

# ENJOY

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# ENJOY

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Dear reader,

In the time when the coronavirus keeps us apart, our editorial team members decided to team up in order to make your moments at home more EnJoyable.

This is exactly the time when a book becomes a person's best friend, therefore, we are bringing you some reviews which can inspire and motivate you to read, relax, and enjoy yourself. More time to chill is what many of us have wished for. Maybe it is different than we thought it would be, but all we need to do now is stay home, stay calm, and stay safe.

Everything will be alright.

Petra



Translated by:

Ekaterina Tolmanova

LEWIS CARROLL

ALICE'S ADVENTURES IN WONDERLAND

ADVICE FROM A CATERPILLAR

Льюис Кэррол «Алиса в Стране чудес»

Совет Гусеницы

Гусеница и Алиса некоторое время смотрели друг на друга молча. Наконец Гусеница вытащила мундштук изо рта и обратилась к Алисе вялым сонным голосом:  
- Ты кто? - спросила Гусеница.

Это было не очень-то ободряющее начало беседы. Алиса робко ответила:

- Я, - я не уверена, что знаю, кто я сейчас - по крайней мере утром, когда я проснулась, я еще знала, кто я, но с тех пор я столько раз превращалась...  
- Что ты имеешь ввиду? - строго спросила Гусеница. - Выражай свои мысли яснее.  
- Боюсь, я не могу выражать свои мысли - сказала Алиса - вы видите, я сама не своя. - Не вижу, - сказала Гусеница.  
- Мне кажется, сама запуталась, - осторожно ответила Алиса, - Если столько раз на дню то расти, то опять уменьшаться, это же с ума можно сойти.

- Да нет, - пробурчала в ответ Гусеница

Возможно, вы никогда этого не испытывали, - сказала Алиса - но однажды, когда вы превратитесь сначала в куколку, а потом в бабочку - когда-нибудь это конечно произойдет - вы будете чувствовать себя весьма чудно, не так ли?

- И не подумаю, - сказала Гусеница.

- Ну, возможно, вы будете ощущать это по- другому, но для меня это всё очень странно.





Picture source: Alice and the caterpillar. Original illustration by John Tenniel.

-Для тебя? - высокомерно проговорила Гусеница. - А ты кто?

И весь разговор начался с начала. Алису вывели из себя краткие реплики Гусеницы, девочка откинула плечи и серьезно произнесла:

- Я думаю, сначала вам следовало бы представиться.

-Зачем? - спросила Гусеница.

Ну вот, очередной дурацкий вопрос; и так как у Алисы не нашлось никаких вразумительных доводов, да и Гусеница, кажется, была не в лучшем расположении духа, Алиса развернулась и пошла прочь.

-Вернись!- крикнула ей вслед Гусеница.- Мне нужно сказать тебе кое-что важное. Это прозвучало многообещающе, и Алиса вернулась.



Translated by

Adriana Kapustová

LEWIS CARROLL

ALICE'S ADVENTURES IN WONDERLAND

ADVICE FROM A CATERPILLAR

## LEWIS CARROLL: ALICA V KRAJINE ZÁZRAKOV

### RADA OD HÚSENIČIAKA

Húseničiak a Alica na seba chvíľu mlčky pozerali, napokon Húseničiak vybral z úst vodnú fajku a opýtal sa Alice mdlým, ospalým hlasom.

„Kto si?“ spýtal sa Húseničiak.

Nebol to zrovna povzbudivý začiatok konverzácie. Alica zarazene odpovedala, „Ja – ja vlastne ani neviem, pane, aspoň nie teraz – viem, kým som bola dnes ráno, keď som sa zobudila, ale odvtedy som sa zmenila niekoľko krát.“

„Čo tým myslíš?“ opýtal sa Húseničiak, „Vyjadri sa!“

„Obávam sa, pane, že to nedokážem,“ povedala Alica, „pretože nie som sebou, rozumiete?“

„Nerozumiem.“ odpovedal Húseničiak.

„Obávam sa, že sa neviem vyjadriť presnejšie,“ zdvorilo odpovedala Alica, „nakoľko tomu sama nerozumiem, neviem kde začať; mať viacero rôznych rozmerov v jeden deň je zmätočné.“

„Nie je.“ povedal Húseničiak.

„Nuž, možno ste to ešte nezistili,“ povedala Alica, „ale keď sa zakuklíte - a to jedného dňa príde - a potom sa zmeníte na motýľa, zaiste sa budete cítiť trochu zvláštne, nemyslíte?“

„Ani v najmenšom,“ odpovedal Húseničiak.

„No, možno to beriete inak,“ povedala Alica, „avšak viem, že keby išlo o mňa, cítila by som sa veľmi zvláštne.“

„Ty!“ pohŕdavo odvrkol Húseničiak.

„A kto si ty?“

Konverzácia sa opäť dostala na začiatok. Alicu už otravovali Húseničiakove strohé odpovede, vystrela sa a nahnevane mu povedala „Myslím, že by ste mi mali najprv povedať vy, kto ste.“

„Prečo?“ spýtal sa Húseničiak.

Ďalšia náročná otázka; Alici nenapadol žiadny rozumný dôvod a Húseničiak bol podľa všetkého tiež zle naladený, tak sa teda rozhodla odísť.

„Vráť sa!“ zavolal na ňu Húseničiak. „Poviem ti niečo dôležité!“

To znelo dosť sľubne. Alica sa otočila a vrátila sa späť.



Picture source: <https://classic-literature.co.uk/lewis-carroll-alices-adventures-in-wonderland/5/>

Translated by

Alexandra Grmanová

GEORGE ORWELL

1984

Odniekiaľ zospodu priechodu vôňa praženej kávy - naozajstnej kávy, nie Víťaznej Kávy - zavoňala ulicou. Winston sa zastavil proti svojej vôli. Vrátil sa, možno na dve sekundy, do takmer zabudnutého sveta svojho detstva. Potom buchli dvere a zdalo sa, že prerušili vôňu tak rýchlo, akoby to bol zvuk.

Prešiel už niekoľko kilometrov po chodníkoch a cítil, že mu pulzuje krčový vred. Toto bolo druhý krát za tri týždne, čo zmeškal večierok v Komunitnom Centre: unáhlený počin, pretože si môžete byť istí, že počet návštev v Centre je starostlivo kontrolovaný. Člen Strany nemal v zásade žiaden voľný čas a nikdy nebol sám, s výnimkou postele. Predpokladalo sa od neho, že keď práve nepracoval, nejedol alebo nespál, tak sa zúčastňoval na nejakej komunálnej rekreácii: robiť čokoľvek, čo by naznačovalo chuť na samotu, dokonca aj ísť sám na prechádzku, bolo vždy trochu nebezpečné. V Newspeak na to bol aj výraz: VLASTNÝ ŽIVOT, sa to volalo, znamenalo individualitu a výstrednosť. Ale keď v tento večer vyšiel z Ministerstva, pôvab apríla ho zlákal. Obloha bola teplejšie-modrá, než videl tento rok a odrazu ten dlhý, hlučný večierok v Centre, tie nudné, unavujúce hry, prednášky, vŕzgajúce kamarátstva naolejované ginom, sa mu videli netolerovateľné. Impulzívne sa otočil preč od autobusovej zastávky a odkráčal do bludiska Londýna, najskôr na juh, potom na východ, späť na sever, túlal sa neznámymi ulicami a ani sa netrápil tým, ktorým smerom šiel.

