

Britain Today

Approached through Folk Song

『フォークソングの視点からみた現代イギリス』

by

Simon Rosati

Annotated by

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はじめに

英語の母国イギリスについて書かれた教科書は数多く存在します。それぞれ、イギリスの歴史や文化史をあつかったもの、あるいは現代のイギリスの生活や社会をあつかったものなど、いずれもイギリスに関心のある学生には興味深いものばかりです。

しかしながら、同じ英語圏でもアメリカやオーストラリア、ニュージーランド、カナダ、南アフリカといった国々に関心のある学生にとってはイギリスのことなどに興味は持てないかもしれません。また、グローバル化の時代を迎えて、英語はもはやそのネイティブ・スピーカのものだけではなくなっています。むしろ国境や文化の違いを超えたコミュニケーションのためのことばとなっています。その意味ではイギリスのこのことのみを話題にした英語の教科書は時代に合わなくなっているのかもしれませんが。

こうした時代の変化は承知のうえで、あえて本書を提供したのには理由があります。いうまでもないことですが、言語と文化とは不可分の関係にあります。本書の特徴は各章の冒頭にイギリスの民謡を示し、その民謡に見られる古いイギリスの文化や価値観から現代イギリスの社会を眺めるエッセイを書いたことです。つまり、現代イギリス社会の価値観は古い民謡にまで遡ることができる文化や価値観と不可分であり、同時にそれは英語の持つ文化や価値観とも不可分なのです。ちょうど現代の日本社会や日本語の持つ価値観の中には古い日本の民俗文化から解き明かすことのできる価値観が含まれているのと同じことです。

いまや国際語として世界中に広がった英語も、その中に見られる価値観は実はその母国であるイギリスの古い文化や価値観を陰に陽に受け継いでいることがよくあります。近年グローバル化ということが声高に叫ばれていますが、グローバル化の名のもとに無批判に英語を受け入れることは、私たち日本の文化や価値観を捨て去りアイデンティティを失い、俗にいう英語帝国主義に取り込まれることになりかねません。これからの時代を担う学生の皆さんには、英語をマスターすると同時に英語という言葉に現れる価値観や世界観を知り、英語と私たちの母語である日本語との健全な距離の取り方を覚え、真の国際人に育って欲しいと念じつつ本書をお届けします。

最後になりましたが、今回は各章の末尾にクローズ・テストと「文法一口解説」を用意してみました。クローズ・テストとは、文中に空所をつくり、いわば一部欠けた英文を修復し構築するテストです。このテストに解答するには、本文の内容を理解する力、それを英文で要約し英文で表現する力が求められます。各章毎の復習として宿題に使っていただくのも良いかと考えています。

また、「文法一口解説」は文法書の通常の解説とは切り口を変えて各文法項目を見直していただくための解説記事です。文法の力とは文章の意味を判別できる力のことで、文法の理解なくして英文の読み書きのみならず話すことも聴くこともできません。ここに示した解説記事が文法を見直すきっかけになれば望外の喜びです。

2011年10月

注解者

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Chapter1

The Weaver and the Factory Maid: Industrialization

Pre-questions

Do you know anyone who works for themselves?

Can you get up early?

*I am a weaver by my trade
I fell in love with a factory maid
And if I could but her favour win
I'd stand beside her and weave by steam*

While most folksongs are thought of as rural, *The Weaver And The Factory Maid* is a song about the impact of the Industrial Revolution. It concerns a young man who will go to any lengths to be with the woman he loves. What lifts the song above banality is that he is prepared to give up his status as an independent self-employed weaver to go and work under harsh conditions for someone else in a cotton mill.

Today in the developed world almost all of us study and work to a rhythm set by others. As children we go to school at set times, change lesson according to chimes or a bell, and have holidays when we are permitted to. As adults we work in a similar fashion, and to most of us this seems quite natural. Indeed, not doing anything much at all can seem immoral. As the proverb says, the Devil makes work for idle hands. Yet this is not the case everywhere, nor was it the case for most people in Britain before the Industrial Revolution.

Before the Industrial Revolution, most people worked on the farm, where the rhythm of work was dictated by the changing seasons. At times like the harvest the work would be very hard, even frantic, but at others there would be little to do. As the children's rhyme has it:

- 4 **go to any lengths to~**
「~するためにはどんなことでもする」
5 **banality** 「ありふれていること・凡庸」

- 14 **not doing anything much at all=** doing almost nothing at all
15 **the Devil makes work for idle hands**
「小人閑居して不善をなす」

First the farmer sows the seeds
Then he sits and takes his ease.

