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TUVA IN ENGLISH NEWSPAPERS AND MAGAZINES

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Р.А. Соян

**TUVA IN ENGLISH
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Данный практикум содержит аутентичные газетные и журнальные статьи о Туве из англоязычных СМИ и нацелен на совершенствование практических навыков реферирования статей на английском языке.

Предназначен для студентов 5 курса филологического факультета, обучающихся по направлению подготовки 44.03.05 «Педагогическое образование (с двумя профилями)» профили «Иностранный язык и иностранный язык (английский и немецкий языки), (английский и французский языки)» и «Родной язык, литература и иностранный язык (английский язык)».

СОДЕРЖАНИЕ

Введение	4
Методические рекомендации	6
Модуль 1 The Tuvan Language.....	12
Модуль 2 Traditions and Modern Life	24
Модуль 3 Leaders	39
Модуль 4 Brave Children	46
Модуль 5 Throat singing	50
<i>Приложение 1. Useful phrases for writing a summary of an article</i>	<i>59</i>
<i>Приложение 2. Linking words.....</i>	<i>65</i>
Литература	68
Список электронных источников.....	69
Словари.....	71

ВВЕДЕНИЕ

Данный практикум предназначен для студентов 5 курса филологического факультета, обучающихся по направлению 44.03.05 «Педагогическое образование (с двумя профилями)» профили «Иностранный язык и иностранный язык (английский и немецкий языки), (английский и французский языки)» и «Родной язык, литература и иностранный язык (английский язык)», в рамках дисциплины «Реферирование газетных и журнальных статей».

Целью настоящего практикума является развитие навыков чтения газетных и журнальных статей на английском языке, обогащение лексического запаса, развитие навыков говорения, дискутирования и аргументации, отработка навыков реферирования англоязычных текстов. Англоязычные газетные и журнальные статьи также знакомят студентов с различными способами введения тувинских реалий в тексты.

Аутентичные тексты представляют собой статьи из следующих широко известных российских и зарубежных англоязычных СМИ: «RT», «BBC News», «The Moscow Times», «National Geographic», «The Economist» и т.д. Подбор текстового материала позволяет составить впечатление об образе Республики Тува, созданном англоязычными СМИ. Статьи в практикуме разделены на 5 модулей: «Тувинский язык», «Традиции и современность», «Лидеры», «Храбрые дети», «Горловое пение». Выбор модулей обусловлен популярностью тем в СМИ. Каждый модуль содержит не менее двух статей, объединенных единой тематикой. Новостные тексты, как правило, меньше по объему, чем публицистические статьи.

Статьи предваряются и сопровождаются вопросами для обсуждения, многие из которых имеют дискуссионный характер. Глоссарий в начале каждого модуля облегчает понимание текстов и устраняет необходимость обращения к переводным словарям. Упражнения на отработку синонимии введены для помощи при дальнейшей перефразировке текста во время реферирования.

Помимо методических рекомендаций, практикум включает приложения со словами-связками и стандартными

языковыми оборотами, используемыми при реферировании англоязычных текстов. В конце практикума приводится список использованной литературы, электронных источников и словарей.

Практикум предусматривает не только работу с преподавателем в рамках практических занятий, но и самостоятельную работу студента.

МЕТОДИЧЕСКИЕ РЕКОМЕНДАЦИИ

I. Работа с газетными и журнальными статьями

Задания до чтения статьи:

- Прочитайте заголовок статьи и догадайтесь, чему может быть посвящена статья;
- Ответьте на вопросы, предваряющие статью, покажите степень осведомленности по теме;
- Ознакомьтесь с глоссарием к статье, содержащим лексику, которая может вызвать затруднения при чтении (официально-деловая лексика, разговорные выражения, научные термины, культурно-специфичные слова).

Задания во время чтения статьи:

- Прочитайте и устно переведите статью по абзацам;
- Составьте собственные глоссарии по каждому модулю, записывайте новые слова и их переводы, новые коллокации и синтаксические структуры;
- Перечитайте статью еще раз и выпишите ключевые слова.

Задания после чтения статьи:

- Выполните упражнения на отработку синонимии;
- Опираясь на даты в статье, составьте хронологию событий;
- Составьте план текста;
- Ответьте на вопросы для обсуждения после чтения статьи. Помните, что многие из них имеют дискуссионный характер;
- Выразите собственное мнение по проблематике статьи, используя ключевую лексику, рассмотренную на занятии. Не бойтесь выражать собственное мнение. Оно не может быть правильным или неправильным. Опирайтесь на свой собственный жизненный опыт при обсуждении статей и расскажите о том, как лично вас затронули те или иные новости, или расскажите историю из собственной жизни.

Задания для внеаудиторной самостоятельной работы студентов:

- После чтения и обсуждения статьи составьте его реферат (методические рекомендации по реферированию статьи приведены ниже);
- По завершении модуля сдайте на проверку глоссарий из 20-30 ключевых слов, коллокаций и выражений, которые могут быть полезны при обсуждении тематики;
- По завершении модуля подготовьте устную презентацию на английском языке самостоятельно найденной статьи по тематике модуля. Структура устной презентации совпадает с письменным рефератом. Однако важно помнить, что при выступлении необходимо обращать внимание на произношение и интонацию, а также взаимодействие с аудиторией. Студент должен выступать уверенно, говорить четко и громко, соблюдать нормальную скорость речи, а также отвечать на вопросы преподавателя и одногруппников после выступления.

II. Методические рекомендации по реферированию статьи

Время работы: На составление реферата газетно-журнальной статьи советуется уделить 60 минут: 30 минут - чтение и перевод текста, 20 минут - составление текста реферата, 10 минут - проверка грамматических ошибок и лексических коллокаций. Объем газетных и журнальных статей на английском языке, включенных в практикум, составляет не более 8000 печатных знаков.

План реферирования статьи:

1. Внимательно прочитайте статью несколько раз, переведите незнакомые слова. Каждое последующее чтение поможет вам лучше понять структуру статьи и логику аргументации автора. Если статья была прочитана на занятии, перед написанием реферата обязательно перечитайте ее заново, чтобы вспомнить детали.
2. Для облегчения процесса составления реферата советуется выделять ключевые слова и фрагменты абзацев с наиболее важной информацией. При составлении реферата

можно возвращаться только к выделенным фрагментам и включать эти перефразированные отрывки в содержание реферата.

3. Для определения главной мысли статьи задайте себе вопрос «Почему статья была написана?» Обратите внимание на заголовок статьи, который подсказывает, чему будет посвящена статья.

4. Представляется полезным придумывать подзаголовки для каждого абзаца статьи. Подобным образом вы сможете понять структуру статьи.

5. При реферировании статьи необходимо помнить, во-первых, о структуре реферата (см. ниже), во-вторых, об использовании соответствующих языковых клише и словосвязок, в-третьих, об обязательной перефразировке оригинальных предложений.

6. Объем реферата зависит от объема оригинальной статьи, при этом увеличиваться может только вторая часть реферата, посвященная освещению содержания статьи. Реферат по объему должен составлять 20-30% от оригинала. Не бойтесь убирать лишние подробности. Составление слишком длинного реферата говорит о том, что студент не умеет вычленять главную информацию из текста, анализировать и ясно излагать ее в письменном или устном виде. При оценивании подобного реферата будет снят балл за неумение сокращать информацию. Если объем реферата небольшой, это говорит о том, что студент не понял содержание статьи. Такие рефераты не могут получить положительную оценку и отправляются на доработку.

7. Помните, что все сложные предложения можно сделать простыми, придаточные предложения можно заменять инфинитивными и причастными оборотами. Сложные времена можно заменить простыми, а распространенные определения могут быть удалены из текста. Ваш реферат должен состоять из простых, но полных предложений, логически связанных между собой словами-связками.

8. Необходимо перечитать реферат на предмет наличия грамматических, лексических и смысловых ошибок перед тем, как сдавать его на проверку. Необходимо проверить связность и

логичность изложения, наличие слов-связок и устойчивых выражений.

Каким должен быть хороший реферат статьи?

В реферате:

1. Четко выражается главная мысль автора статьи;
2. Перечисляются все ключевые аргументы, приведенные автором;
3. Лексика и синтаксические структуры оригинала перефразируются;
4. Информация значительно сокращается.

Структура реферата:

А) Введение. В первой части реферата прописывается заголовок статьи, когда и где была опубликована статья, кем она была написана. Если в оригинале статьи дается информация об авторе, то в первом параграфе может быть упомянута эта информация.

Б) Основное содержание. В первом предложении второй части излагается цель написания статьи или главная мысль статьи. Каждая статья пишется с определенной целью, посвящена освещению проблемы, новости или достижения. Последующие предложения в реферате раскрывают содержание статьи, представляют собой аргументы, подтверждающие главную мысль статьи. Важно помнить, что переписывать предложения из статьи запрещается. Каждое предложение в оригинале должно быть перефразировано. В зависимости от объема статьи второй параграф может быть кратким или объемным. Если реферируется новостная статья, то студенту необходимо перечислить ключевые факты. Если в статье рассматривается проблемный вопрос, то студент излагает все представленные точки зрения. Изложению каждой точки зрения может быть выделен отдельный абзац. Разрешается менять последовательность изложения оригинала, если студент считает, что какие-то фрагменты важнее других.

Если статья посвящена изложению мнения автора, то надо сначала привести мнение автора и ту цепь доказательств, которую автор использует, чтобы поддержать свое мнение. В

реферате четко отражаются причинно-следственные связи, противопоставление и выводы. Так как реферат является сокращенным вариантом оригинала, то в тексте реферата эксплицируются смысловые отношения, которые имплицитно выражены в оригинале.

В) Вывод. В третьей части излагается вывод автора. Важно помнить, что в реферате от студента не требуется излагать собственное мнение по рассмотренной проблематике. Мнение автора чаще всего вытекает из главной мысли статьи, поэтому правильно сформулированная главная мысль статьи или цель статьи позволяет корректно изложить вывод автора. Если в тексте отсутствует мнение автора, как например в новостных статьях, то данный пункт не включается в структуру реферата.

Критерии оценки реферата:

Оценка «отлично» выставляется, если студент соблюдает структуру реферирования, объем реферата коррелирует с объемом оригинальной статьи (20-30%), используются языковые клише и слова-связки, отсутствуют смысловые ошибки, допускается минимальное количество лексических и грамматических ошибок (не более 5), предложения из оригинальной статьи перефразируются и упрощаются, адекватно излагаются главная мысль и вывод автора.

Оценка «хорошо» выставляется, если студент соблюдает структуру реферирования, объем реферата коррелирует с объемом оригинальной статьи (не более 40%), используются языковые клише, отсутствуют смысловые ошибки, допускается определенное количество лексических и грамматических ошибок (не более 8), предложения из оригинальной статьи перефразируются и упрощаются, адекватно излагаются главная мысль и вывод автора.