“Ak existuje nádej”, napísal si do denníka, “tak leží v proletariáte”. Tie slová sa mu stále vracali, výpoveď o mystickej pravde a hmatateľnej absurdite. Bol niekde v nejasných, hnedastých chudobných štvrtiach severne a východne od toho, čo kedysi bývala stanica Saint Pancras. Kráčal hore po dláždenej ulici lemovanej malými, dvojposchodovými domčekmi s rozbitými dverami, ktoré viedli priamo na chodník a podivne pripomínali potkanie diery. Tu a tam ležali kaluže špinavej vody.



Dovnútra a von z tmavých verají a dolu po úzkych uličkách, ktoré sa rozvetvovali na oboch stranách, ľudia sa rojili v ohromujúcich číslach - dievčatá v plnom rozkvetu s nahrubo namaľovanými perami a mladíci, ktorí naháňali dievčatá a opuchnuté, ťarbavé ženy, ktoré pred desiatimi rokmi vyzerali ako tie dievčatá, staré, pozohýňané stvorenia sa šuchtali na plochých nohách a otrhané, bosé deti, ktoré sa hrali v kalužiach a rozutekali sa, keď začuli nahnevany krik matiek. Asi štvrtina okien na ulici bola rozbitá a zadbenná. Väčšina ľudí nevenovala Winstonovi žiadnu pozornosť; niekoľko z nich ho sledovalo s určitou stráženou zvedavosťou. Dve obludné ženy s tehlovo-červenými predlaktiami zloženými cez zástery sa rozprávali pred verajami. Ako prichádzal bližšie, Winston zachytil útržky rozhovoru.

# GEORGE ORWELL 1984

Picture source: <https://www.amazon.com/-/es/George-Orwell/dp/0451524934>

  
Translated by

Terézia Považanová

JENA WOODHOUSE

METIS, THE OCTOPUS, AND THE OLIVE TREE

## Metis, chobotnica a olivový strom

### Babkin dom

Metis často myslí na ostrov, kde sa narodila. Keď bola ešte celkom malá a nechodila do školy, myslela si, že je obrovský. Ak by ste vyrazili z Metisinej dedinky a na somárovi išli rovnou cestou cez kopce celý deň, do západu slnka by ste dorazili na opačnú stranu ostrova, tam, kde býva jej babka. Ak však skoro ráno sadnete na autobus z námestia v dedine a pôjdete po novej ceste pozdĺž pobrežia, prídete k babkinmu domu v dedinke za kopcami asi okolo obeda. Metis si ho dobre pamätá: bol to malý, biely dom, ako kocka cukru. Metis jej každú jar pomáhala spraviť čerstvú omietku. Babka zobrala metlu, ktorú používala ako štetec, a natreli dom bielou farbou, aby na Veľkú noc vyzeral ako nový. Aj drevené okenice premaľovali na modro.

Vzadu na dvore rástli olivové stromy, pásla sa biela koza Asproúla a pol tucta hrdzavo červených sliepok. Pred domom bola záhrada s červenými muškátmi v modrých kvetináčoch a hrozno, ktoré sa vinulo po pletive ponad stolom. V lete jeho listy a bobule vytvorili tieň, pod ktorým sa dá príjemne posedieť s výhľadom na more.

Babka zvykla na obed prestrieť stôl s chlebíkom, olivami, bielym syrom, paradajkami, uhorkou a mäsovými guľčkami, alebo vypražila ryby do hneda a do chrumkava v zlatistom oleji.

Po popoludňajšom odpočinku si dospeláci dali kávu a cukrovinky z gréckej mastichy. Na babkine sladkosti dobehli aj Metis so sesternicami. Metis sa rada dívala na babkinu lyžicu plnú lepkavého fondánu z jej špeciálneho džbána. Každú lyžicu dala do ľadovej vody a nechala biele vanilkové sladkosti ponorené v pohári. Preto ich deti z ostrova volali „ponorky“. Môžete ich lízať, okusovať, aj žuvať dlhý čas, ale vo vode sa nerozpustia.

Po večeri babka vo svojej obývačke rozprávala príbehy. Pozdĺž stien boli pohovky pre návštevy. V zime zapálila kozub v rohu izby, potom sa usadila so svojím šálom do starej, mäkkej sedačky a spustila rozprávanie. Slová lietali ako magické obrazce po celej izbe, zatiaľ čo drevo praskalo a vyhadzovalo iskričky z kozuba. Metis sa najviac zo všetkého páčil príbeh o chobotnici, rybárovi a zlatom náramku.

*Bol raz jeden rybár menom Manos, začala babička a Metis od vzrušenia naskočili zimomriavky. Sníval, že raz si vezme Marinu, najkrajšie dievča v dedine. Ale Manos bol chudobný a mal len starú rybársku loďku. Vedel, že Marinin otec by im požehnanie nikdy nedal. Keď s ostatnými dievčencami išla do kostola alebo na trhovisko, usmiala sa na Manosa, ale nikdy k nemu neprehovorila, pretože by to bolo nevhodné. Z času na čas sa z jej záhrady ozýval spev. Manos ju nevidel, iba počul. Spievala ako malý slávik, do každej piesne vložila svoje srdce a on si bol istý, že tie slová patria jemu.*

*Za koho, ó, za koho sa vydám,*

*kto ma vyslobodí*

*spoza vysokých brán?*

*Ktože len odváži sa*

*a o ruku požiada ma?*

*Spievala Marina...*

Keď bola Metis malá, zaspala vždy ešte pred koncom príbehu. Babkin hlas znel ako kolísanie mora, ako uspávanka.

## Babka, dedko a magické rozprávky

V babkinom dome bolo veľa zaujímavých harabúrd, zvláštnych vecí a suvenírov z dedkových ciest, aj fotografie z celého sveta: babkin brat v Amerike, jej bratrancí v Kanade. Potom tam bola Metis s jej rodičmi v Austrálii, pretože aj oni pred pár mesiacmi odišli z ostrova.

Medzi babkinými pokladmi bol aj ručne maľovaný portrét zo svadby s dedkom. Dedko mal na sebe námornícku uniformu so zlatými ozdobami na pleciah, mosadznými gombíkmi a odznakmi na hrudi. Mal kapitánsku čiapku, upravené fúzy a prenikavé oči.