The average medieval peasant also benefitted from the huge number of holidays mandated by the Catholic Church. In short, people worked when there was something to do.

To gain the greatest profit from the huge investment and risk involved in building a factory (or mill, as cloth factories were called), the owner would need to have it running continuously and at high speed. This requires workers to work hard at set times, not when they feel like it. Thus the defined working day was born, initially as much as sixteen hours a day, but now usually eight. Also, factory owners soon discovered that women had greater dexterity than men, and were more biddable. They were willing to work for less than men, and were less likely to cause trouble.

The working day also means that work is somewhere else, bringing with it the commute. The drab uniformity of thousands of men in dark suits pouring out of major stations in the morning is a reminder of this imposed work pattern. Working out of the home also gives people the idea that housework is not really work. (“My wife/ mother doesn’t work.”)

Industrialization brought huge economic growth and eventually improved the lives of the whole population. Initially, though, it depressed wages and spread misery. In particular, it put many artisans out of business. Handloom weavers, for example, could not compete with the new cotton mills of Lancashire, and lost their independence, ending up forced to work to another man’s rules in the factory. The weavers had a skill that others did not have, and tending a factory machine meant the loss of that skill, and the prestige that went with it. This deskilling has of course continued. Human beings make mistakes that machines do not, so avoiding the human factor is a way to improve efficiency.

Shop staff do not even have to count change any more.

4 **mandated**
「指示された」

8 **have it running**
「それが(持続的に)動くようにする」
have+O+ ~ ing

11 **working day** 「一日の労働時間」(=workday)

14 **biddable**
「すなおな・従順な」

14- **work for less than men**
「男性よりも低賃金で働く」

17 **commute** 「通勤」

26 **artisans**
「熟練工・職人」

28 **Lancashire:**
イギリス北西部の州。産業革命期には織物工業で栄えた。

30- **tending a factory machine** 「工場の機械の番をすること」

32 **deskilling** 「単純作業化すること」

A key part of self-respect at work is controlling one's own time. This is not necessarily connected with high prestige or salary. Of course, top business people make their own decisions, but so do independent technicians, such as electricians and plumbers. Doctors and teachers come somewhere in between: subject to time rules on consulting or lesson times, but very free to do what they want within those timeframes. This can be seen as an attraction of being a housewife. In contrast, some workers in Britain cannot even go to the bathroom when they want, or lose pay if they do. (The reader will have to decide how this applies to Japanese students.) Indeed, as one hamburger chain operating in Japan found to its cost, the legal definition of a manager is that they can choose their own hours.

The loss of the hand-made article which the Industrial Revolution caused was a matter of regret to many people. In the later 19th century William Morris started the Arts and Crafts movement, an anti-industrial movement that advocated the use of traditional materials and skilled craftsmanship. It stressed beautiful things, but also the worker's dignity.

Today the tension between the benefits and drawbacks of industrialization continues. We gain from the cheapness of well-made mass-produced goods. This includes food: modern farming and fishing methods mean most people in the industrialized can eat meat and fish whenever they want, which was not the case a hundred years ago. Yet people also want individuality, so antique furniture, for example, sells at high prices. Many people are proud of having some technical skill. Many men like to be able to fix things around the house or repair a car, regarding it as unmanly to have to pay someone else to do it. Similarly, women can be proud of their cooking, or their ability to sew and knit. The TV programme based around the Women's Institute is called *Jam and Jerusalem*, half jokingly referring to the WI's jam-making contests. One can see fishing as a hobby (and growing one's own vegetables) in this light: the angler has the technical skill to put food on the table, even if it is

13 **to its cost** 「損害を被って・高い対価を払って」

17 **William Morris:** (1834-96)イギリスの工芸作家。1860年代にイギリスで起こった Arts and Crafts Movement (美術工芸運動)の主導者。

33 **the Women's Institute** 「婦人会」地方に住む婦人の成人教育や生活向上をめざす組織。

34 ***Jam and Jerusalem:*** BBC テレビで放映されたイギリスの田舎町を舞台にした連続コメディ。主人公の女性たちは Women's Guide という婦人組織のメンバーとなっている。

36 **in this light** 「この観点からすれば」

actually just a hobby. (Increasingly, of course, women can put up shelves and men can cook, but the gender divide remains.)