Оценка «удовлетворительно» выставляется, если студент соблюдает структуру реферирования, объем реферата коррелирует с объемом оригинальной статьи (не более 40%), используются языковые клише, отсутствуют смысловые ошибки, допускается определенное количество лексических и грамматических ошибок (не более 10), предложения из

оригинальной статьи упрощаются, адекватно излагаются главная мысль и вывод автора.

Оценка «неудовлетворительно» выставляется, если студент допускает хотя бы одну из следующих ошибок:

- нарушена структура реферата (введение, основное содержание, вывод);
- объем реферата не коррелирует с объемом оригинальной статьи (менее 20% или более 40%);
- не используются языковые клише;
- в реферате содержится смысловая ошибка;
- наблюдается большое количество лексических и грамматических ошибок (более 10);
- предложения из оригинальной статьи переписаны без изменений, нет перефразировки;
- студент не может изложить главную мысль и вывод автора.

Подготовка к практическим занятиям

Для подготовки к практическим занятиям студентам рекомендуется каждый день читать новости на английском языке на сайтах таких авторитетных новостных агентств и изданий, как «BBC News», «The Moscow Times», «RT», «The Economist».

Если студент во время занятия не понял смысл статьи, то он обязан дома поработать над статьей: перечитать ее, выписать незнакомые слова и перевести их. Если синтаксические структуры вызывают затруднения, то студент может выписать их из текста или выделить их внутри текста и проконсультироваться с преподавателем.

Ролевая игра по статье

Группа делится на команды. Роли из статьи распределяются преподавателем между членами команды. Студент должен подготовить монолог от лица своего героя о возможном дальнейшем развитии событий.

Чтобы успешно выступить в рамках ролевой игры, студент должен перечитать статью внимательно, выделить фрагменты текста, которые относятся к характеристике своего

героя, которого он/ она будет изображать, продумать структуру выступления, найти ключевые слова, которые нужно включить в текст выступления. Если есть слова, в произношении которых студент не уверен, то он должен проверить транскрипцию этих слов по словарю.

МОДУЛЬ 1

THE TUVAN LANGUAGE

1 Before you read, discuss the following.

How do you think language first started?

Do you think that one day there will be just one language in the world? Would the world be a better place?

TEXT 1

Glossary

1 extinction: when an animal, plant, or language no longer exists

2 viability: ability to survive or live successfully

3 endangered: seriously at risk of extinction

4 on the brink of: almost, practically

Endangered! 130 languages under threat in Russia

Published time: 20 Feb, 2009 17:36

URL: <https://on.rt.com/i3qqny>

Over 130 languages in Russia are in danger of extinction and 20 of them are already dead, according to UNESCO.

The organisation measured the viability of languages by nine criteria, including the total number of speakers, the passing-on of language between generations, and the availability of materials for language education and literacy. The researchers also rate a community's attitude towards their own language.

Languages are classified into six categories: safe, unsafe, definitely endangered, severely endangered, critically endangered and extinct.

According to UNESCO's research, the majority of severely and critically endangered languages in Russia were once spoken in Siberia and the country's Far East. Definitely endangered languages are still spoken in southern Russia and the Caucasus, Urals and Russia's North.

Twenty languages have already been declared extinct. Among them are Arman, Kerek and Ainu in Russia's Far East; Soyot and Kamas in Siberia; Karelian in the North West.

Almost 50 languages have been declared on the brink of extinction, including Kalmyk, Udmurt and Yiddish. Twenty more languages, including Belarus, Chechen, Yakut and Tuva are also endangered.

Udmurt, Kalmyk, Yakut, Tuva and Chechen languages are considered to be state languages of Russian Federative republics.

In total, UNESCO recognised 2,500 threatened languages out of 6,000 existing languages in the world; 199 languages are listed as being spoken by groups of fewer than ten people. In the last few decades, approximately 200 languages have completely disappeared.

© RT

2. Answer the following questions.

How are languages rated?

Name categories of languages.

Where do native speakers of the languages listed in the text live?

3 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

4 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember

that words, phrases and sentence structures of the original cannot be repeated in your summary.

5 Write the summary of the article.

TEXT 2

Glossary

1 a tarp: tarpaulin, heavy water-proof cloth, originally of tarred canvas

2 a paddock: a field or plot of land enclosed by fencing or defined by natural boundaries

3 a borderland: an area close to the border between two countries

4 nomadic: moving from place to place rather than staying in one place

5 a hide: the skin of an animal such as a cow that is used for making leather

6 to sever: divide by cutting or slicing, especially suddenly and forcibly

7 to teeter: move or balance unsteadily, sway back and forth

8 insular: lacking contact with other people

9 to proselytize: to promote (a belief or a course of action)

10 an incursion: an invasion or attack, especially a sudden or brief one

Vanishing Voices

Part 1

Published: July 2012

URL: http://ngm.nationalgeographic.com/2012/07/vanishing_languages/rymer-text

By Russ Rymer

One language dies every 14 days. By the next century nearly half of the roughly 7,000 languages spoken on Earth will likely disappear, as communities abandon native tongues in favor of English, Mandarin, or Spanish. What is lost when a language goes silent?

TUVAN
THE COMPASSION OF KHOJ ÖZEERI

One morning in early fall Andrei Mongush and his parents began preparations for supper, selecting a black-faced, fat-tailed sheep from their flock and rolling it onto its back on a tarp outside their livestock paddock. The Mongush family's home is on the Siberian taiga, at the edge of the endless steppes, just over the horizon from Kyzyl, the capital of the Republic of Tuva, in the Russian Federation. They live near the geographic center of Asia, but linguistically and personally, the family inhabits a borderland, the frontier between progress and tradition. Tuvans are historically nomadic herders, moving their *aal*—an encampment of yurts—and their sheep and cows and reindeer from pasture to pasture as the seasons progress. The elder Mongushes, who have returned to their rural *aal* after working in the city, speak both Tuvan and Russian. Andrei and his wife also speak English, which they are teaching themselves with pieces of paper labeled in English pasted onto seemingly every object in their modern kitchen in Kyzyl. They work as musicians in the Tuvan National Orchestra, an ensemble that uses traditional Tuvan instruments and melodies in symphonic arrangements. Andrei is a master of the most characteristic Tuvan music form: throat singing, or *khöömei*.

When I ask university students in Kyzyl what Tuvan words are untranslatable into English or Russian, they suggest *khöömei*, because the singing is so connected with the Tuvan environment that only a native can understand it, and also *khøj özeeri*, the Tuvan method of killing a sheep. If slaughtering livestock can be seen as part of humans' closeness to animals, *khøj özeeri* represents an unusually intimate version. Reaching through an incision in the sheep's hide, the slaughterer severs a vital artery with his fingers, allowing the animal to quickly slip away without alarm, so peacefully that one must check its eyes to see if it is dead. In the language of the Tuvan people, *khøj özeeri* means not only slaughter but also kindness, humaneness, a ceremony by which a family can kill, skin, and butcher a sheep, salting its hide and preparing its meat and making sausage with the saved blood and cleansed entrails so neatly

that the whole thing can be accomplished in two hours (as the Mongushes did this morning) in one's good clothes without spilling a drop of blood. Khoj özeeri implies a relationship to animals that is also a measure of a people's character. As one of the students explained, "If a Tuvan killed an animal the way they do in other places"—by means of a gun or knife—"they'd be arrested for brutality."

Tuvan is one of the many small languages of the world. The Earth's population of seven billion people speaks roughly 7,000 languages, a statistic that would seem to offer each living language a healthy one million speakers, if things were equitable. In language, as in life, things aren't. Seventy-eight percent of the world's population speaks the 85 largest languages, while the 3,500 smallest languages share a mere 8.25 million speakers. Thus, while English has 328 million first-language speakers, and Mandarin 845 million, Tuvan speakers in Russia number just 235,000. Within the next century, linguists think, nearly half of the world's current stock of languages may disappear. More than a thousand are listed as critically or severely endangered—teetering on the edge of oblivion.

In an increasingly globalized, connected, homogenized age, languages spoken in remote places are no longer protected by national borders or natural boundaries from the languages that dominate world communication and commerce. The reach of Mandarin and English and Russian and Hindi and Spanish and Arabic extends seemingly to every hamlet, where they compete with Tuvan and Yanomami and Altaic in a house-to-house battle. Parents in tribal villages often encourage their children to move away from the insular language of their forebears and toward languages that will permit greater education and success.

Who can blame them? The arrival of television, with its glamorized global materialism, its luxury-consumption proselytizing, is even more irresistible. Prosperity, it seems, speaks English. One linguist, attempting to define what a language is, famously (and humorously) said that a language is a dialect with an army. He failed to note that some armies are better equipped than others. Today any

language with a television station and a currency is in a position to obliterate those without, and so residents of Tuva must speak Russian and Chinese if they hope to engage with the surrounding world. The incursion of dominant Russian into Tuva is evident in the speaking competencies of the generation of Tuvans who grew up in the mid-20th century, when it was the fashion to speak, read, and write in Russian and not their native tongue.

Yet Tuvan is robust relative to its frailest counterparts, some of which are down to a thousand speakers, or a mere handful, or even one individual. Languages like Wintu, a native tongue in California, or Siletz Dee-ni, in Oregon, or Amurdak, an Aboriginal tongue in Australia's Northern Territory, retain only one or two fluent or semifluent speakers. A last speaker with no one to talk to exists in unspeakable solitude.

Increasingly, as linguists recognize the magnitude of the modern language die-off and rush to catalog and decipher the most vulnerable tongues, they are confronting underlying questions about languages' worth and utility. Does each language have boxed up within it some irreplaceable beneficial knowledge? Are there aspects of cultures that won't survive if they are translated into a dominant language? What unexpected insights are being lost to the world with the collapse of its linguistic variety?

Fortunately, Tuvan is not among the world's endangered languages, but it could have been. Since the breakup of the Soviet Union, the language has stabilized. It now has a well-equipped army—not a television station, yet, or a currency, but a newspaper and a respectable 264,000 total speakers (including some in Mongolia and China). Yet Tofa, a neighboring Siberian language, is down to some 30 speakers. Tuvan's importance to our understanding of disappearing languages lies in another question linguists are struggling to answer: What makes one language succeed while another dwindles or dies?

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1 As you read, match the words from the article 1-10 with their meaning a-j.

- | | |
|----------------|------------------|
| 1 roughly | a) a shepherd |
| 2 vital | b) cruelty |
| 3 to disappear | c) to give up |
| 4 intimate | d) to stick |
| 5 to abandon | e) death |
| 6 to slaughter | f) approximately |
| 7 brutality | g) essential |
| 8 a herder | h) loving |
| 9 oblivion | i) to die |
| 10 to paste | j) to kill |

2 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

3 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember that words, phrases and sentence structures of the original cannot be repeated in your summary.