Babka mala tradičný ostrovný kroj s výšivkami na priliehavom korzete, veľký náhrdelník, bielu čipku na blúzke a spodničke pod korzetom a pruhovanú sukňu. Metis ten portrét študovala už toľkokrát, že si pamätala každú detail. V svadobný deň mala jej babka vlasy dlhé a hebké ako morská panna a iskričky vo svojich očarujúcich, oceánovo zelených očiach.

Samozrejme, odvtedy sa dosť zmenila. Dnes chodí v čiernom, ako je zvykom pre vdovy na ostrove: čierne šaty, čierne topánky s čiernymi podkolenkami a čierny šál prehodený cez striebisté vlasy. Pod šálom ukrýva dva strieborné vrkoče vzadu spojené čiernou stužkou do tvaru písmena V.

Keď Metis vyrástla, babkine príbehy žiarili ešte jasnejšie. Začiatok príbehu o Manosovi a Marine patrilo do jej skorých detských čias, ale keď dorástla do veku, kedy už pri Marininej pesničke nezaspala, druhá časť príbehu sa stala jej obľúbenou....

*V jedno modro-zlaté popoludnie, Manos zdvihol kotvy svojej malej loďky a vydal sa na večerný rybolov. Bolo leto a tak svetlo usínalo neskoro. Manos sa plavil preč z obzoru, okolo útesov, kde zhodil kotvu v pokojných vodách blízko skál nazývaných „Morské Čarodejnice“.*

*Ako Manos spúšťal svoje siete z bokov loďky, započul ženský hlas. Nebol ako hlas Mariny. Bola to zvláštna ozvena. Načúval neznámej piesni:*

*Oh, ktože mi nájde*

*môj náramok zlatý,  
ktorý sa stratil  
v smaragdovom mori?  
Kto bude ten šťastný,  
čo dar prinesie mi?*

*Manos sa pozrel na východ, na západ, pozrel sa na juh aj na sever. Pozeral na oblohu, aj na more, ale nikoho nevidel, len tmavý tieň jeho loďky pod vodou.*

*„Kto tu je?“, vykrikol, ale jedinou odpoveďou mu boli slová piesne. Tentokrát bol refrén iný:*

*Kto bude tým rybárom,  
čo získa srdce Mariny?*

*Manos sa nazlostil. Kto si z neho robí srandu? Nejaký diabol pod vodou? Vyzliekol si tričko a skočil do vody.*

## **Odchod z ostrova**

V deň keď Metis s rodičmi odplávali z dediny na dlhej bielej kompe, ktorá ich zobrala na hlavné letisko, všetky rybárske lode dedinčanov ich nasledovali z prístavu, aby sa s nimi rozlúčili. Viacero ľudí vtedy opustilo ostrov.

Babka sa na ich odchod neprišla pozrieť. Metis však na ňu myslela, aj na jej malý biely dom za kopcami. Bola si istá, že babka smúti tiež.

Kompa zatrúbila a zrazu bolo okolo nich iba more. Ostrov úplne zmizol, akoby nikdy neexistoval. Aké zvláštne, pomyslela si Metis, a desivé! Celý váš svet môže zmiznúť z dohľadu skôr, než si uvedomíte, čo sa deje!



Cez slzy nevidela ani dúhu, ktorá sa odrážala v striekajúcej vode. Ani delfíny vyskakujúce ponad vlny pri lodi. „Zbohom ostrov môj,“ zašeptala. „Zbohom babka a šťastný život...“

Metis často rozmýšľala, čo sa stalo potom, ale akokoľvek sa snažila, nemohla sa rozpomätať. Vedela, že boli v lietadle skoro celú večnosť, leteli a spali, leteli a spali. Potom vystúpili niekde, kde bola zrovna noc a znovu nasadli do lietadla.

Keď dorazili, vonku ich čakali nejakí ľudia, priatelia z ostrova, a potom nasledovalo kopec čakania, rozhovorov s cudzincami, nový, čudný jazyk, zmätenie. Ocitol sa v malom byte vo veľkom tehlovom dome s rovnakými bytmi. Vo veľkom meste na opačnej strane sveta, ďaleko od ich ostrova. Metis si však oveľa lepšie pamätá odchod, ako príchod.

## Iný život

V novej metropole sa Metisin život zmenil. Takmer nič neostalo ako predtým. Doma sa jej rodičia stále rozprávali jazykom z ostrova a jedli ostrovné jedlo, i keď chutilo akosi inak. Ich modlitby a sošky svätých boli rovnaké ako predtým, ale rytmus života bol nový, zvláštny. Zvyky z ich dediny sa zmenili. Irina teraz pracovala vo fabrike s oblečením, Kostas mal robotu v dennom bare uja Spirosa a niekedy po večeroch pre nich ešte robil taxikára.

Občas si Metis myslela, že sa jej to celé len sníva, čoskoro sa zobudí vo svojej starej posteli na šumenie mora a výkriky rybárov ďaleko za ich oknami. Ale nestalo sa tak. Keď sa zobudila, vydesili ju zvuky premávky, pískanie bŕzd, sirén a trúbenie áut. Neprirodzené zvuky.

Jej rodičia boli vždy po práci unavení, príliš unavení na to, aby jej rozprávali príbehy, alebo odpovedali na otázky. Tie Metis neustále trápili, ale neodvážila sa ich opýtať. Otázky ako: *Pôjdeme jedného dňa domov? Kedy uvidíme babku, uja Stavrosa a tetu Annu? Zabudnem časom, ako vyzerá náš ostrov? Budem si pamätať, ako sme sa rozprávali doma? Teraz keď som stratila babku, kto mi bude rozprávať príbehy?*

Občas sa vídala s kamarátkou Christinou, v nedeľu, keď sa ich mamy navštevovali. Rozprávala sa s ňou o rôznych veciach, ako napríklad o škole v Austrálii, kde mali obe problém pochopiť, že sa tu mnohé veci robia inak. Ale aj pri Christine bola Metis hanblivá. Aj keď bola tiež z Grécka, nebola z ostrova a nechodili spolu do školy. Ich matky sa poznali z práce.

Christina zrejme cítila veci, ktoré Metis nedokázala vysloviť. „Stále sa ti cnie za domovom?“, zvykla sa sem-tam opýtať. „Neustále.“ „Mne tiež,“ zašeptala Christina. A potom, „čo ti chýba najviac?“ Stal sa z toho rituál.

