

**Ministry of Education of the Azerbaijan
Republic
Baku Girls University**

Chingiz Garasharli

**Language and Culture
(English-speaking
Countries)**

Baku - 2014

Chingiz Garasharli

Reviewers: **A.Hacıyeva**
 professor
 K.Jafarova
 Associate professor

Editor: **M.Y.Gaziyeva**
 professor

Contents

Preface.....	4
1. Language and Reality.....	13
2. Foreign Cultures as a source of national lexicon.....	32
3. The English Language abroad.....	54
4. Renaissance and the English language.....	87
5. Mythology and superstitions.....	105
6. Religion as a source of word formation.....	128
7. Slangs – the depth of language.....	141
8. Onomasticon as link between the culture and the language.....	145

Preface

The language expresses facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share. Words also reflect their authors' attitudes and beliefs, their point of view, that are also those of others. In both cases, language expresses cultural reality.

But members of a community or social group do not only express experience; they also create experience through language. They give meaning to it through the medium they choose to communicate with one another, for example, speaking on the telephone or face-to-face, writing a letter or sending an e-mail message, reading the newspaper or interpreting a graph or a chart. The way in which people use the spoken, written or visual medium itself creates meanings that are understandable to the group they belong to, for example, through a speaker's tone of voice, accent, conversational style, gestures and facial expressions. Through all its verbal and nonverbal aspects, language embodies cultural reality.

Finally, language is a system of signs having a cultural value. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture. Thus we can say that language symbolizes cultural reality.

Some social scientists consider that *language* without culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking. A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot

separate the two without losing the significance of either language or culture. In a word, culture and language are inseparable. Some people say that language is the mirror of culture, in the sense that language and people can see a culture through its language. Another metaphor used to symbolize language and culture is the iceberg. The visible part is the language, with a small part of culture; the greater part lying hidden beneath the surface, is the invisible aspect of culture.

Everything we say in language form we use has meanings, designative or sociative, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language. People of different cultures can refer to different things while using the same language forms. For example, when one says *lunch*, an Englishman may be referring to hamburger or pizza, but a Chinese man will most probably be referring to steamed bread or rice. The word *dog* in English, and the character *gou* in Chinese, refer to the same kind of animal. However, most English people associate *dog* with man's best friend, a good companion, being kept as a pet, together with many commendatory idioms, such as *lucky dog*. Most Chinese people, by contrast, associate *gou* with watchdogs, defending the household from thieves, a noisy animal, together with such derogatory idioms as *gou tui zi* (hired thug). Being culturally loaded, English words and their Chinese translation (or vice versa) are seldom equivalents, and often give rise to different associations or images.¹

Every language reflects the cultural dimensions of the people who speak that language. Differences between cultures give rise to the appearance of specific national conceptions in their way of thinking and in the expressions of these specificities in their language. The language is inseparable from the social

¹ Language and Culture. Oxford University Press, 2009, p-21.

life of the people, their psychology, mythology, traditions, superstitions, literature and history. All together they create the national world of a given people, Therefore without a profound knowledge about the socio-cultural lifestyle of any people, the signs of their lifestyle in the language cannot be understood by the representatives of other peoples, having completely different socio-cultural dimensions.

The words and expressions reflecting the world of a concrete people are usually called the linguistic units without lexical equivalents in other languages. They are also known under the term of “reality”. Having a corresponding knowledge about the words without lexical equivalents in the native language is of an utmost importance for communication with the English speaking people, for reading English literature, and specially for translators, who have to convey the exact meanings of the linguistic realities .For instance, the New Zealandian *health stamp* can reveal its meaning only through the knowledge of its assignment. *Health stamp* denotes the stamps, issued every year and the income derived from its sale is partially spent as a financial support for the education of those children, whose training is hard and requires much care.

The British *public school* denotes a close, elitarian private school while in the USA it denotes a state school without payment.

The expression *spend - a - holic* is used to denote a man who is fond of spending much money on shopping. Used in American English, this expression is not understandable in other variants of the English language.

Words and expressions contain detailed information about cultural associations connected with the beliefs or traditions sometimes with well-known stories, and sometimes with historical or political events. They are also connected with particular aspects oa the life of English-speaking peoples.

The relationship between language and culture has been dealt with by many researchers. According to E.Sapir, «language is a guide to social reality... Human beings do not live in the objective world alone, nor in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become a medium of expression for their society»¹.

A direct connection between cultural reality and their reflection in language was mentioned in the book «Metaphors we live by» by G.Lakoff and M.Johnson. They conclude that «culture is encoded not only in the semantic structures of a language, but also in the idiomatic expressions that both reflect and direct the way we think. Different languages predispose their speakers to view reality in different ways through the different metaphors they use»².

The linguistic environment within which words carry cultural semantic meaning consists of the linguistic metaphors that have accumulated over time in a community's store of semantic knowledge. Each language has its own metaphors, that provide semantic cohesion within its boundaries³.

Language learning is closely related to the so-called cultural layer of lexicon that requires both from translators and the learners of a language a great deal of knowledge without which it would be difficult to master the lexico-semantic system of a language. All languages interconnected with a large cultural experience of their speakers are rich in realities and connotations based on cultural differences. Languages are shaped under the influence of cultural, psychological, religious, mythological and other social factors, generating in the

¹ Sapir E. Language, Culture and Personality University of California Press, 2009, p.162.

² Lakoff G., Johnson M. Metaphors we live by. University of Chicago Press, 1980, p.3.

³ Kramersch C. Language and Culture. Oxford University Press, 2009, p. 20.

language numerous culturally coloured words and expressions that function as stylistic devices. Such Lexical units are also referred to realities or words without lexical equivalents in other languages.

Realities conneced with the life-style and traditions of a given nation serve as a great source enriching vocabulary with specific expressions and connotations. The semantics of such lexical units is only understood by the representatives of a given nation as it refers to their life experience. For instance, the expression *Gretna Green Marriage* is accepted by the English as denoting an easy way of marriage. Gretna Green is a village in South Scotland on the border with England. Until 1940, the marriage laws were less strict in Scotland than in England, and so many young English couples, whose parents did no want them to marry ran away to get married in *Gretna Green*.¹

As this example demonstrates, language is not isolated from the life-style and traditions of a given nation, and the linguistic realities refer to the field where the language and culture are merged.

In their stylistic load realities can function as lexical stylistic devices in the language. Such lexion includes various lexico-semantical layers, used to produce expressiveness, emotions. Realities with stylistic colour emerge under the influence of habits and traditions, socio-political life, religion and mythology, etc.

For instance, *Punch* and *Judy*, the personages of American puppet theatre in connection with some of their physical and moral features, have become to be used as stylistic devices. The optimistic character of Punch (from Italian Punchinello) gave rise to the expression *as pleased as Punch* with the meaning «rather satisfied», «rather proud».

The figure *Pooh-Bah* from American literature («Lord-

¹ Language and Culture, p.579.

High-Everything-Else») has given rise to a specific American expression *Pooh-Bah* with the meaning «self-content», a person «having high opinion of himself».

Realities in the language have various sources-cultural differences, life style, mental, psychological dimensions, mythology, etc. All these factors have jointly influenced the enrichment of the English language with the so-called coloured lexicon.

Strong emotional colour is observed in the religious terms once borrowed into English from Latin or Greek. *Devil*, a Latin borrowing, for instance, has become a component of numerous expressions in the English language. It is often used to denote a person of a strong feeling: *You lucky devil*.

The word devil is observed in numerous slangs denoting displeasure: *What the devil happened? Like the devil* «with great speed, force». *The devil to pay*: there will be the devil to pay.

It also denotes a rude reply showing strong disagreement: John says he'll leave early today» - «The devil he will».

In American English «to devil» means «cooking in a very hot-tasting thick liquid»: *devilled chicken eggs*.

Derivations of the word devil has also acquired some emotional colours. For instance, *devilish* means «very bad» or «very difficult» *devilish schemes*; a *devilish problem* to solve.

Devilishly, used by upper-class people, has acquired a grammatical colour: «very»: it was *devilishly* hard work climbing the mountain.

American *devilment* or *devilry* mean bad wild behavior that usually causes trouble: that child is always busy with some *devilment* or other.

Numerous Americanisms borrowed from aboriginal languages have achieved connotations in American English:

Pow-wow, a borrowing of Indian origin initially meant a priest or a medicine man. However within 50 years it changed

its meaning several times. One of its derivative meanings was «ceremony accompanied by magic practice, feasting and dancing». A hundred years later it came to be used in its present meaning – «Indian council» or «a conference of any kind»

The story of the expressions *mugwump* also demonstrates how words can have lives of their own. It originates from *mugquomp*, an Indian word denoting «great chief». Later it gained an ironical meaning used to ridicule the breakaway Republicans in relation to a member of that party. Later it started to denote an independent party member, at the same time a politician who straddles an issue or is ready to support either side.

Mythology is another source to enrich the English vocabulary with culturally exotic lexicon. The names of legendary personages have influenced the appearance of stylistically colored expressions. The expression *to hold out an olive branch*, for instance, is an expressive way of denoting the notion of making a sign of peace. According to mythology of the flood in the Old Testament of the Bible, Noah let a dove fly free from the ark and the bird returned with a small branch from an olive tree. This meant that God forgave people and decided to stop the flood. Hence the olive branch began denoting the return of peace between God and the human race, and started to be used as an stylistic, more expressive device of denoting peace.

The English language is rich in numerous highly expressive means, associated with mythological personages and beliefs.

The verb *gorgonize*, for instance, is associated with the Gorgons, the mythological three sisters who had snakes for hair and a gaze so terrifying that a mortal who looked into their eyes was turned to stone. Medusa, the most famous of the three, was beheaded by Perseus. The head of the gorgon was often depicted in Greek art in a highly stylized manner. At

present a gorgon can mean a terrifying or ugly woman. The verb to *gorgonize* means to paralyze by fear, that is synonym of the verbs *to terrify*, *to horrify*. However *to gorgonize* having a mythological colour, denotes the strongest degree of fear.

The word *demonic* is associated with the mythological daimones («divine powers»), which were believed to be intermediate between Gods and men or often the spirits of the dead.

In modern English the words *demoniac* or *demonic* suggests possession by an evil spirit. As a noun *demoniac* refers to one who is possessed by a demon.

Connotations with stylistic colour are also observed in the English onomasticon. We are often faced with toponyms used in stylistic functions. This semantic process is mainly the result of the writer's creative activity. They intensify the expressiveness in the text. Such toponyms with their literary influence, their humorous nature, ethnic character, etc. serve as stylistic devices being often used as idioms such as: *carry coals to Newcastle* («to bring someone to a place which has plenty of such things already»), *grin like Cheshire cat* («to smile or grin inscrutably»), *meet one's Waterloo* («to be defeated»), etc.

A lot of idiomatic expressions are associated with people's names and surnames, places in the city, names of nationalities; proper names: *before you could say Jack Robinson* («very quickly»), *doubting Thomas* (a person who refuses to believe without clear proof), *Mister Right or Miss Right* (the person one would like to marry, a perfect match); names of nationalities: *double Dutch* (completely unintelligible language), *French leave* (departure without goodbye), *go Dutch* (to pay for oneself in a restaurant, movie, theatre), *Indian summer* (a period of warm weather in autumn), etc.

Language is bound up with culture in complex ways. The words and expressions people utter refer to common experience, tradition, religious and a mythological beliefs,

superstitions, etc. «They express facts, ideas or events that refer to the culture of a certain people, to their cultural reality... Language is a system of signs that is seen as having itself a cultural value»¹.

Being inseparably tied with the national culture, the culturally coloured lexicon functions in the language as denotative and connotative realities requiring specific methods and ways of translation into the native language.

¹ Kramersch C. Language and Culture. Oxford University Press, 2009, p.3.

1. Language and Reality

Culturally coloured lexicon or language realities occur in the form of words, expressions, idioms, slangs, clichés, etc., containing information about all spheres of life and history of English-speaking peoples.

British Realities

A number of language realities reflect traditions. *Gretna Green marriage*, for instance, is understood in Britain as 'an easy way of marriage'. The expression is derived from the name of the village *Gretna Green* located on English-Scottish border. Young people who wanted to marry easily not being required formalities used to visit that village.

Realities covering all spheres of the British lifestyle are also observed in the British cuisine. For instance, *ploughman 's lunch* a light breakfast or dinner containing cheese, butter and bread, fresh tomatoes, salad, fish, etc is usually served in English pubs.

Or *Gaelic coffee* is a specific Irish cuisine accompanied with whiskey, sour cream and sugar.

Shepherds pie or *cottage pie*, consisting of potato and meat, are among preferred meals.

Specific American meals made of squash, pumpkin, sweet potatoes, pecan nuts, peanuts, cranberry, blueberry, etc, are of Indian origin. Pumpkin pie, roast turkey with cranberry sauce and sweet potatoes were first served on Thanksgiving day by early American immigrants.

A great number of British realities are observed to be historically coloured:

A Square meal. The saying having a square meal comes from the English Royal Navy during the time of Nelson. In

order to stop the plates/dishes slipping around on the table when the ship was at sea, four pieces of wood were nailed to the benches in the shape of a square to stop the plates from slipping... hence having a square meal'

Sincere. The word "sincere" has some interesting roots. One story is that it comes from the ancient marble quarries of Rome. Apparently unscrupulous stone dealers covered the marble's imperfection with wax. The practice eventually became illegal, as the Roman Empire certified that all marble must be "sine cera" or "sincerus", meaning without wax-genuine. So, to be sincere is to be genuine.

Fortnight. Hardian's Wall, built to guard the Romans northern England border against the marauding Scots, had forts situated at regular intervals along its length. Every two weeks the soldiers got to sleep inside them and this is where our term for two weeks, Fortnight comes from.

To let your hair down. In Tudor England the ladies wore their hair up, and in "wimples" Beneath their hair was piled high and pinned. Naturally, in the bed chamber, caps and hats, as well as other garments, were disposed of. It was a time for wanton behaviour and abandonment, but only in the bedroom, and in private. Hence, letting one's hair down was a practical as well as a symbolic thing.

Cold enough to freeze the balls off a brass monkey. This very common description of the British winter weather actually comes from the times when the navy fought with cannon balls. These were stored on deck, besides the actual cannon. With the rolling of the ship the balls would roll around the ship. They were welded to small stable upright called, a brass monkey. In the bitter cold the weld could snap and they let loose the balls!

Dear old Blighty. Blighty is another nickname for Britain. In the first World War, soldiers would pray for a "blighty". This was a wound that would get them back to Blighty for treatment. Some people say it's a corruption of beauty but more

probably its derived from a Hindu word meaning 'stranger'and picked up by the British while ruling India.

Don't throw the baby out with the bath water. Most people got married in June because they took their yearly bath in May and were still smelling pretty good by June. However, they were starting to smell, so brides carried a bouquet of flowers to hide the B.O.Baths were a big tub filled with hot water. The man of the house had the privilege of nice clean hot water. Then all the other sons and men,then the women and finally the children. Last of all were the babies.By then the water was so dirty you could actually lose someone in it.

It's raining cats and dogs. Houses had thatched roofs, thick straw pile high. It was the only place for animals to get warm, so all the pets, dogs, cats and other small animals,mice rats, bugs, lived in the roof. When it rained, it became slippery and sometimes the animals would slip and fall off the roof.

This is also the reason why four poster beds developed. The idea of the roof was to keep from nasty things falling into your open mouth when asleep! The side curtains kept out the drafts..

Burning a candle at both ends. Once upon a time the only light in a house was provided by the *taper* .This was kept alight usually on a holder beside the [fire](#). It provided a small amount of light.If special visitors came and more light was demanded then the taper was lit both ends.

Rule of thumb. Before thermometers were invented, brewers would dip a thumb or finger into the mix to find the right temperature for adding yeast.Too cold,and the yeast wouldn't grow. Too hot, and the yeast would die.This thumb in the beer is where we get the phrase "rule of thumb".

Another derivation comes from the ancient custom that men could beat their wives but only with a stick no thicker than their thumb! Thus having someone under your thumb.

Mind your own business. Our ancestors personal hygiene left much room for improvement. As a result, many women

and men had developed acne scars by adulthood. The women would spread bee's wax over their facial skin to smooth out their complexions. When they were speaking to each other, if a woman began to stare at another woman's face she was told mind your own bee's wax.

Mind your P's and Q's. In old England ale was drunk in pints and quarts. So when customers got unruly, the innkeeper would yell at them to mind their own pints and quarts and settle down.

Wet your whistle. Many years ago, pub frequenters had a whistle baked into the rim or handle of their ceramic mugs. When they needed a refill, they used the whistle to get some service. "Wet your whistle" is the phrase inspired by this practice.

I'm feeling fair to middling. It comes from cotton grading used in the late 19th century to early 20th century in the southern United States. "Fair" was one of the lowest grades of cotton and "middling" was the next lowest used when a farmer brought his cotton to market!

"Honeymoon. It was the accepted practice in Anglo-Saxon England years ago that for a month after the wedding, the bride's father would supply his son-in-law with all the mead he could drink (it was supposed to make the wife fertile and the husband virile). Mead is a honey wine, and because their calendar was lunar based, this period was called the "honey month" or what we know today as the "honeymoon".

Goodnight sleep tight. In Shakespeare's time, mattresses were secured on bed frames by ropes. When you pulled on the ropes the mattress tightened, making the bed firmer to sleep on. That's where the phrase "goodnight, sleep tight" came from.

One for the road. During the middle ages and mediaeval period, the condemned were taken from London city gaols to Tyburn Hill for execution. En route, along what is today's Oxford Street, the cart stopped and they were allowed one final

drink at a country inn situated on the road. The one they were drinking was for the road to death.

A great number of culturally coloured words and expressions have emerged in American, Australian and other variants of the English language.

American realities

After Europeans settled the new world a new variant of the English language with a great lexical difference came into being. The difference originates from various sources, both linguistic and extralinguistic. The linguistic factors were associated with the participation of various British dialectal words which in the course of the formation of American English changed into literary words in American English and specific American word formation.

A number of American literary words at present function as dialectisms in British English: *loan* is an English archaism while in the USA it is a literary word. The word *to guess* used to mean "to consider", "to think" is archaic for modern British English while it is literary for Americans.

A great source for lexical difference is American word-building. For instance, the word *motel* was built with combination of the first part of *motor* and the second part of the word *hotel*. The word denotes a rest place on wheel. Or the word *smog* consists of the first element of *smoke* and the last letter of *fog*.

Extralinguistic factors influencing American English are the following. American nation had a specific history. The English language first appeared in North America in early 17th c. The first American colony was established in 1607. The new way of life became a significant source for a great number of new words in American English. We can see many words which denote the America type of flora and fauna: moose

(American deer), *live-oak* a type of Virginian oak, gap-a mountainous passage,

Backwoods -a deep part of the forest, *buffalo*, *caribou* (deer), *opossum* (rat) Many of these words gave rise to appearance of American jargons, phraseological units which are used in emotive language to *buffalo* "to lie", to get smb. buffaloed "to lie", *to play opossum*, *to play possum* "to pretend to be ill", "to pretend to be dead"

Many American words reflect the lifestyles of the first Americans, their economic life: *back-settlement* -a far away settlement in the thick part of the forest, *lot*-a part of land.

Many Americanisms were borrowed from Indian languages. For instance, with the Indian word *squaw* (woman) Americans have in mind Indian women.

Pow-wow was adopted very early to mean a priest or medicine man.

Within 50 years it was used to mean a ceremony in which magic was practiced together with feasting and dancing.

A hundred years later it had moved closer to its present English meaning and was used to describe an Indian council. At present it denotes a meeting of any kind.

The story of *mugwump* also shows how words can have lives of their own. It came from *muquomp*, an Indian word meaning "great chief". After that the word gained a more joky meaning and in 1884 it was used by Republican Party supporters of James G. Blaine to ridicule the breakaway Republicans who had thrown in their lot with Grover Cleveland, the Democratic nominee. In fact, the joke went against them because Cleveland won. Since then *mugwump* has been used, often approvingly in American politics to denote an independent, but also a politician who straddles an issue or is ready to support either side.

Interesting words from Indian languages have also been joined by phrases. In our own time business executives might

talk about going "smoking a pipe of peace" It is connected with the agreement of two warring sides who as a sign of peace smoke a pipe of peace.

Further in the past *fire-water* for whisky was a translation of an Indian word.

The first settlers also adopted thousands of Indian place-name.²⁶ states have Indian names: *Arizona*-arizonac "little river" *Idaho*-Edahoe "light on mountain", *Illinois* - "the river of people". Iowa "dreamy people", *Kansas* - "the people of the Southern wind", *Kentucky*- " (ken-tan-teh) "the earth of the tomorrow", *Massachusetts* -"a small place on a big hill", Michigan, (michi gama) "big water".

Name of rivers: *Mississippi*-*maesi sipu* "fish river", *Nebraska* "large river", *Oklahoma* "red people". Indian words *sachem*, *sagamore* are used to denote Indian chief.

A great number of Americanisms have been borrowed from the languages of immigrants from Europe. German words: *pretzel*-a baked and salted biscuit, *Jarge-beer*-beer kept for some months before use, *wienie* - a kind of seasonal sausage, *hamburger*.

Moose, an Indian word for "elk" become a part of the phraseological unit "fit as a bull moose" ("healthy as a bull"). This phrase became so popular that it became metaphorically used to denote the Progressive Party in 1912 elections: *Bull Moose Party*. The supporters of this party were consequently called *Bull Moosers*.

A number of Americanisms are associated with the borrowings from the Indian language.

*Tomahawk*_(axe), borrowed into American English from an Indian language has entered the following expressions: *to bury the tomahawk* "to ment", to dig up (to raise) the tomahawk "to begin military operation".

Pemmican ("dried meat mixed with fat"), borrowed from Indians, has also attained the meaning of "laconic statement"

(word).

Sachem (tribal leader of Indians) adopted by Americans from an Indian language has attained a derivative meaning used in, colloquial speech as "political boss".

Toboggan ("ski"), borrowed from a local language: - "a vehicle led by dogs". Its derivative through conversion now is also used as a verb (to toboggan), denoting "to skate" and has also become a part of a phraseological unit: prices *tobogganed* "prices have sharply decreased.

There are about two thousands words and expressions that are native to Canada, or which have a meaning peculiar to Canada.

Many words and phrases used in the USA have retained Elizabethan English meanings and pronunciations that have long disappeared in the Mother Country. Of course, there are many American phrases which are used there but haven't been adopted outside the country; for example, *blue plate special*, *lead-pipe cinch* and *presto chango* are widely understood in the US, but would procure puzzled looks in other English-speaking countries.

Many English phrases that were coined in the USA now are also used around the world:

A shot in the arm "stimulus".

This expression derives from the invigorating effect of injecting drugs. A shot is of course US slang for an injection, either of a narcotic or medicinal drug. That term has been in use since around the beginning of the 20th century.

As happy as clam "very happy and content".

Why would clams be happy? It has been suggested that open clams give the appearance of smiling. The derivation is more likely to come from the fuller version of the phrase, now rarely heard - "as happy y as a clam at high water". High tide is when clams are free from the attentions of predators; surely the happiest of times in the bivalve mollusc world. The phrase

originated in the north-eastern states of the USA in the early 19th century.

Back to the drawing board. "Start again on a new design or plan after the failure of an earlier attempt".

This term has been used since 19th century as a jocular acceptance that a design has failed and that a new one is needed. It gained common currency quite quickly and began appearing in US newspapers by 1947, as here in the *Walla Walla Union-Bulletin, Washington, December 1947*:

Back-seat driver. "Someone who criticizes from the sidelines"

This comes from the annoying habit of some people of giving unwanted advice to vehicle drivers. It emerged in the USA in early 20th century, as motoring was becoming widespread.

Bats in the belfry. "Crazy eccentric".

Bats are, of course, the erratically flying mammals and "belfries" are bell towers sometimes found at the top of churches. "Bats in the belfry" refers to someone who acts as though he has bats careering around his topmost part, i.e.his head.

An arm and a leg. "A large, possibly exorbitant, amount of money".

It cost and arm and a leg is one of those phrases that rank high in the "I know where that comes from" stories told at the local pub. In this case the tale is that portrait painters used to charge more for larger paintings and that a head and shoulders painting was the cheapest option, followed in price by one which included arms and finally the top of the range "leg and all" portrait. As so often with popular etymologies, there's no truth in that story. Painters certainly did charge more for large pictures, but there's no evidence to suggest they did so by limb count. In any case the phrase is much more recent than the painting origin would suggest.

The customer is always right. "The trading policy that states a company's keenness to be seen to put the customers first".

Several retail concern used this as a slogan from the early 20th century onward. In the USA it is particularly associated with Marshall Field's department store, Chicago (established in the late 19th century).

The store is an icon of the city, although it is set to lose its name in 2006 when, following a takeover, it becomes renamed as Macy's. In the UK, Harry Gordon Selfridge (1857-1947) the founder of London's Selfridges store (opened in 1909) is credited with championing its use.

The Wisconsin born Selfridge worked for Field from 1879 to 1901. Both men were dynamic and creative businessmen and it's highly likely that one of them coined the phrase, although we don't know which.

Of course, these entrepreneurs didn't intend to be taken literally. What they were attempting to do was to make the customer feel special by inculcating into their staff the disposition to behave as if the customer was right, even when they weren't.

Zero tolerance. "A form of policing that allows no crime or anti-social behaviour to be overlooked".

As the name of a form of policing this term came into use in the USA in the 1970s. This method typically involved allocating additional law-enforcement resources to areas where some form of crime, e.g. mugging or prostitution, was endemic and then applying the strict and uncompromising letter of the law.

Wild and Woolly. "Lawless and Uncultured".