4 Write the summary of the article.

TEXT 3

Glossary

- 1 embedded: incorporated, implanted
- 2 idiosyncrasy: a distinctive or peculiar feature or characteristic of a place or thing
- 3 mutable: capable to change
- 4 to assign: to decide that something has a particular name

- 5 innate: inborn, natural
- 6 fine-tuned: detailed
- 7 to supplant: supersede and replace
- 8 to embody: to include or contain as a constituent part
- 9 pervasive: spreading through the whole of something and becoming a very obvious feature of it
- 10 full-bore: full speed
- 11 co-optation: adoption
- 12 an intimation: an indication or hint
- 13 Aka: the language spoken in Palizi, State of Arunachal Pradesh, India
- 14 Cmiique Iitom: the language spoken by the Seri people of Mexico
- 15: El Desemboque: a settlement in Mexico

Vanishing Voices

Part 2

Published: July 2012

URL: <http://ngm.nationalgeographic.com/2012/07/vanishing-languages/rymer- =text>

By Russ Rymer

Linguistics has undergone two great revolutions in the past 60 years, on seemingly opposite ends of the discipline. In the late 1950s Noam Chomsky theorized that all languages were built on an underlying universal grammar embedded in human genes. A second shift in linguistics— an explosion of interest in small and threatened languages—has focused on the variety of linguistic experience. Field linguists like David Harrison are more interested in the idiosyncrasies that make each language unique and the ways that culture can influence a language’s form. As Harrison points out, some 85 percent of languages have yet to be documented. Understanding them can only enrich our comprehension of what is universal to all languages.

Different languages highlight the varieties of human experience, revealing as mutable aspects of life that we tend to think of as settled and universal, such as our experience of time, number, or color. In Tuva, for example, the past is always spoken of as ahead of one, and the future is behind one’s back. “We could never say, I’m

looking forward to doing something,” a Tuvan told me. Indeed, he might say, “I’m looking forward to the day before yesterday.” It makes total sense if you think of it in a Tuvan sort of way: If the future were ahead of you, wouldn’t it be in plain view?

Smaller languages often retain remnants of number systems that may predate the adoption of the modern world’s base-ten counting system. The Pirahã, an Amazonian tribe, appear to have no words for any specific numbers at all but instead get by with relative words such as “few” and “many.” The Pirahã’s lack of numerical terms suggests that assigning numbers may be an invention of culture rather than an innate part of human cognition. The interpretation of color is similarly varied from language to language. What we think of as the natural spectrum of the rainbow is actually divided up differently in different tongues, with many languages having more or fewer color categories than their neighbors.

Language shapes human experience—our very cognition—as it goes about classifying the world to make sense of the circumstances at hand. Those classifications may be broad—Aka divides the animal kingdom into animals that are eaten and those that are not—or exceedingly fine-tuned. The Todzhu reindeer herders of southern Siberia have an elaborate vocabulary for reindeer; an *iyi düktiüg myiys*, for example, is a castrated former stud in its fourth year.

If Aka, or any language, is supplanted by a new one that’s bigger and more universally useful, its death shakes the foundations of the tribe. “Aka is our identity,” a villager told me one day as we walked from Palizi down the path that wound past the rice fields to the forests by the river. “Without it, we are the general public.” But should the rest of the world mourn too? The question would not be an easy one to frame in Aka, which seems to lack a single term for world. Aka might suggest an answer, though, one embodied in the concept of *mucrow*—a regard for tradition, for long-standing knowledge, for what has come before, a conviction that the venerable and frail have something to teach the callow and the strong that they would be lost without.

One way to preserve a language is to enshrine it in writing and compile a dictionary. Linguists both love and fear the prospect of inventing scripts for languages that are usually verbal only. Fear because the very idea of an alphabet changes the language the alphabet is meant to preserve and converts the linguist from observer to activist. David Harrison and Greg Anderson compiled the first Tuvan-English dictionary and are proud of the excitement the volume elicited from native speakers. Steve and Cathy Marlett worked until 2005 finishing a Cmiiqie Iitom dictionary begun by her parents in 1951. Steve remembers the day René Montaña asked, “Can I show you how I write?” and demonstrated a way of dividing words that had not occurred to the linguist before. The revelation meant revising years of work. But Marlett was delighted, because the project was enlisting native Seri speakers into diagnosing and defining their own language.

The cataloging of vocabulary and pronunciation and syntax that field linguists do in remote outposts helps keep a language alive. But saving a language is not something linguists can accomplish, because salvation must come from within. The answer may lie in something Harrison and Anderson witnessed in Palizi one day, when a villager in his early 20s came with a friend to perform a song for them. Palizi is far removed from pervasive U.S. culture, so it was something of a surprise to the two linguists when the teenagers launched into a full-bore, L.A.-style rap song complete with gang hand gestures and head bobbing and attitude, a pitch-perfect rendition of an American street art, with one refinement: They were rapping in Aka.

Were the linguists dismayed? I asked. To the contrary, Harrison said. “These kids were fluent in Hindi and English, but they chose to rap in a language they share with only a couple thousand people.” Linguistic co-optation and absorption can work both ways, with the small language sometimes acting as the imperialist. “The one thing that’s necessary for the revival of a language,” Father D’Souza told me one day, “is pride.”

Against the erosion of language stands an ineffable quality that can't be instilled from without: someone's insistence on rapping in Aka, on singing in Tuvan, on writing in the recently orthographized Cmiiqie Iitom. The Mosers' and Marletts' dictionary initiative has given birth to a new profession in Seriland: scribe. Several booklets have been authored by Seris. The Marletts hope the number of volumes will reach 40, one threshold, it is believed, for enticing people to maintain literacy in a language (though some put the number much higher).

The interest is already there. The Marletts had a regular visitor when they were living in El Desemboque, a young boy who would come each day to pore over a Cmiiqie Iitom booklet. One day he arrived, and the Marletts explained they'd lent it to someone else. "He just burst into uncontrollable tears," Steve remembers.

The spread of global culture is unstoppable. Kyzyl, a capital city that never had a railroad connect it to the rest of Russia, will get one in the next few years. In El Desemboque power lines have been run through the desert to drive an electric pump for a municipal well. And in Arunachal Pradesh a new hydroelectric dam has been completed, ensuring the village of Palizi better access to electricity, refrigeration, and television.

To be involved in the plight of vanishing languages, even just as a journalist, is to contemplate the fragility of tribal life. Since my visits over the past two years to Palizi and Kyzyl and Seriland, Efraín Estrella died of pancreatitis, and young Pario Nimasow, who unwrapped his father's shaman's kit for me and wondered what its contents might mean, was killed in a landslide. A week after I wrote the paragraph describing Armando Torres's daily singing, I received an email from Cathy Marlett. "Sad news," its subject line read. Torres had died of a heart attack at 67, in his place by the beach in El Desemboque.

Their mortality is a reminder of the mortality of their cultures, an intimation that with each speaker's death another vital artery has been severed. Against that—against the possibility that

their language could slip away without alarm or notice—stands a proud perseverance, a reverence for the old, an awareness that in important ways a key to our future lies behind us. That, and an insistence that the tongues least spoken still have much to say.

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1. As you read, answer the questions to find the meaning of these words.

- a If remnants are *retained*, are they preserved or lost?
- b Is a *foundation* the base or the top of a building?
- c If you *mourn*, are you happy or sad?
- d Does *regard* mean respect or disdain?
- e Are *venerable* people despised or respected?
- f Does *frail* mean robust or fragile?
- g If you are *callow*, are you experienced or inexperienced?
- h If you *enshrine* something in writing, do you preserve it or throw it away?
- i If you are *dismayed*, are you horrified or delighted?
- j Can *ineffable* quality be described or not?

2. Now discuss the following.

What's the native language spoken in China/ Brazil/ Mexico/ Switzerland/ Australia/ Canada?

Do you wish your country had another language instead of the present one?

Would you like to raise multilingual children?

Can you think of some disadvantages of being monolingual?

Do you think that a language other than English should be used as an "international language"?

What dialects does your language have?

Do you know the saying, "a language is a dialect with an army"?

What do you think this means? Do you agree?

3. Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

4. Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember that words, phrases and sentence structures of the original cannot be repeated in your summary.

5. Write the summary of the article.

МОДУЛЬ 2

TRADITIONS AND MODERN LIFE

1 Before you read, discuss the following.

What is the core of the Tuvan culture?

What kind of traditions are kept alive in Tuva?

What kind of Tuvan traditions would you like to go against?

Do you agree with the statement that “Education gives us a lasting respect for traditions”?

TEXT 1

Glossary

1 to plummet: to fall straight down very quickly from a high position

2 frenzied: wildly excited or uncontrolled

3 gruffly: coldly

4 stiff: strong

5 demise: death

6 to worship: to feel or show respect and love for god

7 a mortgage: a legal agreement in which you borrow money from a bank in order to buy a house. You pay back your mortgage by making monthly payments

8 circumspect: wary and unwilling to take risks

9 WWF: the World Wide Fund for Nature: an international organization that works to protect the environment and prevent types of animal from disappearing for ever

10 Oxfam: a large charity that helps poor people all over the world

Tuvans keen to protect traditions

Published: 19 September 2009

URL:

http://news.bbc.co.uk/2/hi/programmes/from_our_own_correspondent/8254398.stm

By Angela Robson

The Russian republic of Tuva situated in the far south of Siberia is one of the remotest spots on earth, but now there is talk of building a railway. Angela Robson has been to Tuva, where there are fears that this could ruin a unique way of life.

At around 0300 the temperature in the yurt plummets and the wind begins to howl.

A young nomadic woman, who had earlier tucked me into my makeshift bed on the floor, snores loudly in my ear.

We are in the high steppes, in the remote province of Erzin Kozhuun in southern Tuva, close to the Mongolian border.

Under a pile of blankets in one corner of the yurt is a holy man, a shaman. Asleep, he seems a shadow of the creature who at midnight, his face obscured by an elaborate feathered headdress, had lit a fire on the forested slopes outside, calling to sky spirits and beating a frenzied rhythm on his drum.

Grateful for isolation

I had arrived at sunset the previous evening, after being driven along a series of rocky mountainous paths by Altair, a nomad by birth and now a businessman living in Tuva's capital, Kyzyl.

We had come to stay with Altair's family, a group of herders who moved with the seasons.

Altair, a stockily built man with a powerful presence, smiles rarely. He initially appeared to be permanently on guard.

We had met in Abakan, in neighbouring Khakassia. At times, he had driven at what felt like alarming speeds over the high snowy peaks towards Tuva.

"Did it not frustrate him," I asked, "that Tuva, surrounded by 2,000m mountains, without a railway or airport, was so closed from the rest of the world?"

“We are grateful for our isolation,” he answered gruffly. “It helps us to rebuild what the Soviets wanted to destroy.”

When Tuva became part of the Soviet Union in 1944, the Buddhist temples were demolished and holy men were persecuted and often killed.

Despite stiff resistance by the nomadic population, people were moved to collective farms and high-yielding cattle breeds were introduced.

Since the demise of the Soviet Union, nomadic lifestyles have returned and Shamanism and Buddhism are once again flourishing.

Early the next morning, Radish Balchira, Altair’s cousin, rides over on horseback to meet me in the yurt.

