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«Учебные задания» представляют собой сборник тематических текстов на английском языке, взятых из оригинальной литературы о странах Азии и Африки. в странах Азии и Африки. Пособие состоит из трех разделов, посвященных таким этнографически важным темам, как жилище, одежда и еда народов Азии и Африки, и в этом «Учебные задания» согласуются с одним из базовых пособий для работы на первом курсе «Английский для востоковедов», которое является первой ступенью к изучению студентами специального английского языка в рамках элективного курса. Тексты аутентичны и адаптации не подвергались.

Во все тематические разделы входит по несколько учебных текстов, каждый из которых сопровождается лексико-грамматическими упражнениями.

«Учебные задания» предназначены для развития навыков перевода и говорения, могут использоваться как для самостоятельной, так и для аудиторной работы со студентами I курса востоковедных специальностей.

UNIT I. DWELLINGS

Housing is the least difficult of the three aspects of material culture to study, not only because many houses have been preserved, at least those belonging to the well-to-do, but also because we still have floor plans and paintings for numerous buildings that no longer exist. It is also easier to examine architecture because buildings and floor plans can be dealt with as a whole, a unit, in contrast with an isolated article of clothing or a household utensil. Furthermore, in many ways, housing influenced the life-style of a family, to a great extent determining how members carried out their daily work, related to one another, and learned their place in the world. Despite common housing characteristics and similarities in housing at both ends of the income scale, whatever the class, people in different occupations had different housing needs. Wealthy families required reception areas, whereas families in commerce had to have a store front for selling foods, storage space, and a delivery entrance for wares and materials. Farmers needed space for farm work and draft animals. There also was a wide variation by region in housing styles, but these occupational requirements resulted in similar floor plans for each class. Housing is probably the best indicator of family wealth, as it is the major investment for most households.

Text 1. THE JAPANESE DWELLING

Pre-modern Japanese buildings were built of tensile materials such as wood, bamboo, and thatch. Most of the land was forested mountains, and so these materials were plentiful, but their use also meant that houses had to be rebuilt more frequently than did those of brick or stone. However, tensile materials were an advantage in a country plagued by earthquakes. Safety seems to have been a major consideration in the development of Japanese architecture; hence the limitations on height, the lack of cellars, and the use of foundation stones on which support

posts merely rested, permitting lateral movement without the destruction of the building. The primary drawback to this type of architecture is that it was subject to fires, particularly in the densely-packed cities. Over the course of Japan's history, the main floor level of the house was gradually elevated. A prehistoric house was basically a thatched roof over a circular hole in the ground a couple of feet deep. Only the elite lived in houses with raised flooring. But by the sixteenth and seventeenth centuries, raised flooring was the standard for the well-to-do and the samurai, whereas the common folk and poor had houses with earthen floors. As people could afford it, they put in flooring of various kinds, but only in the section of the house that was used for sitting, eating, and sleeping. The gradual change represents both a rise in the living standard and a healthier environment, as people moved up off the damp ground.

Text 2. TATAMI FLOORING

The most striking element in traditional housing is the development of tatami flooring. This may be one feature of Japanese culture that is truly unique. In the Heian period, the floors in aristocratic buildings were wooden, and mats were used for sitting and sleeping, as they were in China. But the Japanese progressed to putting rush mats in wooden frames for use in various parts of the room and, finally, to covering an entire floor with matting. From the Muromachi period on, tatami were made of a base of straw covered by woven rush in rectangles of approximately three by six feet. The size was gradually standardized by region, with the mats made to fit between the set intervals of the support posts. Finally, they became the modules for designing a room, and the dimensions of Japanese-style rooms are still based on a set number of tatami, usually three, four and a half, six, eight, ten, or twelve. Tatami performed a number of functions: (1) They provided a firm yet comfortable floor covering for both sitting and sleeping that obviated the need for most furniture; (2) they made it possible to use a room for multiple functions when necessary, with minimum adjustments; and (3) they provided a uniform measure for constructing buildings of all types. Although tatami date from medieval times, their extensive use as standard flooring among the elite, their gradual adoption by commoners,

and the role they played in the standardization of the basic components of housing all took place during the Tokugawa period. Scarce resources may have played a part in the development of this type of flooring: Mature forests were becoming scarce during the Tokugawa period, but rush could easily be grown throughout much of Japan.

Lexical and grammar exercises

1. *Find out in the text words or expressions closest in meaning to the ones below:*

More than enough in quantity; able to be stretched without breaking; raised off the ground or higher up than other things; fully grown and developed; relating to the sides of something, or movement to the side; made of or containing a lot of things or people that are very close together; made of dried grass, reed, leaves; be the same in all its parts or among all its members; happening slowly over a long period of time; something that is not available in large quantity.

2. *Insert articles where necessary:*

... least difficult aspect; at ... least; ... houses belonging to ... well-to-do; ... life-style of ... family; ... families in ... commerce; ... wide variation by ... region; ... most households; ... materials such as ... wood, ... bamboo, ... thatch; ... prehistoric house; ... use of ... foundation stones; ... circular hole in ... ground; ... houses with ... earthen floors; ... traditional housing; ... Heian period; ... floors in ... aristocratic buildings; ... medieval times; to play ... part in ... development; ... Tokugawa period.

3. *Insert prepositions where necessary:*

to deal ...; to belong ...; in contrast ...; ... a great extent; to carry ...; ... both ends ... the income scale; to relate ...; despite ...; to result ...; people ... different occupations; adoption ... commoners; to date ...; to use a room ... multiple functions; to cover a floor ...; to grow ... much of Japan.