Metis zakaždým odpovedala, „Za mojou babkou a babkiným domom, dedinským životom, morom...“ Niekedy pridala veci, ako „plávanie pri Jaskyni Tuleňov s mojimi sesternicami, plavenie sa na ujovej loďke s lampášmi počas augustových nocí a lovenie kalamárov.“ Inokedy povedala Christine: „Vieš čo mi ešte chýba? Maznanie sa s kozliatkami, kým sú ešte malé a zlaté . . . zbieranie zrelých fíg a hrozna v auguste . . . oberačka olív z terasovitých záhrad v decembri.“ Alebo sa spýtala svojej kamarátky, „pamätáš si slávnosti, na ktorých sa všetci prezliekli do špeciálnych krojov, tancovali, spievali a hrala hudba po celú noc? Toľko vecí mi chýba, Christina.“

„Mne tiež,“ súhlasila Christina. „Chýba mi že nepočujem v škole môj rodný jazyk, ani na ulici. Chýbajú mi dokonca aj veci, ktorých som sa v dedine bála, ako starý Mad Yannoula z cintorína, ktorý si myslel, že som jeho stratené dieťa. A cap pána Fotisa, ktorý ma raz naháňal. Aj Sly Nikos, syn riaditeľa školy, ktorý do mňa hádzal kamienky po ceste na vyučovanie.“

Metis vedela ako sa Christina cíti. „Nikdy som si nemyslela, že mi budú chýbať aj veci, ktorých som sa na ostrove bála, ale tiež mi to chýba. Tu je všetko oveľa desivejšie ako v našich rodných dedinách, Christina, nemyslíš?“

Ale Christina vedela, čo robiť, aby sa prebrali z týchto chmúrnych myšlienok. „Hej! Poďme sa spýtať, či by sme mohli ísť do parku. Pozrieme sa čo robia austrálske deti.“

Samozrejme, nemohli ísť samé. Zvykol ich sprevádzať Christinin brat, Jimmy. Austrálske deti sa väčšinou len vozili na bicykloch, alebo sa hrali so psíkmi, kopali si loptu, hádzali frisbee. Raz sa však Metis s Christinou ocitli v desivej situácii.

Niekoľko chlapcov obkľúčilo Jimmyho aby nemohol ujsť. Metis a Christina boli za ním.

„Odkiaľ si?“

Jimmy neodpovedal.

„Ale my to vieme. Suvlaki! Kde máš sukňu? Alebo si dnes zamaskovaný?“

Zachichotali sa a už, už chceli odísť, ale Jimmy sa pred nich celý rozhnevaný postavil, „Neviete nič, vy hlúpe kengury!“

„Chod' sa hrať so svojimi korálkami,“ vyhrkol jeden z chalanov a ostatní uštipačne prikývli.

Na Jimmyho to už bolo moc. „Ja ti ukážem, ty hamburgerová hlava,“ vykrikol a vrhol sa na svojich protivníkov.

Zrazu bol Jimmy na zemi v spleti tiel a zlomyseľných kopancov. Metis a Christina jačali o pomoc. Pribehli k nim akýsi dospeláci a oddelili ich od seba skôr, než si stihli vážne ublížiť.

Christina aj Metis boli bledé a vystrašené. Jimmy sa postavil, povypľúval prach aj trávu, oprášil pomliaždenú hrud' a plecيا. „Opovážite sa doma niečo prezradiť a postarám sa, aby ste viac z bytu nevyšli,“ pohrozil im v hneve.

Metis a Christina rozmýšľali, prečo to je také tajné.

Translated by  
Martin Pančo

ELENA KOVÁČIKOVÁ,  
KATERINA GAJDÁČOVÁ VESELÁ  
ROZVÍJANIE SLOVNEJ ZÁSObY

## Vocabulary development

Both teachers and students agree on the fact that vocabulary is very important for a successful communication in a foreign language. Lexical units can be understood as little bricks from which we build the building of a conversation. Morphology teaches us to sculp them into the shapes which fit into each other just fine and syntax advises us which glue to use. However, no building can be built without the essential building units. All units should supplement each other when using a balanced teaching programme. We should not neglect one skill and prioritize the other one. Successful communication, which is our goal, can be created only in their cooperative synergy.

However, whether the conscious development of vocabulary gets enough attention, either from the side of a teacher or a student, remains a mystery. Although it is true that experience is the best teacher of vocabulary, it is not always possible for a student to learn the vocabulary the way he did with the mother tongue. This unconscious development of vocabulary happens with young children or with people who acquire the vocabulary without conscious “learning“, for example within the vivid environment of the foreign language. However, we will not discuss these cases in this chapter.

When talking about vocabulary, we need to define what we consider a unit of it. Teachers often (incorrectly) base development of vocabulary on learning of particular words, as we remember from the old times. Those were the times when we used to bring dictionaries with long lists of words to school, which we had to learn by heart for homework.



Translated by  
Silvia Presinszky

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VYUČOVANIE GRAMATIKY

### Teaching grammar

One of the most discussed questions in teaching foreign languages is whether or not to teach grammar. One of the extremes is the grammar-translation method, which is based on grammatical rules and translation exercises (see chapter 1.4). On the other side, there is the communicative approach, which gives priority to linguistic structures and communication activities without emphasizing the grammatical features.

The solution is not to choose one or another. It is necessary to distinguish the situation when the learners learn a foreign language from the situation when they acquire it naturally - similarly to their mother tongue. In our conditions of teaching foreign languages at schools we consider a combined approach as a necessity: it is important to give enough opportunities and activities to the learners to gain skills and knowledge naturally in communication but on the other hand (in the age when their cognitive abilities are developed to a measure that the learners are able to think logically and systematically, see chapter 2.3.1) it is important to help them to understand and acquire the grammatical structures of a chosen foreign language, which means to teach them. Different age and knowledge levels and different teaching styles require different approach, techniques and activities.



## GROWING UP IN THE ADVENTURES OF HUCKLEBERRY FINN

DOMINIKA ZÁHRADOVÁ

The Adventures of Huckleberry Finn is the first book that changed American literature. Novel written by American author Mark Twain was published after the Civil War. This realistic work shows the adventurous transformation of a 13-year-old boy Huckleberry Finn and a runaway slave Jim. Through this journey, Huck has to face many conflicts and situations that transform his character from the very beginning to the end, which makes the story exciting.

Huck changed his view on black people. Jim's role makes the most influential change not only in Huck's life but also in American society. As the story continues, main character Huckleberry became friend with Jim even though he is a runaway slave and Huck was taught and raised in society that white people are superior to black people and cannot help them. At those times, American society was definitely against black people, against their freedom and equality. Masses of Afro-Americans tried to escape from Southern slavery states to the North to live free and better life without slavery and rough treatment from white people. They run away from discrimination, racism and inferiority. Huckleberry's transformation is one of the most important and significant changes. It was total break in current American society. It means big transformation in Huck's life. People are not bad because they look different from us. We should not judge others only because of their different colour of skin without knowing them. Step by step, Huck increasingly realizes that black people are white inside. „*I knewed he was white inside,...*” (Twain, p. 278). Through the experiences, he realizes that Jim loves his family and does something for him. He is only one that changes Huck and cares about him. Jim shows his humanity and kindness despite being Afro-American. He is a man with big heart although he is black slave. At the end of the story, Jim makes risks to help Tom, who was shot to the leg. It displays Jim's big and kind heart. He sacrifices his own freedom in order to help other people. This is a moment in which Tom and other people give up their prejudice against black people and finally treat him as an equal human being. People should not judge others by their skin colour but on the basis of their deeds.