On the subject of food, the fashion for organic food, and
 5 for such things as corn-fed chicken and grass-fed beef, also
 derives from this rejection of industrialism. Such food is
 more expensive, and inefficiently produced, so it can only
 be the preserve of the more affluent. But it seems more real:
 real vegetables and real animals raised in the old-fashioned
 10 way by a real farmer. Then again, given that a lot of chicken
 smells of the fish on which it was fed, one can understand
 the attraction of more expensive food.

People have not really been independent since the creation
 of the first cities, but modern working life really makes clear
 15 how far we depend on others and do what others expect
 us to do. The frontier myth of independence is powerful
 in the USA; in Britain the notion of self-sufficiency is
 appealing, but rather at the level of feeling that one could
 be self-sufficient if absolutely necessary. In the meantime
 20 the modern pattern of work brings security, prosperity and
 a perfectly pleasant way of life. Some people enjoy their
 work. Others resent it, and forget about it the second they
 leave the factory, office or shop. But they know that true
 independence is impossible, and do not really think about
 25 it. Of course we get up in the morning and go to work; that's
 life.

8 **preserve** 「領分」
 the preserve of the
 more affluent 「よ
 り豊かな人々だけ
 がやれること」
 10 **given that-**
 「～と仮定すると」
 if や considering の
 意味で、接続詞的
 につかわれる。

16 **the frontier myth of
 independence:**
 アメリカ 開拓時代
 のフロンティアにこ
 そ真の独立があると
 という信念。
 19 **if absolutely necessary**
 「もしどうしようもな
 ければ・もしどうし
 てもそうしなければ
 ばならないのであれ
 ば」

Exercises

A Choose the best answer to the questions.

1 What seems immoral?

- a laziness
- b taking holidays
- c not going to church
- d singing

2 What effect of the Industrial Revolution did not continue?

- a low wages
- b deskilling
- c loss of independence
- d working for others

3 Why did mill owners like women workers?

- a They worked longer hours.
- b They were stronger.
- c They were cheaper.
- d They had more imagination.

4 Who has most control over their working hours?

- a doctors
- b teachers
- c plumbers
- d housewives

5 What is a long-term benefit of the Industrial Revolution?

- a antiques
- b technical skills
- c carpentry
- d cheap food

B Match the word from the text with its definition.

- | | | |
|-------------|-----|--------------------------|
| a sow | () | i make cloth |
| b sew | () | ii make clothes |
| c dexterity | () | iii skill with the hands |
| d weave | () | iv bad point |
| e drawback | () | v plant seeds |

C Write the answer to the questions.

a How was a peasant better off than us?

b What were the immediate effects of industrialization?

c Give a current example of deskilling.

d What did the Arts and Crafts movement value?

e Why can't everyone eat organic food?

D Decide if the following statements are true or false.

- a The school day prepares us for the working day. ()
- b Women workers cause less trouble than men. ()
- c The Industrial Revolution brought immediate benefits to workers. ()
- d Independence means a high salary. ()
- e Men can't cook. ()

E Put one suitable word into each gap in the summary.

The modern ①_____ day is one result of the Industrial Revolution. Mill owners needed ②_____ to keep machines running all the ③_____, which led to people working at and for ④_____ hours. This also ⑤_____ to deskilling, which still continues today. Controlling one's own ⑥_____ is an important part of self-respect and ⑦_____ of this control leads to uniformity. While industrialization has brought many ⑧_____, people feel the need for individuality and skill, which are often expressed in ⑨_____. In general, modern life is very convenient, but people still like to feel they could be ⑩_____ if necessary.

F Questions for further discussion and writing

- What is most important in choosing a job?
- Is a large company the best place to work?

文法一口解説

文型は補語がポイント

五文型を理解するには日本語には存在しない①「補語」とは何かを理解すること、五文型の理解は②何のために必要かを知ることです。

①補語 (C) は第二文型 S+V+C および第五文型 S+V+O+C に出きます。いずれも考え方は同じで、第二文型の場合「SはCである」、第五文型の場合「OはCである」という意味上の関係がなりたちます。

第二文型

Ann looks happy. / Henry became the king of England.

第五文型

Please don't leave the door open. / People called Henry the King of England

②文型が決まれば動詞の意味がわかります。下の例文の found の意味を考えてみましょう。

第四文型

She found her husband a nice tie.「彼女は夫のためにいいネクタイを見つけてあげた。」
第四文型の動詞は「授与動詞」と呼ばれることがあります。

第五文型

She found John a nice person.「彼女はジョンがいい人だと気がついた。」

Chapter2

Susie Cleland: Mixed Marriage

Pre-questions

Do you have friends from another country?