This expression is of American origin and came into being to describe the "wild" west of the country sometime after the Californian Gold Rush era of the 1850s.

What's not to like? "A rhetorical question, suggesting that what is being spoken of is without fault"

What's not to like? Well, many people don't like this cliched phrase, which has become as overused as "wake up and smell the coffee", think outside the box etc.

It sounds like, and is, of American origin and has been in use there since at least the 1960s, possibly earlier and is in the mould of a Jewish rhetorical phrase, like "What am I, chopped liver?" or "Is the Pope Catholic?"

Wear the trousers. "Be in charge"

To be "wearing the trousers" is to be the dominant member of a household.

In the days that this phrase was coined that person was normally expected to be the husband and father. The only reason to employ the phrase at all was to relate it to a woman, with the implication that the normal order had been overturned and that a woman was dominant over her husband.

Spring forward, fall back. "Mnemonic relating to Daylight Saving Time, indicating that clocks are moved forward an hour in spring and back an hour in autumn".

Autumn is the time of year for English wrinklies like me to bemoan the creeping Americanization of our culture, as we see Bonfire Night being steadily superseded by Halloween.

Spill the beans. "To divulge a secret, especially to do so inadvertently or maliciously".

The derivation of this expression is sometimes said to be a voting system used in ancient Greece. The story goes that white beans indicated positive votes and black beans negative. Votes had to be unanimous, so if the collector 'spilled the beans' before the vote was complete and a black bean was seen, the vote was halted. That's plausible, but doesn't account for the fact that the phrase is first found in the early 20th century. It's probably best if we concentrate our search there and ignore ancient Greece.

Sold down the river. "Betrayed or cheated"

This phrase originated in the Mississippi region of the USA

during slave trading days. Slaves who caused trouble were sold from the northern slave states into the much harsher conditions on plantations in the lower Mississippi.

Pull the wool over your eyes. The natural assumption is that this phrase derives from the wearing of woollen wigs, which were fashionable for both men and women in the 16th and 17th centuries. The phrase itself is of 19th century American origin.

The 'wig' derivation is probably correct but there must be an element of doubt about it as the wearing of wigs had largely died out in the USA by the early 19th century. The tradition has continued in Europe where the judiciary of several countries wear wigs in court.

A no-brainer. Something that requires little mental effort or intelligence to perform or understand. The term is often applied to decisions which are straightforward or sometimes to people who appear to lack intelligence.

“No-brainer” is American in origin and was first used there in the 1950 s.

No dice. "A refusal to accept a proposition - equivalent to 'nothing doing'".

This is a US phrase and originated there in the early 20th century. Gambling with dice was illegal in many states and so gamblers went to some pains to hide the dice when challenged by the police. Courts would sometimes throw out cases if the dice weren't offered in evidence. There are several court records where gamblers were alleged to have swallowed dice to avoid arrest.

My bad. “My mistake. I'm to blame”.

This slang term originated in about 1970. At that time, i.e. pre the widespread use of the Internet, slang terms often circulated at street level for many years before being adopted by anyone who felt inclined to write them down. That's clearly not the case any longer of course and any word or phrase that is widely known is dateable quite precisely via website logs.

Make a bee-line for. "Go directly towards".

The phrase derives from the behaviour of bees. When a forager bee finds a source of nectar it returns to the hive and communicates its location to the other bees, using a display called the Waggle Dance. The other bees are then able to fly directly to the source of the nectar, i.e. "make a bee-line" for it. This dance is a surprisingly sophisticated means of communication for a creature with such a small brain. The forager bee performs a short wiggling run - hence the name, with the angle denoting the direction of the nectar-laden flowers and the length of time denoting the distance.

Lame duck. "A person or thing that isn't properly able to function, especially one that was previously proficient."

The description of 'lame duck' is often applied to politicians who are known to be in their final term of office, when colleagues and electors look toward a successor. It is also sometimes used to describe office-holders who have lost an election but have not yet left office.

Australian realities

Australian English incorporates many terms that Australians consider to be unique to their country. One of the best-known of these is *outback* which means a remote, sparsely-populated area. Many such words, phrases or usages originated with British and Irish convicts transported to Australia in 1788-1868. And many words which are still used frequently by rural Australians are also used in all or part of England, with variations in meaning. For example:

-*a creek* in Australia (as in North America), is any "stream or small river", whereas in England it is a small watercourse flowing into the sea.

-*paddock* is the Australian word for "field", while in England it is a small enclosure for livestock.

Australian English and several British English dialects (e.g. Cockney, Scouse, Geordie) use the word *mate* to mean a close friend of the same gender, rather than the conventional meaning of a spouse, although this usage has also become common in some other varieties of English. Origins of other terms are not as clear, or are disputed. *Dinkum* or *fair dinkum* means true, the truth, speaking the truth, and related meanings, depending on context and inflection. It is often claimed that *dinkum* was derived from the Cantonese (or Hokkien) *ding kam*, meaning top gold, during the Australian goldrushes of the 1850s. This, however, is chronologically improbable since *dinkum* is first recorded in the 1890s. Scholars give greater credence to the notion that it originated with a now-extinct dialect word from the East Midlands in England, where *dinkum* (or *dincum*) meant "hard work or fair work, which was also the original meaning in Australian English. The derivation *dinky-di* means a true or devoted Australian. The words *dinkum* or *dinky-di* and phrases like *true blue* are widely purported to be typical Australian sayings, however these sayings are more commonly used in jest or parody rather than as an authentic way of speaking.

Similarly, *gday*, a stereotypical Australian greeting, is no longer synonymous with *good day* in other varieties of English (it can be used at night time) and is never used as an expression for farewell, as *good, day* is in other countries.

Sheila, Australian slang for woman, is derived from the Irish girl's name *Sile*.

Where foodstuffs are concerned, Australian English tends to be more closely related to the British vocabulary, for example the term *biscuit* is the traditional and common term rather than the American term *cookie* and *cracker*. As had been the case with many terms, *cookie* is recognised and understood by Australians, and occasionally used, especially among younger generations. In Australia the term *chips* is used for what

Americans call French Fries, as with British English. In Australia chips is also used for what are called crisps in the UK, this second usage also being the American English term for crisps. The distinction is sometimes made through the adjective hot. The term French Fries is understood and sometimes used by Australians. US restaurants such as McDonalds continue to use the term French fries in Australia. A few cases such as *zucchini*, *snow pea* and *eggplant*, Australian English uses the same terms as American English, whereas the British use the equivalent French terms *courgette*, *mangetout* and *aubergine*. This is possibly due to a fashion that emerged in mid-19th century Britain of adopting French nouns for foodstuffs and hence the usage changed in Britain while the original terms were preserved in the colonies, are also occasions when Australians use words or terms which are not common in the other forms of English. For example, Australia uses the botanical name *capsicum* for what the Americans would call (red or green) bell peppers and the British (red or green) peppers. Perhaps this is in order to contrast table pepper (berries of genus *Piper*) from so-called hot hot peppers. Since the mid-1980s other varieties of coffee have also become popular, although these have generally been known by names used in North America and/or Europe. In British English, the colourless, slightly lemon-flavoured, carbonated drink known in North America and elsewhere under brand names such as Sprite and 7 Up is called lemonade, while the more strongly flavoured drink known as lemonade in North America that is typically made of lemon juice and sugar is sometimes referred to as lemon squash, or sometimes traditional lemonade or club lemon, particularly in carbonated form. Carbonated drink commonly called *sarsaparilla* in Australia is a type of root beer, named after the sarsaparilla root from which root beer is made. However, the taste is quite different, to the point that they may be considered two completely different products.

This may be due to a difference in the production process.

Australians also often refer to McDonald's restaurants as *Maccas*, to the point that the corporation itself refers to itself verbally as *s; Ji* in advertising (but not in writing) unbranded Australian wine is called "cleanskin" wine, after the term for unbranded cattle. Cheap cask wine is often referred to as *goon* (diminutive slang for flagon), and the plastic cask is referred to as a *goon sack, goon bag or goony*. Portable cooler, usually made of metal, plastic and/or polystyrene foam, is called an *esky*. This is a genericised trademark from the trade name Esky.

Australian flora has given rise to many words with various meanings. Among them eucalyptus has almost become the symbol of Australian nature. The word gum in Australian English means eucalyptus. This word was widely used in formation of phraseological units and slangs:

-*mad as a gumtree* (very crazy), *As possum up a gumtree* (very happy), *to fix the old gum tree* (to have a settled way of life), *to have gumleaves growing out of ears* (to be very simpleminded and foolish).

It is associated with the condition of living in the midst of gum forest without any information of the world beyond the forest.

-*to have seen one's last gumtree* (to be very close to danger), *to ride up a gumtree* (to fall from the horse).

The fauna has also given rise to the formation of phrases and slangs. In this sense the famous Australian kangaroo has a particular place in phrase formation:

-*to have kangaroos in one's top paddock* (a man the members of whose family live in different places),

-*to be happy as a boxing kangaroo in fogtime* (to be happy)

-*to kangaroo a car* (to drive a car with many stops)

-*kangaroo dog* (Australian hound for hunting kangaroos)

-*kangaroo court* (comedy court) sarcastic expression used to

denote the abnormal functioning of courts.

I. Answer the following questions

1. Why is the language considered to be inseparable from culture?

2. Why is the language told to be the mirror of culture?

3. Why are the language realities told not to have lexical equivalents in other languages?

4. Why do an Englishman and a Chinese man refer to different types of fast food, when one says lunh?

5. Why is the language told to be not separable from the social life of the people, their psychology, mythology, traditions, superstitions, literature and history?

6. Why is the expression Gretna Green marriage considered to be an English reality?

7. From which real fact does the expression «It's raining cats and dogs» take its origin?

8. Why is the decreasing of prices associated with the verb «toboggan» in American English?

II. Associate the following phraseological units with their historical or natural background

Don't throw the baby out with the bath water; Burning a candle at both ends; Mind your P's and Q's; Goodnight sleep tight; to play opossum; to bury the tomahawk; To dig up the tomahawk; As happy as clam; The customer is always right; To wear the trousers; Mad as a gumtree; As possum up a gumtree; To have seen one's last gumtree; To have kangaroos in one's top paddock; to cangaroo a car.

III. Give explanation to the following linguistic realities used in different variants of the English language

Lucky dog; health stamp, spend-a-holic; ploughman's lunch; honeymoon; motel; smog; backwoods; pow-wow; squaw; mugwump; fire-water; pretzel; pemmican; tomahawk; outback; dinkum; sheila; cracker; paddock.

IV. Match the given realities to the corresponding definition

1. Gretna Green marriage	a) when one has fallen in love he or she does not guess the shortages in the character of his/her lover.
2. Love is blind	b) to be lost, to lose one's way.
3. Pow-wow	The agreement achieved between two warring sides, presently used to denote any type of agreement used in colloquial speech.
4. To smoke a pipe of peace	First denoting priest or a medicine man, later was used to denote a ceremony in which magic is practised (1) an Indian Council (2) and finally conference or get-together of any kind (3).
5. To be bushed	An easy way of marriage not requiring complicated formalities which attracted a

	great number of those who wanted to marry quickly.
6. To fix the old gum-tree	
7. to have kangaroos in one's top paddock	To have a settled way of life
8. To Irish up	Being simple-minded and foolish associated with the condition of living in the midst of gum forest without any information of the world beyond the forest
9.To fix the old gum-tree	To be very close to danger
10. To have gumleaves growing out of ears	Going mad, becoming very angry
11. To have seen one's last gum-tree	The man the members of whose family live in different places.
12. To kangaroo a car	To cause sudden unexpected harm to the person who made it; to have the opposite result to what was intended
13. To boomerang	To drive a car with many stops
14. Ghost car	To decrease (about the price)
15. To toboggan	Unmarked police car

2. Foreign Cultures as a source of National Lexicon. The Celts

While Anglo-Saxon culture and language spread swiftly across east and central Britain during the 6th and 7th centuries, corners of the isle retained the languages of the previous dominant culture. The Celtic peoples are believed to have begun arriving around 600 B.C. However, the Celtic peoples who invaded Britain are believed to have integrated with the people who previously inhabited the island, absorbing elements of the language spoken by this group, much in the way that the Normans were later to adopt many English words in order to adapt to their new homeland. The Celts had already spread their influence across most of central Europe and interacted with the Germanic tribes. Their languages were not retained in Europe for the most part, but their influence can be seen through subtle changes, in France for example, the use of Latin was modified through the local influences of Celtic languages. Dialects spoken in northern Spain are heavily influenced by Celtic to this day.

There is also a noticeable correspondence between northern Italian place names and similar names in Cornwall, starting with *tre* (a Celtic word for a farm or settlement). Celtic words in Old English come from three identifiable sources - from the continent (usually words associated with conflict and battle - the Celts were often used as 'armies for hire'), loans taken over after settlement (usually place names), and words from Ireland frequently associated with the Christianisation of Britain. The Celtic language group has been categorised as as part of the Indo-European group of languages, yet some studies have shown that there are features of Celtic language syntax that is not Indo-European, in fact shares much in common with the

Hamito-Semitic group of languages. This would indicate a fusion of native and newly imposed language on people who used their own grammar patterns to make sense of an unfamiliar language, and reflects the extent to which the Celts spread themselves across the continent. Not a great deal is known about those who inhabited the British Isles before the Celts, but it is interesting to think that their languages, lost forever, may survive in some way through the preservation of other languages.

However, the Anglo-Saxons terrorised rather than integrated with the Celts, and so their languages became isolated in corners of the isle, until the efficiency of the Norman conquest created a linguistic hierarchy with Celtic languages entrenched firmly at the bottom. Celtic loan words in the English language, a language renowned for its borrowing of words from many other languages. Celtic languages were viewed as inferior, and words that have survived are usually words with geographical significance, and place names. Adopted words include *bucket, car, crockery, noggin, gob, slogan and flannel, truant and gaol* (although these words entered general English usage at a later date - certainly post-Norman conquest). The survival of the Celtic languages has been a matter of pride, and they have survived mainly where numbers were large enough to enable it's survival through everyday usage, as well as having their importance emphasized through the establishment of a body of literary work. Unfortunately, the various branches became geographically isolated, preventing any opportunity at standardization as an alternative to the centralized English social and political structure.

For the most part, Celtic influence on the English language is mostly apparent through place names. For generations, the language of the Celts was referred to as 'British' – the language of the Britons, the native inhabitants of the land. Some names

that survive are the names of rivers such as the Thames and the Yare, and important Roman towns such as London, York and Lincoln. A number of names are compounds of Celtic and Anglo-Saxon words. Two Celtic words for "hill" *bre* and *pen* appear in a number of names. *Brill* in Buckinghamshire is a combination of *bre* and OE *hyll*. Breedon on the Hill in Leicestershire is a combination of *bre* and *dun*, both Celtic words, and Brewood in Staffordshire is combined with OE *wudu*. *Pensax* in Herefordshire means "hill of the Anglo-Saxons", giving an indication of the proximity but isolation in which Celtic communities would have existed until they were gradually pushed to the corners of Britain by the Anglo-Saxons. The use of "Combe" or "Coombe" as part of many place names comes from the Celtic word *kumb*, which meant "valley", and was adopted into OE. The word *tor* used mainly in the south-west of Britain, means "rock", and is used in conjunction with the granite peaks on Dartmoor and Bodmin moor - Hay Tor, Hound Tor etc, and was incorporated into the name of the coastal town 'Torquay'. Bodmin itself is a compound of the Cornish words *bod* "dwelling" (which may have come into English as "abode") and *monegh* 'monks'.

The meaning of the name Bodmin is an interesting one, as it makes a connection with the fact that Celtic loanwords generally come from place names where they have survived for centuries, being adopted by each invading group as they arrived, but that also a number of loanwords have connections with religious terms. There is considerable evidence to suggest that a number of words were brought over from Ireland by the Christian missionaries, and that their survival was due to the strength of British Christianity that for a while exceeded that of the Roman church. The word "cross" (Gaelic *crois*), was used alongside OE *rood* for several centuries before it eventually became part of the English lexicon. Another loan word is *dry* "magician, sorcerer", which comes from Olr. *druí* (*druid*).

Many of these words were loans from Latin but came to Britain by way of the missionaries. Old Irish *anchor* 'anchorite', comes originally from Latin as does *stoer* 'history'. While the contribution of Celtic languages to the English language seems disproportionate to the importance and longevity of Celtic culture within British society over time, it is important to remember that the place names that have been created are still a useful reminder of the ways in which past society viewed their surroundings, and the names they chose feature the characteristics of the land as it was observed by those who lived during that time. At the same time, the lack of apparent word sharing is indicative of how effective a social and political tool language can be by creating a class system through language usage. England was able to effectively unite as a world influence by enforcing a standard language throughout the country. However, the very social stigma that suppressed the use of Celtic language is the same stigma that prevents us learning the full extent of the influence those languages have had on English. The nature of the Anglo-Saxon invasions indicates that isolated pockets of Celtic peoples would have been scattered all over the country (not all of them ran to the hills), and existed side by side in separate communities, eventually inter-marrying and becoming absorbed into Anglo Saxon culture. The apparent lack of Celtic words in OE may be because we do not yet understand how the languages of these people merged together and developed until these groups came to share a common language.

Some more examples of Celtic originated words in English:

slogan (from *siuagh-ghairm* meaning "a battle-cry used by Gaelic clans"). Meaning of a word or phrase used by a specific group is metaphorical and first attested from 1704.

whiskey (from *uisce beatha* meaning "water of life").

hooligan (from the Irish family name *O hUallachain*, anglicised as *O'Houlihan*) one who takes part in rowdy

behaviour and vandalism.

galore (from *go leor* meaning "plenty") a lot.

clan from the compound form *clann* children or family. Old Irish *cland*

Trousers from *triubhas* via "trews".

vug, vugg, vugh from Cornish *vooga*, "cave",

penguin possibly from *pen gwyn*, "white head". "The fact that the penguin has a black head is no serious objection," It may also be derived from the Breton language, which is closely related. Some dictionaries suggest a derivation from Welsh *pen* "head" and *gwyn* "white", including the Oxford English Dictionary, the American Heritage Dictionary the Century Dictionary and Merriam-Webster on the basis that the name was originally applied to the great auk which had white spots in front of its eyes (although its head was black).

beak from Old French *bec*, from Latin *beccus*, from Gaulish *becco*, *corgi* from *cor* "dwarf" + *gi* (*soft mutation* of *ci*), "dog".

Bog from related to *boglach* swamp, from *Old Irish* *bocc*.

Most Celtic borrowings are peculiar for Celtic culture, e.g. *druid, bard, kilt, menhir, whiskey*. But other lexical items have long lost their Celtic 'flavour' and have come to be used universally, e.g. *gull, slogan, flannel, merry, bother, Tory*. The Celtic languages contributed not learned or literary words but rather vocabulary for day-to-day purpose. Several different phases of loanwords can be identified, starting with the contact between Germanic and Celtic languages on the continent and continuing up to the present day. During the Bronze and Iron Ages there was linguistic contact between continental Celtic and Germanic peoples that resulted in at least a small degree of lexical borrowing. It was at this stage that the term *isarn* 'iron', entered the Germanic languages as a loan from Celtic.

Another continental loan is the Germanic *riki-* (cf. Ger. *Reich*, Gaulish *rix*), which only survives today as an element in *bishopric*. This Germanic element was also borrowed into

French and thence to English thus giving *rich*. Some words however do not reflect lexical loans or borrowings but instead reveal the common Indo-European ancestry of both the Germanic and Celtic languages. These include *beaver* (cf. G. *Biber*, Lat *fiber*, Celt. *bebros* or *bibros*) and *oath* (cf. OIr. *oeth*, Ger. *Eid*). The next phase shows a number of British words taken over into Old English, e.g. *syrc* 'coat of mail', *mil* in *milpat* 'army road', perhaps *prass* 'pomp,array', *wassenas* 'retainers', *trem* 'pace', *trum* 'strong', *truma* 'host', *wered* 'sweet drink', *lorh* 'pole, distaff', *cladur* 'clapper', *hreol* 'reel', *deor* 'brave', *wann* 'dark, pallid', perhaps *stor* 'incense'. While the number of British loans in the semantic field of military and warfare is curiously strong, perhaps suggesting British superior military tactics, none of these words survive in Present

It is only *ass*, *bin*, *crag*, *coombe* and *hog* that were taken over from British at this stage and are still used today. From Irish were to come: *dry* 'magician' (cf. Irish *druí* 'druid, magician'), *sacerd* 'priest', *cursung* 'curse', *deorc* 'bloody', perhaps *gap* 'servant', *trud* 'buffoon', *cumeman* 'serf (from Irish *coloman* 'farmer'). In addition, the following words came from Irish via Norse: *gafeluc* 'javelin', the first part of *Beltancu* 'Beltaine cow, May Day cow', the name *Cwiran* (from Irish *cuaran* 'little hunchback') as well as *clucge* 'bell', hence *clock*. Some words that are originally Latin found their way into Old English through the transmission of Irish: *fann* 'fan', Old English *ancor* 'anchorite' (from Old Irish *anchara* which is based on Lat. *anachoreta*) and probably the most important: OE *cross* 'cross' (from OIr. *cross*, based on Lat. *crux*) and from Latin over British came *funta* 'fount', (Lat. *fontand*).

In her 1935 work *A History of Foreign Words in English*, Serjeantson identifies quite a number of loans from Irish:

<i>kern</i>	<i>Tory</i>
<i>lough</i>	<i>galore</i>
<i>tanist</i>	<i>rapparee</i>

shamrock
rath
brogue 'shoe'
leprechaun
ogham

pollan,
banshee
shillelagh
spalpeen
planxty

Romans

Germanic dialects at an early date — some in one dialect only, others in several — testify to the extensive intercourse between the two peoples. The number of Germans living within the empire by the fourth century is estimated at several million. They are found in all ranks and classes of society, from slaves in the fields to commanders of important divisions of the Roman army. While they were scattered all over the empire, they were naturally most numerous along the northern frontier. This stretched along the Rhine and the Danube and bordered on German territory. Close to the border was Treves, in the third and fourth centuries the most flourishing city in Gaul, already boasting Christian churches, a focus of eight military roads, where all the luxury and splendor of Roman civilization were united almost under the gaze of the Teutons on the Moselle and the Rhine. Traders, German as well as Roman, came and went, while German youth returning from within the empire must have carried back glowing accounts of Roman cities and Roman life. Such intercourse between the two peoples was certain to carry words from one language to the other.

Intercommunication between the different Germanic tribes was frequent and made possible the transference of Latin words from one tribe to another. In any case some fifty words from the Latin can be credited with a considerable degree of probability to the ancestors of the English in their continental

homes.

The adopted words naturally indicate the new conceptions which the Teutons acquired from this contact with a higher civilization. Next to agriculture the chief occupation of the Germans in the empire was war, and this experience is reflected in words like *camp* (battle), *segn* (banner), *pil* (pointed stick, javelin), *weall* (wall), *pytt* (pit), *straet* (road, street), *mil* (mile), and *mil*, tester (courtesan). More numerous are the words connected with trade. The Teutons traded amber, furs, slaves, and probably certain raw materials for the products of Roman handicrafts, articles of utility, luxury, and adornment. The words *ceap* (bargain; Eng., *cheap*, *chapman*) and *mangian* (to trade) with its derivatives *mangere* (monger), *mangung* (trade, commerce), and *mangung-hus* (shop) are fundamental, while *pund* (pound), *mydd* (bushel), *seam* (burden, loan), and *mynet* (coin) are terms likely to be employed. From the last word Old English formed the words *mynetian* (to mint or coin) and *mynetere* (money-changer). One of the most important branches of Roman commerce with the Teutons was the wine trade: hence such words in English as *win* (wine), *must* (new wine), *eced* (vinegar), and *fliasce* (flask, bottle). To this period are probably to be attributed the words *cylle* (L. *culleus*, leather bottle), *cyrfette* (L. *curcurbita*, gourd), and *sester* (jar, pitcher). A number of the new words relate to domestic life and designate household articles, clothing, etc.: *cytel* (kettle; L. *atillus*, *catlnus*), *mese* (table), *scamol* (L. *scamellum*, bench, stool; cf. modern *shambles*), *teped* (carpet, curtain; L. *tapetum*), *pyle* (L. *pulvinus*, pillow), *pilece* (L. *pellicia*, robe of kin), and *sigel* (brooch, necklace; L. *sigillum*). Certain other words of a similar kind probably belong here although the evidence for their adoption thus early is not in every case conclusive: *cycene* (kitchen; L. *coquina*), *disc* (dish; L. *discuss*), *cucler* (spoon; L. *coclearium*), *mortere* (L. *mortarium*, a mortar, a vessel of hard material), *line* (rope, line;

L. Imea), and *gimm* (*L. gemma*, gem).

The Teutons adopted Roman words for certain foods, such as *ciese* (*L. caseus*, cheese), *spelt* (wheat), *pipor* (pepper), *senep* (mustard; *L. sinapi*), *popig* (poppy), while to this period are probably to be assigned *butere*, *ynne(leac)* (*L. unio*, onion), *plume* (plum), *pise* (*L. pisum*, pea), and *minte* (*L. mentha*, mint). Roman contributions to the building arts are evidenced by such words as *cealc* (chalk), *copor* (copper), *pic* (pitch), and *tigele* (tile), hile miscellaneous words such as *mul* (mule), *draca* (dragon), *pawa* (peacock), the adjectives *sicor* (*L. securus*, safe) and *calu* (*L. calvus*, bald), *segne* (seine), *pipe* (pipe, musical instrument), *cirice* (church), *biscop* (bishop), *casere*(emperor), and *Saeternesdaeg* (Saturday) may be mentioned.