4. *Translate into English:*

Дома, принадлежащие состоятельным людям; уникальная черта японской культуры; более не существовать; иметь дело с архитектурой; ограничения в отношении высоты постройки; использовать комнату в разных целях; приподнятое основание дома; играть важную роль в стандартизации жилья; покрытие, на котором можно сидеть и спать; размеры комнаты в японском доме; густонаселенные города.

Text 3. THE TIBETAN (DROK-PA) TENT

The men and women who graze the flocks and herds over the wide spaces of Tibet are probably the purest specimens of the race. They have herds of yaks and ponies, flocks of sheep and long-haired goats. Dogs they keep, especially mastiffs, cats too occasionally. To their own people they are known as Drok-pa. Hardy, independent, cautious towards strangers, but hospitable withal, are these wandering folk with the far-away eyes. To many a weary traveler in the Tibetan wilds has the drok-pa's tents proved a welcome haven.

This tent is made of yak hair; the drok-pa and his family make it. In shape it is rectangular, often some twelve feet in length, but sometimes up to fifty feet. And an aperture, about two feet in width along the middle of the roof, lets out the smoke, or some of it. Under this vent is a ridge-pole, supported by a pole at each end. The roof is stretched by cords, which are fastened to the sides and corners, pass over short pole some distance from the tent, and are then pegged to the ground. The lower edge of the tent is held down by iron pins or by horns of animals. These tents can be compared to huge black spiders with long, thin legs, their bodies resting upon the ground. To keep off wind and snow a low wall of mud and stones, or of dry dung, is built round the tent.

In the centre, or near the entrance, is a large stove made of stones and mud. Dung is used as fuel, for the herdsmen usually live above the elevations at which trees can grow. Along the walls, or stacked so as to form recesses, we shall find our friend's daily needs: cooking utensils, buckets and churns, rugs, saddles, and leather bags containing food. An ordinary tent affords a home to five or six persons, but many are larger.

A typical herdsman's home can be described like that: here and

there inside the tent are pails of milk, cream, curds, and cream cheeses. There is a basket full of tea leaves which have been used once, but are being preserved for a second brew. On a small shrine a butter-lamp is burning in honour of the Great Name, for where will you find the meanest abode without its shrine? In the middle of the tent a cauldron is simmering over a fire of yak-dung.

Outside in the sun sits mother weaving clothes for the menfolk. Besides her husband she has two sons aged twelve and ten respectively, as well as two girls of eleven and seven. And a baby too. A couple of Tibetan mastiffs – large, black, long-haired dogs with heavy jaws and bloodshot eyes – are chained to pegs in the ground outside. They bark continuously when any stranger approaches, and, if he should come within reach, would unhesitatingly fly at his throat.

Lexical and grammar exercises

1. *Find out in the text words or expressions closest in meaning to the ones below:*

a place where people and animals can live peacefully; to eat grass that is growing; a group of animals; strong, healthy and able to bear difficult living conditions; someone's home; a short piece of wood that is attached to a wall or fits into a hole; a small hole or space in something; very tired or bored; solid waste from animals, especially cows; a large round metal pot for boiling liquids over a fire.

2. *Insert articles where necessary:*

to have ... herds of ... yaks; to provide ... welcome haven; rectangular in ... shape; to be made of ... yak hair; to preserve for ... second brew; ... a fire of ... yak dung; in ... middle of ... tent; to come within ... reach; to keep off ... wind and ... snow; to afford ... home to six people; ... meanest abode; to use ... dung as ... fuel.

3. *Insert prepositions where necessary:*

to graze flocks ... the wide spaces ... Tibet; to be known ... their people ... Drok-pa; to be cautious ... strangers; twelve feet ... length; to be supported ... a pole ... each end; to let ... the smoke; to compare ...; to

rest ... the ground; to build a wall ... the tent; ... honour ... the Great Name; to sit ... the sun; to be kept ... the tent; elevations ... which trees can grow; to fly ... the stranger's throat.

4. *Translate into English:*

пасти стада яков; содержать мастифов и изредка кошек; многие усталые путешественники; давать долгожданный приют; трудолюбивый независимый гостеприимный народ; прямоугольный шатер двенадцать футов в длину; отверстие в крыше для выхода дыма; основная балка, идущая вдоль потолка, крепится на двух столбах; привязывать к кольшкам, забитым в землю; крыша натянута с помощью веревок; чтобы ветер не задувал в шатер, вокруг него складывают невысокую стену; стена из глины и камней или кизяков; топить кизяком; обычно в шатре живут пять-шесть человек.

Text 4. THE HMONG DWELLING (THAILAND)

Hmong villages are often sited quite high up, preferably at an altitude between 1000 and 1200 metres, especially if they are opium poppy-growing places. Nowadays, however, the Hmong often live at lower elevations. There is no set layout to a Hmong village, and it is not fenced. The Hmong do not site their villages on ridge tops, as some other ethnicities tend to do, but in the lee of a hill, near a good supply of water and a productive piece of jungle.