“Life was actually easier during communist times,” he says. “Special trucks brought us food and grass for the animals on the collective farm, but it’s better to have returned to our traditions. We can worship freely and move as we want.”

Yet Tuva has many challenges. Half the population is unemployed and there is a huge problem with alcoholism, particularly among young people.

A new joint project by WWF Russia and Oxfam hopes to promote new patterns of economic development in Tuva while protecting traditional ways of life.

“Many of our goods are imported,” says project co-ordinator Dalana Kadygo. “Our chickens come from the US and our milk from the Netherlands.

“Under Russian law, people have no access to credit and cannot take out a mortgage. It is frustrating.”

The railway dilemma

Tuvans are faced with a dilemma. The area is rich in minerals, such as iron ore, bauxite, coal, gold and cobalt, and there is the potential to start a very profitable mining industry, build a railway to service it and create jobs.

The Tuvans’ respect for nature means that they are circumspect about developing a mining economy. They are aware of their position as custodians of one of the great natural wildernesses.

Two days later, I walk through Kyzyl’s former industrial heartland to meet Chash-ool Sergeevich, Tuva’s minister of labour.

He is a tall, jovial man who quickly gets to the point. The country's employment situation embarrasses him, but he does not necessarily feel that the railway is the solution.

"At first, with the railway, there will be a lot of outside business coming to Tuva. It will bring economic benefits," he says. "But for social and cultural life, it could affect us in a negative way."

An extraordinary exhibition in Tuva's National Museum shows gold ornaments, plaques and weaponry dating back to the 8th Century BC.

A curator tells me they once belonged to high-ranking members of an early nomadic community, and had been excavated from an ancient burial ground in northern Tuva. The proposed railway would cut through the area, which is known as Arjaan 2.

Before I leave Tuva, I go to Kyzyl's main Buddhist temple to join the queue of people waiting to see the country's head lama.

When I finally meet him, Baira Bashki's serene round face glows warmly.

I ask him to explain the persistence of religious and cultural life, despite the persecution of communism.

"I do not have to explain it," he says with a smile. "I am a Buddhist. I believe in miracles.

"When the Dalai Lama came to Tuva in 1991, people met him with so much joy it seemed that 30 years of Soviet law had never even existed."

© BBC News

2 As you read, match A and B to understand words from the article.

A

1 When you tuck somebody into bed...

2 If somebody is holy...

B

a ... it is covered and cannot be seen.

b ... you are thinking or behaving carefully, so that you do not say or do something that you did not intend to.

- | | |
|--------------------------------------|--|
| 3 If something obscures your face... | c ... you feel annoyed and impatient. |
| 4 A drum is... | d ... they are respected for living a religious life. |
| 5 If you are on guard... | e ... opposition to someone or something. |
| 6 If you are frustrated... | f ... it yields financial gain. |
| 7 To demolish means... | g ...a percussion instrument sounded by being struck with sticks or the hands. |
| 8 Resistance is... | h ... is a situation in which you have to make a difficult decision. |
| 9 A dilemma is... | I ...you make sure they are warm and comfortable by covering them well. |
| 10 If something is profitable... | j ... to deliberately destroy a building. |

3 Now discuss the following.

What facts do you think are wrong in the article?

Do you agree with the author's interpretation of the facts?

What has changed in Tuva within the last 10 years?

Are you for or against changes in Tuvan traditional lifestyle?

3 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

4 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember

that words, phrases and sentence structures of the original cannot be repeated in your summary.

5 Write the summary of the article.

TEXT 2

1. Before you read, discuss the following.

What are some religions of the world?

Is religion important to you?

Why do you think religion is important in our lives?

Do you believe in the supernatural?

What do you know about shamanism?

Glossary

1 piebald: *adj.* having irregular patches of two colors, typically black and white

2 the real deal: *informal* A person or thing considered to be a genuine or supremely good example of their kind

3 to revive: bring back, reintroduce, restore, resurrect

4 indigenous: *adj.* originating or occurring naturally in a particular place; native

5 to harness: control and make use of (natural resources), especially to produce energy

6 consciousness: a person's awareness or perception of something

7 the supernatural: the world of ghosts, spirits etc and things that cannot be explained by science

8 benevolent: good, generous

9 seminal: influential, important

10 unhindered: not hindered or obstructed

11 to slaughter: to kill

12 to ply one's trade: to do one's job

13 turbulent: not stable or calm

14 academia: the environment or community concerned with the pursuit of research, education, and scholarship

15 to supersede: to replace, give way to

16 dilapidated: *adj.* in bad condition, run-down, crumbling

Ancient Faith, Modern Market: Siberian Shamanism Takes On the 21st Century

Published: Oct 21, 2016

URL: <https://themoscowtimes.com/articles/ancient-faith-modern-market-siberian-shamanism-in-the-21st-century-55818>

By Matthew Kupfer and Bradley Jardine

In one of Siberia's remotest regions, an ancient faith struggles with commercialization and globalization

Taking a drag from a cigarette on his living room couch, Dugar-Syuryun Oorzhak looks like an ordinary Tuvan man. But when he slips into his piebald leather coat, puts on his feathered headdress, and takes down the skin drum hanging on the wall, he is transformed into a shaman and a healer.

"You've all become too civilized," he says, sizing up the two correspondents from The Moscow Times. "You need to buy a yurt and move back to nature."

In Tuva, a remote ethnic republic in southern Siberia, Oorzhak is the real deal. Descended from a shamanic family, he helps his fellow Tuvans resolve problems ranging from interpersonal conflict to illness. And he can be partially credited with reviving the practice of Shamanism, long suppressed by the Soviets. In 1993, Oorzhak filed the official paperwork to found Dungur ("Drum"), the first post-Soviet Shamanist association in Russia.

The organization opened at the right time. As the Soviet collapse gave way to national cultural revival, Tuva witnessed a renewed interest in Shamanism and the region's other traditional faith, Buddhism.

Today, however, Oorzhak has grown dissatisfied. Shamanism "has become a business," he says. Russians come from Moscow for a few meetings with a shaman, and then head home to open their own shamanic clinics. Locals declare themselves shamans with the sole aim of making money.

"Now they're even establishing set prices for their rituals!" he says, shaking his head. "You can't do that. People come for help and they bring you whatever they can."

Ancient Faith

Shamanism refers to an ancient group of indigenous spiritual practices that harness altered states of consciousness to engage with the supernatural. A shaman supposedly acts as an intermediary between the human and spirit worlds, entering a trance-like state during ritual ceremonies and drawing healing energy from benevolent spirits. For this reason, Mircea Eliade, the seminal Romanian researcher on Shamanism, defined the faith as a “technique of ecstasy.”

Siberia is commonly regarded as the heartland of Shamanism. Indigenous communities have practiced shamanic rituals here for thousands of years, though the tradition hasn’t always gone unhindered.

In the 16th and 17th centuries, as the Russian Empire expanded eastward, Orthodox Christianity came into aggressive conflict with indigenous traditions. And after the founding of the Soviet Union, a dogmatic approach to Marxist-Leninist ideology put the regime in direct conflict with spiritual, “unscientific” practices.

Until the Gorbachev era, indigenous spirituality was a risky venture. The standard narrative of Shamanism under the Soviets includes stories of mass executions of shamans. Some reports even describe shamans being thrown to their deaths from helicopters.

But Valentina Kharitonova, an anthropologist and expert on Shamanism, says that studying Soviet arrest records reveals a more complicated story. At the time of the Soviet anti-religious campaign, Shamanism was not even viewed as a religion. Shamans were indeed repressed, but often because they were wealthy, not for their spiritual practices. Shamanism was also connected with animal sacrifice, and slaughtering livestock intended for collectivization violated Soviet law.

In fact, in the early communist period, many shamanic healers simply gave up the practice.

“Some shamans sold their costumes and drums to museums because they saw there was no more need for them,” Kharitonova says. “They saw their work being replaced by doctors.”

But Shamanism never fully died out in places like Tuva. Accessible only by a five-hour car ride through the Sayan Mountains, Tuva remains one of Siberia’s most remote areas and among the least

“Russian” regions in Russia. In the 1970s and 1980s, researchers even discovered elderly shamans still plying their trade in the isolated regions of the republic. Unsurprisingly, the post-Soviet revival of the practice was particularly swift in Tuva.

Old Meets New

Oorzhak’s life story directly reflects Shamanism’s turbulent 20th century history. Born in 1948 in the Tuvan village of Kydyy-Shurabulak, Oorzhak says he was especially close to his grandfather, Oorzhak Dongak Shokar, who was considered a “master shaman.” Shokar was imprisoned for over 8 years — Oorzhak says for simply being a shaman.

As a result, the young Oorzhak was never allowed to join the Pioneer scouting organization, the Communist Youth League, or the Communist Party — important channels of status and opportunity in the Soviet system. Instead, he became an artist and helped design the Tuvan capital of Kyzyl’s picturesque National Theater.

But Shamanism was in Oorzhak’s blood and, as he describes it, he “gradually and intuitively” became a shaman — almost without noticing how it happened. Throughout the Soviet period, he healed people in private, helping to “remove bad energy, jealousy, envy, and bad thoughts” that cause illness at a time when the government regarded such ideas as backwards relics of the past.

With the Soviet collapse, Oorzhak gained prominence for his rituals and his success in registering the Dungur organization. Soon, he was being contacted by people from the Khakasia and the Altai republics, who asked for his help in starting organizations there.

Since the 1990s, Oorzhak says, enthusiasm for Shamanism has declined “slightly.” At the same time, Tuvan regional authorities and the local population support Shamanism. It has also become an important, if routine, part of the region’s culture.

And interest outside Siberia has grown significantly. Now, visitors come from elsewhere in Russia, Europe, and North America to learn about Tuva’s spiritual practices. Oorzhak welcomes these visitors and takes them on tours of sacred spots where shamanic rituals are carried out.

Dr. Michael Harner, an American anthropologist who left academia to promote a modern form of Shamanism, suggests that this interest

is a symptom of modernity. The “age of science” has superseded religious faith and left many people dissatisfied with established religions.

In contrast, Shamanism “goes directly to the origins of great religions,” he says. “It is a method of direct revelation.”

Faith and Commerce

Despite his work with tourists, Oorzhak is determined not to allow commercialism to erode Tuva’s local spiritual traditions. The house where he lives on the banks of the Yenisei river is clean, but dilapidated. Clients still show up unannounced at his door bearing small offerings of food in return for a consultation. He admits finances are a problem, but says he’s determined to keep things simple.

In this regard, Oorzhak is a holdout. Anthropologist Kharitonova sees nothing surprising in the monetization of Shamanism. Even in the days of yore, she says, shamans had to support themselves and their families through their rituals. With the collapse of the Soviet safety net, this has become more urgent.

“Commercialization is a natural process,” she says. “Today we pay for everything with money, and a person can’t afford to give the shaman several reindeer or goats [for his services].”

And even Oorzhak is not immune to the wiles of “commercial” Shamanism. Because of international interest in Siberian spirituality, he has become one of the most popular Tuvan shamans in the West. He frequently receives invitations to conferences and seminars abroad, which have allowed him to meet shamans from around the world.