In general, if we are surprised at the number of words acquired from the Romans at so early a date by the Germanic tribes that came to England, we can see nevertheless that the words were such as they would be likely to borrow and such as reflect in a very reasonable way the relations that existed between the two peoples.

The circumstances responsible for the slight influence which Celtic exerted on Old English limited in like manner the Latin influence that sprang from the period of Roman occupation. From the extent to which Britain was Romanized, and the employment of Latin by certain elements in the population, one would expect a considerable number of Latin words from this period to have remained in use and to appear in the English language today. It is probable that the use of Latin as a spoken language did not long survive still the end of Roman rule in the island and that such vestiges as remained for a time were lost in the disorders that accompanied the Germanic invasions. There was thus no opportunity for direct contact between Latin and Old English in England, and such Latin words as could have found their way into English would

have had to come in through Celtic transmission. The Celts, indeed, had adopted a considerable number of Latin words — over six hundred have been identified — but the relations between the Celts and the English were such, as we have already seen, that these words were not passed on. This word, which represents the Latin *castra* (camp), is a common designation in Old English for a town or enclosed community. It forms a familiar element in English place-names such as *Chester*, *Colchester*, *Dorchester*, *Manchester*, *Winchester*, *Lancaster*, *Doncaster*, *Gloucester*, *Worcester*, and many others. Some of these refer to sites of Roman camps, but it must not be thought that a Roman settlement underlies all the towns whose names contain this common element. The English attached it freely to the designation of any enclosed place intended for habitation, and many of the places so designated were known by quite different names in Roman times. A few other words are thought for one reason or another to belong to this period: *port* (harbor, gate, town) from L. *portus* and *porta*; *torr* (tower, rock) possibly from L. *turns*, possibly from Celtic; *wic* (village) from L. *vicus*. All of these words are found also as elements in place-names. It is possible that some of the Latin words which the Teutons had acquired on the continent, such as *street* (L. *strata via*), *wall*, *wine*, etc., were reinforced by the presence of the same words in Celtic. At best, however, the Latin influence of the First Period remains much the slightest of all the influences which Old English owed to contact with Roman civilization.

Scandinavians

As a result of the contacts with the Vikings, the Old English language underwent influence of Scandinavian towards the end of the Old English period. Originally, on the continent the Anglo-Saxons and the Scandinavians were intimately related in

a common racial and linguistic bond. This explains why the first English epic *Beowulf*, had for its setting one of the Scandinavian countries; even the main characters in the poem are Scandinavian. But when the Vikings began to attack and plunder England, the relationship between the Germanic races worsened. Ultimately, many Scandinavians settled down in different parts of England, and as a result of this co-existence, the language of the Anglo-Saxons was considerably influenced by the language of the invaders. Since the two peoples lived very intimately, it is very difficult to identify the Scandinavian words in English. Some words, however, can be identified as of Scandinavian origin. The reason is that phonologically their form is different from what could be expected in a native English word. Thus the word *awe* is certainly of Scandinavian origin; the Old English form is *ege*. Another word where Old English had a palatal *g* and Scandinavian a velar *g* was the word for 'egg', which was Old English *aeg* and Scandinavian *egg*. Obviously, therefore, the modern word *egg* comes from Scandinavian. Similarly Old English sometimes had palatal *c* where Scandinavian retained the velar *k*. That is why *church* is English and *kirk* is Scandinavian. Again Germanic *sk* did not become palatalized in Scandinavian as it did in Old English. Thus *shirt* is English and *skirt* Scandinavian. Among the vowels, the main difference is that proto-Germanic *ai* becomes *ei* in Scandinavian, but *a* in Old English as can be seen in the pair *nei-na*, the first giving modern English *nay* and the second *no*. Often, a word of Scandinavian origin can be identified by the fact that it does not occur in Old English, but does occur in Scandinavian. An example is the verb, "to take", which is Scandinavian *taka*. This is not found in Old English, which uses the verb *niman*. Many of the Scandinavian words have since died out from the English language, but quite a number remains. We find the legal and administrative terms, such as the words — *thrall*, *law*, *by-law*, *crave* and *riding*. The largest

single group of these words is such as would be associated with a sea-roving people, words like *barda* (beaked ship), *ceanerr* (small warship), *lith* (fleet), *dreng* (warrior), *orrest* (battle) and *ran* (robbery). Among the most notable evidences of Scandinavian settlement in England is the large number of places that bear Scandinavian names. We find more than six hundred of places like *Whitby*, *Derby*, *Rugby* (-by, a Danish word meaning 'farm' or 'town'), three hundred names like *Althorp* and *Linthorp* (Scan. '*thorp* meaning 'village'), almost equal number of names like *Braithwate*, (Scan, thwate, meaning "an isolated piece of land", about a hundred places like *Brimtoft*, *Nortoft* (Scan, -toft a piece of ground). A similar high percentage of Scandinavian personal names is found in English. Names ending in -son, like Stevenson or Johnson, conform to a characteristic Scandinavian custom. The English and the Scandinavian were accustomed to much the same kind of rural life, and the fusion of the two peoples was a very close one. Many of the words taken over in consequence were homely and everyday ones. Thus the word *sister* is taken from Scandinavian. So are the names of parts of the body — *leg* and *neck*. Other common names include *window*, *sky*, *knife*, *skin*, *dirt*, *skill*, *bag*, *cake* and *fellow*. Everyday adjectives include *wrong*, *low*, *loose*, *odd*, *flat* and *ugly*. Among the everyday verbs are *get*, *give*, *call*, *want*, *take*, *drag*, *smile*, *thrive*, *die* etc. the conjunction *though* is also from Scandinavian. So are more remarkably the pronouns *they*, *them* and *their*. As Jespersen pointed out, such words are rarely borrowed by one language from another. All this only go to show that the distinguished Scandinavian philologist is right when he says: "An Englishman cannot *thrive* or be *ill* or *die* without Scandinavian words; they are to the language what bread and eggs are to the daily fare."

When the Vikings arrived in the British Isles the dominant language was the Old English of the Anglo-Saxons, while the

Vikings themselves spoke Old Norse. Scholars claim that the two languages, both of the Germanic branch, were probably still rather similar, thus making it possible for both sides to understand each other, although with a little effort. The two languages were cognates, and similar in their basic structures. Additionally, a certain degree of bilingualism may have developed over time, but there is however much disagreement over this issue. It is not clear if the Danes, the English, or both, became bilingual.

By 1100 the English in the north and east had been modified to what one calls Anglo-Scandinavian. This was at the end of the Viking Age, but that did not mean that Old Norse stopped being used in Britain; it was spoken for a long time thereafter as well. Travelling by sea was still important, and contacts were kept with the Isle of Man, Irish ports and the Northern Isles, which helped to keep the language alive. These places all contained a large and influential Norse-speaking population until the late twelfth century, and sometimes longer. The Orkney and Shetland Islands also had an important role in keeping the language alive. The Orkneys are particularly interesting, since the Norse language was spoken there throughout the Middle Ages, and remained the common language until the 1500s when the Anglicisation began and the population probably became bilingual. The complete Scandinavisation of Orkney and Shetland was quite unique; nowhere else did the same thing occur.

Naturally, the massive migration and settlement that the Scandinavians undertook led to extensive use of the Norse tongue in the area of the Danelaw, and we can see evidence of it even today through its influences on the English language. Scandinavian vocabulary penetrated nearly every area of the language but most words of Scandinavian origin in English are concrete everyday words. A few examples follow here:

The nouns bank, birth, booth, egg, husband, law, leg, root,

score, sister, skin, trust, wing and window

The adjectives awkward, flat, happy, ill, loose, low, odd, sly, ugly, weak, and wrong.

The verbs to cast, clip, crawl, cut, die, drown, gasp, give, lift, nag, scare, sprint, take, and want. And of course the present plural of 'to be', *are*.

The pronouns both, same, they, them and their. A few examples of later borrowings from the Scandinavian languages are *fjord, saga, ski, slalom, smorgasbord and viking*.

The fact that even the pronouns 'they', 'them' and 'their' were accepted into the language shows what massive effects the Viking settlement had. Of course, since the development of the Old English pronouns had led to them being very similar and a cause of ambiguity and misunderstandings, it was easy to accept the Norse variant. Nevertheless, it is very unusual that grammatical items are borrowed. Furthermore, 'they' appears to have been brought into the language earlier than the other pronouns; writers in the 15th century used "they" but were still using the older forms *her* ('their') and *hem* ('them'). It can be difficult to recognise the Scandinavian words since the languages are so closely related; many words that look Scandinavian are actually native English words. For instance. *arm, foot, tree, cow, stone, land, eat, and drink* are all recorded in early Old English. Odenstedt continues by mentioning certain ways to decide whether a word is a Scandinavian loan:

— Germanic /sk/ became // / (sh) in all positions. This change occurred later in Scandinavia, and therefore words like *shall, shoulder* and *shin* are native English words whereas *skin, skv* and *skirt* are Scandinavian words.

— The Old English word for 'take' was *niman*. but in late Old English *tacan* is found. The Old Norse word was *taka*, which shows that it must have been borrowed from the Scandinavians. In the same way, the word for 'law' was originally *al*, but a later recording is *lagu*, which comes from

Old Norse.

In fact, judging by the large number of Scandinavian words in the legal area, the Vikings had a considerable impact upon the law and order of the Anglo-Saxons. Some examples are *fellow* ('partner'), *law*, and *outlaw*. Even more Scandinavian words related to the legal area existed in Old English, but were later replaced. Not only did the Scandinavian peoples bring their laws and customs to the Danelaw, but their view on law and legal custom was to a great extent acknowledged by all of England.

Large numbers of Scandinavian loans are also, not very surprisingly, found in war and seafaring terms. For instance, *keel*, *knife*, and *slaughter*. Today, a higher number of Scandinavian words are found in the dialects of Yorkshire and Scotland, than in the rest of Britain. Similarly, in the northern and Scottish dialects, words that do not exist in the southern parts of the country are also found. For instance *gate* (meaning 'street' or 'road'), *ken* ('know'), and *kirk* ('church'). The importance of the Vikings in Britain did not end with the fall of the Danelaw; they continued raiding England sporadically and in 1016 the Danish King Knut (Canute) also became king over all of England. However, his reign was short and it is fair to say that with his death the decline of the Viking Age started.

There also seems to be a difference between the form taken by early and late Norse loans; in Old English the Norse loans usually underwent cognate substitution and took an English form, but in Middle English loans the Norse form is retained. A possible explanation is that the Old English loans were borrowed by F.nglish speakers while Old Norse was still a living language, and the Middle English loans being the result of Norse speakers shifting to English as their own language slowly died out, and thus brought the Norse words with them.

The Scandinavian influence also reached into matters of grammar and syntax, although this is more difficult to show

and will not be further explored here. However, the -s of the third person singular has been attributed to the Scandinavian influence, as well as the endingt in words like *scant* and *want*, which was originally the Norse neuter ending. The inflectional endings were often the only difference and obstacle to the mutual understanding of Norse and English words, and the loss of the inflections in Old English was accelerated by the Scandinavian presence.

The Danelaw collapsed only some fifty years after its establishment but the Scandinavian settlers nevertheless remained in the area. The West Saxons had gradually reconquered it, and eventually the Scandinavians accepted the Saxon king as their own. They did not, however, live as an isolated group; they were absorbed into the Anglo-Saxon population, and intermarriage was frequent.

Normans

One of the most important event on the history of the English language is the Norman Conquest in 1066. In 1066 King Edward (the Confessor) died childless. Edward's chief advisor (earl of West Saxon), Godwin, had a son names Harold. Harold succeeded his father Godwin and virtually ruled England the last 12 years of Edward's reign. Upon Edward's death, Harold was elected King. William, the duke of Normandy, was 2nd cousin to Edward, and Edward had promised him the throne upon Edward's death. Once William learns of Harold's succession to the throne, William begins a very detailed and careful plan to win the crown. When Harold finally marshals his army, he didn't have the numbers that William did. However, the day of the big battle, Harold managed a valiant fight and actually held William off. According to history, military might had nothing to do with William's victory. Instead, Harold was killed, and in the

confusion without a leader, the English troops fell apart. Thus, William was able to triumph at Hastings. However, William had to burn and pillage southeast England before the people gave in, and on Christmas Day 1066, William was crowned king.

William's reign virtually wipes out all of the old English nobility, which replaced by a new nobility — of Norman descent.

The ruling class continued to use their own language-French. For 200 years after the Conquest, the language of policy was French. Numerous English people (those of the upper classes) learned the language through marriage and by association. However, the language of the masses remained English. Until the beginning of the 13th century, French continued to dominate as the language of nobility. A very close connection existed between the continent and England. The nobility usually held land in both places: therefore, travel between the two was fairly common.

Fusion of the French and English-over time, the two "cultures" assimilated and adjusted to one another. Some nobility spoke English. This would be a natural occurrence. Some clergy preserved English, some of the nobility, and clergy, then, representing the upper social class, were bilingual. Knights learned French. Merchants spoke both French and English. Managers (sheriffs, bailiffs, etc.) on large estates were bilingual. For the most part, bilingualism extended only down to the middle class.

King John lost Normandy in 1204. French continued to be spoken by the upper class in England, but not for different reasons. No longer the "mother" tongue, French was spoken as a matter of social custom and administrative convention. However, with the separation of nobility from interests in France and Normandy, the upper classes were generally using it. Because French use was fading and English use becoming

prevalent, the impact of "borrowing" French vocabulary is major. When an English term was unknown and needed to be expressed, a French word or phrase was used. On the whole English use was steady. By the middle of the 13th century, French is considered a foreign language. Some attempt to preserve French existed in the clergy and from scholars, but not much. The French that had been spoken among "Englishmen" was considered by Francophiles to be a "backard" and butchered dialect.

The most important influence the French language had on the English language as the introduction of too many French words into English. It should be mentioned that one of the characteristics of Old English was to enlarge its vocabulary chiefly by using prefixes and suffixes and combining native elements into self-interpreting compounds. But this habit was somewhat weakened in Middle English. In many cases where a new word could have easily been formed on a native model, a French word was borrowed instead. Moreover, English people borrowed words whose native equivalents existed in their language. As we have seen one of the factors in borrowing words is prestige. In cases of close contact, the two languages may not have the same status within the speech community in which they are spoken. The language with more powerful speakers will be regarded as more prestigious. Generally, the less prestigious language borrows from the most prestigious one and the borrowing will be concentrated in the semantic fields where the most prestigious speakers have the greatest influence. That is why after the Norman Conquest we find a huge influx of the French vocabulary into English mainly connected with religion, army, art, government and administration. These lexical items reflected the interests of the French-speaking ruling group, and had prestigious connotations. The borrowing that occurred was not an immediate process; rather, it occurred

gradually. We can trace the borrowings from French by two time periods: before 1250 and after 1250.

A. Prior to 1250

1. Approximately 900 French words borrowed
2. Most of the 900 came in through language contact between the nobility and the working class
3. baron, noble, dame, servant, feast, etc., all signifying the relationship between the classes
4. story, rime, etc., came in by way of literature
5. The largest number of words to enter during this period were, however, from the church. The need to convey doctrine and belief quickly accounts for this, the largest group.

B. After 1250

1. Of the two periods, more words entered after 1250 when the language was in transition from French back to English
2. The transference occurring during this period included all categories of words and is quite extensive.

C. French loan or borrowed words

1. Government and administrative-government, govern, administer, crown, state, empire, real, reign, royal, prerogative, authority, parliament, assembly, statute.

2. Religion:

a. general-sermon, religion, theology, prayer, confession, lesson, communion

b. terms of rank/class within the church-clergy, cardinal, chaplain, parson, pastor, vicar, novice

c. terms associated with the church service or with the way of life for the clergy-crucifix, incense, lectern, image, chapter, abbey, convent, sanctuary

d. terms that expressed fundamental theological or religious concepts-creator, savior, trinity, saint, miracle, faith, heresy, reverence, devotion, sacrilege, temptation, redemption, absolution, immortality, salvation

3. terms that expressed virtues-piety, sanctity, charity,

mercy, pity, obedience, virtue

4. form class words:

a. adjectives-divine, devout, reverend, solemn

b. verbs-preach, pray, repent, confess, adore, convert, ordain

3. Law

a. nouns-justice, equity, crime, bar, attorney, petition, complaint, inquest, indictment, jury, juror, panel, felon, evidence, proof, bail, verdict, sentence, punishment, decree

b. verbs-plead, arraign, depose, arrest, warrant, condemn, convict, judge, acquit, pardon

c. other-arson, fraud, felony, trespass, slander, libel, perjury, adultery, property, estate, tenement, chattels, legacy, patrimony, heir, executor

d. adjectives-just, innocent, culpable

4. Military-peace, enemy, defend, battle, combat, siege, soldier, spy, vanquish

5. Social-fashion, dress, apparel, robe, lace, embroidery, buckle, button, luxury, satin, taffeta, blue, brown, vermilion, scarlet, jewel, brooch, ivory, turquoise, amethyst, ruby, emerald, sapphire, pearl, diamond, crystal, appetite, taste, sustenance, beef, veal, pork, bacon, sausage, tripe, gravy, biscuit, cream, sugar, olives, salad, lettuce, fruits, grape, orange, lemon, cherry, peach, pastry, tart, jelly, treacle, spice, clove, thyme, herb, roast, stew, fry, blanch, grate, mince, goblet, saucer, curtain, couch, chair, lamp, blanket, quilt, melody, checkers, conversation, rein, stallion, trot, harness, mastiff, terrier, quail, peasant, squirrel.

6. Culture and intellect-art, painting, music, beauty, color, image, tone, ceiling, palace, cathedral, mansion, tower, turret, porch, choir, column, baptistry, prose, romance, chronicle, tragedy, prologue, preface, title, volume, chapter, paper, pen, study, logic, geometry, grammar, treatise, gender, noun, clause, copy, compile, physician, surgeon, distemper, gout, plague,

pestilence, stomach, poison.

7. Pervasive French influence on vocabulary by 1300-
action, adventure, affection, age, air, bucket, calendar, cheer,
city, coast, comfort, cost, country, courage, debt, force, flower,
malice, manner, marriage, noise, odor, opinion, order, pair,
people, person, poverty, sign, sound, waste.

I Answer the following questions

1. From which ethnonym does *Britain* originate?
2. When did the first linguistic contact between continental Celtic and Germanic peoples take place?
3. Why is the number of Celtic geographical names in Britain larger than the number of Celtic borrowings in the English language?
4. Why are there more Latin borrowings in the English language than the Celtic ones?
5. Did the English borrow Latin words directly?
6. Which Latin word was used in the formation of the geographical names Chester, Colchester, Dorchester?
7. What is the difference between Celtic or Latin borrowings and common Indo-European words in the English language?
8. Why are more numerous Latin borrowings connected with trade?
9. Why is it difficult to identify the Scandinavian words in English?
10. To which language do the borrowings with the letter-combination *sk* refer?

II. Find out with which layer of lexicon the following French borrowings are associated with:

theology; attorney; indictment; baron; noble; reign; royal;
faith; immortality; proof; verdict; defend; combat; apparel; robe;
olives; lettuce; cathedral; mansion; estate; condemn; couch;
saucer; courage; peasant

III. Associate the following words with the period of British history they were borrowed into English:

Trousers; slogan; brogue; monger; segn; street; law; skirt; baron; knife; sanctuary; colleen; whiskey; gap; fann; pound; port; egg; sister; servant; feast; fellow; skin; slaughter; take; story; saint; charity; cardinal; felony; pearl; car; bucket; thorp.

3. The English Language Abroad American English

The process of coining new lexical items started as soon as the colonists began borrowing names for unfamiliar flora, fauna, and topography from the Native American languages. Examples of such names are *opossum*, *raccoon*, *squash* and *moose* (from Algonquian). Other Native American loanwords, such as *wigwam* or *moccasin*, describe articles in common use among Native Americans. The languages of the other colonising nations also added to the American vocabulary; for instance, *cookie*, *cruller*, *sloop*, and *pil* (of a fruit) from Dutch; *levee*, *portage* ("carrying of boats or goods") and (probably) *gopher* from French; *barbecue*, *stevedore*, and *rodeo* from Spanish.

Among the earliest and most notable regular "English" additions to the American vocabulary, dating from the early days of colonization through the early 19th century, are terms describing the features of the North American landscape; for instance, *run*, *branch*, *fork*, *snag*, *bluff*, *gulch*, *neck* (of the woods), *barrens*, *bottomland*, *notch*, *knob*, *riffle*, *rapids*, *water gap*, *cutoff*, *trail*, *limberline* and *divide*. Already existing words such as *creek*, *slough*, *sleet* and (in later use) *watershed* received new meanings that were unknown in England.

Other noteworthy American toponyms are found among loanwords; for example, *prairie*, *butte* (French); *bayou* (Choctaw via Louisiana French); *coulee* (Canadian French, but used also in Louisiana with different meaning); *canyon*, *mesa*, *arroyo* (Spanish); *vlei*, *skate*, *M* (Dutch, Hudson Valley).

The word *corn*, used in England to refer to wheat (or any cereal), came to denote the plant *Zea mays*, the most important crop in the U.S., originally named *Indian corn* by the earliest settlers; wheat, rye, barley, oats, etc. came to be collectively referred to as *grain*. Other notable farm related vocabulary

additions were the new meanings assumed by *barn* (not only a building for hay and grain storage, but also for housing livestock) and *learn* (not just the horses, but also the vehicle along with them), as well as, in various periods, the *terms range, (corn) crib, truck, elevator, sharecropping and feed] of.*

Ranch, later applied to a house style, derives from Mexican Spanish: most Spanish contributions came after the War of 1812, with the opening of the West. Among these are, other than toponyms. *chaps* (from *chaparreras*), *plaza, lasso, bronco, buckaroo, rodeo*: examples of "English" additions from the cowboy era are *bad man, maverick, chuck* ("food") and *Boot Hill*; from the California Gold Rush came such idioms as *pay dirt or strike it rich. The word blizzard probably originated in the West.*

With the new continent developed new forms of dwelling, and hence a large inventory of words designating real estate concepts (*land office, lot, outlands, waterfront, the verbs locate and relocate, betterment, addition, subdivision*), types of property (*log cabin, adobe* in the 18th century; *frame house, apartment, tenement house, shack, shanty* in the 19th century, *project, condominium, townhouse, split-level, mobile home, multi-family* in the 20ⁿ century), and parts thereof (*driveway, breezeway, backyard, dooryard; clapboard, siding, trim, baseboard: sloop* (from *Dutch*), *family room, den*; and, in recent years, *central air, walkout basement*).

Ever since the American Revolution, a great number of terms connected with the U.S. political institutions have entered the language; examples are *run, gubernatorial, primary election, carpetbagger* (after the Civil War), *repeater, lame duck* (a British term used originally in *Banking*) and *pork barrel*. Some of these are internationally used (for example, *caucus, gerrymander, filibuster, exit poll*).

The development of industry and material innovations throughout the 19th and 20th centuries were the source of a

massive stock of distinctive new words, phrases and idioms. Typical examples are the vocabulary of *railroading* (see further at rail terminology) and *transportation* terminology, ranging from names of roads (from *dirt roads and back roads to freeways and parkways*) to road infrastructure (par & z'«g *lot, overpass, rest area*), and from automotive terminology to *public transit* (for example, in the sentence "*riding the subway downtown*"); such American introductions as *commuter* (from *commutation ticket*), *concourse*, *lo board* (a vehicle), *lo park*, *double-park* and *parallel park* (a car), *double decker* or the noun *terminal* have long been used in all dialects of English.

Trades of various kinds have endowed (American) English with household words describing jobs and occupations (*bartender, longshoreman, patrolman, hobo, bouncer, bellhop, roustabout, white collar, blue collar, employee, boss* [from Dutch], *intern, busboy, mortician, senior citizen*), businesses and workplaces (*department store, supermarket, thrift store, gift shop, drugstore, motel, main street, gas station, hardware store, savings and loan, hock* [also from Dutch]), as well as general concepts and innovations (*automated teller machine, smart card, cash register, dishwasher, reservation* [as at *hotels*], *pay envelope, movie, mileage, shortage, outage, blood bank*).

Already existing English words—such as *store, shop, dry goods, haberdashery, lumber* — underwent shifts in meaning; some—such as *mason, student, clerk*, the verbs *can* (as in "canned goods"), *ship, fix, carry, enroll* (as in school), *run* (as in "run a business"), *release* and *haul* — were given new significations, while others (such as *tradesman*) have retained meanings that disappeared in England. From the world of business and finance came *breakeven, merger, downsize, disintermediation, bottom line*; from sports terminology came, jargon aside, *Monday-morning quarterback, cheap shot, gameplan* (football); *in the ballpark, out of left field, off base*,

hit and run, and many other idioms from baseball; gamblers coined *bluff*, *blue chip*, *ante*, *bottom dollar*, *raw deal*, *pass the buck*, *ace in the hole*, *freeze-out*, *showdown*; miners coined *bedrock*, *bonanza*, *peter out*, *pan out* and the verb *prospect* from the noun; and rail roadmen are to be credited with *make the grade*, *sidetrack*, *head-on*, and the verb *railroad*. A number of Americanisms describing material innovations remained largely confined to North America: *elevator*, *ground*, *gasoline*; many automotive terms fall in this category, although *many do not*(hatchback, station wagon, tailgate, motorhome, truck, pickup truck, lo exhaust).

In addition to the above-mentioned loans from French, Spanish, Mexican Spanish, Dutch, and Native American languages, other accretions from foreign languages came with 19th and early 20th century immigration; notably, from Yiddish (chutzpah, schmooze, tush) and German — hamburger and culinary terms like frankfurter/franks, liverwurst, sauerkraut, wiener, deli(catessen): scam, kinder gar ten, gesundheit; musical terminology (whole note, half note, etc.); and apparently cookbook, fresh ("impudent").