Huck learned to build his own morality. At the beginning, he is raised and taught by abusive alcoholic father who beats him and does not care about him. Huck is used to live wild life in nature. Pap does not lead him to any of moral values that are important for character developing of every child. All children make mistakes. In my opinion, teaching morality to

our children is fundamental part of parenting. Lack of morality can cause problems in human relationships and making decision. Although his aunt wants to civilize and build morality, Huck definitely refuses it. Jim was only person that has changed him and helped him to realize his own moral values. He had to overcome several conflicts between society and friendship, society and individual and society and his own values and feelings. On the raft, Huckleberry experiences situations with necessity of making his own decision. He is forced to consider what is wrong and what is right for the first time in his young life. At the beginning he is confused about that friendship with Jim. There are moments he feels guilty for helping Jim to escape slavery states. He even feels doubts and takes it as fault. He hesitates and considers whether he acts rightly or wrongly but finally he chooses friendship and decides to protect Jim and not send him to the owner. *„It was a close place. I took it up, and held it in my hand. I was atrembling, because I'd got to decide, forever, betwixt two things, and I knowed it. I studied a minute, sort of holding my breath, and then says to myself: "All right, then, I'll go to hell"—and tore it up.”* (Twain, p. 217). It is not only friendship. It is trust, support and protection. He chooses friendship despite of values and prejudices of society. Society does not influence him and Huck fights as strong individual against society. Huck learns to follow his heart and listen to his own feelings, built his own morality and deliberation.

Huckleberry learns to help other people and care about them. At the beginning, widow Douglas wanted to civilize him, to learn good manners and asked him to pray and help other people. He is not willing to help other people if there is no advantage in it. *„...but she told me what she meant—I must help other people, and do everything I could for other people, and look out for them all the time, and never think about myself. This was including Miss Watson, as I took it. I went out in the woods and turned it over in my mind a long time, but I couldn't see no advantage about it—except for the other people; so at last I reckoned I wouldn't worry about it any more, but just let it go.”* (Twain, p. 11). During the journey down the Mississippi river, he began to change his view on it. He began to help Jim even though he had no advantages from it. He is able to risk and lie to other people to protect him. He pretends to be woman to find out situation in St. Petersburg. It is very funny and shows Mark's Twain special humour that keep reader's interest in this novel. Then Huck meets two men who want to catch five black runaway black people and tells them there is no black man in his raft. Later, when the Duke and the King trick they are Peter Wilkins family, he risks a lot and hides money and tells the truth to Mary Jane. When he notices her crying, he cannot stand it and shows empathy *“...and had her face in her hands, crying. I felt awful bad to see it; of course anybody would. I went in there and says: "Miss Mary Jane, you can't a-bear to see people in trouble, and I can't—most always. Tell me about it.”* (Twain, p.189). It is important

to help other people and understand their feelings. At the end, he pretends to be Tom Sawyer on the farm because he wants to free Jim from the cabin. Together with Tom Sawyer, they make up plan to escape Jim from the farm. Helping others makes us happier. We can change world, our small worlds, and make lives better.

Nobody could expect that escape from widow Douglas is not only escape from rules and civilized life. These adventurous experiences with Jim transform his personality and attitudes. He overcomes many obstacles and challenges thanks to which learns listen to his own heart, help people and mainly change opinion about black people. Black people are white inside. It is not about skin colour. We should respect every race. We are all the same, we are human, we are equal.

**Source:**

TWAIN, M. *The Adventures of Huckleberry Finn*. [online]. 296 p. [cit. 2019-12-02] Retrieved from: <https://contentserver.adobe.com/store/books/HuckFinn.pdf>



Picture source: <https://study.com/academy/lesson/jim-in-the-adventures-of-huckleberry-finn.html>

## THE TATTOOIST OF AUSCHWITZ BY HEATHER MORIS

**KATARÍNA FÁBEROVÁ**

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*"To save one is to save the world".*

*Lale Sokolov,*

*(Cited in a book The Tattooist from Auschwitz by Heather Mori, 2018)*

Love, hope and strength of a human spirit. These are the strongest motifs of a heart-breaking story depicted in a book the Tattooist from Auschwitz. The author, Heather Moris, collected this original story by Lale Sokolov (born Ludwig Eisenberg), a Slovakian Jew and the survivor of the holocaust, who shared his terrible experiences at age 87.

The story starts in 1942 by depicting horrors that took place in Auschwitz-Birkenau. As the main protagonist belonged to a segregated group, his life changed when he was transported to the concentration camp. One day Lale was enjoying things of everyday life many take for granted - the comfort of own home, beloved family and good food; and the next day he found himself on a livestock train for the concentration camp, which turned his life upside down. The way to the camp was terrible. Inhuman conditions suggested that there is nothing good awaiting for those in the wagon. Some of them did not survive the transport.

Upon arrival, people were tattooed and selected into groups that would determine their fate. After witnessing a number of barbaric acts in the camp, Lale slowly learned his way to survive and, no matter how hard it must have been, tried to adjust to the daily struggle at the camp, making the most of it.

Since he was an educated man, he was fluent in several languages. When his captors found out about his knowledge, he was ordered to tattoo numbers on the hands of incoming prisoners, as they were from various lands. Even though Lale fights an inner fight with himself thinking that as a Tätowierer (the German word for tattooist) he is contributing to what he despises the most, this job brings along someone who will change his life until the end.

In one wave of prisoners brought to the concentration camp, there is one special woman that catches his attention. For Lale, Gita represented love at first sight and the reader is introduced into a relationship that is able to withstand the worst possible for Lale swore to escape the camp and marry her. Gita was ready to follow her beloved one and so begins the fight for their lives.

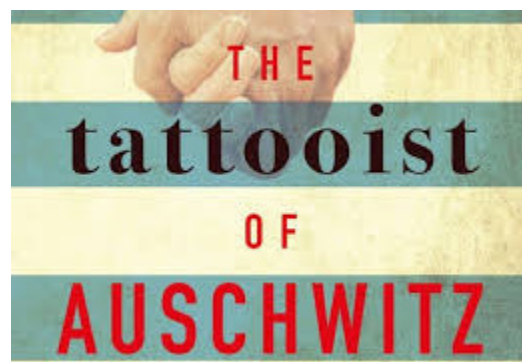
Among others, the reader is also introduced to other people Lale has become friends with. During two and half years, during which Lale was imprisoned in the concentration camp, he used his position as a Tätowierer to help fellow prisoners to survive. He was buying food from construction workers working on the new crematorium building using jewels of dead Jews that had been killed in the camp and fed it all to others, risking his own life while doing so. His position also allowed him to be in closer contact with capos, prisoner functionaries in camps, and with his psychological and survival skills he managed to gain trust and eventually help in the form of more humane treatment from them.

Heroic acts of bravery and compassion go hand in hand with hope throughout the whole story, keeping the reader in hope for a happy end. Sure, Lale's plan to survive was successful, as he shared this story with the world through this breathtaking piece. But how did he manage to escape from the camp? Was Gita part of his life after he got out of the living hell? And what fate was there for his friends?