Do you know any international couples?

*There lived a lady in Scotland
She's fallen in love with an Englishman
Bonny Susie Cleland's to be buried in Dundee*

Susie Cleland is a simple, tragic ballad. The Scot Susie Cleland falls in love with and wants to marry an Englishman, in other words one of the enemy. For this perceived treachery her parents kill her.

詩

bonny 「美しい・かわいい」スコットランド方言。

5 Britain is now a very multiracial, multicultural society. It has also long been multi-religious, at least in a sectarian Christian sense, as well as riven by class differences. In such conditions, it is very possible to choose a partner who is very different from oneself, a partner whose beliefs and

10 ethnicity may prove a challenge to other family members.

10 **challenge** 「(克服すべき) 課題・問題」

The Jews were expelled from England in 1290, and not formally readmitted until 1656. After the Reformation, from 1533 onwards, Catholicism was banned and Catholics suffered official discrimination until 1829. (In both cases

12 **Reformation**
「宗教改革」

15 the law was often only partly applied.) Both religious groups continue to be regarded with mild suspicion, and to marry one can still raise eyebrows. Both are regarded as vaguely foreign, with peculiar beliefs, not the least of which is taking religion altogether too seriously. Jews have

17 **raise eyebrows**
「眉をひそめる」

18 - **not the least of which**
「とりわけ彼らの信仰心が・少なからざる彼らの信仰心が」
which=beliefs

20 funny habits that nobody really understands, and Catholics originate from Ireland and blindly obey their leader in Rome.

If the partners are of different religions, problems may

arise within the marriage if both are religiously observant, or, indeed, if one is observant and the other is a convinced atheist. (It should also be pointed out that in Northern Ireland a Catholic-Protestant marriage can actually be dangerous.)

5 Where one partner is Catholic, the Catholic Church used to insist that the non-Catholic partner should agree to bring up any children as Catholics. This would include Mass every Sunday and attendance at Catholic school, at least for primary education. This has now been softened, but remains
10 a strong preference. As far as Jews are concerned, it depends much more on the individual, as Judaism is just as sectarian as Christianity or Buddhism, and religious observance and belief varies widely. Nonetheless, even such things as celebrating Christmas can be a problem. Some solve this by
15 celebrating festivals from both religions, others by having no religion at all.

Since the Second World War there has been a great increase in Britons originating from the Indian subcontinent, and these people are referred to as Asians, by others and
20 by themselves. They, or their families, continue to observe their religions: Hinduism, Islam and Sikhism. For many of these families, marriage to anyone from a different religion, including another Asian religion, is out of the question. Asian Muslims also show strongly endogamous tendencies,
25 often marrying cousins. It is possible, even encouraged, for a non-Muslim to convert to Islam prior to marriage to a Muslim, and this does happen. On the other hand, one is basically born a Hindu or a Sikh, so that the notion of a white Sikh, for example, seems rather odd. Returning to
30 Jews, some Jews are concerned about assimilation, or the disappearance of the Jewish community as it is absorbed by mainstream non-observant culture. Nonetheless, mixed marriages are quite common, and often the couple adopt the general British way of largely ignoring religion.

35 It is not usually possible to tell someone's religion just by looking at them, unless they overtly mark it in some way. Skin colour is another matter. Let us take the example

- 1 **observant**
「信仰心の厚い人」
3 **atheist** 「無神論者」

11 **Judaism**: ユダヤ教徒は宗派心の強い人からそれほどでもない人まで幅が広い。

21 **Hinduism, Islam and Sikhism**
「ヒンズー教、イスラム教、シーク教」

24 **endogamous** 「同族結婚の」

28 **born a Hindu or a Sikh**: Hindu教徒やSikh教徒として生まれなければHindu教徒やSikh教徒にはなれない。

29 **returning to Jews**
「ユダヤ人に話を戻すと」

of a white person marrying a black person. There remains considerable racial prejudice in Britain, and white people may not realize how widespread it is until after marriage. In particular, their children may have difficulty at school,
 5 from white children, obviously, but also from blacks, who may also not accept mixed race children. Often there are no real cultural, linguistic or religious problems, yet the weight of history is felt: blacks are inferior, whites are the oppressors. This would seem to apply above all when one
 10 partner is black; south or east Asian origin is in itself less of a problem.