Finally, a large number of English colloquialisms from various periods are American in origin; some have lost their American flavor while others have not (have a nice day, sure), many are now distinctly old-fashioned (swell, groovy). Some English words now in general use, such as hijacking, disc jockey, boost, bulldoze and jazz, originated as American slang.

American English has always shown a marked tendency to use nouns as verbs. Examples of verbed nouns are interview, advocate, vacuum, lobby, pressure, rear-end, transition, feature, profile, spearhead, skyrocket, showcase, service (as a car), corner, torch, exit (as in "exit the lobby"), factor (in mathematics), gun ("shoot"), author (which disappeared in English around 1630 and was revived in the U.S. three centuries later) and, out of American material, proposition,

graft (*bribery*), bad-mouth, vacation, major, backpack, backtrack, intern, ticket (*traffic violations*), hassle, blacktop, peer-review, dope and OD, and, of course verbed as used at the start of this sentence.

Compounds coined in the U.S. are for instance foothill, badlands, landslide (*in all senses*), overview (*the noun*), backdrop, teenager, brainstorm, bandwagon, hitchhike, smalltime, deadbeat, frontman, lowbrow and highbrow, hellbent, foolproof, nitpick, about-face (*later verbed*), upfront (*in all senses*), fixer-upper, no-show; *many of these are phrases used as adverbs or (often) hyphenated attributive adjectives:* non-profit, for-profit, free-for-all, ready-to-wear, catchall, low-down, down-and-out, down and dirty, in-your-face, nip and tuck; *many compound nouns and adjectives are open:* happy hour, fall guy, capital gain, road trip, wheat pit, head start, plea bargain; *some of these are colorful* (empty nester, loan shark, ambulance chaser, buzz saw, ghetto blaster, dust bunny), *others are euphemistic* (differently abled (physically challenged), human resources, affirmative action, correctional facility).

Many compound nouns have the form verb plus preposition: add-on, stopover, lineup, shakedown, iryoul, spin-off, rundown ("*summary*"), shooloul. holdup, hideout, comeback, cookout, kickback, makeover, takeover, rollback ("*decrease*"), rip-off, come-on, shoo-in, fix-up, tie-in, tie-up ("*stoppage*"), stand-in. *These essentially are nouned phrasal verbs; some prepositional and phrasal verbs are in fact of American origin* (spell out, figure out, hold up, brace up, size up, rope in, back up/off/down/out, step down, miss out, kick around, cash in, rain out. check in and check out (*in all senses*), in ("*inform*"), kick in or throw in ("*contribute*"), square off, sock in, sock away, factor in/out, come down with, give up on, run into and across ("*meet*"), stop by, pass up. put up (money), set up ("*frame*"), trade in, pick up on, pick up after, lose out.

Noun endings such as *-ee* (*retiree*), *-ery* (*bakery*), *-star*

(*gangster*) and *-dan* (*beautician*) are also particularly productive. Some verbs ending in *-ize* are of U.S. origin; for example, *fetishize*, *prioritize*, *burglarize*, *accessorize*, *itemize*, *editorialize*, *customize*, *notarize*, *wealtherize*, *winterize*, *Mirandize*: and so are some back-formations (*locate*, *fine-tune*, *evolule*, *curate*, *donate*, *emote*, *upholster*, *peeve* and *enthuse*). Among syntactical constructions that arose in the U.S. are *as of* (with dates and *times*), *outside of*, *headed for*, *meet up with*, *back of*, *convince someone to...*, *not to be about to* and *lack for*.

Americanisms formed by alteration of some existing words include notably *pesky*, *phony*, *rambunctious*, *pry* (as in "pry open," *from prize*), *putter* (*verb*), *buddy*, *sundae*, *skeeler*, *sashay* and *kitty-corner*. *Adjectives* that arose in the U.S. are for example, *lengthy*, *bossy*, *cute* and *cutesy*, *grounded* (*of a child*), *punk* (*in all senses*), *sticky* (*of the weather*), *through* (as in "through train," or meaning "finished"), and many colloquial forms such as *peppy* or *wacky*. American blends include *motel*, *guesstimate*, *infomercial* and *televangelist*.

A number of words and meanings that originated in Middle English or Early Modern English and that always have been in everyday use in the United States dropped out in most varieties of British English; some of these have cognates in Lowland Scots. Terms such as *fall* ("*autumn*"), *faucet*, *diaper*, *candy*, *skillet*, *eyeglasses*, and *obligate*, are often regarded as Americanisms. *Fall* for example came to denote the season in 16th century England, a contraction of Middle English expressions like "fall of the leaf" and "fall of the year".

During the 17th century, English immigration to the British colonies in North America was at its peak and the new settlers took the English language with them. While the term *fall* gradually became obsolete in Britain, it became the more common term in North America. *Gotten* (past participle of *get*) is often considered to be an Americanism, although there are some areas of Britain, such as Lancashire and North-eastern

England, that still continue to use it and sometimes also use *putten* as the past participle for *put* (which is not done by most speakers of American English).

Other words and meanings, to various extents, were brought back to Britain, especially in the second half of the 20th century; these include *hire* ("to employ"), *quit* ("to stop," which spawned *quitter* in the U.S.), / *guess* (famously criticized by H. W. Fowler), *baggage*, *hit* (a place), and the *adverbs overly and presently* ("currently"). Some of these, for example *monkey wrench* and *wastebasket*, originated in 19th century Britain.

The man dative subjunctive (as in "the City Attorney suggested that the case *not be closed*") is livelier in American English than it is in British English. It appears in some areas as a spoken usage and is considered obligatory in contexts that are more formal. The adjectives *mad* meaning "angry", *smart* meaning "intelligent", and *sick* meaning "ill" are also more frequent in American (these meanings are also frequent in Hiberno-English) than British English. Regional differences

After the Civil War, the settlement of the western territories by migrants from the Eastern U.S. led to dialect mixing and leveling, so that regional dialects are most strongly differentiated along the Eastern seaboard. The Connecticut River and Long Island Sound is usually regarded as the southern/western extent of New England speech, which has its roots in the speech of the Puritans from East Anglia who settled in the Massachusetts Bay Colony.

The Potomac River generally divides a group of Northern coastal dialects from the beginning of the Coastal Southern dialect area; in between these two rivers several local variations exist, chief among them the one that prevails in and around New York City and northern New Jersey, which developed on a Dutch substratum after the English conquered New Amsterdam. The main features of Coastal Southern speech can be traced to the speech of the English from the West Country

who settled in Virginia after leaving England at the time of the English Civil War.

American English and British English differ at the levels of phonology, phonetics.

Differences in grammar are relatively minor, and normally do not affect mutual intelligibility; these include: different use of some verbal auxiliaries; formal (rather than notional) agreement with collective nouns; different preferences for the past forms of a few verbs (for example, AmE/BrE: *learned/learnt*, *burned/burnt*, *snuck/sneaked*, *dove/dived*), different prepositions and adverbs in certain contexts (for example, AmE *in school*, BrE *at school*); and whether or not a definite article is used, in very few cases (AmE *to the hospital*, BrE *to hospital*; contrast, however, AmE *actress Elizabeth Taylor*, BrE *the actress Elizabeth Taylor*). Often, these differences are a matter of relative preferences rather than absolute rules; and most are not stable, since the two varieties are constantly influencing each other.

Differences in orthography are also trivial. Some of the forms that now serve to distinguish American from British spelling (*color* for *colour*, *center* for *centre*, *traveler* for *traveller*, etc.) were introduced by Noah Webster himself; others are due to spelling tendencies in Britain from the 17th century until the present day (for example, *-ise* for *-ize*, although the Oxford English Dictionary still prefers the *-ize* ending) and cases favored by the francophile tastes of 19th century Victorian England, which had little effect on AmE (for example, *programme* for *program*, *manoeuvre* for *maneuver*, *skilful* for *skillful*, *cheque* for *check*, etc.). One of the most common spelling differences is that words ending in "-re" in BrE are rendered as "-er" in AmE (such as "*centre*" and "*center*", "*theatre*" and "*theater*", and "*metre*" and "*meter*").

AmE sometimes favors words that are morphologically more complex, whereas BrE uses clipped forms, such as AmE

transportation and BrE *transport* or where the British form is a back-formation, such as AmE *burglarize* and BrE *burgle* (from *burglar*). It should, however, be noted that while individuals usually use one or the other, both forms will be widely understood and mostly used alongside each other within the two systems.

Specific word coining is observed in American slang where notional words turn into suffixes:

— *beefburger*, *cheesebuger*, *mutton-burger*, *sausage-burger*, *turkey-burger* were coined on the model of *hamburger* which is artificially separated into *ham* and *burger*, the second part being used as a suffix to form above mentioned food names;

— The word *dog* is used as a semi-affix to denote «man», usually *sly*, *cunny*;

lucky dog («happy»), *shoe-dog* («shoe-maker»), *war dog* («a man has taken part in numerous wars»), *smart dog* («smart», «beautiful»);

— The word *monkey* turns into a semi-affix to denote «worker»: *company monkey* (company worker), *wheel monkey* («wheel worker»);

— The word *happy* turns into a semi-affix denoting «enthusiast»: *rock-happy* («rock enthusiast»), *coin-happy* («coin enthusisast»).

Second World War millions of Englishmen were exposed to the direct impact of American speech via the American "talkies", as they were then called. This resulted an adoption specially by the younger generation in Britain, of a great many American words and expressions. Some of the words and phrases now widely current in BE can be directly traced to certain American films. A notable example is the verb *to doodle*- "to scribble aimlessly, especially when the attention is elsewhere", which was first heard in the film "Mr. Deeds goes to Town" dated 1937.

As to the relative importance of the different types of mass media as vehicles of American linguistic influence on BE, the most linguists believe that pride of place should be given to the cinema. Ever since the first American movies were shown in Britain, alarmed voices have been raised in Britain, by linguists and laymen alike, against the assault of Hollywood on "the purity of British English"

The British press, though it cannot match the films in the role of purveyor of Americanisms, makes an important contribution to popularizing them in Britain. "*bobby-soxer*-"a girl in her teens, was already well known in England in the 1940s long before British teenage girls took wearing short socks (bobby socks). It came from reports about hordes of adolescent girls hero-worshipping popular actors.

Many British newspapers, for the sake of expediency, publish news items and stories received from American correspondents without editing them. As a result the British reader is exposed to Americanisms without being aware of it. The same is true of radio and television. B. Foster cites examples of the early editions of BBC news bulletins containing Americanisms which in later editions were replaced by their English equivalents. But even copy written by British newspaper and radio correspondents frequently contains Americanisms. This may happen for one of two reasons. On the one hand, many British correspondents who read American material or spend long periods in the US use Americanisms unconsciously. But on the other hand, the use of Americanisms may be conscious, as when a British journalist employs Americanisms in the description of the American scene to add local colour or when he uses them just to make his own style seem more racy, up-to date.

All of which leads to the conclusion that much of the borrowing from All into BE is unconscious. According to B. Foster, "as the flood of Americanisms in the standard

language increases, so most people lose their ability to recognize them for that they are." The speaker or writer who first uses an Americanism may do so consciously, but the person who uses it after him may not recognize it for an Americanism and think it just a British word or usage he did not know before. An Englishman's reaction when he confronted with an unknown English word is often to say: "That must be an Americanism". But more often than not he is not sure whether it is neologism formed in BE or an American borrowing.

The present stage of the contacts between AE and BE is characterized by the wholesale importation of Americanisms into BE. This is due to a combination of linguistic and extra-linguistic factors. The linguistic factor is the common structure of AE and BE. The extra-linguistic factors are twofold: the growing American political, economic and cultural influence on Britain and the increased role of the mass communications media as vehicles of American linguistic influence.

One is first of all struck by the relative paucity of the so called lexical borrowing, i.e. borrowing of a new form (word) together with its meaning. Apart from words denoting geographical features and the peculiarities of life on the continent of North America, the number of new words borrowed by BE from AE is insignificant. One might mention such words as *bunkum* - "empty, insincere talk, humbug" and corresponding verb *to debunk* - "to expose lies, false pretensions, etc. *blurb*" advertisement on book jacket", *gimmick* - "trick, device, catch phrase, etc. used for publicity purposes "O.K., which needs no translation or explanation, and a few other words.

The majority of lexical borrowings from AE into BE have been formed of native English word-stock. One can list a great many compound words formed in AE and borrowed by British English:

Doubletalk-*"ambiguous and deceptive talk"* ,*sidetrack*-*"divert or to be diverted"* *"hindsight*-*"ability to see after the event, what should have been done"*, *breakthrough*-*"new discovery or achievement"*, *know-how*-*"technical skill"*, *egghead*- *"intellectual"* *babysitter* -*"a person hired to take care of a child while parents are away"*.

But perhaps the biggest number of borrowings from AE into BE are borrowings not of new words, but of new meanings, something that, obviously, cannot take place between different languages. Thus ,the following meanings of English words have been borrowed by modern English from AE: *quit*-*"to abandon country"* ,*"cease doing something"*, *"withdraw from an organization"*; *alibi* - *"excuse"*, *allergy* and *allergic* -*"feeling disgust"*, etc. Another feature of relations between AE and BE is the borrowing of derivatives. For instance, the Americanism *balding* (from the adjective *bald*) is now widely used in BE in place of the traditional English expression *going bald*. Similarly, the family of words based on the morpheme *star* (in its figurative meaning)which included in BE the noun *star*, the verb *to star* and the adjective *star* (as in the expression *to do a star turn*),*all* known since the early music-halls in Britain ,has been enriched by the Americanism *co-star* *"share or cause to share prominence in a film, play, etc."*It is important to note that these and other borrowed derivatives are formed *on* patterns that are just as productive in BE as they are in AE, and, as in most other cases it is, linguistically, a mere accident that they were formed first in America and not in Britain.

The next big group of borrowings from AE includes phraseological units and word combinations which were formed in America. Here again one can see that structurally the numerous phraseological expressions and idioms borrowed from AE reveal no features that would distinguish them from the phraseological units and word combinations in BE. Nothing

reveals the American origin of such word combinations and phrases, now current in BE, as *disc jockey* (and its abbreviated form D.J.)-" a person conducting a radio programme of recorded music", *elbow room*-'room enough to move or work in ", *grass roots* -"the common people, the rank -and-file", *ghost writer*-"*man* writing speeches for a politician", *to be in the red*-"*io* have an adverse trading balance", (e.g., " how to pull Britain out of the red? - The theme of a symposium of businessmen recently held in *London*), *to jump the hurdle*-a slang humorous expression for" to get married".

When they are used diachronically we see the most striking feature of the borrowing of phraseological units and word combinations into BE. Let us take a few examples. The phrase *all time* (often. used attributively, *as in all- time hit*~"a popular song or tune", *all lime high* (or low)-"the highest or lowest point) received its new lease of life in AE whence it was borrowed into BE. However, similar uses of the combination *all time* have been registered in XIX century British sources.

The survey of the main types of borrowings from AE into BE permits to make certain conclusions as to the specific features of these borrowings as compared with borrowings between different languages.

Canadian English

There are approximately two thousand words or expressions that are native to Canada, or which have a meaning peculiar to or characteristics of Canada. The latter words and expressions are referred to as Canadianisms. The term Canadianisms can also be extended to include words borrowed from other languages which do not appear in other varieties of English.

A good deal of Canadianisms were founded out of necessity; they describe features, objects, institutions which

were unknown to the European experience or noticeably different from things existing elsewhere. In other words, they are reminiscent of the early days of white settlement, primarily composed of American Loyalists and British settlers. Thus, many Canadianisms are words coined or borrowed to identify feature of the new *landscape*: the *chutes*, or *saults*, of the rivers, the *muskeg* of the hinterland, the *buttes* and *parklands* of the prairies, and the *bluffs*, or *islands* of trees, on the flat prairie are but a few. New *trees and plants*: *cat spruce*, *Douglas fir*, *Manitoba maple*, *Sitka spruce*, and *tamarack*; *kinnikinnick*, *Labrador tea*, *Pembina berry*, *saskatoon* and *soapallie*. On the landscape and amongst the trees, *birds* were discovered: *Canada goose*, *fool hen*, *siwash duck*, *turkey vulture* and *whiskey jack*. And not surprisingly, explorers and settlers crossed paths with new *animals and reptiles*: *cabri*, *caribou*, *Massassauga rattler*, *pecan*, *siffleur* and *wapiti*. Also in the many creeks, rivers, and lakes, they found *fish* of all sorts: *cisco*, *inconnu*, *maskinonge*, *kokanee*, *ouananiche*, *oolichan*, *tuladi* and *wendigo*. Finally, political term such as *M.P.P.*, *acclamation*, and *endorsation* tell us something of the newly founded institutions.

The aforementioned Canadianisms have been followed by a succession of newer Canadianisms, some of them evoked by more modern phenomena: *remittance man* and its congeners *remittance grabber* and *remittance farmer*; *suitcase farmer*; *mountie*; *hydro*; *bush pilot*; *chuck wagon*; *face of and deke*; *grid road*; *cat train*; *loonie* and *toonie* etc..

All of the Canadianisms listed can be found in the *Canadian Oxford English Dictionary* save *timbits*, which are little round donuts one can buy at Tim Hortons, a Canadian coffee shop. And they reflect the Canadian (not American) way of life, past, present, and future. Indeed, to write a history of Canada without these words would be to write an incomplete and thus unsatisfactory history.

Canadian English should not be described as a mixture of American and British English with an insignificant number of Canadianisms added. Canadian English, like all 'Englishes', possesses an important characteristic, referred to as wholesale borrowing, which has allowed it to develop a very rich vocabulary. Canadians have in the past and will most likely in the future continue to borrow freely from both American and British English; however, once a lexeme is borrowed, it has the possibility to evolve differently. In other words, Canadians appropriate it to suit their needs. The lexeme *chesterfield* is a par exemplar.

According to Robert Hendrickson in the *Encyclopedia of word and phrase origins*, the term *chesterfield* is commonly applied to a sofa in honor of Philip Stanhope, the fourth earl of Chesterfield (1694-1773). However, Hendrickson points out that it is more likely that a latter earl of Chesterfield invented them, which earl he does not know. At any rate, according to the *OED*, it was used to refer to a couch in 1900. According to Carver in *American Regional Dialects* the term appears to have come into use in Canada around 1903 and in Northern California about the same time. The *Jrnl. Canadian Linguistics Association* (qtd. in *OED*) notes *chesterfield* seems to be in general use throughout Canada, though the usual American *sofa* is also known and used. Almost everywhere in the U.S *chesterfields* are cigarettes and nothing more. In Great Britain, a davenport couch was sometimes referred to as a *chesterfield* but this is obsolete. The point to be taken is that since *chesterfield* has entered Canadian English it has evolved differently because Canadians have appropriated it to suit their own needs. To be sure, although *chesterfield* is not originally Canadian, it is thought of as such by Canadians because Canadians commonly use the word to refer to a sofa or couch, while the American and British do not.

Another example which should clarify the concept of

appropriation is the interjection *eh*. Although many Canadians believe that it is a Canadianism, it is not. As Avis points out in his paper "So eh? is Canadian, eh?" "the interjection did not originate in Canada and is not peculiar to the English spoken in Canada. Indeed, *eh?* appears to be in general use wherever English speakers hand their hats; and in one form or another it has been in general use for centuries". However, the frequency and the context in which it occurs in Canadian speech is remarkably different from both American and British native speakers and thus it is a distinguishing characteristic of Canadian speech.

I Answer the questions

1. What factors influenced formation of American English?
2. How did the new forms of dwelling affect American English?
3. When was American lexicon particularly enriched with political, industrial and household words?
4. What semantic changes took place in American vocabulary?
5. With what innovations was American English enriched.
6. From which immigrant language were hamburger, frankfurter, livewurst, wienier, delicatessen borrowed?
7. Which words originated as American slang?
8. Which type of canversions has always shown a marked tendency in American English?
9. Which new Americanisms were coined by means of alteration of some existing words?
10. Which Americanisms were coined through semantical change?
11. What differences are observed in American and British grammer?
12. What are the sources of American impact on British English?
13. What kind of Americanisms were borrowed into British

English?

II. Find out which languages the following Americanisms were borrowed from. Define their meanings.

shanty, bonanza, frankfurter, wienier, candy, bunkum, debunk, know-how, egghead, babysitter, quit, blurb, doubletalk, disc jockey, elbow room, ghost writer, to jump the hurdle, cookie, portage, gopher, barbecue, stevedore, sloop, pil, bottomland, limberline opossum, racoon, squash, moose, gimmick.

III. Match the following Americanisms and Canadianisms to their common English counterparts:

1.	chesterfield	rat
2.	caribou	bisquits
3.	squash	autumn
4.	doubletalk	trick
5.	quit	deer
6.	opossum	insincere talk
7.	fall	stop
8.	cookie	pumpkin
9.	gimmick	ambigious
10.	grass roots	the common people
11.	bunkum	sofa

Australian and New Zealandian Englishes

A number of the most culturally important Australian terms developed towards the end of the nineteenth century, at precisely the time that Australian English was generating its Cultivated and Broad forms. *Battler* (especially in its present manifestation of *little Aussie battler*) is one of the most positive words in Australian English, and it usually refers to a person who works hard to make a decent living in difficult circumstances. Initially, the *battler* was a person who scrounged a living on the edges of society: an itinerant and irregularly employed rural worker struggling to survive (1898); a person who frequented racecourses in search of a living (1895); a prostitute (1898). *Battler* eventually divested itself of the associations of the mug punter and the prostitute, but even in its earliest uses there is evidence of strong sympathy and admiration for working-class people who eke out their existence with resilience and courage.

The opposite of the battler is the bludger—one of the most derogatory of Australian words. The *bludger* is a person who lives off the efforts of others, a cadger and an idler, a person who expects others to do all the work. The history of this word helps to explain something of the moral condemnation that *bludger* and its verb to *bludge* typically carry. Australian *bludger* is a form of Standard English *bludgeoner* 'a person who is armed with and doesn't hesitate to use a *bludgeon*, a short stout club'.

In Australia the *bludger* became a pimp who was prepared to protect his financial stake in a prostitute by resorting to the violence of the bludgeon. The salient feature in this, and all later senses, is that the person who is called a *bludger* is living off the work of another and, from this sense, it is a short step to the use of *bludger* as a generalized term of abuse.

Dinkum emerges at about the same time. *Dinkum* is from

British dialect, where it meant primarily 'work; a fair share of work'. The notion of 'fairness' has always been associated with *dinkum*, and it is from this connotation of 'fairness' that the particularly Australian meaning 'reliable, genuine, honest, true' developed in the first decade of the twentieth century. It was also at this time that the collocation *fair go* appeared, an important expression of egalitarian principles. The continuing significance of this phrase in Australian society is evidenced by the fact that a recent Federal Government booklet *Life in Australia* (2007), aimed at new migrants, explains what is meant by a *fair go* in Australia: 'Australians value equality of opportunity and what is often called a "fair go". This means that what someone achieves in life should be a product of their talents, work an effort rather than their birth or favouritism. Australians have a spirit of egalitarianism that embraces mutual respect, tolerance and fair play... The aim is to ensure there are no formal class distinctions in Australian society'. Although *dinkum* (and its variant *fair dinkum*) appeared in the 1890s, the evidence indicates that its really widespread use occurred during the First World War.

It was out of the First World War that Anzac (an acronym formed from the initial letters of *Australian and New Zealand Army Corps*) and digger (originally a soldier engaged in the digging of trenches, echoing its earlier use for a person digging for gold) emerged in the sense 'an Australian soldier'. By the end of the war both terms were being used emblematically to reflect the traditional view of the virtues displayed by those who served in the Gallipoli campaign, especially as these virtues were seen as national characteristics. Such terms are part of a rich tradition of Australian colloquialisms that became established in the first half of the twentieth century: *bonzer* 'excellent'; *Buckley's chance* 'no chance at all'; *cobber* 'mate'; *crook* 'dishonest, unpleasant, ill'; *dag* 'a character, an entertaining eccentric' (later 'an unfashionable person, a nerd');

plonk 'cheap wine' (an example of a word of Australian derivation adopted in Britain, and elsewhere, with little awareness of its origin); pom 'an English person'; *rort* 'an act of fraud or s; arp practice'; *wog* 'a flu-like illness'; *wowser* 'a puritanical person, a killjoy', and so on.

Some elements of aboriginal languages have been adopted by Australian English- mainly as names for places, flora and fauna (for example dingo) and local culture. Many such are localised, and do not form part of general Australian use, while others, such as kangaroo, boomerang, budgerigar, wallaby and so on have become international. Beyond that, little has been adopted into the wider language, except for some legalised terms and slang.

We can also mention unique and, indeed, colourful Australian metaphors and similes, as

- as bald as a bandicoot — “completely bald”
- as cunning as a dunny rat – “cunny”, “sly”
- as lonely as a country dunny – “lonely”, “abandoned”
- flat out like a lizard drinking – “busy”

Some elements of aboriginal languages have been incorporated into Australian English, mainly as names for places, flora and fauna (for example, dingo, kangaroo). Beyond that, few terms have been adopted into the wider language, except for some localised terms, or slang. Some examples are *cooee* and *hard yakka*. The former is a high-pitched call which travels long distances and is used to attract attention. *Cooee* has also become a national distance: *if he's within cooee, we'll spot him*. *Hard yakka* means *hard work* and is derived from *yakka*, from the Yagara/Jagara language once spoken in the Brisbane region. Also from the Brisbane region comes the word *bung* meaning broken. A failed piece of equipment might be described as having *bunged up* or referred to as on the *bung* or gone *bung*. *Bung* is also used to describe an individual who is pretending to be hurt; such individual is said to be *bunging* it

on. In Western Australia the Nyoongah word Winyarn, meaning "poor" or "sick".