Dive into the book to learn about situations Lale had to go through, about life stories of his inmates and about the information you may not have about one of the darkest times humanity ever went through. It is the only way to find out the answer to these questions. It is fascinating what a person is capable of doing when looking death straight into the face. I recommend reserving time to read this book. Every page is worth it.

**Source:**

MORIS, Heather. *The Tattooist of Auschwitz*. Bratislava: IKAR, 2018. 272 p. ISBN: 978-80-551-7044-2.



Picture source: <https://www.lep.co.uk/arts-and-culture/book-review-tattooist-auschwitz-heather-morris-653079>



## A CHRISTMAS CAROL BY CHARLES DICKENS

ALEXANDRA ĎURDÍKOVÁ

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The story begins on Christmas Eve and ends on Christmas Day. Christmas is a feast of peace and love when the whole family meets and enjoys the time spent together. However, this is not the case with Ebenezer Scrooge. „*No warmth could warm, no wintry weather chill him.*“ Dickens used the weather as a metaphor for Scrooge's behaviour. I really like the idea of using ghosts as choices. That is why I decided to write about the ghosts who visited Ebenezer Scrooge, how they looked like and where they took him.

Ebenezer Scrooge is visited by four ghosts altogether. The first ghost to appear in front of him is the Ghost of Jacob Marley, his old business partner, who tries to explain to Scrooge how important it is to help others and that it is the only way to decrease the length and weight of the chain he has forged for all these years. He told Scrooge that he will be visited by three Christmas ghosts over the course of the night: the Ghost of Christmas Past, the Ghost of Christmas Present and the Ghost of Christmas Future. Throughout his travels in the spirit world, he is confronted with choices he has made and the consequences of all his choices. The ghosts wanted to let him know that he should change, by simply showing him past memories, present times and what would happen to him in the future if he didn't change his way of life.

The first Christmas ghost who visited Scrooge, the Ghost of Christmas Past, represents the memory as people have to look into their past and learn from it to become better people. On the one hand, Dickens described this ghost as “*strange*” and “*like a child*” with no wrinkles on his face as if the ghost was young and innocent. But, on the other hand, he said that his long hair was “*white, as if with age*” what could give us the impression that even though the ghost might be old, the memories from the childhood are still with him. Scrooge observed that the ghost wears only a white tunic and he uses a cap to cover the light that glows from his head. As for his body, his arms and hands were long, muscular and strong as well. The ghost's legs and feet were long and shaped. The Ghost of Christmas Past took Scrooge to the place where he was raised to see his life as a schoolboy and young man. He could see his old school, his childhood mates and his happier times and it made him to cry. The ghost also took him on a depressing tour of more Christmases of the past and that allowed him to see the scenes that included his ex-fiancée, Belle, and his now dead sister. His huge desire for money

destroyed his love for Bella. Scrooge then said to the ghost: *“I don’t wish to see it!”* Here we can see that he does not want to face his past. The role of the ghost is to show Scrooge that he has to look into his own past and then learn from his mistakes. Based on *“a bright clear jet of light,”* coming from his head, we can compare the ghost to the angel. Scrooge begged the ghost to take him back to his house. Eventually Scrooge found himself back in his bedroom where he fell asleep immediately.

Another ghost that visited Scrooge was the Ghost of Christmas Present, a happy and kind-hearted ghost, who is the opposite of Scrooge, a cold-hearted, selfish and unpleasant man. *„Its dark brown curls were long and free; free as its genial face, its sparkling eye, its open hand, its cheery voice, its unconstrained demeanour, and its joyful air.“* The ghost, dressed a green robe, appeared in Scrooge’s room surrounded by a feast. The green colour could be symbolic. It could represent Christmas and its typical festive colour, but also the purity of the nature. In the present, Scrooge was shown people enjoying themselves and beautiful visions of the world on Christmas Day. He realized that Christmas Present symbolizes happiness and joy found in togetherness. The Present also represents what Scrooge can have. He cannot change the past, but he can become a part of the Present. Before the ghost left Scrooge, he showed him two children who were hiding under his cloak. Those were ‘Ignorance’, who represented Scrooge’s ignorance towards the poor and other people and ‘Want’ who represented Scrooge’s greediness for money or the want of the poor society for a better life. They were the warning sign to Scrooge to change his life.

The last one is the Ghost of Christmas Future, the most fearsome of the ghosts, who eventually managed to change Scrooge’s attitude. *„A solemn Phantom, draped and hooded, coming, like a mist along the ground, towards him.“* It is a figure dressed in a black hooded cloak. It is remarkable that even in the satirical story, this ghost retains its sinister and ominous appearance. The ghost never spoke to Scrooge. He filled Scrooge with terror. He was still guiding him, pointing with one hand forward. The silence of the ghost was even more frightening than previous conversations with two other ghosts. Scrooge could think about what he did and what would come if he didn’t change his way of life. The ghost took him to the Cratchit household where the Scrooge saw that Tiny Tim has died. He presents Scrooge an ominous look at his lonely death. The Ghost of Christmas Yet to Come shows him that he will die alone and his deathbed will be looted, no one will be interested. Scrooge totally denies until he realizes that the dead man whose life he sees is himself. The ghost showed him a tombstone engraved with his name. Scrooge said to the last ghost: *“Men’s courses will foreshadow certain ends, to which, if persevered in, they must lead. But if the courses be departed from, the*

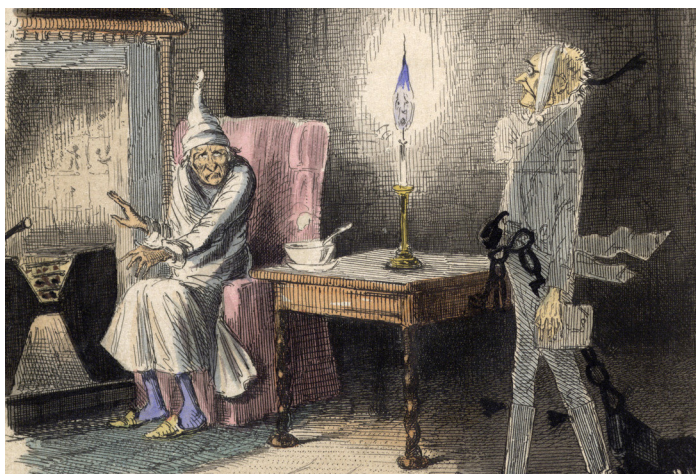
*ends will change.*” After his suffering with the three ghosts, Scrooge decided to make changes in his life in order to change his destiny. He exclaimed: *“I will honour Christmas in my heart, and try to keep it all the year. I will live in the Past, the Present, and the Future. The Spirits of all Three shall strive within me.”* The memories of the past along with the fear of coming judgment gave him a more healthy perspective of the present day in which he shares his wealth and generosity with everyone.

