
6. Rodin while creating his famous sculpture *The Kiss* was inspired by the medieval tragic story of an Italian noblewoman, whose adulterous love affair with her brother-in-law led to the death of the lovers by the hand of her husband. What are the names of the unfortunate lovers? (2 points)
7. The Battle of Austerlitz is also known as the Battle of the three Emperors. Who were the Emperors? (3 points) and which of them won? (1 point)
8. This is a unique and legendary megalithic monument, consisting of concentric rings of stone surrounding a horseshoe of upright stones. Most obviously the monument was built between 1900 and 1400 BC serving both as a religious center (but not for the druids, those prefer woods to stones) and an astronomical observatory. What is the name of the monument? (1 point)
9. What is Ivy League? (2 points)
10. What is the name of the book of the Old Testament relating the departure of the Israelites under Moses from their bondage in Egypt? (2 points)
11. In Greek mythology, he was condemned for his misdeeds to rolling a large stone to the top of a hill from which it always rolled down again. What is the name of this legendary person? (2 points) What is the idiom based on the legend? (2 points)
12. What is the name of the State of the USA colloquially known variously as Cotton State, Yellowhammer State, and the Heart of Dixie? (2 points) Explain the origin of each nickname (2 points for each).
13. This is a Japanese three-part poem (17th-19th centuries) traditionally dealing with images of the natural world, much imitated in the Western 20th century literature. What is its name? (2 points)
14. What is the origin of the name 'Atlantic Ocean'? (2 points)

15. What is the name of the state colloquially known as Last Frontier, or Land of the Midnight Sun, or Great Fun land? (1 point)
16. He was a Flemish painter and supreme master of northern baroque with impressive appetite for robustly large female nudes, thus creating an enduringly valid type of female beauty. What is his name? (2 points)
17. What is the former name of Iran? (3 points)
18. They were three sisters with snakes for hair, who had the power to turn anyone who looked at them into stone; one of them was mortal, and was killed by a Greek hero. What is the name of the monster (2 points) What is the name of the Hero? (2 points) How did he kill the monster? (3 points)
19. A French impressionist painter, a close friend of Monet and Sisley, he delighted in the intrinsic charm of lovely women, children, flowers, and beautiful scenes, no suggestion of sadness or melancholy; his later subjects are mostly female nudes of a fine fleshiness and sensuality. What is his name? (3 points)
20. What is the name of the State colloquially known as Grand Canyon State? (2 points)
21. He was an Italian painter whose works epitomized the High Renaissance. He was influenced by Perugino, Leonardo da Vinci and Michelangelo. By the age of 25 his reputation was sufficiently established for him to be entrusted with frescos for one of the papal rooms in the Vatican and to be appointed as chief architect of St. Peter's. He died aged only 37 at the height of his powers. What is the name of that painter? (2 points)
22. The legend has it that King Goirdius of Phrygia once tied a most intricate knot. It was later predicted by an oracle that the one who would untie it would become the master of Asia. What is the name of the person who eventually untied the knot and how did he do it? (2 points)
23. Who said it? "Plato is dear to me but dearer still is truth." (2 points)
24. In Greek mythology, it was a handsome young man, a favourite of Apollo. Zephyrus, who was jealous of Apollo, made him kill the youth accidentally. Apollo grew a flower from the dead body. What is the name of the young man and of the flower? (3 points)
25. What is the name of the State colloquially known as Land of Opportunity? (1 point)
26. What is the name of the chivalric code of the samurai of feudal Japan, emphasizing loyalty, courage and the preference of death to dishonor? (3 points)
27. He was a Greek philosopher of aristocratic birth, a disciple of Socrates who was to become his principle opponent. His philosophy is presented in the form of dialogues of high literary merit. He was buried in the grounds of the Academy which he founded in Athens and which he served for 40 years (1 point)
28. In the Russian Orthodox Church what is the name of the screen separating the sanctuary (worshippers are not allowed to enter it) from the other side of the interior. (2 points)
29. In which of Shakespeare's plays do we find this phrase? "We know what we are, but know not what we may be."
30. What is the opposite of 'plebeian' (in the context of ancient Rome)?
31. What is the Greek name for the region south of the Caucasian mountains at the east end of the Black Sea, in what is now Georgia, the goal of Jason's expedition for the Golden Fleece? (3 points)
32. What is the name of the State known familiarly as Golden State? (2 points)
33. What is the name of the Muse responsible for tragedy?
34. In Greek mythology, he was the son of Priam and Hecuba. He was to decide which of the three goddesses – Hera, Athene or Aphrodite – was the most beautiful. Aphrodite promised him the most beautiful woman in the world, Helen, and he awarded the prize to her. What is his name?
35. The line of defensive fortifications was built along France's north-eastern frontier from Switzerland to Luxemburg (no covering the France-Belgian border to the coast). It was completed in 1936. The French placed excessive confidence in it, considering it