A distinctive feature of the Hmong house is that it is not raised off the ground on piles, but is built straight onto the bare earth, tamped down to form the floor. Also, the house usually has walls made of roughly hewn planks, rather than of split bamboo. It is roofed with thatch grass, rattan leaves, or wooden shingles. The Hmong dwelling is basically one big room with small sleeping cubicles partitioned off in corners or to one side. There is a spirit altar inside, a table, a fire with a trivet for cooking the family food and for boiling water in a blackened kettle, and a large clay stove, which is used primarily for cooking the pigs' food in a large wok, but also for preparing food in quantity for humans on festive occasions. People sit around the fire, which burns

wood, old maize kernels or charcoal, on six-inch-high stools. Going into a Hmong house is a bit like going into an old outhouse on a farm - tools, baskets, brushes and pails lie around; there is wood and chippings on the floor; a fire is smoking, with smoke drifting up through the thatched roof; maize and sooty packets hang from the ceiling; there is grime and cobwebs under the roof and in dark corners; chickens and dogs stroll in and out; a water pipe and battered transistor radio lie to one side; and it is relatively dark, although chinks of light come in through gaps in the walls and roof. Typically six-eight people live in such a dwelling.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

to place in or to locate; an arrangement or plan; the side or part that is sheltered or turned away from the wind; a detached building subordinate to a main building; a bucket; a thin piece of wood, usually oblong, laid in overlapping rows to cover the roofs; a black substance produced during incomplete burning of coal or wood; a small slender piece of wood, separated by cutting; to force in or down by repeated, rather light, strokes.

2. *Insert articles where necessary:*

... altitude between 1000 and 1200 m; ... good supply of ... water; cobwebs under ... ceiling in ... corners; to build straight onto ... bare earth; to tamp down to form ... floor; to cover with ... thatch grass; ... distinctive feature of ... Hmong dwelling; to boil ... water in ... blackened kettle.

3. *Insert prepositions where necessary:*

to site villages ... elevations; ... the lee ... a hill; to raise ... the ground; to be made ... split bamboo; to be roofed ... rattan leaves; a fire ... a trivet ... cooking; to prepare food ... quantities ... humans ... festive occasions; to stroll ... and ...; to come gaps ... the walls.

4. *Translate into English:*

располагаться на высоте 1000 метров; строить с подветренной стороны холма; хороший источник воды; участок джунглей с богатой растительностью; покрывать крышу соломой или дранкой; готовить еду в больших количествах на праздник; то не спеша входить, то выходить из дома.

Text 5. THE AINU HOUSES (JAPAN)

The houses of the ancient Japanese were oblong huts, made by placing poles of young trees, with the bark on, upright in the ground, with transverse poles to make the frame, and fastened together with ropes made of rushes or vines. The walls were of matted grass, boughs, or rushes, the rafters of bamboo, and the sloping roof of grass-thatch, fastened down by heavy ridge-poles. The two larger rafters at each end projected and crossed each other, like two bayonets in a stack of guns. Across the ridge-pole, and beneath it and another heavy tree laid lengthwise on top of the thatch, projected at right angles on either side short, heavy logs, which by their weight, and from being firmly bound by withes running under the ridge-pole, kept the thatch firmly in its place. This primeval hut is the model of the architecture of a pure Shinto temple. A short study of one easily reveals the fact. The floor, of hardened earth, had the fire in the centre; the doors and windows were holes covered at times with mats – in short, the Ainu hut of to-day. The modern Japanese dwelling is simply an improvement upon that ancient model.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

elongated, or in the form of a rectangle; to attach firmly or securely in place; to extend or protrude beyond something else; to pass or move over, along, or through; of or pertaining to the first age or ages, especially of the world; the horizontal timber at the top of a roof; a series of timbers having a pronounced slope, supporting the covering of a roof.

2. *Insert articles where necessary:*

... houses of ... ancient Japanese; to be ... model of ... architecture of ... pure Shinto temple; ... Ainu hut of ... today; ... floor of ... hardened earth; to have ... fire in ... centre.

3. *Insert prepositions where necessary:*

to cover ... times ... mats; to make ... placing poles ... young trees; to fasten ... heavy ridge-poles; two larger rafters ... each end; to project ... right angles; to keep something ... its place.

4. *Translate into English:*

плести веревки из сухой травы и соломы; стволы деревьев, покрытые корой; окнами служили простые отверстия в стене; усовершенствование древнего жилища.

Text 6. THE INTERIORS OF A PALESTINIAN HOME

Inside the homes of most villagers the combined living and dining room had goatskin rugs on the floor and a long bench of mud brick to seat the family and visitors. The kitchen held an open hearth for cooking. In the more affluent homes one could find a Primus kerosene stove, which the Jews manufactured in Palestine. A stone mortar and pestle was the main utensil. The rest of the kitchenware consisted of a few platters and tin tools and pots. The one fine thing everyone owned was the coffee finjan and cups.

Clay jars holding salt, coffee, beans, and other staples lined the wall. Other large jars or empty kerosene tins sat near the door and were used to carry water from the well. Attached to the kitchen were clay bins to hold grains, nuts, dried fruits and other food that would not spoil. In wealthy household there was also a cauldron for preparing grape syrup and rendering the sheep fat that was used in most of the cooking.

The balance of the rooms were bedrooms. These were nothing more than large square cells with thin rush mats and goatskins for sleeping. As more children came into the world and older sons brought new brides home, new sleeping cells were added. This way everyone was

garrisoned in together in his own clan's sector of the village. Sometimes an extended family house could give shelter to as many as fifty-two people.

In the living room of a wealthy man were wooden, instead of mud-brick, benches filled with pillows with elaborate stitching that was embroidered in Bethlehem. They could have fine Western-type stuffed chairs for the head of the household and the honoured guest, while kids were not allowed to sit on them. While most of the houses had wooden shutters, those of the well-to-do had glass over the windows. Not often did the family have a raised bedstead.

Beyond the cluster of houses and the village square came a confusion of small farming plots that had been divided and re-divided many time through inheritance. The season of the year dictated the kind of crop. Winter crops of wheat, barley, beans, and lentils were mainly for our own subsistence. Greek hay was grown for forage. Summer crops – magnificent hand-watered melons, chick peas, sesame, and a large variety of vegetables – were for selling in the souk.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

cooking utensils; having an abundance of wealth, property or other material goods; to fill or line with some kind of material as a padding; a kinship group (including aunts, uncles, cousins, etc.) living in one household; a group of things or people close together; something that is passed at the owner's death to the heir; the cultivated produce of the ground; a small piece or area of ground; lack of clearness or distinctness.