8 **weight of history**
 「歴史の影響」

The south of England is unusual in that people born and raised in the same town may speak with different accents depending on their social background. People from different
 15 classes speak differently, are often educated differently, eat and drink different things, wear different clothes, have different life expectancies, the list is endless. In other words, class difference is everywhere in Britain (especially England), and it is not just a question of money. Marriage across class
 20 lines does occur, but it is not all that common, and it can cause great awkwardness between the two families, as there is no overt reason of colour, religion or language to explain any lack of friendship, or just unease. It has been said that in Britain class trumps race; a person of a different colour but
 25 from the same class is less of a problem than someone of the same colour but from a different class.

12 **in that**～「～という点で」

17 **life expectancy**
 「平均余命」

20 **not all that common**
 「あまり一般的ではない・そんなにあることではない」
 that は副詞。

One could perhaps sum up these difficulties of religion, race and class as culture. A person's background has a great influence on the way they think. In mixed marriages, this
 30 may manifest itself in ideas on the roles of husband and wife, and on how to educate the children. In some cultures, the man is the dominant partner (and the option for the woman to promise to obey her husband still remains in the Anglican marriage ceremony). Sometimes the kitchen, and
 35 by extension perhaps the house, is the woman's territory, while the man is expected to be out winning the family's bread. And if things end badly, Anglo-Saxon culture tends

to regard the children as belonging to the mother, while Islam sees them as the father's.

Susie Cleland dies at the hands of her parents for the crime of falling in love with a man from an alien, enemy country, England. This seems absurd to us today, but the song is sung to make us think about when we would not regard cultural objections to marriage as absurd. We fall in love and marry one individual person, but we all carry within us the culture we were brought up in, and this includes many unquestioned assumptions, much "common sense".

Still, mixed marriages are commonplace in Britain today. Many people are aware that there can be difficulties, but approach their partner with love and with acceptance of all that they are. Many people celebrate, and many children grow up celebrating, multiple cultures, religions and languages. It is a highly enriching experience.

1 **if things end badly**

「事態がうまくゆかなかった場合」ここでは「結婚生活がうまくゆかなかった場合」の意味。

4 **at the hand of ~** 「～の手にかかって」

11 **unquestioned assumption**

「何の疑問もなく受け入れている前提」

文法一口解説

基本時制と進行形、文法用語に惑わされないことが大切

現在形や現在進行形は動詞の形につけられた名前にすぎません。それぞれが表す意味はこれらの名前とは必ずしも直接結びつきません。つまり、現在形は現在を表しているわけではありませし、また現在進行形は現在進行中の行為を表すとはかぎりません。

①いつの行為であるか決めることが意味を持たない場合は現在形で表します。したがって、習慣となっている動作、時間を超越して起こる事象などについては現在形を使います。

I get up at seven every morning. 「私は毎朝七時に起きます」⇒ 習慣

The earth goes round the sun.

「地球は太陽の周りをまわっている」⇒ 時間を超越した真理

②現在進行形は現在進行中の行為を表す以外に、予定として決まってい「(いま) それをしようとしている」(近い未来)、**always** をともなって「しょっちゅう～ばかりしている」「うんざりだ」などの不快感を起こさせる反復的な行為、などを表します。

They are leaving Tokyo tomorrow. 「彼らは明日東京をたとうとしています」

He is always speaking ill of others. 「彼はしょっちゅう他人の悪口ばかり言っている」

③そのほか進行形は一時的な行為を表すこともあります。

The statue stands in the middle of the park.

「その像は公園の真ん中に立っている (真ん中にある)」

The statue is standing in the middle of the park at the moment.

「その像は今のところ (一時的に) 公園の真ん中に立ててある」

He is kind. 「彼は親切な人だ」

He is being kind. 「彼は (今だけ) 親切にしている」

Exercises

A Choose the best answer to the questions.

1 In the past, what did a non-Catholic married to a Catholic have to do?

- a agree not to live in Northern Ireland b become a Catholic
c bring the children up as Catholics d go to Mass on Sunday

2 Which religion can one not convert to?

- a Hinduism b Islam
c Judaism d Christianity

3 In a black-white marriage, what causes the most problems?

- a culture b history
c language d religion

4 What is most unusual about people from different classes in the same town in southern England?

- a different accents b different clothes
c different food d different schools

5 Where is class difference strongest?

- a England b Wales
c Scotland d Northern Ireland

B Match the word from the text with its definition.

- | | | |
|-------------|----------|-----------------------------------|
| a overt | () | i clear |
| b inferior | () | ii most powerful |
| c sectarian | () | iii lower, less good |
| d dominant | () | iv say very strongly |
| e insist | () | v to do with religious difference |