- impregnable. The Germans still invaded France by outflanking the line. What is the name of this line?) (2 points)
36. What is the name of a vast amphitheater in Rome (begun 75 A.D) capable of holding 50,000 people, the scene of gladiatorial combats, fights between men and beasts, and large-scale mock battles? (1 point)
 37. To cross that stream for that great man meant reaching the point of no return. The name of the stream has become proverbial in all languages. What is its name? (2 points)
 38. What is the name of the State colloquially known as Centennial State? (2 points)
 39. It is one of the Seven Wonders of the World. The great temple was built by Croesus, king of Lydia, in about 550 BC and was rebuilt after being burned by an ambitious man who wanted to become famous or infamous alike? What is the name of the Wonder? (2 points) What is the name of the man? (3 points)
 40. What is the Russian equivalent of the Latin 'vale'. What is its literal translation? (2 points)
 41. In Roman mythology, he was the chief of the gods, giver of victory, identified with Zeus of Greece. What is his name? (2 points)
 42. What is the name of the ancient civilization which supposedly existed on the continent that is said to have sunk into the sea as a result of a volcanic eruption? (2 points)
 43. This great reformer, when summoned by Emperor Charles to renounce his heresies (in 1521), refused to do it, traditionally with the words: "Here I stand: I can do no other." A branch of Christianity bears now his name. What is the name? (2 points)
 44. Who said this: "My heart is in the Highlands, my heart is not here..." (3 points)
 45. He was the son of a king, at the head of the expedition of Argonauts in their quest for the Golden Fleece? (1 point)
 46. What is the name of the state colloquially known as Constitution State or Nutmeg State? (1 point)
 47. He was the greatest universal genius of the Renaissance whose teacher is said to have given up painting on seeing his pupil's outstanding ability. He rarely completed his projects, abandoning them as soon as he realized that he had solved the problem. What is his name? (1 point)
 48. What was the name of the daughter of Prince Yaroslav the Wise who became Queen of France, and the regent in the early years of her son? (1 point)
 49. What historical event is associated with the Bay of Pigs? (2 points)
 50. What is the name of the State in the Western part of the USA welcomed by the Mormons? (2 points)
 51. What is the name of the Muse in charge of dances? (2 points)
 52. What country does Corsica belong to? (2 points)
 53. It is a classical (Greek or Roman) order of architecture distinguished by a slender, fluted column and a bell-shaped capital decorated with a design of acanthus leaves. What is the name of that order of architecture? (3 points)
 54. "He thinks too much: such men are dangerous." In which of Shakespeare's plays do we find this? (2 points)
 55. Two States of the USA are nicknamed "Sunshine State." What are their names? (2 points)
 56. What is the name of an ancient Greek scholar who made his famous discovery while taking a bath? (2 points + 1 for correct pronunciation)
 57. The national academy of which country has a constant membership of 40 called "The Immortals"?
 58. It is a gold-mining region in Canada, in western Yukon Territory, surrounding the river of the same name. The site is particularly remembered for the gold rush at the end of the 19th century. The name is now used metaphorically in reference to a place which might potentially bring big money. What is the name of that place? (3 points)
 59. What was the language of Jesus Christ? (2 points)

60. Queen Victoria of Great Britain has had the longest reign in British history. How long did she reign? (2 points)
61. That Scottish-born writer of popular detective stories after his son's death in WWI got interested in spiritualism. What is his name? (3 points)
62. In Greek mythology, it is the name of the father of Odysseus; in Shakespeare's *Hamlet* it is the name of Ophelia's brother? (2 points)
63. What is the name of the State colloquially known as Peach State, or Empire State of the South? (1 point)
64. What is the name of a modern city in NE Italy, on a lagoon of the Adriatic Sea, built on numerous islands which are separated by canals with numerous bridges?
65. In Greek mythology, she was the daughter of Boreas and became a mistress of Poseidon. She considered herself more beautiful than Artemis. In a fit of jealousy, Artemis killed her. What is her name?
66. It was a violent demonstration by American colonists in protest at the imposition of a tax on tea by the British Parliament. Dressed as Red Indians, colonists boarded the vessels and threw the cargoes of tea into the water. In fact, that was the beginning of the War of Independence. What is the traditional name of that demonstration? (2 points)
67. Which country marks a storming of a prison as its national holiday? (2 points)
68. What is the name of a beautiful young woman in the Muslim Paradise? (2 points)
69. What is the colloquial name of Hawaii? (2 points) What does the word mean (2 points)
70. The Guinness Book of World Records describes it as the world's largest art gallery. One has to walk 15 miles to visit each of the 322 galleries, which house nearly 3 million works of art and objects of archeological interest. What is the name of this art gallery? (3 points)
71. This capital of a province of central Austria is world-famous as Mozart's birthplace and for the annual music festival (begun 1917) in honor of that composer. What is the name of that city? (1 point)
72. That US senator initiated anti-Communist persecution, verging on witch-hunt and public hysteria. This campaign resulted in the ruin of many careers and a nationwide suspicion of Communism and lingered for a long time after the Senator had to resign. What is the name of that senator?
73. Where are the following words written: "All hope abandon, ye who enter here."? Who wrote them (2 points)
74. What is the name of the robber released by Pontius Pilate instead of Christ? (Mark 15: 6-15) (2 points)
75. In Greek mythology, he is a hero and god of healing, often represented bearing a staff with a serpent coiled round it, and, sometimes, a scroll or tablet symbolizing medical learning. His name is now sometimes used (with a slight irony) in reference to a doctor. What is his name? (3 points)
76. What was the Greek name of a member of a mythical race of female warriors in Scythia and elsewhere? (1 point)
77. What is the name of the State colloquially known as Gem State? (2 points)
78. The Devanagari is the script with 48 letters and is written from left to right. It dates back to the 7th century AD. It is the written form of the ancient language of Hindus in India (Indo-European family), which is now used only for religious purposes. What is the name of that ancient language? (3 points)
79. In Greek mythology, Charybdis and Scylla were two deadly enemies of sailors. Those who survived one of them were likely to become victims of the other. But what kind of danger was there? (3 points)
80. In the Old Testament we learn the story of David, the second king of Israel and Judah, who sent an officer of his army, Uriah, to the battle, being aware that the officer was doomed to die. What was the reason for this decision?