2. *Insert articles where necessary:*

... homes of ... most villagers; ... rest of ... kitchenware; to give ... shelter; ... large variety of ... vegetables; ... head of ... household; ... houses of ... well-to-do; ... open hearth for ... cooking.

3. *Insert prepositions where necessary:*

a cauldron ... preparing syrup; to come ... the world; to have glass ... the windows; to use ... most of the cooking; to grow ... forage; to garrison ... together ... one's own clan's sector ... the village; to get ... inheritance.

4. *Translate into English:*

деревянные ставни; искусная вышивка; высокая кровать; мягкие стулья; коврик из козьей шкуры; каменная ступка и пестик; совмещенная гостиная и столовая; глиняные кувшины для хранения соли, кофе и бобов; пристраивать комнатки для спанья; скопление домов.

UNIT II. NATIONAL CUISINES

Text 1. JAPANESE CUISINE (THE TOKUGAWA PERIOD)

For some two thousand years, rice has been the preferred staple of the Japanese diet. Rice was first introduced into the Japanese islands in prehistoric times. By the Tokugawa period it was the staple of the elites and well-to-do and also was consumed to some extent by most commoners. It was also the unit by which daimyo domains were valued, samurai stipends were calculated, and taxes were assessed. In other words, rice occupied a dominant place in the Japanese economy and diet. First, it is clear that rice was only one of many grains consumed during the Tokugawa period and earlier. It would be unusual to find any pre-modern society that depended on one grain crop for its staple; not only would it make poor use of human and natural resources, but it also would be dangerous, for a crop failure would cause widespread starvation. The Japanese, like most peoples, relied on a number of staple foods. The preferred grains were rice, barley, and wheat, but a number of others were consumed as well. The oldest cultivated grains in Japan were two kinds of millet and deccan grass. By the Tokugawa period the Japanese also ate buckwheat and sorghum.

From prehistoric times, nuts, roots, and various tubers have been part of the Japanese diet. But rice is the preferred staple, and other grains have been considered merely substitutions, supplementary foods, or foods to be eaten in times of famine. The most important new food crop was the potato which arrived in both Asia and Europe from South America in the sixteenth century. The sweet potato is thought to have been introduced to Japan in 1605, and the white potato at about the same time. The Japanese also relied on a wide variety of beans, greens, and other vegetables, in addition to wild plants, mushrooms, bamboo, and the like. Included in what would have to be a very long list of Tokugawa foods were white radishes, green onions, soybeans, melons, turnips,

ginger, eggplant, cucumbers, and many more that do not translate into English. Wild plants eaten included a variety of ferns, burdock roots, and, in times of famine, bark and tubers that would not be considered food in normal times. Fruits included persimmons, peaches, plums, Japanese pears, and various kinds of citrus fruits.

What people ate and how they prepared it depended to a large extent on the utensils and technology available. This not only varied by region but also changed over the course of the Tokugawa period, and these changes transformed the Japanese diet. Traditionally the Japanese had two basic methods of cooking: one used an open hearth with a pot set over it on a hook suspended from the ceiling; and the other used an enclosed stove with pots set onto the top.

To summarize, the center of the Edo period diet was staple grains. The word for cooked rice is the same word for meal in Japanese. Everything else was considered a side dish. Most families ate *miso* soup and pickles at meals at which the main dish was not a gruel or grain-based stew. At ceremonial occasions, bean curd and salted fish were served, and when the technique was known, steamed white rice with red beans cooked in it was a special treat.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

to eat or drink; to estimate officially the value of something; a particular selection of foods, the foods eaten by a particular group; anything that affords particular pleasure or enjoyment; experiencing lack of food or nourishment; a person or thing serving or acting in place of another; to hang by attachment to something above.

2. *Insert articles where necessary:*

to transform ... Japanese diet; to occupy ... dominant place in ... Japanese economy; ... rice is ... preferred staple; to consider something ... side dish; to be ... special treat; to make ... poor use of ... human resources; to be ... part of ... Japanese diet; to arrive Asia ... South America; ... same word for ... meal in ... Japanese.

3. *Insert prepositions where necessary:*

to be introduced ... Japan; to introduce ... the Japanese islands; ... ceremonial occasions; to eat pickles ... meals; to depend ... one crop; to rely ... a wide variety ... beans; to include ... the list ... Tokugawa foods; to set a pot ... an open hearth ... a hook; white rice ... red beans cooked ... it; ... times ... famine; ... some extent.

4. *Translate into English:*

подавать соленую рыбу; пропаренный рис; гарнир; большое разнообразие овощей помимо дикорастущих растений; недостаточно использовать человеческие и природные ресурсы; продукты, которые едят в голодные времена; неурожай; занимать главное место в экономике; исчислять налог.

Text 2. ETHIOPIAN NATIONAL FOOD

The Ethiopian concept of cooking seems not unrelated to the Indian and Indonesian, and particularly to the Javanese form. There seems to be some unrecorded historical reason for all this. Probably there was far more contact between Ethiopia and India and the Far East than our history books mention.