Aboriginal word, *didgeridoo* (a well known wooden ceremonial musical instrument) is probably an onomatopoeic word of Western invention. It has also been suggested that it may have an Irish derivation, use a variety of colourful terms to refer to people. These terms may indicate such things as the persons ethnicity, the place where the person resides, the social status of the person, the persons behaviour, etc. Many of these words occur in other English dialects, especially New Zealand English, whilst others are unique to Australian English.

There are a number of dialectal words and phrases used in New Zealand English. These are mostly informal terms that are more common in casual speech.

New Zealand adopted decimal currency in the 1960s and the metric system in the 1970s. Despite this, several imperial measures are still widely understood and encountered, such as feet and inches for a person's height, pounds and ounces for an infant's birth weight, and in colloquial terms such as referring to drinks in pints. The word "spud" for potato, now common throughout the English-speaking world, originated in New Zealand English.

Many of these relate to words used to refer to common items, often based on which major brands become eponyms:

New Zelandian	Australian	Explanation
Ice block	Icy pole	A frozen, water-based frozen snack, an <i>ice pop</i> , <i>popsicle</i> or <i>ice</i>
Jandals	Candy floss Fairy floss candy floss or cotton candy	Thongs. Outdoor footwear, consisting of a flat sole held loosely on the foot by a Y-shaped strap - flip-flops.

Jersey	Jumper	<i>Jumper or sweater.</i> In New Zealand and Australia "jersey" is also used for top part of sports uniform (e.g. for <i>rugby</i>) - another term for a sports jersey, <i>guernsey</i> , is frequently used in Australia but only rarely heard in New Zealand
Crib/Bach	Shack	A small, often very modest holiday <i>property</i> , often at the seaside
Dairy	'Milk bar	<i>Convenience store.</i> In larger cities in New Zealand <i>convenience store</i> is used due to immigration (and to current NZ law forbidding "dairy" from selling alcohol), though "dairy" is used commonly in conversation. In New Zealand in the 1950s and 1960s "milk bar" referred to a <i>soda shop</i> . In some 'states of Australia "milk bar" is used; other states use "deli".

Many local everyday words have been borrowed from the Maori language, including words for local flora, fauna, place names and the natural environment.

The dominant influence of Maori on New Zealand English is lexical. A 1999 estimate based on the Wellington corpora of written and spoken New Zealand English put the proportion of words of Maori origin at approximately 0,6%, mostly place

and personal names.

The everyday use of Maori words, usually colloquial, occurs most prominently among youth, young adults And Maori populations. Examples include words like «kia ora» («hello»), or «kai» («food») which almost all New Zealanders know.

Maori is ever present And has a significant conceptual influence in the legislature, government, and community agencies (e.g. health And education), where legislation requires that proceedings and documents are translated into Maori (under certain circumstances, and when requested). Political discussion and analysis of issues of sovereignty, environmental management, health, and social well-being thus rely on Maori at least in part. Maori as a spoken language is particularly important wherever community consultation occurs.

Recognisable regional variations are slight, with the exception of Southland, where the "Southland burr" (see above) is heard. It is also common in the southern part of neighbouring Otago. This southern area formed a traditional repository of immigration from Scotland (see Dunedin). Several words and phrases common in Scots or Scottish English persist in this area: examples include the use of weeto mean "small", and phrases such as *to do the messages* meaning "to go shopping". Taranaki has also been said to have a minor regional accent, possibly due to the high number of immigrants from the South-West of England, however this becoming less-pronounced.

Some Maori have an accent distinct from the general New Zealand accent, tending to use Maori words more frequently. Bro"Town was a TV programme that exaggerated Maori, Polynesian, and other accents. Linguists recognise two main New Zealand accents, denoted "Pakeha English" and "Maori English"; with the latter strongly influenced by syllable-timed Maori speech patterns. Pakeha English is beginning to adopt

similar rhythms, distinguishing it from other stress-timed English accents.

Bogan — a derogatory term describing a person (usually Caucasian) who is perceived to be uncultured, uneducated, and/or of a lower class background.

chips and *chippies*, — potato chips or French fries (USA). Shared with the UK and some other Commonwealth countries.

chunder. slang — vomit, from "Watch out *under*".

chunder mile — a once popular sporting event, particularly at universities, in which participants would run a lap of a running track, eat a cold pie, scull a jug of beer, and continue until the above 'chunder¹ would occur. Now largely banned by the university authorities.

Claytons, slang — low-quality imitation, not the real thing. Originated in Australia. For example, a hasty, temporary repair may be only a Claytons solution to a problem. Originally from the brand-name of a non-alcoholic whisky-flavoured beverage. Generally used by the older generation.

crook 1. sick, ill; as in "feeling crook". 2. criminal, thief; criminal, unjust, unfair.

fanny, slang — a crude word for female genitals, as in the UK. Although, sometimes buttocks as in the USA. Words such as "Fanny Pack" should be avoided in New Zealand (the New Zealand term is "beltbag" or "bumbag").

footpath — pavement or *sidewalk*. Shared with Australia.

flat — a rented dwelling. Often a large multilevel home will be converted into an *upstairs* and *downstairs* flats, but there are fully-detached flats and *blocks of flats* as well. The term *apartment* is usually used for blocks of flats with shared internal access. (This is distinctly different from the British usage of the term, which is restricted to units within a block of flats). Also *flatting*, to share a flat.

footy, slang — football (usually *Rugby Union*, rarely *League* or soccer).

G'day!/ Giddyay!, *interj.* — A friendly, informal greeting, as in Australian English (From "good day") Examples, Giddyay mate. Mostly used by the older generation.

good as gold - Great, fine - as a form of agreement.

have someone on — To pull someone's leg: *I was just having you on.*

kiwi — *informal* a New Zealander or as an adjective instead of *New Zealand*. New Zealanders never use *kiwi* to refer to *kiwifruit*. Used in foreign exchange circles to refer to the New Zealand dollar.

lolly, — any of various sweets (pieces of candy). Iced lollies are called "ice blocks".

pom, — British person, usually English. Possibly from Prisoner Of (Her) Majesty.

rubber - Another word for an eraser. It is called this because you "rub out" mistakes, and because they were made of rubber. Shared with the UK. Note condoms are never referred to as 'rubbers'.

scab - verb and noun, meaning the act of (or someone) scrounging, asking for food or money.

sesh — *slang* a period of time spent smoking marijuana. Shortened from 'session'. Less commonly used to refer to marijuana directly, ie to ask someone "have you got a sesh?" means the same as "do you have any marijuana?"

your shout - your turn to buy - usually the next round of alcoholic drinks

smoko, — rest break during work, originating in the days when smoking was a common practice and would take place during such breaks. Pronounced "smoke-o".

super, — the old age pension scheme. Contraction of "superannuation".

sweet as/sweet, *adj.* — fine as far as I'm concerned. The use of 'as' as an intensifier for adjectives has spread, for example 'It's cold as outside', or This summer has been hot as. 'Sweet as'

was, until recently with the exporting of NZ television and humour, unique to NZ.

ta - possibly a contraction of 'Thanks', can mean both 'Goodbye' and Thanks. Shared with UK.

togs - bathing suit; swimming costume. Non-gender specific, can apply to speedos, swimming shorts, bikini, or any swimming clothing.

up the duff — As in UK a noun for a pregnant woman, e.g. "I heard she was up the duff"

wag, slang v. — To play truant, as in *Tom's wagging school today.*

wagon. — station wagon (USA), estate car (UK). Contraction of "station wagon"; the full term is often used.

bach, — a small holiday home, usually near the beach, often with only one or two rooms and of simple construction. Pronounced "batch". Comes from bachelor. (See also 'crib', below).

boondocks. — rural, isolated part of the country (not unique, however)

chilly bin - An Esky or other portable polystyrene/plastic food and beverage cooler

choice! — *informal* excellent! Great idea!

chur bro — Slang, humorous '*pronounced as a deep 'chair' usually a strong voicing of thanks but also a parting salutation. Shortened from "cheers brother" although can be said to either male or female. Common in Auckland. More recently this can and has often been shortened to "chur bo", as "bro" loses its 'r'.*

crib — another word for *bach*, more commonly used in the south of the South Island.

dag/dagg — similar to a "hard-case" i.e. a comedian or funny person. Commonly used in the phrase: "What a dag!". NZ comedian John Clarke's stage name Fred Dagg was influenced by this.

dairy — equivalent to the British term *corner shop* or American term *convenience store*.

dak — marijuana

The Ditch — *slang* the *Tasman Sea*, the "ditch" separating New Zealand and Australia, almost always used in the phrase: "across the ditch", meaning, Australia. Occasionally also refers to Cook Strait, which separates the two main islands of the country.

domain — as well as its common overseas uses, a public park or reserve, often with sports or camping facilities.

egg - mild insult meaning 'fool' or 'dork'. Enjoyed widespread use in the 1980s, still used today. Used to be used occasionally with the partner (and now all but obsolete) "spoon".

eh! (occasionally spelled "aye") — *Slang* used for emphasis at the end of a sentence, eh! (A similar but not identical usage is found in Canadian English). Possibly adapted by derivation from the Maori oral punctuative syllable "e"

eoh; eoa; aoh (no agreed spelling, conversational only) derived from the Maori "e hoa" (friend). Used as a friendly term meaning "mate" in the NZEng equivalent, or bro; also used as "hey" or "yo" in place of subject's name if at the beginning of a phrase. Non-gender specific, and pronounced like a very short, clipped "our" perhaps without the final "r", or like out without the T. Popularised by the television show 'broTown¹, where it is both pronounced and written as 'ow'. "Eoh, you coming or not?"; "Where you been eoh?".

freezing works — a meat-packing plant, an *abattoir*.

fulla — *slang* guy, from 'fellow'.

Godzone - *informal* New Zealand: corruption from 'God's Own Country.

Gruds - *slang* underpants.

hard case — *slang* a person who has a very good sense of humour, a comedian.

joker - bloke, guy usually a general term for *kiwi male*, with positive connotations. Sometimes a "good joker" or "funny joker", never used in derogation.

hamu (pron. ha-moo) - verb or noun meaning scab (as above) or scrounge. Bay of Plenty origins, uncommon elsewhere.

Mainland — *informal* usually, but not always, refers (sometimes mildly humorously) to the South Island, which, despite its much smaller population, is the larger of the two main islands of New Zealand.

mucky - *informal* A term used for making a mess, or some something that can be messy, *just for Thomo*

munted - Badly damaged, unusable or wrecked.

pottle — in some areas, the unit by which *strawberries* and certain other fruit are sold. In other parts of New Zealand, the terms "chip" and "punnet", shared with UK English, are better known.

Queen Street farmer — *informal humorous* a usually pejorative term for an investor in rural land with no knowledge of land use.

rej - pronounced "reedge". Abbr. of "reject", a schoolyard insult.

Remuera tractor/Fendalton tractor — *slang humorous*, a usually pejorative term for an SUV (known as a "four wheel drive" locally) (compare *Queen Street farmer*, above).

Rogernomics - a political term applied to so-called 'economic reforms' of the 1980s, and continuing worldwide today. These involved turning public assets and property over to private interest; selling government land and companies for short-term, one-off profit. Named in honour of its spearheading MP, Sir Roger Douglas.

scarfie — *slang*, a university student, particularly one studying at the *University of Otago*.

shot - *slang* said instead of thanks or cheers, commonly as

"Shot bro" or "Shot g"

tin - *slang* Corrugated roofing iron, an icon of New Zealand architecture and widely used in old and new houses.

tinny (also spelled 'tinnie') -1. *slang* a tinfoil wrap containing marijuana, sold at a "tinny house". 2. older meaning 'lucky', as in 'tinny bastard', or 'tin-arse'. 3. *slang*, a can of beer. 4. *slang* a small aluminium-hulled boat, usually un powered.

too much - Good, Great, very pleased

Twink - used to erase or cover a writing mistake in pen. Elsewhere known as White-out.

up the Puhoi — *slang* far from civilisation. The Puhoi is a river just north of Auckland. Over the years the phrase has evolved and is now often heard as "Up the Boohai". It is also sometimes attributed to other New Zealand rivers. Again, more characteristic of the older generation.

waka — *slang* term for any kind of vehicle or means of transport, from the Maori term *waka* used for a canoe or watercraft.

Westie — a derogatory term which refers to an inhabitant of West Auckland, usually Caucasian. It is also used by people from West *Auckland* instead of "Bogan" for people who may not even reside there. Has some similar sentiment to the term "white-trash" which is common in the U.S. Westies may be identified by their affinity for black clothing, (including tight jeans), Heavy Metal music, 'muscle cars' and aggressive dog breeds. Their women, children and pets are often just as tough as the men.

During the 19th century, *New Zealand English* gained many loanwords from the Maori language, mainly the names of birds, plants, fishes and places, but the flow stopped abruptly around the beginning of the 20th century. From the last quarter of the 20th century onwards this flow resumed, this time with a focus on cultural concepts. The use of Maori words is increasing, particularly in the North Island

"Kia ora" (literally "be healthy") is a Maori term of greeting, meaning "hello" or "welcome". It can also mean "thank you", or signify agreement with a speaker at a meeting. The Maori greetings "tena koe" (to one person), "tena korua" (to two people) or "tena koutou" (to three or more people) are also widely used, as are farewells such as "haere ra".

The Maori phrase *kia kaha*, "be strong", is frequently encountered as an indication of moral support for someone starting a stressful undertaking or otherwise in a difficult situation. Although previously in common usage it became an iconic phrase of support following the 2010 Canterbury earthquake.

Some *hybrid words*, part English and part Maori, have developed, the most common of which is probably *half-pai*—often written *half-pie*—meaning incomplete or substandard quality, *pai* being the Maori word for "good". (The portmanteau form *half-pied* is also used, derived from *half-baked*). Similarly, the Maori word ending *-tanga*, which has a similar meaning to the English ending *-ness*, is occasionally used in hybrid terms such as *kiwitanga* (that is, the state of being a New Zealander).

Several Maori words are used in English as lighthearted, or even slang, equivalents of their more common English counterparts. The term *puku* for stomach, for example, is more likely to be encountered during a friendly chat than in more formal circumstances, with one of its uses being a euphemism for a large belly.

Many Maori words or phrases that describe *Maori culture* have become part of New Zealand English and may be used in general (non-Maori) contexts. Some of these are:

Aotearoa: New Zealand. Popularly interpreted to mean 'land of the long white cloud'¹, but the original derivation is uncertain

aroha: Love, sympathy, affection

haere mai: welcome

haka: a *chant* and dance of challenge (not always a war dance), popularised by the All Blacks rugby union team, who *perform a haka* before the game in front of the opposition

hangi a method of cooking food in a pit; or the occasion at which food is cooked this way.

hongi: traditional Maori greeting featuring the pressing together of noses

hui: a meeting; increasingly being used by New Zealand media to describe business meetings relating to Maori affairs

iwi: tribe, or people

kapai: very pleasant; good, fine. From Maori 'ka pai

kaupapa: policy or principle

kia ora: hello, and indicating agreement with a speaker (literally 'be healthy)

koha: donation, contribution

kohanga reo: Maori language preschool (literally 'language nest')

korero: to talk; to speak Maori; story

Kura Kaupapa Maori. Maori language school

mana influence, reputation — a combination of authority, integrity, power and prestige

Maoritanga: Maori culture, traditions, and way of life. Lit. Maoriness.

marae: ceremonial meeting area in front of the meeting house; or the entire complex surrounding this, including eating and sleeping areas

Pakeha: people of non-Maori origin, especially those of European origin

piripiri: clinging seed, origin of New Zealand English 'biddy-bid'.

powhiri ceremony of welcome

puku: belly, usually a big one

tanqata whenua: native people of a country or region, i.e.

the Maori in New Zealand (literally 'people of the land')

tapu: sacred, taboo; to be avoided because of this; (a cognate of the Tongan *tabu*.)

tanqi: to mourn; or, a funeral at a marae

taniwha: mythical water monster

te reo: the Maori language (literally, 'the language')

waka: canoe, *boat* (modern Maori usage includes automobiles)

whanau: extended family or community of related families

whare: house, building

rohe: home territory of a specific *iwi taihoa* - not yet, wait a while
tamariki: children

tohunga: priest (in Maori use, an expert or highly skilled person)

turangawaewae: one's own turf, "a place to stand"

tutu: to be rebellious, stirred up, mischievous used in New Zealand English to mean "fidget" or "fiddle" e.g. "Don't tutu with that!"

urupa burial ground

utu: revenge (in Maori, payment, response, answer)

wahi tapu: sacred site

whaikorero: oratory

whakapapa: genealogy

waiata: song

wairua: *spirit*

I. Find out the Australian and New Zealandian words for the following definitions

1. A person who works hard to make a decent living in difficult circumstances;

2. A person who expects others to do all the work;

3. An act of fraud or sharp practice;

4. To go shopping.

5. A convenience store in larger cities in New Zealand.

6. A person who is perceived to be uncultured.
7. To pul someone's leg;
8. Any various sweets;
9. A period of time spent smoking marijuana;
10. A small holiday home, usually near the beach.

II. Define the meanings of the following phraseological units and slangs

1. As bald as a bandicot.
2. Flat out like a lizard drinking.
3. Crook.
4. Good as gold.
5. Up the duff.
6. Freezing works.
7. Queen street farmer.
8. Remuera tractor.
9. Up the Puhoi.
10. Little Aussie battler.

III. Give explanation to the following words and expressions used in Australian or New Zealandian English

To do the messages; bogan; bludger; fair dinkum; didgeridoo; milk bar; shack, ice block; fairy floss; jersey; kai; chippies; flat; chunder; kiwi;; pom; smoko; boondocks; wag; dak; choice!; bach; dak; dag/dagg; aroha.

4. Renaissance and the English language

The English Renaissance was a cultural and artistic movement in England dating from the late 15th and early 16th centuries to the early 17th century. It is associated with the pan-European Renaissance that is usually regarded as beginning in Italy in the late 14th century. Like most of northern Europe, England saw little of these developments until more than a century later. The beginning of the English Renaissance is often taken, as a convenience, to be 1485, when the Battle of Bosworth Field ended the Wars of the Roses and inaugurated the Tudor Dynasty. Renaissance style and ideas, however, were slow in penetrating England, and the Elizabethan era in the second half of the 16th century is usually regarded as the height of the English Renaissance.

List of Words and Phrases Shakespeare Invented

William Shakespeare (1564-1616) was not only a prolific writer, he is said to have introduced thousands of words and phrases into the English language. However, it is commonly suggested that Shakespeare might not have invented certain words and phrases, but rather his works are the first time the words were actually written down. The argument by many scholars is that words and phrases attributed to Shakespeare were probably spoken first. This does not discount the fact, however, that Shakespeare was a master of the English language, demonstrating great wit.

Here are some common words that first appeared in Shakespeare's plays and their meanings:

Auspicious - favorable; promising success; a good omen. A wedding is an example of an auspicious occasion.

Baseless - without a foundation; not based on fact. If you accuse someone of wrongdoing, make sure that you have support to back up your claim and it is not a baseless

accusation.

Barefaced - shameless; without concealment or disguise. When someone tells a 'barefaced lie' it is not a very good one and you immediately know it is not true.

Castigate - to punish harshly. Sometimes celebrities and politicians are castigated in the press more harshly than ordinary citizens.

Clangor - a loud (clanging) sound. Ghosts are sometimes said to be followed by the loud clangor of chains.

Dexterously - skillful, especially in the use of one's hands (or also one's mind). A good carpenter can dexterously build a bookshelf very easily.

Dwindle - to get smaller; diminish. Often used to describe money. Many people's savings dwindle after losing a job.

Multitudinous - a lot; a great number. You are in luck if you can say that you have a multitudinous amount of friends.

Sanctimonious - pretending to be very religious or righteous. Sometimes people who judge others harshly are sanctimonious.

Watchdog - a person or group that keeps close watch to discover wrong or illegal activity. A popular watchdog group is PETA, which exposes wrongful actions against animals.

A countenance more in sorrow than in anger - a person or thing that is viewed more with sadness than with anger.

From Shakespeare's *Hamlet*, 1602. Horatio describes to Hamlet the appearance of his father's ghost:

Hamlet: What, look'd he frowningly?

Horatio: A countenance more in sorrow than in anger.

A fool's paradise. A state of happiness based on false hope.

This is an early phrase, first recorded in the *Paston Letters*, 1462:

"I would not be in a folis paradyce." Shakespeare later used

it in *Romeo and Juliet*, 1592,

Nurse:

Now, afore God, I am so vexed, that every part about me quivers. Scurvy knave! Pray you, sir, a word: and as I told you, my young lady bade me inquire you out; what she bade me say, I will keep to myself: but first let me tell ye, if ye should lead her into a fool's paradise, as they say, it were a very gross kind of behavior, as they say: for the gentlewoman

Beware the Ides of March

From Shakespeare's *Julius Caesar*, 1601. 'Beware the ides of March' is the soothsayer's message to Julius Caesar, warning of his death.

The Ides of March didn't signify anything special in itself - this was just the usual way of saying "March 15th". The notion of the Ides being a dangerous date was purely an invention of Shakespeare's; each month has an Ides (often the 15th) and this date wasn't significant in being associated with death prior to 1601.

A foregone conclusion. A decision made before the evidence for it is known. An inevitable conclusion.

From Shakespeare's *Othello*, 1604:

OTHELLO:

But this denoted a foregone conclusion:

'Tis a shrewd doubt, though it be but a dream..

Good men and true - Dependable men of rank and honour. The phrase was adapted later to 'twelve good men and true', indicating the twelve (originally all men, now both sexes) of a criminal jury.

From Shakespeare's *Much Ado About Nothing*, 1599:

DOGBERRY: Are you good men and true?

VERGES: Yea, or else it were pity but they should suffer salvation, body and soul.

Friends. Romans. Countrymen, lend me your ears

This quotation from Julius Caesar is one of Shakespeare's

best-known lines. Mark Antony delivers a eulogy in honour of the recently murdered Julius Caesar:

Friends, Romans, countrymen, lend me your ears; I come to bury Caesar, not to praise him. The evil that men do lives after them; The good is oft interred with their bones; So let it be with Caesar.

Caesar had been assassinated by a group of conspirators led by Brutus. Brutus had previously delivered a speech in which he claimed that the murder had been done in the name of freedom. In a clever speech, Antony turned the mob against Brutus and the other assassins.

A sorry sight

A regrettable and unwelcome aspect or feature. Now also used to mean something or someone of untidy appearance.

From Shakespeare's *Macbeth*, 1605:

MACBETH:

Hark! Who lies in the second chamber?

LADY MACBETH:

Donalbain.

MACBETH:

This is a sorry sight.

[Looking on his hands]

LADY MACBETH:

A foolish thought, to say a sorry sight.

A sea change

A radical change or transformation.

From Shakespeare's *The Tempest*, 1610:

ARIEL [sings]:

Full fathom five thy father lies; Of his bones are coral made; Those are pearls that were his eyes: Nothing of him that doth fade

But doth suffer a sea-change

Into something rich and strange.

Sea-nymphs hourly ring his knell

A plague on both your houses. A frustrated curse on both sides of an argument.

From Shakespeare's *Romeo and Juliet*, 1592:

MERCUTIO:

I am hurt.

A plague o' both your houses! I am sped.

Is he gone, and hath nothing?

The houses are those of the feuding Montague and Capulet families.

Foul play

Dishonest or treacherous behaviour; also violent conduct.

'Foul play' is a 16th century idiom. Nowadays we often use this phrase in regard to 'fouls' that are committed in sports, i.e. actions which are outside the particular sports' rules. This is itself quite an old usage.

These were preceded by Shakespeare's use, and probably his coinage, of the phrase in a non-sporting context, simply to mean 'unfair behaviour'; for example, Love's *Labours Lost*, 1588:

BIRON:

Honest plain words best pierce the ear of grief;

And by these badges understand the king.

For your fair sakes have we neglected time,

Play'd foul play with our oaths.

Wild goose chase. A hopeless quest.

This phrase is old and appears to be one of the many phrases introduced to the language by Shakespeare, The first recorded citation is from *Romeo and Juliet*, 1592:

Romeo: Switch and spurs, switch and spurs; or I'll cry a match.

Mercutio: Nay, if thy wits run the wild-goose chase, I have done, for thou hast more of the wild-goose in one of thy wits than, I am sure, I have in my whole five.

More fool you

Said in reply to someone who has reported doing something that is considered to be obviously foolish.

From Shakespeare's *The Taming of the Shrew*, 1596:

BIANCA: The more fool you, for laying on my duty.

Pound of flesh. Something which is owed that is ruthlessly required to be paid back.

This of course derives from Shakespeare's *Merchant of Venice*, 1596. The insistence by Shylock of the payment of Antonio's flesh is the central plot device of the play:

SHYLOCK:

The pound of flesh which I demand of him Is deerly bought, 'tis mine,
and I will haue it.

The figurative use of the phrase to refer to any lawful but nevertheless unreasonable recompense dates to the late 18th century.

Star-crossed lovers

Star-crossed means unlucky, i.e. not favoured by the stars.

The phrase originates from Shakespeare's *Romeo and Juliet*, 1592:

A paire of starre-crost louers, take their life.

The Queen's English. The language of the United Kingdom.

Shakespeare used the phrase in *The Merry Wives of Windsor*, 1600, but it was in common use before that. The 'King's English' is used when the United Kingdom has a king

Night owl

A person who is active late at night.