Ebenezer Scrooge began the story as a closed-hearted, greedy and miserly man. He developed an attachment to gold, because he knew that gold would never abandon him. He did not use it, did not help other people, he just had it. Through the events of the novel, he was transformed into a generous man whose heart is open to the pain and love. You could see his famous last words of the novel: *“God bless us, Every one!”* It is never too late to begin to act in a loving and caring way towards other people. At the end of the novel, Scrooge, grateful for a second chance at his life, was singing the praises of the ghosts and of Jacob Marley. He began shouting: *“Merry Christmas!”* He apologized for his previous rudeness, promising to donate money to the poor. Scrooge brings a little of the Christmas spirit into every day. He said: *„I will honour Christmas in my heart, and try to keep it all the year. I will live in the Past, the Present, and the Future. The Spirits of all Three shall strive within me. I will not shut out the lessons that they teach.“* This novel is still very popular today. The ghosts’ moral messages are still relevant today, in modern society.

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Picture sources. <https://daily.jstor.org/pirating-charles-dickens-a-christmas-carol-in-the-1840s/>

## THE SECRET BY RHONDA BYRNE

### BARBORA JELENÁKOVÁ

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Couple of years ago I was given a gift from my aunt. She handed me a book with a reminder that I could use it some day in the future. Being only a young kid, I couldn't be bothered with it. The book ended up covered in dust and I went on with my life. Years went by and as time changed so did I. Back then I wasn't too keen on reading, but I was going through a bit of a rough time and found the book on one of my shelves. 'You're mad,' I thought to myself as I reached for it.

The book caught my attention so much that I didn't put it down for the following couple of months. And while it had a huge impact on my life, I truly believe it is not for everyone. The main point of this book is something called the 'law of attraction' and how to use it. It explains how everything that exists in your life, whether it's people, things or situations, they are the result of what you did in the past. And when you think about it, there is a lot of truth to it. What we do today, as well as how we feel, affects tomorrow. Tomorrow is going to affect the next day, and so on. The book is divided into chapters of life areas one might desire to improve like health, wealth, relationships, and others. Grammatically speaking, some words were troublesome to me, but there was nothing google couldn't explain. Plus when you are so caught up in something, you start understanding the context more than the words themselves.

The theory of the book is backed up with many facts from various people, some well-known, some ordinary, and even the great thinkers from the past like Plato, Galileo, Edison, Beethoven and many more. It became a bestseller in 2006 and was also made into a movie starring the people who helped Byrne to write it.

Overall, the book is amazing in a sense that we all read the same lines, but not the same context. Looking back, I've read it multiple times and something new stands out to me every time. So if you are a fan of non-fiction motivational literature, I would highly recommend you to dive into this book.

## MATILDA BY ROALD DAHL

### DOMINIKA BEREČOVÁ

The name Roald Dahl is very famous amongst the authors of British children's literature of the last century. What made him very famous, if not the most famous author of this kind of literature, was the literary work called *Matilda* published in 1988. Dahl considered it for the last one written for children, but just this work won Children's Book Award when it broke record shortly after its publishing by selling more than half of million copies in six months. Even the movie based on this story might just confirm and highlight the greatness of this work in spite of a great deal of violence and other negative elements in it. When we go deeply into the setting of this story, we may judge that all happens somewhere in one small English village, but only Dahl knew what time period it was. There is a very small girl called Matilda Wormwood who is not just ordinary one, but really extraordinary in some way. She is remarkably smart for her very young age and loves reading books what leads her to consider literacy for one of the moral values. As her family does not support her in reading books and education, their attitudes towards literacy might reflect their wrong moral values.

When we focus on the work from the very beginning, we may find out very easily what Wormwoods' set of values looks like based on their opposition towards Matilda's love for reading. Firstly, it can be seen during the time period, when Matilda is a very small child visiting a library many times, always on her own and there is nobody to carry her there and take her back home. One might argue that Matilda does not even speak to her mother about her visit to library, since she mentions: "*She doesn't know I come here.*" (Dahl, p. 12) but she is aware of her parents' words and explains a librarian Mrs Phelps rather sadly about her mother and father's attitude: "*She doesn't encourage reading books. Nor does my father.*" When she keeps speaking she also says what she is supposed to do instead of reading books: "*Just mooch around and watch the telly.*" According to these statements, it can be clearly seen that watching television presents one of Wormwoods's preferences and shows disinterest not only in the reading itself but also in their daughter.

Moreover, their negative attitude towards reading becomes more intensive and graduates quickly in a short while. Readers might recognize it very easily, when Matilda is interrupted by her father while reading a book. As she sits with her parents at evening's television, reading a book makes her father so angry that he immediately leaves his seat, takes her open book



quickly in a short while. Readers might recognize it very easily, when Matilda is interrupted by her father while reading a book. As she sits with her parents at evening's television, reading a book makes her father so angry that he immediately leaves his seat, takes her open book and tears it apart without any regret. He does it with the words: *"Don't you ever stop reading?"* (Dahl, p.35) and adds: *"What is this trash? Filth, If it's by an American it's certain to be filth. That's all they write about. I'm fed up with your reading anyway."* What Matilda defends herself with is the reality that the book torn apart is one brought from the library. However, it is nothing what would move with Mr Wormwood, and he does not even feel sorry for it. He just throws it into the basket and would be gladder if she watched television instead. This event gives another highlight into this kind of Wormwoods's values.

When we take education into consideration, it is not anything what would be taken seriously by Matilda's parents. When Matilda is supposed to go to school and be already in the first grade, she is a bit older in comparison with her other classmates when she finally gets there. Not that her father does not totally agree with the education itself but together with his wife forget about their daughter what might show their lack of overview about what they are supposed to do as parents, thus what parents' obligations look like. This might give evidence that education, which is very necessary and important part of children's lives, does not belong to Wormwoods' priorities as it should be in general.

In addition to this, it is clear that nor Matilda's higher education is supported, and developed deeply by her parents. Since Matilda appears to be special in her knowledge, her teacher Jennifer Honey holds a conversation with Matilda's parents about possibility of studying at university. However, the words from her father are not very supporting: *"University? Who wants to go to university for heaven's sake! All they learn there is bad habits!"* (Dahl, p. 33). Readers might conclude that none of the degrees of education are worthy for Wormwoods.

Concerning with Matilda's mother, it is easy to recognize her very simple meaning of life which she declares but not very good for her very young daughter. While the teacher Jennifer Honey tries to encourage Matilda in reading books and educating, Mrs Wormwood expresses disagreement which might be said in rather scornful tone: *"I'm not in a favour of blue stocking girls. A girl should think about making herself look attractive so she can get a good husband"*

*later on.*" (Dahl, p. 34). She also adds: *"Looks is more important than books, Miss Hunky... And who's finished up the better of? Me, of course. I'm sitting pretty in a nice house with a successful businessman and you're left slaving away teaching a lot of nasty little children the ABC. A girl doesn't get a man by being brainy."* Within the society as such, it is normal that people are supposed to get a partner and start their families, but very young children should fulfil their school responsibilities at first, mainly in case of being very brainy. As a result of this, Mrs Wormwood as a mother does not present a proper lifelong role model as a woman for her daughter.