Even the Ethiopian concept of bread seems not far removed from Indian ideas. Like the Indians, they traditionally used neither forks, nor spoons for eating but different kinds of bread to dip, always with the right hand, into their many spicy dishes and sauces. There was a considerable variety, too, in the forms of bread available due to the climate and fertile soil, which made it possible for the Ethiopians to grow wheat, barley, millet and most important for all – teff. Teff is the finest, subtlest and most delicate member of the millet family. It is made into a batter which is allowed to ferment for anything from three to four days and is then poured onto a flat iron skillet to cook for barely five minutes. The result is called injera.

Wat is the national dish of Ethiopia as spaghetti is of Italy. Its most delicate and widespread form is chicken wat or *doro wat* as it is called in Amharic. But of course, there is meat wat as well as fish *wat*. As both

chicken and meat are forbidden on the numerous fast days imposed by the Coptic form of Christianity, there are also a number of vegetable wats like lentil, bean, pea, and perhaps the greatest of all vegetable wats, the complex one called *mete shuro*, which is made of spices combined with peas, lentils, chick peas, beans, shallot and fresh ginger.

The distinctions between breakfast, lunch and dinner are not as clearly defined in Ethiopia as they are in Western countries. In fact, the Ethiopian country-man rarely eats two cooked meals a day and often only one, contenting himself in between by munching stale bread, strips of cured meat or variety of other snacks. There are many other substitutes for a fully cooked meal: for instance, slightly damp and roasted barley flour or barley itself which one is often given to eat roasted whole.

When life and supplies allow it, the average Ethiopian household eats their biggest meal some time towards, the evening or, on special occasions, in the middle of the day. There is really no fixed routine. They may have the most substantial wats even for breakfast and yet ideal breakfast foods do not exist. There is always some kind of bread, eggs eaten hard-boiled or sucked raw, curds and whey, but above all there are several kinds of porridge. The greatest of these is *kinche* because it is made of wheat rather than of oats or Indian corn to which the English-speaking world is more accustomed.

Another difficulty in defining the pattern of Ethiopian eating lies in the elaborate system of fasting imposed by the national form of Christianity. The pattern today of course has blurred and frayed at its city edges, but it is remarkable to what extent it still applies in the countryside. In no other country fasting has been so complicated, frequent and exacting. On average the Ethiopian is expected to fast 165 days of the year, the clergy – at least 250 days of the year. Fasting for the ordinary husband man meant that he had nothing to eat or drink until midday, though he might have been working hard from sunrise. Children are forced to begin some sort of fasting at the age of seven with a rapidly increasing tempo until, from the age of 15 on, they are made to observe the terrifying eight-week fast of Lent.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

a general notion or idea; to abstain from all food; to put or set by or as if by authority; to keep or maintain in one's action, conduct, etc.; to plunge something temporarily into a liquid; a distinctive combination of tendencies or qualities; readily obtainable, accessible; of ample or considerable amount, quantity, size, etc.; a customary or regular course of procedure; rigid or severe in demands or requirements.

2. *Insert articles where necessary:*

on ... average; ... average Ethiopian household; ... ordinary husband man; ... Ethiopian concept of ... cooking; ... contacts between ... Ethiopia and ... Far East; ... considerable variety in ... forms of ... bread; ... Coptic form of ... Christianity; to observe ... terrifying eight-week fast of ... Lent; to define ... pattern of ... Ethiopian eating; to eat something for ... breakfast or dinner.

3. *Insert prepositions where necessary:*

a substitute ... a fully cooked meal; to apply ... the countryside; to be accustomed ... oats; ... least 250 days ... the year; ... the age ... seven; to cook ... five minutes; to dip bread ... a sauce ... the right hand; a difficulty ... defining the pattern; to blur ... the city edges; to be made ... spices combined ... peas.

4. *Translate into English:*

представление эфиопов о приготовлении пищи; разнообразие сортов хлеба благодаря климату и плодородию почв; строгая система поста, налагаемая местной формой христианства; пост означает запрет есть что-либо до середины дня; утолять голод в перерывах между едой; в силу традиции не использовать ни ложек, ни вилок; есть самый сытный ват на завтрак; тесту дают побродить несколько дней; различия между разными трапезами (завтрак, обед, ужин) не строго определены.

Text 3. JORDANIAN CUISINE

To the Arabs, perhaps more than to most peoples, bread is the staff of life. They call it *khubiz* or *ish* (meaning ‘life’) and there is no meal, even one with a main dish of rice or potatoes that is not accompanied by a generous serving of it. Lunch for a laborer, for instance, often consists of a loaf of bread, a tomato, some olives and a piece of cheese. It fills the stomach and, as Arabs insist, nurtures the soul.

Looked upon as a gift from God, assuring that no man will go hungry, it is treated with reverence. A piece of bread fallen on the ground is picked up, kissed and replaced on the table. Leftover pieces of bread are not thrown away but put upon the window sill or building ledge for whatever hungry soul may pass. Old or dried bread is used in several dishes.

The shape of the bread is always as round as the eternal circle, sometimes thick and dense, sometimes hollow inside, and sometimes even paper thin, but always round and flat. It is made usually with white flour, yeast, water, salt, and preparing it, too, is a ritual.

Coffee, too, is a tradition and a ritual. The true Arab or Bedouin coffee is bitter, rather thin and heavily flavoured with cardamom seed. It is poured from a metal pot with a long spout into tiny cups with no handles. The server (for this type, always a male) shows his skill by raising and lowering the pot in quick motions as he pours. He will continue refilling the cup as often as you hand it to him until you make a proper gesture to stop – a quick side-to-side roll of the hand. In traditional circles a guest takes three cups, each holds only a swallow, before giving the sign.