'Nightowl' was originally just a synonym for 'owl' and has been used as such since at least 1581, when Bell and Foxe included it in their translated work *Against Jerome Osorius*.

The figurative use of the term, i.e. as a reference to people rather than owls, also began in the 16th century. Shakespeare used it in 1594 in the narrative poem *The Rape of Lucrece*:

The dove sleeps fast that this night-owl will catch:
Thus treason works ere traitors be espied.

Vanish into thin air Disappear without trace. Shakespeare came close to this phrase in *Othello*, 1604:

Clown:

Then put up your pipes in your bag, for I'll away. Go; vanish into air;

away!

A charmed life

A life of guaranteed good fortune or invulnerability, by virtue of a charm or spell.

From Shakespeare's *Macbeth*, 1605.

MACBETH

I bear a charmed life, which must not yield,
To one of woman born.

Wear your heart on your sleeve

Display one's emotions openly, not to try to hide your feelings.

This phrase may derive from the custom at middle ages jousting matches. Knights are said to have worn the colours of the lady they were supporting, in cloths or ribbons tied to their arms. The term doesn't date from that period though and is first recorded in Shakespeare's *Othello*, 1604. In the play, the treacherous Iago's plan was to feign openness and vulnerability in order to appear faithful:

Iago:

It is sure as you are Roderigo,
Were I the Moor, I would not be Iago:
In following him, I follow but myself;
Heaven is my judge, not I for love and duty,
But seeming so, for my peculiar end:
For when my outward action doth demonstrate
The native act and figure of my heart
In compliment extern, 'tis not long after

But I will wear my heart upon my sleeve
For daws to peck at: I am not what I am.

The game is afoot

The process is in active existence; for example, The teams are on the pitch - the whistle blows - the game is afoot.'

From Shakespeare's *King Henry IV Part I*, 1597:

"Before the game is afoot, thou still let'st slip."

As good luck would have it. By fortunate chance. From Shakespeare's *The Merry Wives of Windsor*, 1600.

Here are some other phrases that Shakespeare is said to have invented, which are commonly used today.

"*It's Greek to me*" (Julius Caesar) - When you say, "it's Greek to me" you are admitting

that you do not know or understand something.

"*Fair play*" (The Tempest) - Follow the rules, especially in competitions or sports.

"*All that glitters isn't gold*" (Merchant of Venice) - We usually use this phrase after we discover the fact that something that looks good turns out not to be that great.

"*Break the ice*" (The Taming of the Shrew) - Often when you meet someone for the first time, you "break the ice" by asking them polite questions about themselves.

"*Clothes make the man*" (Hamlet) - Although not always true, this phrase implies that how a person dresses tells you something about who they are as a person.

"*A laughing stock*" (The Merry Wives of Windsor) - To be a laughing stock is to be considered a joke by many people.

King James Bible's influence on the English language

The King James Bible's affect on the English language is still being felt 400 years after it was first published. No other book has had a greater impact on the way English is spoken

and written than the King James Bible. Its phrases have infiltrated the everyday language of English speakers. Most probably don't even know that they are quoting the Bible. Some of the phrases from the holy text that are often used today include:

"Gave up the ghost"

"Take root"

"Out of the mouth of babes"

"A fly in the ointment"

"No peace for the wicked"

"Put words in thy mouth"

"Feet of clay"

"Wheels within wheels"

"Salt of the earth"

"The blind leading the blind"

"Turned the world upside down"

"God forbid"

"The powers that be"

"Filthy lucre"

"Fought the good fight"

There are a few good reasons why expressions from the King James Bible would pervade English. Beginning with its publication in 1611, it was once daily reading for millions of people throughout the English speaking world. It was extensively read aloud in churches. Over time, readers and listeners absorbed its language and repeated it in communication and writings. Influential people, particularly in London, amplified the effect for centuries to come.

The King James Bible clearly has had a huge influence on the English language. But, warns Crystal, only a very tiny number of the expressions are unique to the King James Bible. The vast majority come from other Bibles from the 16th century. The turns of phrase in those other Bibles were simply siphoned through the King James Bible. But that's not because

the translators of the King James Bible were lazy. They were instructed by the king to be conservative, to use the other Bibles where possible. And only after they found those translations wanting, should they do their own thing. So, truly, the King James Bible popularized the expressions that were already in biblical use. The King James version was appointed to be read in all churches, so "people started not just to quote these expressions, but to play with them — 'What hath Google wrought, indeed.'"But, says Crystal, some parts of the Bible are too sacred for adaptation into general idiomatic usage. "As soon as you get to very important parts of the Bible, such as the words of Jesus just before his crucifixion," or his words on the cross, the translations are so momentous and emotional, that Crystal predicts it's most unlikely they'll come up in conversation.

The influence of the King James Bible on English culture, language, life, and morals is truly without equal. Its impact is beyond estimation. The King James Bible has been the dominant expression of God's Word for the English-speaking world for most of four centuries as it has guided millions of people through life on earth and to life beyond the grave.

The literary influence of the King James Version is well known. Not even Shakespeare has more profoundly affected our literature. The most godless of men, provided only that he has inherited English for his mother tongue, is confronted with the influence of the King James Version of the Bible almost wherever he turns. It has been injected into the stream of the language. It has invigorated and enriched all subsequent English prose.

The King James Bible and the works of famous Londoner William Shakespeare entered the scene at a formative stage of English's development. The imprints of both are evident on the language. The Bible introduced 257 phrases, while Shakespeare coined about 100. In contrast, Shakespeare

invented about 1,000 new words, including "frugal" and "generous," while the English Bible introduced only 40 or so, like "backsliding" and "battering ram".

The Authorized King James Version is an English translation by the Church of England. Its creation was conceived by King James I in response to the perceived problems of the earlier translations. Completed in 1611, it was the third such official translation into English.

The King James version of the Bible is widely recognized to be a "Mount Everest" of English language, literature, culture, and spirituality with respect to its significance and influence.

The King James Bible, though indeed the greatest literary monument of the English-speaking world, has never been merely a literature. It has guided through the path of life and the valley of death a billion hearts and minds that it has taught, consoled, and enlightened. "The greatest of all translations is the English Bible. It is even more than that: It is the greatest English book, the first of the English classics, the source of the greatest influences upon English Character and speech. It is in a singular degree, the voice of a people." - George Sampson. It is needless to say that the influence of the Bible on English literature has been immensely great and most valuable. Ever since the publication of the first translation of the Bible by Wycliffe to the publication of the Authorized Version in 1611, its influence on English literature and language has been constant and steady. These productions exerted great influence in the development of standard prose relinquishing the crude style of the liturgical treatises. The influence of the Bible was immensely felt in other branches of literature especially in poetry.

The Authorized Version of the Bible was published in 1611. It was the work of forty-seven scholars nominated by James I, over whom Bishop Lancelot Andrews presided. It is

very difficult to distinguish the influence of Authorized Bible from that of the earlier forms yet it found a righteous conclusion of religions controversies started in 1523 in England.

Humanism, the product of the Renaissance and the religions Reformation came into conflict during the mid!6th century England. The greatest advantage of this was that they largely contributed to the development of English prose. The controversialists wanted to reach the public and win over their sympathies. For that purpose they had to write their pamphlets and treatise in simple English so that it could easily be understood by the common people. That is how the translation of the Bible into English raised the controversies and how these controversies helped in the development of English prose. Let us now study the Biblical influence upon the modern English as it stands now.

Proverbs & phrases: Many proverbs and phrases, which are in common use in modern English, are the gifts of the Bible. Quotations from the Bible are given profusely. English language has been enriched by the Bible so much that a proper assessment is practically impossible. Some illustrations of Biblical phrases are given below: 'arose as one man', 'broken reed', 'a law unto themselves', 'the man of sin', 'moth and rust', 'clear as crystal', 'the eleventh hour', 'city of refuse', 'whited sepulcher', 'wash one's hands off and many other familiar scriptural phrases and allusions. From Tyndale we owe 'long-suffering', 'peacemaker', 'stumbling block', 'the fatted calf, 'filthy lucre', 'mercy seat', 'day spring' and 'scapegoat'. From Coverdale we have 'tender mercy', 'loving-kindness', 'valley of the shadow of death', 'avenges of blood' etc. Many such Biblical phrases and idioms are current in modern English without even knowing its source.

Poetry: Right from Chaucer to the present day the influence of the Bible is clearly discernible in poetry. Even Chaucer drew

the material for some of his tales from the Bible. Spenser's Fairy Queen is also "steeped in the humanism of the classics and Italian literature and it everywhere testifies to the strenuous idealism and moral earnestness of Protestantism". Milton's Paradise Lost is Biblical while the metaphysical poets were interested in Biblical allusion. In the twentieth century the poetry of T.S.Eliot, Yeats, and Dylan Thomas is full of the Biblical references. Technically the Biblical influence can be seen in the use of 'th' such as in hath, 'loveth', 'hateth', 'giveth' etc in place of 'has', 'haves', 'gives' etc as a poetical style. Again, we find old past tenses in 'gat', 'clave', 'brake' instead of got, clove, broke in poetry mastered by Tennyson, Morris, Coleridge etc. Instead of using 's' ending in verbs we have: "He prayeth best who loveth best/All things both great and small"-Ancient Mariners.

Superlatives, Scriptural Proper Names: On the analogy of the scriptural 'holy of holies' which contains a Hebrew manner of expressing the superlatives, we get in modern English similar phrases such as: In my heart of hearts, the place of all places, a friend of friends, the pearl of pearls, a prince of princes etc.

Further scriptural proper names are often used as appellatives to designate types of character. As for example, 'to raise Cain' meaning to make a determined angry fuss; 'David and Jonathan' means 'any pair of devoted friends'.

Revival of Some Archaic Words: Biblical usage has revived some of the lost words into full life. Such words are like 'damsel' for young women, 'raiment and apparel' for dress, 'firmament', a poetical synonym for sky'.

The modern world has seen many changes; but it has, so far, seen no movement that has shaken the supremacy of the greatest of English books 'The Bible'. If ever the Bible falls from its high sovereignty, we may be sure that the English character has fallen with it.

The King James Version of the Bible has been enormously influential in the development of the English language. It ranks with the complete works of Shakespeare and the Oxford English Dictionary as one of the cornerstones of the recorded language. After Shakespeare, the King James, or Authorized, Version of the Bible is the most common source of phrases in English. A few of these phrases are listed below:

"A law unto themselves", "A house divided", "A man after his own heart", "Apple of my eye", "At my wit's end", "Blind leading the blind", "By the skin of our teeth", "Can a leopard change his spots?", "Don't cast your pearls before swine", "Drop in the bucket", "Dust of the earth", "Eat, drink, and be merry", "Eye for an eye", "False prophets, which come to you in sheep's clothing", "Fell on rocky ground", "Fight the good faith", "Golden calf", "Good Samaritan", "Hammer swords into plowshares", "He gave up the ghost", "He that is without sin among you, let him cast the first stone", "Handwriting on the wall", "How are the mighty fallen" "Labor of love", "Many are called, but few are chosen", "Man shall not live by bread alone" "More blessed to give than to receive", "My brother's keeper", "No peace for the wicked", "Out of the mouths of babes", "Pride goes before a fall", "Put your house in order", "Red sky at morning", "Salt of the earth", "Signs of the times", "Soft answer turns away wrath", "Stood by the stuff", "Strait and narrow", "Suffer fools gladly", "Sweat of your brow", "The blind leading the blind", "The love of money is the root of all evil", "The truth shall make you free", "There's nothing new under the sun", "Thorn in the flesh", "To everything there is a season", "Twinkling of an eye", "Wars and rumors of wars", "Weighed in the balances and found wanting", "What is truth?", "Where there is no vision, the people perish".

The Renaissance had a profound influence on the course of the development of modern American language, culture, and, since it is a natural extension of both, artistic expression. The

Renaissance influence in America brought about a new focus on humanism and as a result, a subsequent turning away from the dominant ideals put forth by the church. Although religion was still of the greatest influence throughout the period of the Renaissance, the dawning recognition of human potential and scientific inquiry shaped the course of Western history and does still influence contemporary American culture today. Principles of realism, particularly as they appeared in terms of art and literature have remained vital in all aspects of American society and figures such as Boccaccio, da Vinci, Machiavelli, and others live on and influence the way we view our world today.

Before the Renaissance, writers generally tended to focus on issues of a religious nature. Countless texts instructed readers about how to live a pious life and discussed Christian heroes. The Renaissance brought about influence to new writers who sought to break with this tradition and present a more realistic version of life. Several authors from the Renaissance period had a significant effect on contemporary American society, especially in terms of either literary style and meaning as well as political thought. By introducing a new realism, they allowed the common person to enjoy tales and this tradition has continued in today's society.

In American language, science remains at the forefront of all of our lives, both in terms of how our culture and our society functions. We take for granted that science is a process based on careful experimentation and observation before a conclusion is reached. The writer and philosopher Francis Bacon had a profound impact on contemporary American thought and his ideas would be called back as soon as the *Enlightenment period in American history*. He is recognized as one of the leaders of the scientific revolution and pioneered the idea of performing experiments to land at a conclusion or hypothesis. One of Bacon's statements, "knowledge is power"

is still a popular saying today and it has become the basis for much of our society, especially in age of information and technology. Bacon is also an important figure to contemporary American society because he set forth a clear division between philosophy and religion. Before Bacon, the two were considered inseparable, but by using his powers of deductive reasoning and observation, Bacon showed how they were two different things altogether. This concept has certainly carried over to American society and can even be found in our constitution to some degree. We have always made the division between church and state important and this idea in part goes back to the time of Francis Bacon. In other words, the thoughts of a Renaissance philosopher and writer have gone on to influence large political structures and doctrines.

With their emphasis on Renaissance humanism and a new, more balanced approach to handling religion, Renaissance artists and writers have shaped the course of Western and American history and thought. Men such as da Vinci taught us about the value of combining science and art and writers such as Francis Bacon taught us how knowledge and modes of inquiry are essential to our being. Without these and other key Renaissance figures, one can only imagine what kind of a world we might live in. It even be reasonable to assume it would be a theocracy in which all art was of a religious nature and all thinkers limited to a narrow scope of subjects. Instead, we have the freedom to think, experiment, and observe as well as to read and consider art as a reflection of reality, not necessarily anything

I. Define the words invented by W.Shakespeare respective to the following definitions

To diminish; promising succes; person without concealment or disguise; a great number; without a foundation;

II. Match the phrases coined by W.Shakespeare with their definitions:

1. A fool's paradise	A decision made before the evidence it is known
2. A foregone conclusion	A frustrated case on both sides of an argument
3. Good men are true	Disappear without trace
4. A plague on both your houses	A person who is active late at night
5. Star-crossed lovers	A life of guaranteed good fortune
6. Night owl	A state of happiness based on false hope
7. Vanish into thin air	Dependable men of rank and honour
8. A charmed life	Display one's emotions openly, not to try to hide your feelings.
9. Where your heart on your sleeve	Unlucky, not favoured by stars
10. The game is afoot	Something that looks good turns out not to be that great
11. It's Greek to me	Following the rules in competition or sports
12. All that glitters isn't gold	Not understanding something
13. Fair play	The process is in active existence

III. Give definitions to the following phrases coined by King James Bible

Eat, drink, and be merry; Fight a good faith; He gave up the

ghost; Many are called, but few are chosen; No peace for the wicked; Pride goes before a fall; Soft answer turns away wrath; Suffer fools gladly; The blind leading the blind; The love of money is the root of all evil; There is nothing new under the sun; Where there is no vision, the people perish.

6. Mythology and superstitions

Mythology

Formation and enrichment of the English lexicon has just been influenced by many factors – socio-cultural life, religion, economic and political development, mythology, etc. Mythology has been one of the richest sources of appearance of lexical expressive means, enriching the English vocabulary. Connection of such words with ancient and well-known mythological personages and events greatly increases the stylistic colour and expressiveness of the related words and expressions making the speech laconic. For instance, the expression *olive branch* used in the *phrase hold out an olive branch* («to make a sign of peace») is a highly expressive and emotive device denoting «a sign of peace». It is associated with the mythological ancients: In the story of the flood in the Old Testament of the Bible, Noah let a dove fly free from the ark, and it returned with a small branch from an olive tree. This showed that the flood was beginning to disappear and that God was no longer angry with the people on the Earth. The olive branch therefore represents the return of peace between God and the human race, and doves are sometimes shown holding an olive branch in their beaks as a sign of peace¹.

The English lexicon is rich in numerous highly expressive expressions associated with mythology. Mythology has given rise to the emotiveness, stylistically coloured lexical devices in the English language.

The English language is rich in mythological realities functioning as expressive means and stylistic devices.

The verb *gorgonize*, for instance, is associated with the Gorgons, the mythological three sisters believed to have snakes for hair and a gaze so terrifying that a mortal who

¹ Longman Dictionary of English Language and Culture. Addison Wesley Longman Limited, 1998, p.945

looked into their eyes was turned to stone. Medusa, the most famous of the three, was beheaded by Perseus.

The head of the gorgon was often depicted in the Greek art in a highly stylized manner. At present a gorgon can mean a terrifying or ugly woman. Accordingly, the verb *gorgonize* means to paralyze by fear, that is a synonym of verbs to terrify or horrify. But the verb *gorgonize* having a mythological colour, denotes a strongest degree of fear.

The expression «*to have the golden touch or Midas' touch*» is associated with the mythological musical contest between Apollo and Pan. When Apollo was judged victorious by the mountain-god Tmolus, Midas, the king of Phrygia, disagreed. For this lack of perception Apollo transformed Midas' offending ears into those of an ass. To *have ass's ears* means that one lacks true musical judgement and taste.

On another occasion, the god Dionysus granted Midas' wish that whatever he might touch be turned into gold. To his despair, Midas found that even as he put food and drink to his mouth it was transmuted into gold. Dionysus granted him relief by telling him to bathe in the river Pactolus, whose bed became golden. Thus, *to have the golden touch or Midas touch* means to be successful in any endeavor.

From the mythological *Lethe* (the river of «forgetfulness» in the underworld) have derived some colourful expressions. *Lethe* denotes today a state of oblivion or forgetfulness. Its derivatives *lethargy* and *lethargic* denote a state of persistent drowsiness or sluggishness. *Lethean* characterizes anything that causes forgetfulness of the past. Naturally, these mythology-based coinages have stylistic colour and denotes the state of forgetfulness more emotionally.

Hercules (the Greek Heracles), the name of the greatest hero in the ancient world has got metaphorical meaning of a tremendous exertion or spirit of heroic endurance. To describe someone as *herculean* is to liken him to Hercules in strength and stature. It also denotes needing or using very great strength

or determination: *a herculean task, a herculean effort*¹.

Numerous mythological words and expressions made their way into the language after christianity was adopted. The introduction of Christianity caused enrichment of the English vocabulary with religious, mythological expressions and phraseological units used as highly expressive means of different conceptions.

The English word *enthusiasm*, meaning an excited interest, originates from the Greek *entheos*, «filled with the god». The word has got some derivatives in the English language. Having been converted into a verb to *enthuse*, it has got the meaning «to speak with or show enthusiasm»: *She was enthusing about a film she'd just seen.*

It also denotes causing to be enthusiastic: *a good teacher, who was always able to enthuse her students.*

As a noun *enthusiasm* means a strong active feeling of interest and admiration: *she shows boundless enthusiasm for her work; among his many enthusiasms is a great fondness for Eastern music*².

Adjectival derivative of this word – *enthusiastic* denotes full of enthusiasm and eager interest: *She is enthusiastic about going to France; The most enthusiastic students were also the most successful* (2, 281).

Thus, *enthusiasm, enthusiastic, enthuse*, serve as the synonym functioning as a highly expressive means of the *kotion interested words interested, thrilled, keen, eager, zealous, ardent, desiros, interest, excitement, excited, thrill, thrilled* etc.

Etymology is a branch of linguistics in which the origin of a word can be traced through its transmission from one language to another, generally by its cognates in an ancestral language. While it is widely known that the Greek and Latin tongues have contributed many words to the English language, through etymological study it is also clear that there are hundreds of

¹ Longman Dictionary of English Language and Culture, p.621.

² Longman Dictionary of English Language and Culture, p.281.

words in our vocabulary derived specifically from myths of gods and heroes. The weaver's tale, found in both Greek and Roman texts, illustrates just how a word might come into the English language from ancient mythology.

Greek mythology is one of the most complex mythologies known in the world. It is based primarily on personifying concepts to form stories, often heroic in nature. Many of these stories are commentaries on moral virtues, answering questions about the mysteries of life and death and ultimately explaining God. As a result, Greek mythology helped the ancient people grow a culture and religious rituals.

There are numerous tales that tell of humans becoming animals, be this change a punishment by a god or gradual acclimatization to the situation in which that person is put.

From even before the beginning of the Greek civilization, which began around the year 1100 BC, story-telling was a tool of record-keeping. The Greeks began a form of story-telling called "mythology". The Greek myths were often about the Greek gods, heroes, and mortals, and usually taught a moral lesson, or helped one remember and recognize the power of the gods. Greek mythology created reasons for the occurrence of natural disasters, the creation of the earth, and sickness and disease. In our present age, Greek mythology is commonly thought of as primarily a form of entertainment, like any other story, but during the time of the Greeks, mythology was considered sacred, meaningful, and true. Though Greek mythology is merely considered a form of entertainment these days, it has greatly shaped much of what we have achieved up to this point. Greek mythology has influenced countless areas including language, astronomy, astrology, business, medicine, sexuality, botany, psychology, products, athletics, weather, and even the Bible. Greek mythology is both beneficial to us in our everyday lives, and influential in many ways.

Many words in the English language are derived from the

myths of the Greeks. For instance, the word "arachnid" is the scientific name for a spider. This was derived from the story of Arachne. Arachne was once a beautiful woman who was an excellent weaver. Because of her vanity, Arachne challenged an experienced old woman to a weaving contest. The old woman tried to correct her technique, but found no faults. Finally, frustrated with Arachne's skill, the goddess Athena revealed herself in the old woman and cursed Arachne to a life devoted only to weaving. Athena turned Arachne into a spider, doomed to eternal weaving of webs.

By these many examples, including psychology, language, etymology, botany, medicine, astrology, astronomy, and weather, we can see that Greek mythology and culture have greatly influenced, changed, and modified daily life today. All of these areas have been slightly or drastically influenced by the Greeks and owe the Greek culture gratitude for its overwhelming influence. Greek mythology has intensified diversity in the English language and in many other areas including botany and astronomy. We should be very grateful to the Greeks for their generous donation of words, phrases, and names to our language and culture. Because of Greek mythology, the world has inherited many ways of nomenclature and other things related to certain areas of expertise that are relevant in this age.

Borrowing from mythology is especially notable in names of some plants and animals.

An example is found in the story of *Narcissus*, who is such a handsome lad that when he first sees his face mirrored on the surface of a pond, he pines for his own reflection. He sits so long at the edge of this pond that he begins to take root, changing finally into a flower ~ a *narcissus*. From this story we also take the adjective *narcissistic*, telling of a person bearing the egotistical qualities of Narcissus.

Narcissism or extreme self love comes from the name of

the vain god Narcissus. He was the god who, when he saw his reflection in water, fell in love with himself.

The Greek goddess of dawn, Eos, also provides a well-known word, east [ME *est*, fr. OE *east*, L *aurora* dawn, Gk *eos*, *heos*]. The opposite direction, west [ME, fr. OE, L *vesper* evening, Gk *hesperos*], gets its name from the Greek god of evening, *Hesperus*.

Like other extra – linguistic factors, mythology's contribution to enrichment of the English language with stylistically coloured words and expressions is great:

Apple of discord

According to a legend, all the gods and goddesses were invited to the wedding of Peleus and Thetis, save one, Eris." To avenge this slight, this goddess of discord tossed into the wedding hall a golden apple with the inscription "For The Fairest." It was immediately claimed by three rival goddesses: Hera, Athena, and Aphrodite. Zeus refused to decide the issue, but instead gave it to Paris, the son of Priam, king of Troy, to settle. The *Judgment of Paris*, as it has come to be known, bestowed the apple on Aphrodite, who had promised to Paris, the most beautiful woman in the world, namely Helen, wife of Menelaus, king of Sparta. The abduction of Helen by Paris was the cause of the ten-year siege and destruction of Troy under the onslaught of the Greek forces, pledged to wreak vengeance on the seducer. The *apple of discord* describes any action or situation that causes dissension and turmoil and is more trouble than it is worth.

Arachnid

Arachne was a common girl with a remarkable skill in weaving. She won such fame that Athena, slighted and envious, challenged Arachne to a contest. Athena wove themes, including the fate of foolish mortals who dared to vie with the gods. Arachne depicted the gods' compromising love-affairs. Outraged, Athena struck the girl with her shuttle and,

after Arachne hanged herself, in remorse transformed Arachne into a spider, so that she and her species might practice her art of weaving, forever. An *arachnid* refers to any of the various arthropods of the class ^v Arachnida, including the spider.

Argus/argus-eyed

According to a legend, one of Zeus' sexual escapades involved the maiden Io. In an attempt to keep Hera from discovering the truth of his dalliance, Zeus transformed Io into a cow. Hera, not easily thrown off the scent of her husband's affairs, prevailed upon Zeus to give her the cow as a present and an assurance of his good faith, after which Hera enlisted the aid of Argus, a giant with one hundred eyes, to keep a close watch over the poor girl. In English one who is ever-vigilant or watchful can be called an *Argus* or be described as *argus-eyed*.