81. In Roman mythology, he is the counterpart of Poseidon, Greek god of the sea. His traditional attributes are the trident and the dolphin. What is the name of that god?
82. It is a mountainous peninsula in Greece, inhabited by monks of the Eastern Orthodox Church who forbid women or even female animals to set foot on the peninsula. What is its name? (3 points) Why do they not tolerate women? (4 points)
83. In Greek mythology, these are any of the creatures who had the power of luring seafarers to destruction on dangerous rocks by their songs. What is their name? (2 points)
84. What is the name of the State colloquially known as Hoosier State? (2 points)
85. In Greek mythology, her father, Acrisius, was warned by an oracle that her son would kill him, therefore he kept his daughter in captivity, isolating her from all men. However, Zeus visited her in the form of a shower of gold, and she bore Perseus, who ultimately did kill Acrisius. What is her name? (3 points)
86. He is a minor Old Testament prophet, who was thrown overboard in a storm sent because he had disobeyed God. He was then swallowed by a big fish, but three days later cast up on the shore unharmed. What is the name of the prophet? (2 points)
87. "An iron curtain has descended across the Continent." Who said it? (1 point)
88. What is the name of the inland country situated between Argentina, Bolivia and Brazil? (3 points)
89. He was the Holy Roman Emperor since 1152, one of the strongest rulers of his age, who got drowned while crossing a river in Asia Minor on his way to the Third Crusade. Legend says, however, that he still sleeps in a mountainous cavern until his country needs him. The nickname of the emperor was used by the German Fascists as a code name of the plan of their war against the Soviet Union. What is the name of that emperor? (3 points)
90. What is the name of the State colloquially known as Hawkey State?
91. The grandson of Genghis Khan became Mongol emperor (1260-94) and founder of the Mongol dynasty in China, He conquered the Song dynasty (1279) and established a great capital. What is his name? (3 points) What is the modern name of the capital? (3 points)
92. She was Henry VIII's first wife. Her failure to bear a son led to his love affair with Anne Boleyn and eventually to a break with the Vatican, as the Pope wouldn't give consent for Henry's divorce. What is her name? (3 points)
93. What is the name of the opera by G. Verdi that was written specially for the inauguration of the Suez Canal, linking the Red and the Mediterranean Seas? (3 points)
94. He was an illegitimate son, but claimed the throne of England. Therefore, in 1066 he defeated and killed King Harold in a battle, becoming the first Norman king of England. What is his name? (2 points) Where did the battle take place? (2 points)
95. What is the name of the State colloquially known as Sunflower State? (2 points)
96. This is a national gallery of British art, built at the expense of a sugar manufacturer and opened in 1897 to house the collection presented by him and by various other benefactors. It was originally subordinated to the National Gallery, but has been fully independent since 1955. What is the name of the gallery? (3 points)
97. In the Labors of Hercules, the Lernean Hydra is a many-headed (100) snake of the marshes of lerna in the Peloponnese, whose heads grew again as soon as they were cut off. How did Hercules manage to kill the monster? (2 points)
98. What is the name of the garden where Adam and Eve stayed before they were expelled for disobedience? (1 point)
99. His unrealized town-plan for the rebuilding of London after the Great Fire (1666) would have made the capital of England one of the greatest European show-pieces of Baroque architecture. However, St. Paul's and the churches he built for London are enough to make him immortal. What is the name of that architect? (2 points)
100. What is the name of the strait joining the North Sea and the English Channel? (1 point)/

Sources

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