The Jordanians usually eat a light breakfast, the main meal is at lunch, and they have a light supper. There are several traditional Jordanian dishes. *Mensaf* is roast lamb stuffed with rice highly spiced with cinnamon, sprinkled with pine nuts and almonds and served with beaten yogurt combined with the fat of mutton. It is not just a dish, it is a feast and a ritual – the traditional feast of the Bedouin when a lamb is

slaughtered for a guest or a special occasion. For such a ceremony, a whole lamb is served atop of a huge tray of rice, and the honoured guest is often presented with the eye of the lamb. *Musakhan* is chicken previously steamed in a sauce of olive oil, onions and *sumac*, which is baked on specially prepared bread covered with a layer of onions marinated in oil and *sumac*. *Maaluba* (literally ‘upside down’) is a stew-like dish of vegetables, usually cauliflower or eggplant, and meat served on bread. *Leban* (yogurt) is sometimes added on top. *Daud Pasha* is an Arab stew of meatballs, whole onions and pine nuts cooked with tomatoes, and served with rice. *Kidreh bil-Furn* (‘pot-in-oven’) is cubed meat, rice, chick peas, and spices placed in an earthen jar and baked in the oven. *Salata be-Tahini* is finely chopped tossed salad seasoned with the paste of sesame oil.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

to feed, support, protect, or encourage; a feeling or attitude of deep respect tinged with awe; any rich or abundant meal, a meal for many guests; taste, especially the distinctive taste of something as it is experienced in the mouth; without beginning or end, lasting forever, always existing; to undergo cooking by simmering or slow boiling; to heighten or improve the taste of food by adding condiments, spices, herbs or the like.

2. *Insert articles where necessary:*

... bread is ... staff of .. life; ... lunch for ... laborer; ... generous serving of ... bread; ... main dish of ... rice or ... potato; to be ... stew-like dish of ... vegetables; to add something on ... top; to eat ... light breakfast; to slaughter ... lamb for ... special occasion; to make ... proper gesture to stop; ... traditional feast of ... Bedouin.

3. *Insert prepositions where necessary:*

to season ... the paste ... sesame oil; yogurt combined ... the fat ...

mutton; to place ... a jar; to bake ... the oven; to steam ... a sauce ... olive oil; to lower the pot ... quick motions; to flavour ... cardamon seeds; to treat ... reverence; to consist ... a loaf ... bread; to be made ... white flour.

4. *Translate into English:*

для арабов хлеб – это источник жизни; ни одна трапеза не обходится без большого количества хлеба; утолить голод; поддерживать дух (питать душу); считать даром Божиим; относиться с почтительностью; подавать со взбитым кефиром; рис, приправленный корицей; посыпать орешками; почетного гостя угощают бараниной; тушить в соусе из оливкового масла.

UNIT III. TRADITIONAL CLOTHING

Text 1. JAPANESE TRADITIONAL DRESS (THE TOKUGAWA PERIOD)

Clothing in any society is a reflection of the standard of living and the quality of life, as well as the structure of society. The Tokugawa period saw a distinct rise in the quality of life, owing to the introduction of a new fiber for cloth. In addition, changes in clothing styles resulted from both the occupational class structure and the new distinctions in wealth. The most striking development was the introduction of cotton, which transformed clothing and bedding for commoners and samurai alike over the next two hundred years. Because it was superior to hemp, it gradually replaced the coarser fiber for all who could afford it. It may well have had the same kind of impact on the Japanese population that it had in the West, in terms of making life more comfortable and more hygienic – possibly even helping lower mortality. Silk remained the preferred material for the rich as it had been for over a millennium.

Though fashions varied widely over time, women's formal dress from the eighth century on and men's formal wear from about the twelfth were versions of the kimono. The basic garment was made of straight pieces of cloth, rectangular in shape and with rectangular sleeves. To hold the garment on, the left front panel was closed over the right one and some kind of belt or sash was wrapped around the waist. Social distinctions were made by style, type of material, and impractical fashions such as very long sleeves that would preclude any kind of manual work for wealthy young women. Little jewelry was worn other than hair ornaments; instead brocade, richly dyed materials, and gold and silver embroidery were used by the wealthy. Until the seventeenth century, a sash tied above the hips held the clothing together – no buttons, ties, or hooks were used. But in the Tokugawa period, women

started using a wide, stiff band - called an *obi* - that encircled them from under the breasts to the top of the hips. As cotton became widely used, both men and women added cotton underwear and men usually wore a loincloth. A Japanese of any period could tell the status, wealth, and age of any other Japanese merely by looking at his or her clothing. All *kimonos* for adults are made even today from one long, rectangular length of cloth that is cut into eight pieces. The pattern and length of the bolt of cloth is the same for every adult. Adjustments for variations in size are made by tucking up the kimono under the sash. Kimonos are sewn together with basting stitches. Thus the thread can be removed and the garment taken apart when it is washed. This type of clothing was extremely economical in a pre-modern society in which clothing was expensive. No material was wasted in the cutting and sewing, and the standard kimono size meant that fabric could be produced in standard lengths. Clothing could be passed from one person to another without alteration, as the garments were one-size- fits-all. Children's clothing was made in the same way, with huge tucks taken at the shoulders and the waistline which could be let out as the child grew. Finally, when a garment was too old to be worn any longer, it would be taken apart one last time and the material cut up for diapers, rags, and other household items. Clearly, Japanese clothing was designed for making maximum use of scarce resources. The daily wear of men of both the samurai and merchant classes was remarkably similar in basic style. And though one could determine the status of women from their clothing, again the basic pattern was similar for all. Thus, during this period when many historians emphasize class distinctions, dress in fact was gradually being standardized and class differences minimized.