Bacchanal/baccanalia/bacchanalian/bacchant/bacchante/bacchic

Dionysus, the Roman Bacchus, was the god of wine, frenzied music and dance, and the irrational. He presided over ecstatic, sometimes orgiastic rites, which involved initiation and drove the participants into another plane of perception, as they became possessed by the deity. He is usually represented in the midst of a retinue of female worshippers, known as *maenads*, *bacchae*, or *bacchantes* (the feminine singular is *bacchante*; a male follower is a *bacchant*, plural *bacchants*); he is also attended by male *satyrs*, mischievous and lecherous creatures, half-human and half-animal. Wine proved a powerful conduit to the ineffable, amidst rituals that included the rending of a sacrificial victim and the eating of its raw flesh. Dionysiac rites among the Romans became known as *Bacchanalia* and the sometime extreme behavior of the initiates provoked the Roman Senate to outlaw them in 186 B.C. Thus we derive the words *bacchanal* and *bacchanalia* to refer to any debauched party or celebration. *Bacchanal*, *bacchant*, *bacchante*, and *bacchae* can be used to characterize an overzealous party-goer.

The adjectives *bacchanalian* and *bacchic* describe any exuberant, drunken revelry.

Beware of Greeks bearing gifts/I fear Greeks even when they bear gifts

The fall of Troy was finally accomplished by a ruse of the Greeks. They constructed an enormous, hollow, wooden horse, into which they hid some of their best fighters. The horse was left behind as the rest of the Greek host sailed off to the nearby island of Tenedos and waited. The treacherous Sinon convinced the Trojans to drag the gift into the city, despite the warnings of Laocoon, a priest of Poseidon. In Vergil's account, Laocoon implored his countrymen not to bring the treacherous horse into Troy, crying "*I fear Greeks even -when they bear gifts*". Two serpents emerged from the sea to strangle Laocoon and his two sons. The Trojans were convinced that they should accept the horse and thus wrought their own destruction.

By Jupiter/by Jove/jovian/jovial

Jupiter was the Roman counterpart of Zeus, the supreme god and father. He was a god of the sky and his name is derived from Indo-European roots *dyaus/pitr*, which literally mean god/father. In Latin the common oath "by Jupiter" would be rendered "pro Jove" (Jove being a different form of his name). In the Christian tradition there is no religious significance to this exclamation but English writers, by using it as an expression of surprise or pleasure, avoided taking God's name in vain; thus "*by Jupiter*" or "*by Jove*" was used to replace the offensive "By God." To describe someone or something *as jovian* means that one partakes of that awe-inspiring majesty that is particular to a supreme god. Many mythological names also found a new existence in the field of astrology. Since it was felt that the heavenly bodies influence the life of humans on earth, celestial bodies were given appellations drawn from mythology, for example Jupiter became the name not only of a god but a planet. Those who

were born under the influence of the planet Jupiter were said to be of a cheerful disposition, hence the meaning of the adjective, *jovial*

Cadmean Victory

Cadmus was informed by the oracle at Delphi that he would establish a great city. When he eventually found the site of the future Thebes, he prepared to sacrifice to the gods in thanksgiving. He soon discovered that the local spring from which he needed to draw water for a proper sacrifice, was guarded by a serpent. He sent his men to dispatch the monster and bring back the ritual water. All of his men failed in the attempt and Cadmus eventually took it upon himself to kill the serpent. Though Cadmus was ultimately victorious, he now found himself bereft of his comrades and dispaired of establishing his realm. A *Cadmean Victory* has come to mean a victory won at great loss to the victor.

Cerberus

Cerberus, the hound of the underworld, stood guard at the gates of Hades and prevented those not permitted from entering. He is usually described as a beast with three heads and the tail of a dragon. When Aeneas journeyed to the lower regions under the guidance of the Sibyl, he brought along a medicated cake to drug the animal and insure their safe passage. *To throw a sop to Cerberus* means to give a bribe and thereby ward off an unpleasant situation.

Chaos/chaotic

Whether Chaos is to be understood as a void or a primordial, formless, undifferentiated, and seething mass out of which the order of the universe is created, it is the starting point of creation. This unformed beginning is contrasted with later creation, a universe called the cosmos, a designation meaning, literally, harmony or order. The sky and the stars, the earth and its creatures, and the laws and cycles which direct and control creation seem to exhibit the balance, order, and

reason which the mind discerns in the natural world. For us *chaos*, together with its adjective *chaotic*, simply means a state of confusion.

Chimera/chimerical/chimeric

A wild, hybrid creature, the Chimera had the head of a lion, the body of a goat, and the tail of a serpent and it breathed fire. It was killed by the Corinthian hero Bellerophon on one of his journeys. Today a *chimera* is a fantastic delusion, an illusory creation of the mind. It can also refer to a hybrid organism, usually a plant. *Chimerical* and *Chimeric* refer to something as unreal, imaginary, or fantastic. These adjectives can also signify that one is given to fantasy.

Cornucopia

The Latin *cornucopia* means "horn of plenty." There are two stories about this horn, which bestows upon the owner an endless bounty. Zeus, in his secluded infancy on Crete, was nursed by a goat named Amalthea, which was also the name of the goddess of plenty. One of the horns of this goat was broken off and became the first cornucopia. The horn of plenty is also associated with Hercules. In order to win Deianira as his bride, he had to defeat the horned river-god Achelous. In the struggle, Hercules broke off one of the horns of the river-god but, after his victory returned the horn and received as recompense the horn of Amalthea. Ovid, however, relates that the horn of Achelous became a second horn of plenty. Today the *cornucopia* is a sign of nature's abundance, and the word comes to mean a plenteous bounty.

Cosmos/cosmic/cosmology/cosmetic/cosmetician

Cosmos refers to the universe, and all that is ordered and harmonious. The study of *cosmology* deals with the origin and structure of the universe. The adjective, *cosmic*, may designate the universe beyond and apart from the earth itself, or it may in a generalized sense describe something of vast significance or implication. Akin to the word *cosmos* are various English

words derived from the Greek adjective *cosmeticos*. Cosmos not only means order and harmony, but also arrangement and decoration; thus *cosmetic* is a substance which adorns or decorates the body, and *cosmetician*, the person involved with cosmetics.

Cupidity

The Latin word *cupidus* (desirous or greedy) gave rise to *Cupido*, Cupid, the Roman equivalent of the Greek god of love, Eros. In early representations he is a handsome youth, but becomes increasingly younger and develops his familiar attributes of bow and arrow (with which he rouses passion both in gods and mortals) and wings, until he finally evolves into the Italian putti or decorative cherubs frequently seen in Renaissance art. From the same root is derived *cupiditas* to denote any intense passion or desire, from which we derive cupidity (avarice or greed). See *erotic*.

Cyclopean

here were two distinct groups of giants called the Cyclopes, whose name means circle-eyed and indicates their principle distinguishing feature, one round eye in the center of their forehead. The first, offspring of Uranus and Ge, were the smiths who labored with Hephaestus at his forge to create the thunderbolt for Zeus, among other masterpieces. The second group of Cyclopes were a tribe of giants, the most important of whom is Polyphernus, a son of Poseidon, encountered by Odysseus. The word *cyclopean* refers to anything that pertains to the Cyclopes or partakes of their gigantic and powerful nature. Thus the Cyclopes were said to be responsible for the massive stone walls which surround the palace-fortresses of the Mycenaean period. And so *cyclopean* is used generally to describe a primitive building style, which uses immense, irregular, stone blocks, held together by their sheer weight without mortar.

Cynosure

The constellation Ursa Minor ("little bear") was called Kunosoura ("the dog's tail") by the astronomer Aratus, who saw in it one of the nymphs who raised the infant Zeus. Long a guiding star for seafarers, it has given us the word *cynosure* which can describe anything that serves to focus attention or give guidance.

Demon/demoniac/demonic/demonology

In Greek *daimon* was a word of rather fluid definition. In Homer the Olympians are referred to as either gods (*theoi*) or *daimones* ("divine powers"). In later literature the *daimones* became intermediate beings between gods and men or often the spirits of the dead came to be called *daimones*, especially among the Romans. *Daimon* could also denote that particular spirit granted to each mortal at his birth to watch over its charge. This corresponds to the Roman *Genius*, a vital force behind each individual, originally associated with male fertility and particularly with the male head of a household. Later it became a tutelary spirit assigned to guide and shape each person's life. With the triumph of Christianity, all pagan deities were suspect, and *daimon*, viewed solely as a power sprung from the devil, became our *demon* (any evil or satanic spirit).

As an adjective *demoniac* or *demonic* suggests possession by an evil on his back and then rushed into the sea and made his way toward Greece. When they reached Crete, Zeus seduced Europa, who bore a son named Minos and gave her name to a foreign continent. The word *Europe* itself may be of Semitic origin, meaning the land of the setting sun.

Faunus/faun/fauna/flora

Faunus, whose name means one who shows favor, was a Roman woodland deity. He was thought to bring prosperity to farmers and shepherds and was often depicted with horns, ears, tail, and sometimes legs of goat; therefore he was associated with the Greek god Pan and also Dionysiac satyrs. A *faun* comes to be another name for a satyr. *Faunus'* consort was

Fauna, a female deity like *hiim* in nature. *Flora* was another, though minor, agricultural deity, a goddess of flowers, grain, and the grape vine. When we talk of *flora and fauna*, we refer respectively to flowers and animals collectively,

Furies/furious/furioso

The *Erinyes* (Furies) were avenging spirits. They sprang from the severed genitals of Uranus, when drops of his blood fell to the earth. They pursued those who had unlawfully shed blood, particularly within a family. They were said to rise up to avenge the blood of the slain and pursue the murderer, driving the guilty to madness. As chthonic deities they are associated with the underworld and are charged with punishing sinners; they are usually depicted as winged goddesses with snaky locks. In English *fury* can refer to a fit of violent rage or a person in the grip of such a passion, especially a woman. The Latin adjective *furiosus* has given us our adjective *furious* as well as the musical term *furioso*, which is a direction to play a piece in a turbulent, rushing manner.

Gorgon/gorgoneion/gorgonian/gorgonize

The Gorgons were three sisters who had snakes for hair and a gaze so terrifying that a mortal who looked into their eyes was turned to stone. Medusa, the most famous of the three, was beheaded by Perseus, aided by Athena and Hermes. Perseus gave the head to Athena, who affixed it to her shield. The head of the gorgon was often depicted in Greek art in a highly stylized manner; this formalized depiction is called a *gorgoneion*. Today a *gorgon* can mean a terrifying or ugly woman. There is also a species of coral known as *gorgonian* with an intricate network of branching parts. The verb to *gorgonize* means to paralyze by fear.

Halcyon/halcyon days

The mythical bird, the *halcyon*, is identified with the kingfisher. Ceyx and Alcyone were lovers. Ceyx, the king of Trachis, was drowned at sea. Hera sent word to Alcyone in her

sleep through Morpheus, the god of dreams, that her husband was dead. Alcyone in her grief was transformed into the kingfisher; as she tried to drag the lifeless body of Ceyx to shore, he too was changed into a bird. The lovers still traverse the waves, and in winter she broods her young in a nest which floats upon the surface of the water. During this time, Alcyone's father, Aeolus, king of the winds, keeps them from disturbing the serene and tranquil sea. Today, the *halcyon days* are a period of calm weather during the winter solstice, especially the seven days preceding and following it. *Halcyon days* can also describe any time of tranquillity.

Paean

Paean was an epithet of the god Apollo, invoked in a cry for victory in battle or for deliverance from sickness. A *paean* thus became a song of thanksgiving. Today it refers to a song of joy or praise, whether to a god or a human being.

Palladium

As a child Athena had a special girl friend named Pallas, with whom she used to play at war. During one of their skirmishes Athena inadvertently killed Pallas and to her memory she built a wooden statue of the girl. This statue was thrown down to earth by Zeus, where it became known as the Palladium, and became for the Trojans a talisman for their city; so long as they had possession of it, the city would stand. Thus the English *palladium* means a protection from harm for a people or state, a lucky charm.

Pandora's box

Pandora was the first woman, given to men as punishment for Prometheus' theft of fire. Sent with her was ajar, which, when opened, released all the ills that now plague human beings. Later this jar became a box and now *pandora's box* refers to something that should be left unexamined, lest it breed disaster.

Panic

Panic describes a state of great fear and anxiety with an attendant desire for flight, which was considered inspired by the god Pan.

Phaeton

Heliuss, the sun-god, assured Phaethon that he was truly his father and swore an oath that his son could have anything he desired. Phaethon asked that he be allowed to drive his father's chariot across the sky. Heliuss could not dissuade the boy, and Phaethon could not control the horses and drove to his death. A *phaeton* has come into English as a four-wheeled chariot drawn by two horses or an earlier type of convertible automobile.

Procrustean/procrustean bed

Procrustes (the "one who stretches") was encountered by Theseus. He would make unwitting travelers lie down on a bed. If they did not fit it exactly, he would either cut them down or stretch them out to size. The adjective Procrustean refers to someone or something that aims at conformity through extreme methods. A *procrustean bed* describes a terrible, arbitrary standard against which things are measured.

Protean

Proteus was a sea god who could change shape and who possessed knowledge of the future. To obtain information, one had to grapple with him until his metamorphoses ceased. *Protean* means of changeable or variable form, or having the ability to change form.

Prometheus/promethean

The god Prometheus ("forethought"), son of the titan Iapetus, was the creator of humanity and its benefactor. He bestowed upon mortals many gifts that lifted them from savagery to civilization. One of his most potent benefactions was fire, which he stole from heaven in a fennel stalk to give to mankind a boon expressly forbidden by Zeus. As a punishment for his championship of human beings in opposition to Zeus, Prometheus was bound to a rocky crag and a vulture ate at his

liver, which would grow back again for each day's repast. Thus the name *Prometheus* becomes synonymous for the archetypal champion, with fire his symbol of defiance and progress. The adjective *Promethean* means courageous, creative, original, and life-sustaining

Idioms from mythology and ancient history

Achilles' heel – the most vulnerable spot;
Alpha And Omega – the beginning and the end;
as rich as Croesus – a vury rich person;
as wise as Solomon – a very wise person;
between Seylla and Charybdis – between two equally
disastrous alternatives (also: between two fires, between the
hummer and the anvil);
cut he Gordian knot – to solve a difficult problem quickly
and boldly;
Janus-faced – having two contrasting aspects or qualities;
Pandora's box – a source of various unforeseen troubles
And evils;
Pyrrhic victory – a victory where the loss is bigger than the
gain;
Trojan Horse – something that is designed to undermine or
destroy from within;
work like a Trojan – to work very hard

Superstitions

A superstition is anything that people believe that is based on myth, magic, or irrational thoughts. They are beliefs. Superstition is the fear of what is unknown and mysterious. It is the belief that certain events bring good or bad luck which cannot be explained by reason or science. In short, superstition

means blind belief. Superstition is a worldwide phenomenon. People in every country believe in one or the other superstition.

Superstitions have come down to us from ancient times. Primitive people were ignorant about the wonders of science. They were at the mercy of natural elements. They did not understand the causes of physical changes taking place around them. They respected and worshipped the force of nature like the sun, the moon, fire, wind, water, storms, etc. They believed that diseases were caused by the wrath of gods as well as evil spirits. They tried to satisfy the gods with offerings, prayers, sacrifices, etc. They tried to ward off evil spirits by offering sacrifices.

There are certain common superstitions which are shared by all the people in the world. Belief in spirits, ghosts and witches; the cries of certain birds like owl and ravens and mewing of cats are superstitions followed all over the globe. It is also a common belief that when comets are seen, they portend the death of great man.

People in the West still regard '13' as an unlucky number, because at the Last Supper, Lord Jesus dined with his twelve disciples and was later crucified. Salt was spilled on the table on which they dined and, therefore, even now spilling of salt is considered unlucky. They consider Friday as an inauspicious day to start a new work. They also believe that going under a ladder brings ill-luck.

Certain hours and days are considered inauspicious. People consult astrologers and priests to know the auspicious hours, and days to start their work, projects and journey. Likewise, the time and date of marriage, inauguration, foundation-laying ceremonies are fixed according to the advice of astrologers and the position of the planets and stars.

Superstitions can sometimes lead to horrifying crimes. Women, who were suspected of practicing witchcraft were tied and burnt alive. Joan of Arc was burnt to death because she

was regarded by the English men as a witch. Child sacrifices are made to please gods.

Experiments are one to find out whether man has a soul, which leaves him when he dies. People are said to have confronted ghosts and apparitions. But it remains to be proved that ghosts do exist and possess the power. They are supposed to have. In some cases there are scientific reasons behind superstitions. For example, dogs are very sensitive to changes around them. They become restless before the onset of a natural calamity and one cannot reject this superstition which is backed by scientific reasoning. In South India, people apply sandalwood paste on their foreheads. There is also a scientific reasoning behind it. Sandalwood keeps the forehead cool.

The common matters or actions of day-to-day life should not be looked at with a superstitious motive. There is nothing wrong in sneezing. It can come to a person at any time of the day. So, if it comes when one is about to go out, one should not complain. Similarly, when one goes out, it is very natural that he is asked as to where he is going. A cat crossing one's path near one's home means that one should check one's kitchen.

The world today is governed by science. Science has made life easy and man has advanced a lot. Superstitions have no applications in today's life. So we should not follow the superstitions that were passed on to us by our ancestors. We should follow only the ones which have a scientific and logical basis. A person believing in superstitions is always haunted by unknown fears and anxieties. He loses self-confidence. Education is one factor that can wipe out superstitions to some extent. A scientific outlook and temper should be cultivated to do away with superstitions.

They are steeped in lore or tradition, and it is usually difficult to pinpoint the exact origin. Superstitions are also known as old wives' tales, legends, and traditions. They may involve animals, graveyards, ghosts, inanimate objects, or even

other people.

Most superstitions start in fact, and then become distorted over years and years of use. Others formed from religious beliefs. For example, a popular superstition, that it is bad luck to walk under a ladder, came from Christian religion. The ladder makes a triangle with the wall and ground, representing the Holy Trinity. Walking through the triangle, under the ladder, meant that you were in league with the devil, and might lead the other villagers to condemn you as a witch.

There are different superstitions from all over the world. In Japan, for example, it is considered bad luck to stick chopsticks straight up in a bowl of rice, or to pass them person to person. To avoid a baby being born with a facial birthmark, pregnant women in India don't go outside during an eclipse. In Taiwan, there is a superstition that says being a bridesmaid more than twice is considered bad luck.

A superstition is a belief or a practice that is not based on facts or events that can be proven. Many cultures around the world have superstitions about numbers. Western tradition is that the number thirteen is unlucky, but seven is lucky. In Japan, it is numbers four and nine that are considered unlucky. The number four in both Chinese and Japanese is *shi*, which is very close to the Japanese word for death, and the number nine is similar to the word for suffering.

Wishbones are another superstitious bringer-of-good-luck! Have you ever pulled a wishbone with a friend? The wishbone is one of the bones you find when eating a chicken or turkey. It's shaped like a "V," and each person pulls one side of it. Whoever ends up with the larger half has their wish come true! People still believe in superstitions, both new and old.

In Ireland, and some other parts of Great Britain, it was believed, that fairies spirited away young wives, whom they returned dazed and amnesic 366 days later.

When Halloween night fell, people in some places dressed

up and tried to resemble the souls of the dead. They hoped that the ghosts would leave peacefully before midnight. They carried food to the edge of town or village and left it for the spirits.

In Wales, they believed that the devil appeared in the shape of a pig, a horse, or a dog. On that night, every person marked a stone and put it in a bonfire. If a person's stone was missing the next morning, he or she would die within a year.

Much later, when Christianity came to Great Britain and Ireland, the Church wisely let the people keep their old feast. But it gave it a new association when in the 9th century a festival in honour of all saints (All Hallows) was fixed on November 1. In the 11th century November 2 became All Souls' Day to honour the souls of the dead, particularly those who died during the year.

Christian tradition included the lighting of bonfires and earring blazing torches all around the fields. In some places masses of flaming straw were flung into the air. When these ceremonies were over, everyone returned home to feast on the new crop of apples and nuts, which are the traditional Halloween foods. On that night, people related their experience with strange noises and spooky shadows and played traditional games.

Halloween customs today follow many of the ancient traditions, though their significance has long since disappeared.

A favourite Halloween custom is to make a jack-'j'-lantern. Children take out the middle of the pumpkin, cut whole holes for the eyes, nose and mouth in its side and, finally, they put a candle inside the pumpkin to scare their friends. The candle burning inside makes the orange face visible from far away on a dark night - and the pulp makes a delicious pumpkin-pie.

People in England and Ireland once carved out beets, potatoes, and turnips to make jack-o'-lanterns on Halloween. When the Scots and Irish came to the United States, they

brought their customs with them. But they began to carve faces on pumpkins because they were more plentiful in autumn than turnips. Nowadays, British carve faces on pumpkins, too.

According to an Irish legend, jack-o'-lanterns were named for a man called Jack who was notorious for his drunkenness and being stingy. One evening at the local pub, the Devil appeared to take his soul. Clever Jack persuaded the Devil to "have one drink together before we go". To pay for his drink the Devil turned himself into a sixpence. Jack immediately put it into his wallet. The Devil couldn't escape from it because it had a catch in the form of a cross. Jack released the Devil only when the latter promised to leave him in peace for another year. Twelve months later, Jack played another practical joke on the Devil, letting him down from a tree only on the promise that he would never curse him again. Finally, Jack's body wore out. He could not enter heaven because he was a miser. He could not enter hell either, because he played jokes on the Devil. Jack was in despair. He begged the Devil for a live coal to light his way out of the dark. He put it into a turnip and, as the story goes, is still wandering around the earth with his lantern.

Halloween is something called Beggars' Night or Trick or Treat night. Some people celebrate Beggars' Night as Irish children did in the 17th century. They dress up as ghosts and witches and go into the streets to beg. And children go from house to house and say: "Trick or treat!", meaning "Give me a treat or I'll play a trick on you".

I. Define the mythological words respective to the following definitions.

1. One who is ever-vigilant or watchful;
2. A victory won at great loss to the victor;
3. Giving a bribe and thereby warding off an unpleasant situation;

4. State of confusion;
5. Something as unreal, imaginary, or fantastic;
6. A primitive building style, which uses immense, irregular, stone blocks.
7. Paralyzing by fear;
8. Courageous, creative, life-sustaining;
9. Anything that serves to focus attention or give guidance;
10. A substance which adorns or decorates the body.

II. Define the synonyms of the following mythologisms:

Narcissistic; argus-eyed; bacchanalian; jovial; chaotic; chimeric; cosmetician; Syclopean; demonic/demoniac; furious; gorgonian; halcyon; panic; promethean; protean;

III. Match the following mythologisms to their definitions

1. Achilles' heel	To solve a difficult problem
2. Alpha and omega	A source of various unforeseen troubles and evils
3. Between Scylla and Charybdis	having two contrasting aspects or qualities
4. Cut the Gordian knot	the most vulnerable spot
5. Janus-faced	a victory where the loss is bigger than the gain
6. Pandora's box	the beginning and the end
7. Pyrrhic victory	a plan aimed at destroying something from within
8. Trojan horse	to work very hard
9. To work like a Trojan	between two fires

IV. Answer the following questions

1. How did superstitions appear?
2. Why did people try to satisfy the gods with sacrifices?

3. Why do people in the West regard «13» as an unlucky number?
4. Who was Joan of Arc and why was she burnt?
5. Do you know any scientific reasons behind superstitions?
6. What kind of superstitions may have scientific and logical basis?
7. What is the role of education in wiping out superstitions to some extent?
8. Why does walking under the ladder mean that you are in league with the devil?
9. Why did people in some places dress up and try to resemble the souls of the dead?
10. What is the meaning of «Trick or treat!» said by children when Halloween is celebrated?

7. Religion – a source of word formation

Religion is a strong belief in a supernatural power or powers that control human destiny. Religion is a collection of belief systems, cultural systems, and world views that relate humanity to spirituality and, sometimes, to moral values. It was produced a long time ago. Religion is an important part of human culture and ideology. Language is connected with religions unavoidably. Many religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life or to explain the origin of life or the Universe. They tend to derive morality, ethics, religious laws or a preferred lifestyle from their ideas about the cosmos and human nature. Many religion words exist in current English. Idioms as a part of language have some ones of religious.

There are many borrowings connected with spreading of Christianity. These words express religious notions. They came to Britain in the 6th and 7th centuries. Rome Pope Gregory sent his missionaries to Britain to convert them into Christianity (English people were heathens at that time). Latin was the language of Christianity. So many religious terms entered the English vocabulary. They are: monk, priest, angel, candle, clerk, hymn, etc.

Christian religious speech, and other religious speech forms as well, does not differ from ordinary non-religious discourse as spoken by these same Christians or by adherents of the other religions. As we shall see, this is rather important, but it does not however dispense us from a further analysis at the level of 'deep grammar', which will reveal genuine differences between *the use* of religious language and non-religious language. The *words* used in a Christian religious context are the same that one uses in daily speech: 'father', 'grace', 'pardon', etc., etc. The specific *technical terms* of the language of faith that are used in

Christian discourse are relatively rare and not indispensable, because they are explainable by means of common terms. Examples of such technical terms would be: 'prayer', 'salvation', 'redemption', etc. A goodly number of these terms specific to Christian discourse are of a practical and juridical nature, for example: 'church', 'parish', 'chalice', 'bishop', etc., and in a number of cases are taken from other languages, notably Latin and Greek.

There exist forms of discourse peculiar to guilds, social groups, age groups, etc. All of these differences are found within a religious, Christian, Catholic use of language as well. A Catholic youth group develops its own group language. Indeed every church movement has its jargon. The great and varied forms of Christian spirituality have all developed their own terminology. These speech forms too must be learned, and their diversity can create problems. The way of using language in the context of a particular religion (and also within a particular movement), with words of special significance (*grace, Eucharist, penance*) and with a predilection for certain expressions (*way, path, exodus*) serve *also* as a means of identifying the group and the individual within the group.