He travels abroad about five or six times a year, funded by the inviting organizations. He recounts with pride the places he has visited: the U.S., Mexico, Peru, Brazil, Japan, and Europe.

“You know,” he says with a knowing smile, “when you get a Schengen visa, you travel across the whole of Europe by car!”

© The Moscow Times

2. As you read, answer the questions to find the meaning of these words.

a Is a *remote* republic distant or close?

- b If a *practice* is suppressed, is it encouraged or outlawed?
- c Does *grow dissatisfied* mean feel disappointed or feel content?
- d Is an *intermediary* a mediator or a protester?
- e Does *expand* eastward mean grow or diminish?
- f Is a *dogmatic* approach flexible or categoric?
- g Is a *risky* venture safe or dangerous?
- h If a story is *complicated*, is it hard or easy to understand?
- i If you *give up* the practice, do you abandon it or hold out?
- j If the *revival* is swift, is it rapid or slow?

3 Now discuss the following.

Do you believe in shamans?

What do you think of the role of shamanism in modern Tuva?

How do you think globalization and commercialization influence shamanism?

What other indigenous spiritual practices are you aware of?

Do people choose their religion or do people's parents choose it?

What is religious freedom? What are differences between religion and a sect?

What would the world be like without religion?

4 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

5 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember that words, phrases and sentence structures of the original cannot be repeated in your summary.

6 Write the summary of the article.

TEXT 3

1. Before you read, discuss the following.

What do you know about Scythians?

Have you ever visited the Scythian gold exhibition in Kyzyl?

Have you ever been to the Arzhan 2 excavation site?

Do Tuvans have anything in common with Scythians?

Glossary

1 the State Hermitage Museum: one of the largest museums in Russia, located in St. Petersburg

2 to predate: happen earlier than something else

3 a pendant: a piece of jewelry that hangs from a chain around your neck

4 royalty: kings and queens and their families

5 a pound: a unit for measuring weight, equals to 0,454 kg

6 a burial mound: a hill of earth and stones over the remains of the dead

7 untouched: not damaged

8 reconnaissance: preliminary research

Scythian Gold From Siberia Said to Predate the Greeks

Published: JAN. 9, 2002

URL: <http://www.nytimes.com/2002/01/09/arts/scythian-gold-from-siberia-said-to-predicate-the-greeks.html>

By JOHN VAROLI

Russian scholars from the State Hermitage Museum have concluded that a discovery of Scythian gold in a Siberian grave last summer is the earliest of its kind ever found and that it predates Greek influence. The find is leading to a change in how scholars view the supposed barbaric, nomadic tribes that once roamed the Eurasian steppes.

The dig near Kyzyl, the capital of the Siberian republic of Tuva, revealed almost 5,000 decorative gold pieces -- earrings, pendants and beads -- that adorned the bodies of a Scythian man and woman, presumably royalty, and dated from the fifth or sixth centuries B.C. In addition to the gold, which weighed almost 44 pounds, the archaeologists discovered items made of iron, turquoise, amber and wood.

"There are many great works of art -- figures of animals, necklaces, pins with animals carved into a golden surface," said Dr. Mikhail Piotrovsky, director of the Hermitage Museum. "It is an encyclopedia

of Scythian animal art because you have all the animals which roamed the region, such as panther, lions, camels, deer, etc. This is the original Scythian style, from the Altai region, which eventually came to the Black Sea region and finally in contact with ancient Greece, and it resembles almost an Art Nouveau style."

Russian and German archaeologists excavated a Scythian burial mound on a grassy plain that locals have long called the Valley of the Kings because of the large number of burial mounds of Scythian and other ancient nomadic royalty.

The fierce nomadic Scythian tribes roamed the Eurasian steppe, from the northern borders of China to the Black Sea region, in the seventh to third centuries B.C. In the fifth and fourth centuries B.C. they interacted with the ancient Greeks who had colonized the Black Sea region, which is now in Ukraine and southern Russia. Not surprisingly ancient Greek influence was evident in Scythian gold previously discovered, but the recent find dates from before contact with the Greeks and from the heart of Siberia where, scholars say, contact with outsiders can almost be excluded.

Research on the Tuva burial mound, known as Arzhan 2, began in 1998, and to the amazement of scholars the grave was discovered to be untouched, though failed attempts by grave robbers to locate the burial chamber were evident on the sprawling, 185-foot-long, 5-foot-high mound.

This was the first such discovery since the early 1700's, when Russian explorers brought Scythian treasures to Czar Peter the Great, a find that became the State Hermitage Museum's collection of Scythian gold. All burial mounds explored since then had been robbed.

To avoid contamination and disturbing the items stored in the grave, the Russian and German archaeologists entered it first with a small remote-control video camera to study how burial items were originally arranged and to reconstruct the burial rituals. The discovery was made by Russian scholars from the Hermitage

Museum and the St. Petersburg branch of the Russian Institute of Cultural and Natural Heritage, led by the Russian archaeologist Konstantin Chugunov, who has been studying Bronze Age and Scythian sites in Tuva for 20 years.

German scholars also took part in the dig and were led by Herman Parzinger and Anatoli Nagler from the German Archaeological Institute in Berlin.

"Tuva's Valley of the Kings has long been a major area of interest for archaeologists because it contains the largest burial mounds in the region of Tuva and in all of the Altai region," Mr. Chugunov said. "We chose to work on those mounds in greatest danger, and we chose this one because of all the major mounds it is the most damaged."

About 25 percent of the excavated burial mound, which is stone slate, was destroyed when Soviet authorities built a road through the area in the 1960's. Over the years, residents walked off with pieces of the stone to use in building their houses.

After its discovery, the treasure was sent to the Hermitage Museum for storage and restoration, and it will stay there until Tuva can build a museum to house the items. This is in accordance with Russian Federation law stating that items be displayed in their place of discovery so long as local authorities provide the proper conditions.

Building such a museum is years away, however, Dr. Piotrovksy said. Until then they will remain in the Hermitage, and at some point will be put on display.

Though the Russian-German dig began last May, preparations took almost three years. Scholars first approached the burial mound in 1998, studying it with geophysical equipment allowing them, without excavating, to determine the presence of almost 200 items inside. The first reconnaissance dig was made in the summer of 2000.

"The find was not an accident, because scholars know there are burial mounds in that area, but most were robbed, and empty," Dr.

Piotrovsky said. "Their success in actually finding something was a combination of hard work and luck."

© The New York Times

2. As you read, answer the questions to find the meaning of these words.

- a Does *roam* mean to stand still or travel over a wide area?
- b Is a *barbaric* tribe cultured or uncultured?
- c Does *presumably* mean certain or not certain?
- d If the influence is *evident*, is it unclear or obvious?
- e Do *outsiders* belong to a particular group or not?
- f Does *contamination* mean affecting something in a positive or negative way?
- g Is a *resident* someone who lives in a particular area or an enemy?
- h Is a *treasure* a collection of valuable or useless things?
- i If you *put something on display*, do you hide it away or show it to everybody?
- j Does an *accident* happen unexpectedly or is it planned?

3 Now discuss the following.

How long did it take Tuva to get the Scythian gold back from the Hermitage Museum?

Have you ever taken part in excavations?

Do you believe any discoveries of this kind will be made in Tuva in the future?

Which areas in Tuva abound in burial mounds?

4 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

5 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember that words, phrases and sentence structures of the original cannot be repeated in your summary.

6 Write the summary of the article.

МОДУЛЬ 3

LEADERS

1. Before you read, discuss the following.

What is a leader?

Who are the first leaders who come to your mind?

What makes those people great leaders?

What are the qualities or characteristics that every leader should have?

Are some people natural leaders and other people natural followers?

Why do you think so?

TEXT 1

Glossary

1 rumored: said to be, reported to be

2 successor: heir, replacement

3 pundit: expert

4 loyalty: a strong feeling of support or allegiance

5 the polls: short for opinion poll

6 a margin of error: the amount by which a number or calculation may be different from the correct one without causing a problem

7 acclaim: enthusiastic and public praise

8 a nation state: a sovereign state of which most of the citizens or subjects are united also by factors which define a nation, such as language or common descent

9 to swirl: to move quickly in circles

10 to baptize: to christen

11 to cross oneself: (of a person) make the sign of the cross in front of one's chest as a sign of Christian reverence or to invoke divine protection

12 manpower: the number of people working or available for work or service

13 a standoff: a disagreement or fight in which neither opponent can do anything to win or achieve their aim

14 predecessor: the person who had the job or official position before someone else

15 insurgent: a rebel or revolutionary

16 pike: a fish that lives in rivers and lakes and eats other fish

Shoigu at 60: The Man Who Would Be Russia's King?

Published: May 21, 2015

URL: <https://themoscowtimes.com/articles/shoigu-at-60-the-man-who-would-be-russias-king-46771>

By Ivan Nechepurenko

Russia's Defense Minister Sergei Shoigu, a close ally, friend and rumored potential successor of President Vladimir Putin in the Kremlin, turned 60 on Thursday.

"A servant to the tsar, a father to soldiers," political pundits say of Shoigu — one of the country's longest-serving government officials — citing Mikhail Lermontov's poem and pointing to Shoigu's main political trait: loyalty.

For the three last years, Russians have named Shoigu "Person of the Year" behind only Putin, according to polls by the independent Levada Center. Last month, Shoigu took second place behind the president in a rating of Russian officials and politicians in which respondents were asked to choose several names from a list as the most trustworthy leaders. Shoigu was chosen by 26 percent of respondents, ahead of Foreign Minister Sergei Lavrov, who was named by 21 percent. Putin was chosen by 60 percent of respondents. The polls were conducted among 1,600 respondents with a margin of error not exceeding 3.4 percent.

The political longevity and widespread public acclaim of Shoigu have prompted analysts to name him Putin's potential successor either at the next presidential election in 2018, or in 2024.

Pundits interviewed by The Moscow Times on Thursday put this hypothesis into doubt.

"No one with the surname Shoigu could ever be elected Russia's president," said Stanislav Belkovsky, a prominent political analyst, referring to the defense minister's origins from the remote Siberian republic of Tuva, where animistic shamanism is practiced by the population along with Tibetan Buddhism.

"Unlike the Soviet Union, Russia is a nation state, where only people with a Russian surname can occupy the Kremlin," Belkovsky said in a phone interview.

At his 2013 call-in show, Putin was asked whether he considers Shoigu his future successor.

"The people of the Russian Federation will choose my successor," Putin responded.

Other analysts said it is too early to predict Putin's eventual successor, and that Putin may remain in office for the rest of his life.

The Shoigu Story

Shoigu was born to an ethnic Russian mother and an ethnic Tuvan father in Tuva near Siberia's Altai Mountains. For years, rumors swirled that Shoigu practiced Buddhism or shamanism, but in a 2008 interview with Ekho Moskvyy radio station he said that he was baptized in the Orthodox faith at the age of 5. In a heavily publicized move on May 9, Shoigu crossed himself beneath one of the Kremlin towers minutes before the Victory Day military parade in Moscow.