Footgear was also standardized. The poor wore sandals of straw called *waraji* which could be woven very quickly and cheaply. *Waraji* were also the basic footgear for travelers. Wooden clogs (*geta*) of varying heights were useful in the mud and rain but were difficult to wear when walking long distances. For dress the Japanese wore *zori*, a kind of thonged sandal. The only form of stocking worn was a short sock (*tabi*) with a mitten-like separation for the big toe so that it could fit into both sandals and *geta*. All footgear could be easily slipped on

and off, as they had to be removed before entering any building with floors.

The Japanese did not have the sense of shame regarding their bodies that Westerners were taught. Because clothing was expensive, many people worked nearly naked during the summer, and women doing manual labor often stripped to the waist, particularly middle-aged and older women. Those with social pretensions would not have appeared in anything less than full dress, and neither would farmers on a formal occasion, but being caught naked was not something to worry the ordinary person. Houses had little privacy, and people were brought up to ignore anyone not in proper dress. Although the well-to-do Japanese did not wear jewelry in the form of bracelets, brooches, or earrings, women often wore elaborate hairstyles and hair ornaments. In fact, these were so elaborate that hairdressers were called in once or twice a week to create the styles. In order not to displace the hair, women began to sleep on neck rests that supported only the base of the head and so kept the hairdo from mussing. This meant that women had to sleep on their backs and train themselves not to roll over in their sleep. The hairstyles clearly varied by class and status, so that one could tell at a glance the person's age, social status, and wealth and, for women, marital status as well.

Many women also wore elaborate makeup. Women also wore face powder and rouge, according to social status. The *geisha* and prostitutes were distinguished from other women not only by their dress but also by their makeup, both of which were in the extreme of fashion. Farm women, on the other hand, had neither the time nor the money for makeup or elaborate hairstyles.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

a cloth made by weaving, knitting, or felting fibers; a piece of cloth worn around hips, especially in tropical regions as the only item of clothing; the art of working ornamental designs in threads of silk,

cotton, etc. upon any woven fabric with a needle; fabric woven with an elaborate design, especially one having a raised overall design; any article of clothing; a long band or scarf worn around the waist; to thrust in the loose end of a garment so as to hold closely in place; to deprive of clothing, to make bare or naked.

2. Insert articles where necessary:

... clothing is ... reflection of ... standard of ... living; to see ... distinct rise in ... quality of ... life; to have ... same kind of ... impact on ... Japanese; to remain ... preferred material for ... rich; to waste ... material in ... cutting; to have ... little privacy; to have ... sense of ... shame; to pass without ... alteration; to be ... version of ... kimono; ... standard kimono size; ... fabric in ... standard lengths.

3. Insert prepositions where necessary:

changes ... clothing styles; to result ... the new distinctions ... wealth; owing ... the introduction ... a new fiber ... cloth; ... terms ... making life more comfortable; to work naked ... the summer; to strip ... the waist; to tell ... a glance the person's social status; the footwear could be easily slipped ... and ...; a sock ... a mitten-like separation ... the big toe; to distinguish ... other women; ... the other hand; twice ... a week; to be designed ... making maximum use ... resources.

4. Translate into English:

отражать уровень и качество жизни; мода меняется с течением времени; шить из прямого куска ткани прямоугольной формы; благодаря появлению хлопка смертность снизилась; максимально использовать скудные ресурсы; определять статус (положение) женщины в обществе по ее одежде; не появляться на людях кроме как полностью одетым; приучить себя не ворочаться во время сна; деревянные сандалии разной высоты; не иметь ни времени, ни денег на изысканные прически; повседневная мужская одежда и у самураев, и у торговцев.

Text 2. TIBETAN TRADITIONAL DRESS

The dress of both sexes and of all classes in Tibet consists of a very full gown, with high collar and long sleeves. In the summer this is usually of the ordinary Tibetan cloth or of silk. A gown made of the cloth or serge, woven in Tibet, is far more durable than those of the machine-made foreign cloth. Though the wear be hard, it will last for five years. The winter gown is of ship-skin or of cloth lined with lambskin or wadded cotton. It is tied tightly round the waist - which among the Tibetans, it should be noted, is much broader than among Europeans - with a woolen or cotton band, and is puffed out above. In the capacious pocket thus formed are carried drinking cups and other odds and ends; perhaps even a small dog. The robe for laymen reaches to the knee, for priests and women to the ankle. Silk gowns often have collars of fur. In central and in parts of eastern Tibet the women-wear aprons, woven in varied colours and often so broad that they nearly meet at the back.

Shirts are of cotton or silk; trousers - differing greatly in shape from the European garment - of silk or cloth. The national boots also of Tibetan cloth, felt or leather of various colours, among which red is almost always included. It rises to the knee, with a slit behind the knee, and is tied with gay-coloured woolen garters, three or four feet long. The soles are usually of raw yak-hide. There are no raised heels, toe and heel are on the same level.

The hats worn by men are of various kinds, but are usually fur-trimmed in winter. Most are of felt, but cloth hats are also common. One variety is somewhat in the style of tam o'snater. It is one of the old national hats of Tibet, is yellow in colour, and is known as *bok-do*. Tibetans, high and low, may wear it; a villager going before one of gentle birth, a gentleman going into the town, visiting friends, etc. Such hats are made in various qualities. In central Tibet *Homburg* hats, imported from India, are growing in popularity.

The women wear ornate head-dresses, those of the upper classes being bedecked with pearls, turquoises, and corals on a wooden framework. The people of eastern and north-eastern Tibet go often bare-headed, indoors and out. But this custom is not followed by the

inhabitants of central Tibet. When out of doors, the man, as a rule, wears his hat, the woman her hat or her head-dress.