The Bible contains many different styles of writing such as poetry, narration, fiction, history, law, and prophecy and must be interpreted in context of those styles. The King James Version of the Bible has been enormously influential in the development of the English language. It ranks with the complete works of Shakespeare and the Oxford English Dictionary as one of the cornerstones of the recorded language. After Shakespeare, the King James, or Authorized Version of the Bible is the most common source of phrases in English. The Bible is the source of the Christian religion, in that the Bible contains the words of God and how the Christian is to apply the words of God to his life. Some *idioms came from religion* stories, figures and in the Bible. So there are many

examples:

"Woe is me" - meaning: I am distressed, sad, grieved. Origin: This occurs in the Bible, Job 10:15 in the form 'woe unto me'. Job 10:15: If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; Job is one of the oldest books in the Old Testament, early versions of which date from about 1200BC, making the phrase

3,200 years old in its original language. The first occurrence of it in English would have been Wycliffe's Bible translation in 1382.

"Old Adam", "Cain" - We can learn from the Bible that Adam is our human's primogenitor. He had did something wrong. Cain, Adam's eldest son, has killed his younger brother. Then Old Adam became the pronoun of human being's original sin, and Cain the pronoun of faction or rebellion.

"My Brother's Keeper" - This expression symbolizes the unwillingness of people to accept responsibility for the welfare of others or for their behavior (in this case brother means everyone) - in the Bible when Cain murdered Abel, God asked Cain where his brother was and rather than confessing, tried to cover up his sin by answering in the form of the question~"Am I my brother's keeper?"

"Can a leopard change its spots?" - Meaning - Proverbial question, querying the ability of any person or creature to change its innate being. Origin - From the Bible, Jeremiah 13:23 (King James Version): Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.

"Fight the good fight" - Meaning: An evangelical call to believe in and spread the Christian faith. Origin of the words is from the Bible, Timothy 6.12 (King James Version): Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many

witnesses. The phrase was commonly used in both the UK and the USA in the 19th century, when those using it would have been well versed in Biblical texts.

"As white as snow" - Meaning: Pure white. What better to symbolise whiteness than snow? Not only the intensity of colour on a bright winter's day, but also the purity of untrodden snow is summoned up by the simile. Chaucer, Shakespeare and the Bible all contain versions of idiom of "white as snow".

"All things must pass" - Meaning of the idiom is nothing lasts forever. Origin is from the Bible. "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

"Three score and ten" - Meaning: The span of a life. In the days that this was coined that was considered to be seventy years. Origin: Threescore used to be used for sixty, in the way that we still use a dozen for twelve, and (occasionally) score for twenty. It has long since died out in that usage but is still remembered in this phrase. Threescore goes back to at least 1388, as in this from John Wyclif's Bible, *Leviticus 12*, at that date: "Thre scoor and sixe daies." There are numerous uses of 'threescore'¹ in the Bible. Most of them refer to its simple meaning as the number sixty, for example: "...threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the Lord."

"The wages of sin is death" - Meaning: Sinners will be cast into everlasting torment. Origin: From the Bible, *Romans 6:23* (King James Version): For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

"The bread of life" - The meaning is Jesus Christ. There is a simple literal interpretation of this phrase, which is - the food that we require for physical sustenance. It is rarely used in that

way though and is most often use figuratively to mean the spiritual food needed for a full life. It is specifically used in that way by the Christian church to refer to Jesus Christ. Origin is from the Bible, *John 6:35* (King James Version): "And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst." Apart from the Bible, the earliest reference to the phrase in literature is by Philip Stubbes in his *The anatomie of abuses*, 1583: "To breeke the bread of life to their charges."

"Physician, heal thyself - Meaning: Attend to one's own faults, in preference to pointing out the faults of others. The phrase alludes to the readiness and ability of physicians to heal sickness in others while sometimes not being able or willing to heal themselves. This suggests something of 'the cobbler always wears the worst shoes', i.e. cobblers are too poor and busy to attend to their own footwear. It also

suggests that physicians, while often being able to help the sick, cannot always do so and, when sick themselves, are no better placed than anyone else. Origin is From the Bible, *Luke 4:23* (King James Version): And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. The text is usually interpreted to mean that Jesus expected to hear the proverb said to him in Nazareth, and that the people there would expect him to work miracles in his hometown as he had in other places.

"The salt of the earth" - Meaning: Those of great worth and reliability. Origin: The phrase 'the salt of the earth' derives from the Bible, *Matthew 5:13* (King James Version): "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The positivity towards salt in this phrase conflicts with many other uses of the word salt, which has also been used express

negative concepts; for example, in the Middle Ages, salt was spread on land to poison it, as a punishment to landowners who had transgressed against society in some way. It seems that the 'excellent' meaning in 'the salt of the earth'¹ was coined in reference to the value of salt. This is reflected in other old phrases too, for example, the aristocratic and powerful of the earth were '*above the salt*' and valued workers were '*worth their salt*'. The salt of the earth' was first published in English in Chaucer's *Summoner's Tale*, circa 1386, although Chaucer undoubtedly took his lead from Latin versions of the Bible: "Ye been the salt of the erthe and the savour."

"A man after my own heart" - *Meaning* -A kindred spirit - someone I can agree with. *Origin* -The term originates from the Bible (King James Version).

Thus, we can also say more information about linguistic usage with other *religious expressions*. Most of these expressions have their roots in a religious text but have now entered in English language and are often used in everyday conversation. Examples:

not know (someone) from Adam - to not know someone at all I did not know the man from Adam but he seemed to know me.

move heaven and earth to (do something) - to make a major effort to do something. I will move heaven and earth to try and get my friend a new job.

bell, book, and candle - symbols of witchcraft "I cannot do miracles. Do you expect me to bring bell, book, and candle?"

pie in the sky - an idea or plan that is totally impractical, a reward, a special heavenly reward. The man always has ideas that are pie in the sky and most of them are not very good.

play the devil's advocate - to argue against or object to a proposition which one may actually agree with - this is done purely to test the validity of the proposition (the devil's advocate was given the role of opposing the making of a saint

in the medieval Church in order to prove that the grounds for canonization were sound). I was playing the devil's advocate when I began to ask the man questions.

rob Peter to pay Paul - to take from someone or something in order to give to someone or something else, to pay one debt by getting another debt. The man was robbing Peter to pay Paul when he borrowed money to pay for his credit card debt.

thankful for small blessings - to be grateful for any small benefits or advantages that one has - especially in a generally difficult situation. You must be thankful for small blessings and try and enjoy every day.

there will be the devil to pay - there will be much trouble. There will be the devil to pay if I do not finish my homework tonight.

to hell and gone - a great distance. My friend was to hell and gone before he remembered his suitcase.

until hell freezes over - never. My uncle will not leave his apartment until hell freezes over.

with all one's heart and soul - very sincerely. The little boy wants a new bicycle with all his heart and soul.

almighty dollar - money which can be worshipped as a god, money is thought to be more important and powerful than anything else. My neighbor does not think of anything except the almighty dollar.

as patient as Job - very patient (Job was a person in the Bible). The man was as patient as Job as he waited at the government office.

as poor as a church mouse - very poor. The woman was as poor as a church mouse and had no money.

The *words* used in a Christian religious context are the same that one uses in daily speech: 'father', 'grace', 'pardon', etc., etc.

The specific *technical terms* of the language of faith that are used in Christian discourse are relatively rare and not

indispensable, because they are explainable by means of common terms. Examples of such technical terms would be: 'prayer', 'salvation', 'redemption', etc. A goodly number of these terms specific to Christian discourse are of a practical and juridical nature, for example: 'church', 'parish', 'chalice', 'bishop', etc., and in a number of cases are taken from other languages, notably Latin and Greek.

Indeed every church movement has its jargon. The great and varied forms of Christian spirituality have all developed their own terminology. These speech forms too must be learned, and their diversity can create problems.

This is seen in the *difficulty* in understanding the special linguistic usage within the various religions, even within Christianity and among the diverse Christian denominations, as for example, between Catholics and Evangelicals. Even a person who genuinely possesses full linguistic competence in his or her given language can *not understand* this faith-specific way of speaking, especially today. If he lives in a culture which has not been determined by Christianity, then he will surely either misunderstand or simply ignore the Christian way of speaking about God. Therefore one has to *learn* religious linguistic usage. And we can say more information about linguistic usage with religious idioms and expressions. So version of the King James Bible is the most common source of religious phrases in English.

The land of Nod "Sleep". *Origin* - We now usually think of 'The Land of Nod' as a mythical place, where we go to when we sleep. Nod was indeed a mythical location, but it was originally a place of anguished exile rather than of peaceful sleep. The very first few pages of the Bible refer to Nod, and locate it 'East of Eden' and it is where Cain dwelt after being cast out by God after Cain's murder of his brother Abel. 'East of Eden', being clearly not in Eden (Paradise) has also been taken up into the English language as a place/state of considerable

discomforture. Forms of both phrases were published in early versions of the bible, but it is the forms in the King James Version that are now best remembered, Genesis 4:16:

Forbidden fruit

Meaning - A prohibited article. *Origin* - forbidden fruit. Forbidden fruit originates from the Garden of Eden bible story. The biblical 'forbidden fruit' was of course the apple. In the story the type of fruit isn't actually mentioned - God forbade Adam and Eve to touch the fruit of the tree of knowledge. It is widely interpreted as being an apple though and the 'Adam's apple' is named after the fruit which is supposed to have stuck in Adam's throat. Genesis 2:9 (King James Version) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Pearls before swine

Meaning-Items of quality offered to those who aren't cultured enough to appreciate them. - to waste something good on someone who does not care about it (as you would if you put some pearls or something valuable before a pig) *Origin*-This expression is usually expressed in the negative proverbial form - 'don't cast your pearls before swine', and is found in the Bible, It had existed in the language for some time before that, in various forms. The biblical text is generally interpreted to be a warning by Jesus to his followers that they should not offer biblical doctrine to those who were unable to value and appreciate it.

Most of other expressions have their roots in a religious text but have now entered the English language and are often used in everyday conversation. *act high-and-mighty* - to act proud and powerful (this idiom is almost always used in a negative way) Our boss always acts high-and-mighty when he is at a meeting.

almighty dollar - money which can be worshipped as a god, money is thought to be more important and powerful than anything else. My neighbor does not think of anything except the almighty dollar.

an act of God - something (an accident) for which no human is responsible, an act of nature such as a storm/earthquake/hurricane . The accident was an act of God when the rocks came onto the highway.

as hot as hell - very hot. It was as hot as hell in the movie theater.

as patient as Job - very patient (Job was a person in the Bible) Our neighbor was as patient as Job.

bear one's cross - to endure one's difficulties, to bear one's burden. My job is terrible but I must bear my cross and continue to do it.

bell, book, and candle - symbols of witchcraft (ovsunculuq) "I cannot do miracles. Do you expect me to bring bell, book, and candle?"

better to be a live dog than a dead lion - it is better to be a live coward than a dead hero (this is from Ecclesiastes in the Bible) It is better to be a live dog than

a dead lion so I walked away and did not try and fight with the man.

by guess and by golly - by luck, with the help of God (Golly has the meaning of God) By guess and by golly I was able to arrive at the airport on time.

catch the devil - to receive a severe scolding. The little boy will catch the devil if he arrives home late.

Religious meaning of colours

The colors that we see here on the earth realm are only a portion of what is in heaven. From Genesis to Revelations the Word of God is full of symbolic (biblical) color meaning. So the colors have religious meanings, too. For example: *Red*: symbolizes blood atonement; sacrifice of Christ's blood; covenant of grace; cleansing justification; sin, atonement; war; the wrath of God; judgment; death; love; life; the earth; redemption; sacrifice; consuming fire; the person of Jesus; the cross; refers to flesh. Isaiah: 1:18, Hebrew 9:14. *Gold or Yellow*: Symbolizes the Glory of God ; divine nature; holiness; eternal deity; the Godhead; Purification; majesty; righteousness; divine light; kingliness; trial by fire; mercy; power; His Deity; Glory. *Bronze*: Judgment upon sin; fires of testing. *Brown*: Man as we are on earth. *Green*: Praise, eternal life, vigor, prosperity, mercy, restoration, health, healing, new beginning, freshness, God's holy seed, harvest, sowing and reaping, immortality, fresh oil, new life, joy in hope.

Blue: Symbolizes the heavenly realm; prayer; priesthood; authority; revealed God; grace; divinity; Holy Spirit; overcomer; revelation knowledge; the Truth; the Word of God; the Word; Messiah.

Purple: Symbolizes Jesus' royalty; believer's royalty; majesty; wealth; power; penitence; the name of God; kingdom authority; dominion., son-ship; the promises of God; inheritance; mediator; inheritance; priesthood. *White*: Symbolizes Creator; righteousness acquired through blood of Christ; Bride's garment; salvation; surrender; holiness, saints; angels, peace; triumph; victory; glory; joy; light.

2. *Black*: Righteous Judgment; Death; Death of old self;

Famine; Mourning; Evil; Humiliation; Affliction; Calamity
 Primordial color of creation; Sign of humiliation.

I. Match the following English idioms to their respective dictionary definitions

1. Religion	A am distressed, sad, grieved
2. Woe is me	Sinners will be cast into everlasting torment
3. My Brother's keeper	Jesus Christ
4. Three score and ten	A prohibited article
5. The wages of sin is death	A strong belief in a supernatural power
6. The bread of life	Unwillingness of people to accept responsibility for the welfare of others
7. Forbidden fruit	The span of a life
8. A man after my own heart	An idea or plan that is totally impractical
9. More heaven and earth to do something	To take from some one or something in order to give someone or something else.
10. Pie in the sky	A kindred spirit
11. Rob Peter to pay Paul	To make a major effort to do something

II. Use the following religious idioms to make up a story:

- «can a leopard change its spots?»;
- «All things must pass»;
- «Physician, heal thyself»;
- «The salt of the earth»;
- «Play the devils's advocate»;
- «Thankful for small blessings»;

— With All one's heart and soul»

III. Define the religious idioms to match to the following definitions:

- Symbols of witchcraft;
- There will be much trouble;
- A great distance;
- Money is thought to be more important and powerful than anything else;
- Very poor;
- Items of quality offered to those who aren't cultured enough to appreciate them;
- A reward, a special heavenly reward;
- Never.

8. Slangs – the depth of the language

Slang can be described as informal, nonstandard words or phrases (lexical innovations) which tend to originate in subcultures within a society. Slang often suggests that the person utilizing the words or phrases is familiar with the hearer's group or subgroup — it can be considered a distinguishing factor of in-group identity. Slang expressions often embody attitudes and values of group members. In order for an expression to become slang, it must be widely accepted and adopted by members of the subculture or group. Slang has no societal boundaries or limitations as it can exist in all cultures and classes of society as well as in all languages.

Slang expressions are created in basically the same way as standard speech. Expressions may take form as metaphors, similes, and other figures of speech. In addition, it is noted that the words used as slang may be new coinages, existing words may acquire new meanings, narrow meanings of words may become generalized, words may be abbreviated, etc. However, in order for the expression to survive, it must be widely adopted by the group who uses it. Slang is a way in which languages change and are renewed. Slang was the main reason for the development of prescriptive language in an attempt to slow down the rate of change in both spoken and written language.

Foreign words are a common resource for the development of slang, as are regional variations of standard words. Likewise, slang may incorporate "elements of the jargons of special-interest groups (e.g., professional, sport, regional, criminal). Slang is lexical innovation within a particular cultural context. Sometimes these foreign words and regional variations become part of the standard language.

Cool: This popular expression is used to describe

something that is very good. Ex: "That band is cool!"

Chill: This can mean to calm down, for example, "Chill out, I say" It also can have an "-in" ending added to mean to relax, as in "We're just chilling at my house."

Stinks: When used as a slang term, this means "is bad." For example: "This exam stinks."

Trollin: Used to describe a car or cars traveling slower than the flow of traffic. Example: "This car is really trollin."

Cheers - This word is obviously used when drinking with friends. However, it also has other colloquial meanings. For example when saying goodbye you could say "cheers", or "cheers then". It also means thank you. Americans could use it in English pubs.

Cracking - If something is cracking, it means it is the best. Usually said without pronouncing the last "G". If a girl is cracking it means she is stunning.

Cram - Before a big exam you would be expected to cram. This simply means to study hard in the period running up to the exam.

Dishy - If someone is a bit of a dish or a bit dishy it means they are attractive or good looking.

Dodgy - If someone or something is a bit dodgy, it is not to be trusted. Dodgy food should be thrown away at home, or sent back in a restaurant. Dodgy people are best avoided.

Dog's dinner - If you make a real mess of something it might be described as a real dog's dinner. A bit like some joint Anglo-American approaches to Eastern Europe for example!

Donkey's years - It means not to see someone for ages.

Duck - In and around Leeds you will find older people might call you "duck" in the same way that they might call you "love" or "dear" in other places.

Duff - Anything that is duff is useless, junk, trash. It usually means that the object doesn't do the job it was intended for.

Fagged - If you are too lazy or tired to do something you could say "I can't be fagged". It means you can't be Bothered.

Fagging - Fagging is the practice of making new boys at boarding schools into slaves for the older boys. If you are fagging for an older boy you might find yourself running his bath, cleaning his shoes or performing more undesirable tasks.

Fancy - If you fancy something then it means you desire it. There are two basic forms in common use - food and people. If you fancy a cake for example it means you like the look of it and you want to eat it.

Fanny around - I'm always telling people to stop fanning around and get on with it. It means to procrastinate. Drives me mad!

Filch - To filch is to steal or pilfer.

Fit - it seems to be making a comeback. A fit bird means a girl who is pretty good -looking

Flog - To Flog something is to sell it. It also means to beat something with a whip, but when your wife tells you she flogged the old TV it is more likely she has sold it than beaten it (hopefully!).

Fluke - If something great happened to you by chance that would be a fluke. When I was a kid my Mum lost her engagement ring on the beach and only realised half way home. We went back to the spot and she found it in the sand. That was a fluke.

Fortnight - Two weeks. Comes from an abbreviation of "fourteen nights". Hence terms like "I'm off for a fortnights holiday" meaning "I am going on a two week vacation".

Get lost! - Politely translated as go away, this is really a mild way of telling somebody 'go away'

I. Match the following English idioms to their respective dictionary definitions:

1. Cool	It is the best
---------	----------------

2. Trollin	Mess of something
3. Cracking	Not to see someone for ages
4. Dishy	Useless, junk
5. Dog's dinner	A girl who is pretty goodlooking
6. Donkey's years	Go away
7. Duff	A car travelling slower than the flow of traffic
8. Fit	Good looking
9. Get lost!	Very good

II. Choose the slang respective to their dictionary definitions:

1. This car is travelling slower than the flow of traffic.
2. This band is very good.
3. This boy studies very hard for his exams.
4. In this city older people might call you «love» or «dear».
5. She is pretty good-looking.
6. This car is useless.
7. She makes a real mess of meal.
8. I have not seen you for ages.
9. This story is not to be trusted.
10. That girl is very attractive.

9. Onomasticon as a link between the culture and the language

English proper names include people's names and surnames (John Smith, Mary Brown), geographical names (Africa, the Thames), names of institutions (the United Nations, the British Museum), places in the city (Central Park, Fifth Avenue), historical and other events (the French Revolution, the Jazz Festival). English proper nouns also include nationalities (Russian, Irishman), weekdays (Tuesday, Saturday), months (January, May), and other notions, objects, and places that are capitalized and used as names. (The use of articles with people's names, geographical names, and other proper names is described in the materials on English articles in the section Phrasology.)

There are many idiomatic expressions that contain proper names. The same as other idioms, they came from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables, songs, slang, and other sources.

Quite a few idioms with proper names are familiar to people of different nationalities, and it's natural that a student of English wants to know how to say those colorful expressions in English. It should be stressed, though, that idioms with proper names are not used in speech or writing often. For example, we all know such expressions as Pyrrhic victory; as wise as Solomon; Uncle Sam. But how often do we actually use them? Generally, we prefer more neutral phrases in everyday speech

Also, some idioms containing people's names, names of nationalities, cities, or countries may be perceived as offensive stereotypes and cliches, and should be avoided proverbs with proper names. They include idioms that are still in use as well as some bookish or outdated expressions.

Idioms with people's names

Barbie Doll - an attractive but mindless person (man or woman); before you could say *Jack Robinson* – «very quickly»;

Doubting Thomas - a skeptic; a person who refuses to believe without clear proof; every *Tom, Dick and Harry* - any / every ordinary man; *GI Joe* - an American soldier;

Jack of all trades - a person who is able to do many manual jobs;

Joe Blow / Joe Doakes - an average citizen;

John Bull - a typical Englishman; the English people;

John Doe - 1. an unnamed person in legal proceedings; 2. an anonymous average citizen;

John Hancock - a person's signature;

Johnny-come-lately - a newcomer; a participant who started later than the others, but achieved more success.

Jolly Roger - a pirate flag;

Keep up with the Joneses - to try to achieve the same social position and wealth as one's neighbors or acquaintances;

Mister Right (or Miss Right) - the person one would like to marry; a perfect match;

Mr. Nice Guy - a very decent, friendly man;

Peeping Tom - a person who secretly watches other people undressing;

The real McCoy - the genuine thing, not an imitation;

Rob Peter to pay Paul - to borrow from one to give to another;

Tommy Atkins - a British soldier;

Uncle Sam -the U.S.; the U.S. government.

Idioms with the names of countries, cities, streets, and nationalities

be Greek to someone - to be completely unintelligible to someone;

the Big Apple - the nickname of New York City;

Black Russian - a cocktail made from coffee liqueur and vodka;

Carry coals to Newcastle - to bring something to a place which has plenty of such things already;

Double Dutch - completely unintelligible language, especially technical jargon;

French leave - departure without goodbye, notice, or permission;

Go Dutch - to pay for oneself (in a restaurant, movie, theater);

Grin like a Cheshire cat - to smile or grin inscrutably;

Indian summer - a period of warm weather in autumn;

In plain English - in simple, understandable language;

In Queer Street - in financial instability, in difficulty or trouble;

Madison Avenue - the advertising industry of the United States;

meet one's Waterloo - to be defeated;

on Easy Street - in wealth, in financial security and comfort;

Pardon my French - used as an apology for vulgar or obscene language;

Silicon Valey - the world of computers and high technology;

Utopian dreams/schemes - beautiful but impracticable plans;

Wall Street - American Money market; American financial

oligarchy.

Idioms with the names of months and days

April fool – the victim of a joke played on April Fools' Day;

as mad as a March hare – a mad or peculiar person;

May queen – a girl crowned with flowers and honored as queen on May Day;

Blue Monday – Monday as a depressing workday after Sunday;

Black Friday – any Friday on which financial or other misfortunes happen;

girl Friday – a low-ranking office assistant with various duties;

man Friday – a true servant;

a month of Sundays – a very long Time;

Sunday best/Sunday clothes – one's best clothes for special occasions;

Sunday driver – an inexperienced driver;

Sunday School – school for religious instruction on Sundays;

when two Sundays come together – never.

Proverbs with proper names

Proverbs with proper names may exist in several variants: *I fear the Greeks even when bringing gifts; I fear the Greeks bringing gifts; I fear the Greeks bearing gifts.*

Because proverbs are widely known, people often say just part of a proverb: *Greek gifts; Greek gift* (i.e. a gift from an enemy may be dangerous).

All roads lead to Rome.

All work and no play makes Jack a dull boy.

An Englishman's home is his castle.

April showers bring forth May flowers.

Bacchus has drowned more men than Neptune.

Caesar's wife must be above suspicion.

East or West, home is best.

If the mountain will not come to Mahomet, Mahomet must go to the mountain.

Jack is no judge of Jill's beauty.

Jack of all trades is master of none.

March comes in like a lion and goes out like a lamb.

Render to Gaesar the things that are Caesar's.

Rome was not built in a day.

Too far East is West.

When in Rome, do as the Romans do.

I. «Find out personal names respective to the following definitions:

1. A person who is able to do many manual jobs;
2. A typical Englishman;
3. An attractive but mindless person;
4. An anonymous average citizen;
5. A participant who started later than the others, but achieved more success;
6. To try to achieve the same social position and wealth as one's neighbours or acquaintances;
7. To borrow from one to give to another;
8. The U.S. government;
9. A very decent friendly man.

II. Match the given names to the respective definitions:

1. Be Greek to some one	to bring something to a place which has plenty of such things already
2. Keep up with Joneses	A person who secretly watches other people undressing

3. Peeping Tom	Completely unintelligible language, especially technical jargon
4. Black Russian	To be completely unintelligible to someone
5. Carry coals to Newcastle	To try to achieve the same position
6. Double Dutch	A cocktail made from coffee liqueur and vodka
7. French leave	In simple, understandable can
8. Go Dutch	Departure without goodbye
9. In plain English	A period of warm weather in autumn
10. Indian summer	To pay for oneself (in a restaurant, etc.)

III. Answer the following questions.

1. Why is the notion of *carrying coals to Newcastle* associated with unnecessary of doing anything?

2. Why is the ethnonym *Greek* associated with the unintelligibility?

3. Why does the expression «*Mister Right*» denote a perfect match?

4. Why does expression *Uncle Sam* mean the U.S. Government?

5. Why is the expression *Double Dutch* associated with unintelligible language?

6. Why is the *departure without goodbye* referred to the French?

7. Why did the names of persons, cities, nations, etc. start denoting different additional meanings?

8. Is the usage of names in additional colourful meanings connected with objective features or subjective approach.