A construction engineer by profession, Shoigu's career took off fast. At the age of 28, he oversaw 10,800 prisoners working on the construction of the huge Sayanogorsk aluminum plant in the Siberian republic of Khakasia. More than 10 years later, one of Russia's richest men, Oleg Deripaska, would begin his career there.

Later Shoigu had to manage far larger groups of people. By the 2000s, the Emergency Situations Ministry that he had set up in 1994 had grown into a 350,000-strong operation with its own special forces, according to the Vedomosti business daily.

In 1993 he helped Boris Yeltsin with manpower and weapons in the latter's standoff with parliament, earning his lifelong trust. Before Putin came to power in 1999, Shoigu was considered a potential successor to Yeltsin.

During his time as emergencies minister, Shoigu unfailingly appeared at all major disasters, and sometimes at minor ones, stoically standing with barely a muscle moving in his face. In these appearances, his precise, short orders and comments to the media radiated a sense of confidence that most Russians had longed for.

Political Asset

Over time, Shoigu became a very attractive figure for politics. In 1999 he was chosen to lead the Unity party in the 1999 State Duma elections. In an alliance with the Fatherland-All Russia political bloc, that party later morphed into United Russia, the country's current ruling party that rubber stamps Putin's initiatives in the Duma.

Shoigu has been one of Putin's closest allies since that time. In 2012 he was appointed defense minister after a series of corruption scandals brought the reign of his predecessor Anatoly Serdyukov to an abrupt end. Under Shoigu, Russian soldiers have executed the annexation of Crimea and been accused by Ukraine and NATO countries of fighting with pro-Russian insurgents in Ukraine's east.

"Russia's sovereignty, which is secured by its army and navy, will always be the obstacle against which during the 1,152 years of Russia's existence many Western rulers have broken their teeth," Shoigu told the TASS news agency in October.

In November 2013, a year after he took the helm of the Defense Ministry, the state-run pollster VTsIOM conducted a survey of Russians' attitudes toward Shoigu. At the time, 46 percent said that they respected him, 35 percent said they trusted him and 15 percent said they sympathized with him.

The poll was conducted among 1,600 people with the margin of error not exceeding 3.4 percent.

Even political enemies of Putin such as Boris Berezovsky and Boris Nemtsov called Shoigu a decent and competent man, as reported by Vedomosti.

Over the years, Putin has become friends with Shoigu, with whom he apparently shares a love for wild nature and fishing. In 2013, Shoigu took Putin fishing in his native Tuva, where Putin was reported by media to have caught a 20-kilogram pike and stayed in a traditional yurt.

Despite his considerable political capital and the support of the general public, Shoigu has consistently stayed away from politics. This has earned him a reputation as Putin's "do it" man and could explain, analysts say, why he has never been removed from government as a potential political threat.

© The Moscow Times

2. As you read, answer the questions to find the meaning of these words.

- a Does *trustworthy* mean honest or dishonest?
- b Does *political longevity* mean lengthy or short career in politics?
- c If you *put something into doubt*, are you certain or uncertain of something?
- d Is a *prominent* analyst famous or unknown?
- e If your career *takes off*, does it start or end?
- f If you *set up* a ministry, did you create or destroy it?
- g Does *the latter* mean the person who was mentioned first or last?
- h If you are standing *stoically*, are you showing or hiding your feelings?
- i If you *rubber stamp* something, do you approve it automatically or take your time to think it over?
- j If you *stay away* from politics, are you engaged in it or not interested in it?

3 Now discuss the following.

What do you think of Shoigu's career?

What would you do if you were Shoigu?

Are you interested in a career in politics?

Have you ever been in positions of leadership?

4 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

5 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember that words, phrases and sentence structures of the original cannot be repeated in your summary.

6 Write the summary of the article.

TEXT 2

Glossary

1 an action man: *ironic* (a trademark for) a type of male doll in combat dress; (also) a man likened to such a doll in being brave, strong, etc.

2 summer break: summer holiday

3 military: characteristic of soldiers and armed forces

4 equestrian: depicting or representing a person on horseback

5 life expectancy: the average period that a person may expect to live

6 to steer: to guide or control the movement of

The Tuva holidays of Vladimir Putin - the title of a summer blockbuster film?

Published: 5 August 2009

URL: <http://news.bbc.co.uk/2/hi/europe/8185524.stm>

By James Rodgers

Putin's action-man holiday album

The name of a thriller about an ex-KGB officer just trying to enjoy a quiet life, but who keeps getting drawn back to solve problems which defeat everyone else?

No, but there might be something to that...

It is actually the headline which the website of one of Russia's leading news agencies, Ria Novosti, put above a selection of official photographs of Russian Prime Minister Vladimir Putin enjoying a summer break in a remote region of Siberia.

Mr Putin is shown standing on a rocky mountain slope; resting in the branches of a tree; swimming in a river; riding a horse.

In most of the photos, he wears military-style clothes and boots. In the equestrian shots, he is shirtless.

In a country where most men do not live until the age of 60, Mr Putin stands out as an example of someone who has looked after himself.

Smoking and drinking are big factors in Russia's low male life expectancy.

Mr Putin will be 57 in October. He looks in better physical shape than many Russian men 20 years his junior.

His media team want to make sure that message - like Mr Putin's chest - does not remain hidden.

The implication, obviously, is that he knows how to look after the country too.

To anyone fed up with their father/husband/boss dragging himself out of bed, or going to work so hung over he does not really know what he is doing, these pictures say: "At least there is one man who is in control".

Lost in translation

That is important for the prime minister, whose main task is to steer Russia through the storms of economic crisis.

It also serves as a reminder that he has in no sense become less active since ending his time as president.

The suggestion is that he would be in good shape to go back to the top job in 2012 if that is the way things turn out.

The Kremlin either does not know, or does not care, how these pictures will be seen by some people in the West.

The photographs of a bare-chested Mr Putin riding a horse through mountain scenery may of course put some people more in mind of a recent Hollywood film about gay cowboys.

That is not the message these pictures, and those of previous years, send out to the majority of Russians.

In Russia, they reinforce Mr Putin's image as a man many men aspire to be, and - as a recent pop song suggested - many women aspire to be with.

© BBC News

1 Now discuss the following.

What critical comments can you find in the article?

Have you ever visited the places in Tuva which are depicted in Putin's photos?

Do you think that Tuva can become a tourist destination?

What are advantages and disadvantages of Tuva becoming more accessible for tourists?

2 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

3 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember

that words, phrases and sentence structures of the original cannot be repeated in your summary.

4 Write the summary of the article.

МОДУЛЬ 4 BRAVE CHILDREN

1. Before you read, discuss the following.

What did you like to do when you were a child?

When were you born?

Where were you born?

Where did you grow up? Did you move frequently?

What was your favorite game?

Were you good at making friends?

TEXT 1 & 2

Glossary

1 to infest: if animals or insects infest a place, there are very many of them in it, so that they might cause damage or disease

2 to confirm: establish the truth or correctness of sth

3 motionless: not moving, stationary

4 trek: a long arduous journey, especially one made on foot

5 notorious: famous or well known, typically for some inferior quality or deed

6 destination: the place where someone or something is going

7 hypothermia: the condition of having an abnormally low body temperature

8 negligence: failure to take proper care over sth

9 stranded: left somewhere with no way of going anywhere else

10 get carried away: to become so excited or involved in sth that you lose control of your feelings or behavior

11 to nibble on sth: to eat sth by taking a lot of small bites

12 a larch tree: a tree with thin sharp leaves called needles that fall in the winter. Larches produce brown fruits called cones.

13 to prowl (a forest): move about restlessly and stealthily, especially in search of prey

14 to burn the midnight oil: work until very late at night

15 to kidnap: hold smb captive, typically to obtain a ransom

16 to scour the forest: search a place thoroughly

17 stamina: the ability to work hard and to make a lot of effort over a long period of time without getting tired

4yo Siberian girl walks 8km across snowy taiga to help dying grandma

Published: 12 Mar, 2017

URL: <https://on.rt.com/85jh>

A four-year-old girl walked some eight kilometers across the bear- and wolf-infested Siberian taiga to seek help for her grandmother.

The incident took place in the Russian Republic of Tuva in southern Siberia back in February, but was confirmed by the authorities only on Sunday.

The four-year-old girl, identified by local media as Saglana, was living with her grandparents in a remote village. Her grandfather has reportedly been blind for several years, and the girl's 31-year-old mother lives separately.

One early morning, the Saglana woke up and saw her grandmother motionless. She had to seek help in the nearby town, some eight kilometers away, according to local media.

The problem was, she had to walk through the snowy taiga forest on a crispy early morning to get there.

Despite all the dangers of trek through a Siberian woodland notorious for its wolves and bears, she reached her destination in a few hours. The medics who examined the girl after she arrived said she was suffering from "*general hypothermia*," according to a police statement.

Unfortunately, the medics who went to help the girl's grandmother, couldn't save her. The woman in her 60s had died of heart attack.

People on social media praised the girl for her bravery.

“Well done, little girl,” “We wish you good health,” “She is worthy of a medal,” “Here’s a hero!” people tweeted.

“The future of our [district] lies with these small heroes,” locals from the Tere-Kholsky District told Tuva Online news agency.

Others wondered how the child’s grandpa could have let her make the trip and why the family didn’t have mobile phones.

In the meantime, the local branch of the Russian Investigative Committee has opened a case against the girl’s mother, suspecting her of dangerous negligence.

“She knew that the elderly people were unable to ensure the safety of the child,” it said in a statement.

© RT

3yo boy missing in bear-infested taiga found alive after 3 days

Published: 22 Sep, 2016

URL: <https://on.rt.com/7pzi>

A three-year-old boy has been rescued after spending 72 hours alone in the bear and wolf-infested Siberian forest. The child had ended up stranded deep within the taiga after getting carried away playing with puppies near his home in Russia’s remote Tuva Republic.

With night temperatures close to zero and not a living soul in sight, those were possibly the three longest days and nights in Tserin Dopchut’s entire life.

The boy nibbled on chocolate left in his pockets and slept under a dry larch tree. It was a dangerous place to stay, though – the local River Mynas is cold and fast, and any who fall into it would stand little chance of surviving. Added to that is the threat from the bears and wolves that prowl the forest.

A massive search had been launched to find the child, with more than 100 people – including the Russian Emergency Ministry, police, volunteers, neighbors, friends and family members – burning the midnight oil in an attempt to find their little Tserin.

To make sure it was not a case of kidnapping, police first raided 63 houses in the village of Khut, home to some 400 people.

Tserin was nowhere to be found, however. Tuva residents then launched a #FindTserin hashtag on social media platforms.

The rescuers split up into several small groups to scour the taiga forest around the boy's house centimeter by centimeter, hoping against hope to find him alive.

"We've walked 30 sq km by foot and flown over 125 sq km on the Mi-8 helicopter," Luisa Namchy, spokesperson for Tyva's Emergency Ministry, told Komsomolskaya Pravda.