The dress of the priests differs from that of laymen. The gown is of maroon, its skirt is wide. Underneath are a shirt and waistcoat, both without sleeves. The upper parts of boots are white. The head is shaved in nearly all cases. The caps are often peaked, and vary greatly in size and colour; the reformed sect wears yellow hats, the old sects wear red.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

a straight, narrow cut or opening; a non-woven fabric of wool, fur, or hair matted together; a loose, flowing outer garment worn by a man or woman, a full-length robe; capable of holding much, spacious or roomy; elaborately adorned, often excessively so; with the head uncovered; a habitual practice, the usual way acting in given circumstances; a garment covering part of the front of the body and tied at the waist; miscellaneous items, objects; a covering or decoration for the head.

2. *Insert articles where necessary:*

... inhabitants of ... central Tibet; to be fur-trimmed in ... winter; to be of ... ordinary Tibetan cloth; ... shirts are of ... silk; ... dress of ... priests; to bedeck with ... pearls on ... wooden framework; ... hats worn by ... men; with ... slit behind ... knee; out of ... doors.

3. *Insert prepositions where necessary:*

to consist ... a very full gown ... long sleeves; to be made ... different qualities; to rise ... the knee, to differ ... that ... laymen; to vary ... size and colour; to be tied ... the waist ... a sash; the custom is followed ... the population ... the country; to be ... special colour; to be ... the same level.

4. *Translate into English:*

одежда обоих полов состоит из свободного одеяния; высокий воротник и длинные рукава; шляпа оторочена мехом; ходить с непокрытой головой; шляпы бывают разного качества; подбивать мехом; сапоги доходят до колена; подошва из кожи яка; узкий разрез сзади; сильно отличаться по форме; ткань более ноская, чем обычный хлопок; очень красивый головной убор (обычно женский).

Text 3. HMONG DRESS (THAILAND)

For their everyday attire White Hmong women wear loose black or dark-blue trousers; a black jacket edged at the front opening and at the cuffs with azure; a characteristic long rectangular apron of black generously edged with the same bright blue, worn front and back; a rectangular sailor-style collar piece, worn below the nape of the neck and decorated with applique and embroidery; a sash; and often a big black two-layer turban. White Hmong women often tie their hair in a knot at the top of their forehead and shave off any hair that would otherwise stick out from under their turban.

On festive occasions and especially at the Hmong New Year, White Hmong women, particularly, some girls, wear a heavy pleated unadorned skirt of white hemp cloth – the skirt that leads to their sub-group being called 'White Hmong'. The jacket is enhanced with strips of embroidery and applique down the front. The central panel of the apron is elaborately embroidered and appliqued front and back, and at the back long red tassels hang down. Both a red sash and a wide embroidered appliqued sash **are** worn. The turban is decorated, often heavily. Sometimes a kind of bib textile is worn on the breast or at waist height, embellished with coins and dangles. A vest-like over-garment can also be seen occasionally, likewise garnished with silver trinkets.

Blue Hmong women wear a distinctive accordeon-pleated knee-length skirt of hand-woven cotton or hemp, which has a plain waist band, a wide central horizontal panel covered with batik pattern, and a hem covered with brightly coloured cross-stitch embroidery and applique. Most Blue Hmong skirts are basically indigo in colour with

some red ornamentation, hence the name of this sub-group- 'Blue Hmong'. The women also wear a black cotton jacket, plain except for coloured embroidered and appliqued panels added to the jacket down the lapels, and for a similar panel or colour hanging down from the nape of the neck. Over the front of the skirt, an apron is worn, which is black for everyday wear, and coloured and elaborately embroidered and appliqued for use on festive occasions. Blue Hmong women wear black knee-to-ankle leggings, and like to wind their long black hair into a large puffy bun, which sits on the top of the head. At the Hmong New Year their costumes are especially richly and colourfully adorned, and lavishly ornamented with silver coins and pendants.

The name 'White Hmong', although technically correct in that a few females do occasionally wear a white skirt, is something of a misnomer for this sub-group.

Lexical and grammar exercises

1. *Find out in the texts words and expressions closes in meaning to the ones below:*

clothes or apparel, especially rich or splendid garments; ornamentation that is sewn on to a piece of material, a decorative feature; a hanging ornament; either of the two parts of a garment folded back to the chest, especially a continuation of a coat collar; a fold or band serving as a trimming or finish for the bottom of a sleeve; a piece of cloth that covers the chest and is often tied under the chin, part of a garment.

2. *Insert articles where necessary:*

... black jacket edged at ... front opening and ... cuffs with ... azure; ... rectangular apron with ... same bright blue; ... Hmong New Year; to sit on ... top of ... head; below ... nape of ... neck; ... unadorned skirt of ... white cloth; to have ... plain waist band, ... central panel covered with ... batik pattern; ... cross-stitch embroidery.

3. *Insert prepositions where necessary:*

... use ... festive occasions; to ornament ... pendants; to wind hair ... a bun; to be usually black ... colour; to tie hair ... a knot; ... everyday wear; to be worn ... the breast or ... waist height; ... the top ... their forehead; to enhance ... strips ... embroidery; except ...; to wear an apron ... the front; long tassels hang the back.

4. *Translate into English:*

быть богато украшенным вышивкой и вставками другого материала; жакет, отороченный по краям голубой тканью; плиссированная юбка; высокий воротник наподобие матросского; завязывать волосы узлом; выбиваться из-под тюрбана; вставки на лацканах жакета; быть богато расшитым и украшенным; доходить до колена или щиколотки; название Белые Хмон не совсем верное; вышивать крестиком; высокий двухслойный тюрбан.

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для студентов первого курса
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