On the third day, the rescuers began to search though the area south of the village. Tserin's relatives discovered the boy in the field, about 3km away from his village.

"All shouted the boy's name and... Well done, kid! He responded to the call of his uncle!" Ayas Saryglar, head of Tyva's Civil Defense and Emergencies agency, told the newspaper.

"Once in the hands of a loved one, the first thing he asked about was his toy car. Then he said he had eaten all the chocolate in his pockets, then he relaxed, and finally fell asleep."

The child had signs of exhaustion and hypothermia, and was flown to the nearby town of Kyzyl to receive professional medical care.

Tserin has instantly turned into a local celebrity, with fellow villagers praising him for his courage and stamina. Many say the little boy who survived in the woods should become a professional rescuer when he grows up and a role model for others.

© RT

2 As you read, match the words from the articles 1-10 with their meanings a-j.

- | | |
|--------------|--------------------------|
| 1 separately | d) unable to see |
| 2 remote | e) close |
| 3 blind | f) fearless |
| 4 seek help | d) ask for help |
| 5 nearby | e) start |
| 6 crispy | f) apart from each other |
| 7 brave | g) a star |

8 entire

h) distant

9 to launch

i) whole

10 a celebrity

j) cold

3 Now discuss the following.

When does a child become an adult?

Do you think children are spoilt nowadays?

What do you think children worry about most?

Do you think you would be able to survive in the situations described in the articles?

4 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

5 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember that words, phrases and sentence structures of the original cannot be repeated in your summary.

6 Write the summary of the article.

МОДУЛЬ 5 THROAT SINGING

1 Before you read, discuss the following.

What kind of music do you like?

Can you play a musical instrument?

What does music mean to you?

Which is more important to you, TV or music?

What images spring to mind when you hear the word 'khoomei'?

TEXT 1

Glossary

1 nestled: in a protected position

- 2 a turbo-prop plane: a plane with a propeller on it
- 3 to quip: to say sth funny or clever
- 4 *de jure*: legally
- 5 drone: a low continuous sound
- 6 to inspire: to give someone the idea for a piece of work
- 7 beasts: animals, especially dangerous or strange ones
- 8 to hark back to: to remember or talk about sth that happened in the past

Let me hear your khoomei ringing out

Sergei Shoigu's childhood home is not your average Russian region

Published: Nov 5th 2015

URL: <http://www.economist.com/news/europe/21677991-sergei-shoigus-childhood-home-not-your-average-russian-region-let-me-hear-your-khoomei-ringing>

NESTLED along the northern border of Mongolia, Tuva is easy to miss. There are no direct flights from Moscow; the only ways in are turbo-prop planes from nearby Siberian cities or a long drive through the surrounding mountains. Most of the region's 308,000 people are native Tuvans, a Turkic people some of whom still practise a traditional nomadic lifestyle. Shamanism and Buddhism remain more widespread than Orthodox Christianity, Russia's dominant religion. As Oksana Tyulyush, artistic director of the Tuvan National Orchestra, quips, "God is a long way up and Moscow is a long way away."

Russians typically know little of the region, which lived under Mongol or Chinese rule for most of its history. Between 1921 and 1944 Tuvans enjoyed a brief run of *de jure* independence as Tannu Tuva, or the Tuvan People's Republic, which delighted philatelists by issuing a series of oddly shaped stamps. After the end of the Second World War, the Soviet Union moved in, making Tuva an official protectorate at the request of local authorities. (When Soviet officials came to distribute passports, they found that everyone in the home village of Sergei Shoigu's family had the same surname,

Kuzhuget. They solved the problem by reversing some inhabitants' first and last names.)

For most outsiders, Tuva is best known for its music: *khoomoi*, or throat singing, a trance-inducing drone created when one singer hits several notes simultaneously. *Khoomoi* is inspired by nature, as performers seek to channel the waters, winds and beasts of their surroundings. In Tuva harking back to tradition has helped fill the void left after the Soviet collapse. Throat singing has also become a career path in one of Russia's most depressed regions. The most skilled musicians perform around the world—though some feel the music only works in its native habitat. "To live in an apartment and sing *khoomoi* doesn't make sense," says Ms Tyulyush. "You have to live in a yurt and see the stars."

© The Economist

2 As you read, match A and B to understand words from the article.

A

1 Mountains surround you...

2 If you practice a nomadic lifestyle...

3 If a religion is dominant...

4 A philatelist is...

5 If something delights you...

6 A protectorate is...

7 If you reverse first and last

B

a ... it is widespread in a country.

b ... it gives you pleasure.

c ... you make your last name your first name and vice versa.

d ... they are all around you.

e ... an extremely large empty space.

f ... a large round tent used especially by people in Central Asia.

g ... you move from place to

names...	place.
8 A void is...	h ... it doesn't have enough business, employment, or money.
9 If a region is depressed...	i ... a person who collects and studies stamps.
10 A yurt is...	j ... is a country that is defended and controlled by a more powerful country.

TEXT 2

Glossary

- 1 an uninitiated: lacking knowledge or experience of sth
- 2 a brain hemorrhage: a type of stroke. It's caused by an artery in the brain bursting and causing bleeding.
- 3 beatific: expressing blissful happiness
- 4 gregarious renown: famous for enjoying being with other people
- 5 gritty past: showing life as it really is, even when it is not pleasant or attractive
- 6 to meld: combine into one thing
- 7 to revitalize: to make sth that is failing or weak become strong and successful again
- 8 outmoded: old-fashioned
- 9 timbre: the quality of sound that a particular voice or musical instrument has
- 10 to wield a bottle: to hold a bottle and use it
- 11 it transpired: it was revealed
- 12 Groovin': the term used to describe how a person dances

Kongar-ol Ondar, a Master of a Vocal Art, Dies at 51

Published: Aug. 3, 2013

URL: <http://www.nytimes.com/2013/08/04/arts/music/kongar-ol-ondar-a-bewitching-master-of-remarkable-sounds-dies-at-51.html>
By Margalit Fox

Kongar-ol Ondar, an internationally renowned master of Tuvan throat singing, the Central Asian vocal art in which a singer produces two or more notes simultaneously — and which to the uninitiated sounds like the bewitching, remarkably harmonious marriage of a vacuum cleaner and a bumblebee — died on July 25 in Kyzyl, Tuva's capital. He was 51.

The cause was complications after emergency surgery for a brain hemorrhage, said Sean P. Quirk, a longtime friend.

A region in southern Siberia just north of Mongolia, Tuva was an independent country from 1921 until 1944, when it was annexed by the Soviet Union. The region, which has a population of about 300,000, is now part of the Russian Federation.

Small, round and beatific, Mr. Ondar was a superstar in Tuva — “like John F. Kennedy, Elvis Presley and Michael Jordan kind of rolled into one,” in the words of “Genghis Blues” (1999), an Oscar-nominated documentary about throat singing in which he figures prominently.

His reach extended far beyond the region. Mr. Ondar performed throughout Europe and the United States, including at the Japan Society in New York, the Kennedy Center in Washington and the Grand Ole Opry in Nashville.

He made a memorable appearance, in full traditional regalia, on “Late Show With David Letterman”; sang at three Rose Parades in Pasadena, Calif.; and carried the torch through Georgia for the 1996 Olympics in Atlanta.

Known for his captivating stage presence, he was nicknamed “the Groovin’ Tuvan” by the Western musicians with whom he played.

Mr. Ondar's gregarious renown — he was also a former member of the Tuvan parliament — was all the more noteworthy in light of his gritty past. As a boy, he experienced domestic violence firsthand. As a youth, he spent nights alone in the subzero Tuvan

winter. As a young man, he languished in Soviet prisons for a crime he did not commit.

“When people see him in his beautiful clothing and hear him sing in this incredible refined style, you just assume that this guy has it all together: it’s a performance of confidence and courage and beauty,” Roko Belic, the director of “Genghis Blues,” said in an interview on Thursday. “But the truth is his youth was very troubled.”

Mr. Belic’s documentary chronicles the obsession of a blind American blues singer, Paul Pena, with Tuvan throat singing; Mr. Pena’s successful efforts to master the art on his own; his travels in Tuva, where he wins a prestigious musical competition in 1995; and his abiding friendship with Mr. Ondar.

On the film’s soundtrack album, released in 2000, the two men meld their diverse musical traditions. Over the years, Mr. Ondar also performed or recorded with Frank Zappa, the Kronos Quartet, Willie Nelson, Mickey Hart and the banjo virtuoso Béla Fleck.

At the same time, through his recording, performance and teaching of classic Tuvan throat singing, he helped revitalize a tradition that had been largely extinguished during the Soviet era.

“The whole Tuvan culture was disappearing because it was outmoded, shall we say, under the Soviet system,” Ralph Leighton, the author of “Tuva or Bust! Richard Feynman’s Last Journey,” said on Thursday. “They were supposed to build the new Modern Soviet Man, and therefore places like Tuva, which practices shamanism and Buddhism, were seen as backward.”

Published in 1991, Mr. Leighton’s book is a nonfiction account of his attempt, with his friend Mr. Feynman, the Nobel Prize-winning physicist, to travel to Tuva, whose curious triangular postage stamps had enchanted Mr. Feynman as a boy. Mr. Feynman died in 1988, before they could make the trip; Mr. Leighton later journeyed there on his behalf.

Throat singing, also called overtone singing, is practiced in only a few parts of the world, mostly in Asia. The Tuvan variety, known as *khoomi*, is the most famous of all.

Whenever someone sings a note, the column of air in the throat vibrates, producing both a fundamental tone (the note’s basic pitch) and a series of higher pitches — the overtones.

In conventional singing, the overtones are largely inaudible, manifesting themselves as timbre. In throat singing, through careful manipulation of the mouth and throat, a vocalist can render certain overtones audible, resulting in two, three and even four pitches sounding at a time.

Properly sung, khoomei sounds as though the singer has ingested a set of bagpipes, with a low drone and a high melody issuing simultaneously from the same mouth.

Khoomei lyrics, in Tuvan (an Altaic language in the same family as Turkish), range over nature, horses and love.

“We’re imitating what’s around us, the birds, the mountains, the snow, the rivers,” Mr. Ondar told *The New York Times* in 1999. “We sing sad songs, when we reveal what’s in our soul. We sing about love. Without love, what is life?”

Mr. Ondar typically performed in traditional dress: peaked silk hat, flowing silk robe and boots with upturned toes. So attired, he accompanied Mr. Belic to the Academy Awards ceremony in 2000.

“He actually sang for Joan Rivers on the red carpet,” Mr. Belic recalled. “Joan noticed his amazing outfit, and her interest in fashion compelled her to bring him over, and he immediately sang in his traditional style.”

Kongar-ol Ondar was born in Iyme, in western Tuva, in 1962. He was reared partly by a stepfather who, he said, beat him often.

“If a cow would get lost or something, Kongar-ol wouldn’t come home all night, because if he came home without the cow he’d catch hell,” said Mr. Quirk, an American who has lived in Tuva for a decade and who manages the Tuvan musical group Alash. “He’d be staying out all night in a haystack in 40-below weather.”

After a series of freezing nights on his own, Kongar-ol made his way to the yurts of his grandparents and uncles. There, he was exposed to khoomei.

“That became a thread that he could hold onto,” Mr. Belic said. “And it then became a string and then a rope that he could pull himself out of his situation with.”

Mr. Ondar began singing professionally as a young man and also worked as a Russian language teacher. Then in 1985, he attended a party at which a fight broke out and a guest was cut with a broken bottle. When the police arrived, they learned that the young

man who had wielded the bottle was the son of a high Communist Party official. Mr. Ondar took the fall.

He served about four years in brutal Soviet penal colonies in Tuva. His skill in singing khoomei accorded him a measure of safety from prison officials and fellow inmates.

In 1992, after his release, Mr. Ondar won Tuva's international throat singing competition — the same contest Mr. Pena would win three years later.

Mr. Pena died in 2005, at 55. Information on Mr. Ondar's survivors could not be confirmed.

Mr. Ondar's other recordings include "Echoes of Tuva" and "Back Tuva Future," a world music album that includes the numbers "Tuva Groove" and "Little Yurt on the Prairie."

Mr. Ondar, who was named a People's Artist of Tuva and a National Artist of Russia, gave command performances before the three men — Boris N. Yeltsin, Vladimir V. Putin and Dmitri A. Medvedev — who have held the Russian presidency since the breakup of the Soviet Union.

In 1994, singing for Mr. Yeltsin, he experienced a moment of panic.

"Suddenly Boris Nikolayevich jumps off the chair and runs up to me," Mr. Ondar said in a 2012 interview, which appears in English translation on the Web site Tuva Online. "I am not a big guy, and there was this big president hanging over me."

But Mr. Yeltsin, it transpired, wanted only to peer into his mouth. He was looking for a hidden device of some kind, which, he felt certain, was letting Mr. Ondar make those remarkable sounds.

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3 Find out more information about the following.

Nashville, Sean P. Quirk, "Genghis Blues", "Late Show With David Letterman", "Tuva or Bust! Richard Feynman's Last Journey", Paul Pena, Joan Rivers, Boris N. Yeltsin, Vladimir V. Putin, Dmitri A. Medvedev

4 Now discuss the following.

Have you found out anything new about Kongar-ol Ondar's biography from the article?

What do you think about Kongar-ol Ondar's contribution to role of khoomei in the world?

Can you name traditional Tuvan musical instruments?

Would you like to learn to play a traditional Tuvan musical instrument? Why/ Why not?

5 Determine the main idea of the article and write it down using your own words. It may help you find the main idea if you ask yourself what the author's aim is.

6 Identify arguments supporting the main idea. Find the topic sentence in each paragraph. Rewrite the arguments and remember that words, phrases and sentence structures of the original cannot be repeated in your summary.

7 Write the summary of the article.

Приложение 1

USEFUL PHRASES FOR WRITING A SUMMARY OF AN ARTICLE

Introduction

The article that is being reviewed is taken from...	<i>Реферируемая статья была опубликована в...</i>
The article under the headline... was issued in... on...	<i>Статья под заголовком «...» была опубликована в... от... числа</i>
The article was published in... dated ...	
'The Economist' dated ... carries an article headlined ...	<i>В журнале «The Economist» была опубликована статья под заголовком «...».</i>
The headline of the article is...	<i>Статья вышла под заголовком «...»</i>
The author of the article is...	<i>Автором статьи является...</i>
The article was written by ..., staff reporter.	<i>Статья была написана штатным корреспондентом...</i>
In "...," Leslie Jones explains...	
Leslie Jones, in "...," explains...	<i>В статье под заголовком «...» Лезли Джоунз объясняет...</i>
I'm going to attract (to draw) your attention to the article headlined...	<i>Я хотел(а) привлечь Ваше внимание к статье под заголовком «...»</i>
I'm going to give a review of the article headlined / under the headline ...	<i>Мне бы хотелось рассмотреть статью под заголовком «...»</i>

Main body

How to introduce the main idea of the article

The article is about.../ is concerned with.../ deals with.../ is devoted to...

Настоящая статья посвящена...

The main emphasis of this article is on...
The key issue of the article is...

Основное внимание в данной статье сосредоточено на...

The primary task of the published article is ...
The main aim of the article is .../ The article under review aims at ...

Основной задачей опубликованной статьи является...

The topic of the article is...

Темой статьи является...

... is under discussion.

... обсуждается (рассматривается).

The author in the article touches upon the problem of...

Автор статьи рассматривает проблему...

The article under discussion is devoted to the problem...

Рассматриваемая статья посвящена проблеме...

In the modern world, the problem of/ the issue of '...' gains special significance/ great importance.

В современном мире проблема... приобретает все большую актуальность.

How to continue with the summary

The article under discussion may be divided into several logically connected parts which are...	<i>Рассматриваемая статья может быть разделена на несколько логически связанных частей, а именно...</i>
The article starts with...	<i>Статья начинается с...</i>
The next point concerns...	<i>Следующий вопрос касается...</i>
The article goes on to say...	<i>Далее в статье рассказывается...</i>
There are many references to...	<i>Имеются многочисленные ссылки на...</i>
The article deals with/ dwells on / comments on/says that... The article is about/ is concerned with/ is devoted to...	<i>В статье рассматривается...</i>
The article discloses/ reveals	<i>В статье раскрывается...</i>
The article reviews	<i>В статье дается обзор...</i>
The article under consideration points out	<i>В рассматриваемой статье выделяется...</i>
It may be compared with...	<i>Это можно сравнить с...</i>
There is more than one reason for...	<i>Существует более одной причины...</i>
The main reason for...	<i>Основной причиной...</i>

was...	явилась...
Great attention is paid to...	Основное внимание уделяется...
A special concern of the reporter is...	Особое внимание корреспондент уделяет...
The reporter finds a good deal to say in support of/ against...	Корреспондент находит множество аргументов за/ против...
The article expresses approval of	В статье выражается одобрение...
The article condemns...	В статье осуждается...
The article is sharply critical of...	В статье резко критикуется...
The article puts/ places the responsibility for smth on smb	В статье ответственность за... возлагается на...
As far back as.../ As early as...	Еще...
It dates from.../ It dates back to...	Это датируется...
Until comparatively recently...	До сравнительно недавнего времени...
Until the last few years...	Еще несколько лет тому назад...

How to refer to the author of the article

According to Leslie Jones...	Согласно Лезли Джонсу...
As Leslie Jones elucidates...	Как объясняет Лезли Джонс...

Leslie Jones claims that...	<i>Лезли Джонс утверждает, что...</i>
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The author gives full coverage to...	<i>Автор подробно описывает...</i>
--------------------------------------	------------------------------------

Note: You can use only the author's first name when you mention them the second time.

Jones comments...	<i>Джонс дает следующий комментарий...</i>
-------------------	--

According to Heck's perspective...	<i>Согласно точке зрения Хека...</i>
------------------------------------	--------------------------------------

Brown criticizes...	<i>Браун критикует...</i>
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Some other verbs used to refer to the author

Johnson persuades	<i>Джонсон убеждает...</i>
-------------------	----------------------------

Johnson argues/ states/ asserts	<i>Джонсон утверждает...</i>
---------------------------------	------------------------------

Johnson suggests	<i>Джонсон предполагает...</i>
------------------	--------------------------------

Johnson intimates	<i>Джонсон сообщает...</i>
-------------------	----------------------------

Johnson reminds	<i>Джонсон напоминает...</i>
-----------------	------------------------------

Johnson helps us understand	<i>Джонсон помогает нам понять...</i>
-----------------------------	---------------------------------------

Johnson concludes	<i>Джонсон делает вывод...</i>
-------------------	--------------------------------

Johnson thinks	<i>Джонсон думает...</i>
----------------	--------------------------

Johnson highlights/ emphasizes/ stresses	<i>Джонсон выделяет...</i>
--	----------------------------

Johnson concedes	<i>Джонсон соглашается...</i>
Johnson disagrees	<i>Джонсон не соглашается...</i>
Johnson shows	<i>Джонсон показывает...</i>
Johnson admits	<i>Джонсон признает...</i>
Johnson lists	<i>Джонсон перечисляет...</i>
Johnson notes/ points out/ observes	<i>Джонсон отмечает...</i>
Johnson implies	<i>Джонсон намекает...</i>
Johnson insists	<i>Джонсон настаивает...</i>
Johnson proves	<i>Джонсон доказывает...</i>
Johnson outlines	<i>Джонсон вкратце излагает...</i>
Johnson resorts to ... to underline...	<i>Джонсон прибегает к... чтобы подчеркнуть...</i>
Johnson focuses his attention	<i>Джонсон сосредотачивает свое внимание на...</i>
Johnson is confident that...	<i>Джонсон выражает уверенность в том, что...</i>
Johnson expresses concern/ alarm...	<i>Джонсон выражает обеспокоенность по поводу...</i>

Conclusion

We must conclude that...	<i>Подводя итог, отметим...</i>
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We cannot but conclude that...

From this we can conclude...

(Finally) It can be summed up by saying that...

To summarize, it is suggested that...

That's it as far as this article is concerned.

Нельзя не сделать вывод...

Из этого мы можем сделать вывод...

Подводя итог, можно сказать...

Подводя итог, скажем...

На этом мы бы хотели закончить анализ статьи.

Приложение 2

LINKING WORDS

How to express sequence

Firstly/ first, secondly/ second, thirdly/ third, etc.

Beginning

at the beginning/ at the start

at first/ initially

to start with/ to begin with

originally/ at the outset

Continuation

then

next

after that

later/ much later

subsequently

Final argument

finally/ in the end

at last (use when something good happens)

in time (after a particular period of time)

How to add an idea

and/ also/ too
besides/ as well
in addition (to)
what's more
incidentally
not to mention
furthermore/ moreover
on top of (when talking about bad things)

Ways of saying 'and others' at the end of a list
etc/ and so on/ or whatever/ and suchlike

How to express contrast

but
however/ nevertheless/ nonetheless
on the other hand (use at the beginning of a sentence)
still/ all the same/ then again/ mind you (use when talking about advantages and disadvantages)
yet/ whereas/ while
though/ although
even so
only/ except
even though (use to emphasize)
in spite of/ despite

How to show cause

make sth do sth
cause
be the cause
be responsible
lead to sth
give rise to
bring about
create
make for (Ex: The stormy weather made for a very bumpy landing)

How to express result

so
therefore

so that/ with the result that
as a result/ consequently
as a consequence
thus
because of
be a result of/ result from
be the product of
come of
stem from
arise from
come out of
resulting/ consequent

How to conclude a summary

at the end
end/ finish with
in conclusion
to sum up/ to summarize/ in summary
in a nutshell
in short

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ТУВА В АНГЛОЯЗЫЧНЫХ ГАЗЕТАХ И ЖУРНАЛАХ

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