Considering all of these priorities stated above, we might sum up that Wormwoods' set of moral values differs from the one that is supposed to be regular. On one hand, one might argue that each individual keeps his own set of moral values that seems to be proper for him, and that there is nothing like official ideal values worshipped by mankind. On the other hand, this work somehow demonstrates the fact that when you do not focus, and develop your literacy further, you might slide into the state of not being able to differentiate between right and wrong, since the overview of knowledge, as can be seen, is really necessary for regular living in one's life. Character Matilda may introduce something like an example emphasizing the importance of being literate.

#### Source:

DAHL, R. *Matilda*. Harlow : Pearson Education, 2008. Penguin readers. 56 p. ISBN 9781405876766.



Picture source: <https://sk.pinterest.com/pin/98657048061850014/>

# GANDALF THE GREY WIZARD AND HIS RELATIONSHIP TO BILBO BAGGINS

THE HOBBIT BY J. R. R. TOLKIEN

GÁBOR GUTAI

Since my childhood, I have always loved fantasy. A paper and a pencil was enough for me to create a world where dragons, knights or magicians were present. With this in mind, I believe that it is no surprise that the creator of one of the most popular fantasy series became one of my favourite writers.

J. R. R. Tolkien gave us many characters with his books, but maybe none of them is more famous than the Grey Wizard Gandalf. Gandalf or Olórin was part of the Istari, five wizards, who wandered through Middle-Earth and helped those who were in need or in grave danger. These wizards were among the oldest and most powerful creatures in Middle-Earth. Their power was in their friendship with animals (eagles, rabbits, horses), kings, lords or other creatures and were among the few people, who were able to use magic. Everyone had to pay attention to their words, advice and they were among the much respected.

In The Hobbit, Gandalf is the only one of the five, whom we met. However, he mentions the name of the other wizards. Throughout the story we learned that Gandalf visited the Shire as much as he could, because he was quite fond of the little people or hobbits. He enjoyed their carefree lifestyle, character and their tobacco. He amused them with his fireworks and magic. Throughout his long life he had many friends among the hobbits. However, it might be said that among them there was one who was his favourite.

That hobbit was Bilbo Baggins. We can state that their relationship was like of a student – mentor. Even, when no one believed in Bilbo as a burglar, not even Bilbo himself, Gandalf knew that he was just the right person the company needed and allowed no questions in the matter.

*“Let’s have no more argument. I have chosen Mr. Baggins and that ought to be enough for all of you. If I say he is a Burglar, a Burglar he is, or he will be when the time comes. There is a lot more in him than you guess, and a deal more than he has any idea of himself.”* (Tolkien, 1978, p. 21).

When he and the dwarves asked Bilbo for help to reach Erebor and to reclaim their ancestral home (and let us not forget the killing of the dragon, Smaug), the young hobbit was afraid and did not know what to do. He needed Gandalf's wise words and motivation, just like a student needs some advice from the teacher when in doubt, to go on that adventure.

Gandalf gave Bilbo and us, the readers, much important information about how the world works or what they should do. However, he rarely showed to the characters a "clear" way to solve their problems, he just showed them "where to go" and allowed them to go on their way and make their own mistakes, just as a teacher or a parent would do. It also happened many times in the book that Gandalf left the company because of different reasons. Sometimes he just "vanished", other times he left to calm down. However, we must add that he always came back to save the "little fellows". A good example would be their encounter with the trolls. Before the trolls caught Bilbo and the dwarves, he left, but returned and saved them from their peril, (by using the first lights of the sun) but waited until the last moment.

*"Where did you go to, if I may ask?" said Thorin to Gandalf as they rode along. "To look ahead," said he.*

*"And what brought you back in the nick of time?" "Looking behind," said he."* (Tolkien, 1978, p. 35).

Another good example would be when the dwarves and Bilbo became prisoners of the Great Goblin. At that time Gandalf just vanished, but returned just about time to save the company by killing many of the goblins with his sword.

After the company escaped from the goblins den and Bilbo found the ring, Gandalf paid extra attention to the hobbit.

*"What did I tell you?" said Gandalf laughing. "Mr. Baggins has more about him than you guess." He gave Bilbo a queer look from under his bushy eyebrows, as he said this, and the hobbit wondered if he guessed at the part of his tale that he had left out."* (Tolkien, 1978, p. 64).

He realized that Bilbo must have found something there. On their way home, he even asked about the ring and said that Bilbo should be careful with it.

He believed in the hobbit, gave him equipment (a good example is Sting, Bilbo's sword), introduced him to the different customs of the world (particularly to the elf customs) and mostly helped him with motivation. He tried to stay with Bilbo as much as he can, but he was needed elsewhere. However, we can say that he would not leave the hobbit alone if he

knew that Bilbo was not prepared for the upcoming dangers. Nonetheless, he was very happy and pleased to be reunited with his “little burglar” after the Battle of the Five Armies.

When they arrived to the Shire, Gandalf realized and made a comment on that Bilbo has changed. *“My dear Bilbo!” he said. “Something is the matter with you! You are not the hobbit that you were.”* (Tolkien, 1978, p. 176). After some time when Balin and Gandalf visited Bilbo, the Grey Wizard openly commented that he never doubted that Bilbo was the right choice as the burglar of the company.

*“Of course!” said Gandalf. “And why should not they prove true? Surely you don’t disbelieve the prophecies, because you had a hand in bringing them about yourself? You don’t really suppose, do you, that all your adventures and escapes were managed by mere luck, just for your sole benefit? You are a very fine person, Mr. Baggins, and I am very fond of you; but you are only quite a little fellow in a wide world after all!”* (Tolkien, 1978, p. 179).

For me, personally, it was very interesting to see how the lazy, boring hobbit, Bilbo Baggins changed into a brave, heroic „burglar“. Even if Gandalf knew from the beginning that Bilbo had a potential to be the key figure of the company, I believe that he played an extremely important role in Bilbo’s development. Gandalf’s motivation and faith in Bilbo were key factors in the Hobbit’s transformation. I think that the Wizard made an excellent job in teaching the little burglar some new things about the world.

#### Source:

TOLKIEN, J.R.R. 1978. *The Hobbit*. Fourth edition. HarperCollins Publishers, 1978. ISBN: 978-0-007-32260-2.



Picture source: <https://sk.pinterest.com/pin/177399672808788537/>



## FEAR AND MIND CONTROL AS TOOLS OF POWER

1984 BY GEORGE ORWELL

JANA RUŽIČKOVÁ

George Orwell was an English writer and critic, who focused on writing novels and essays. His work is known for an open disagreement with totalitarian regime, socialism, imperialism and social injustice. One of his most famous novels is *Nineteen eighty-four*, also known as *1984*, which was written in 1949. The dystopian story takes place in Oceania, which is a state under totalitarian regime, ruled by the Party, and its leader called Big Brother. The whole story is about people being under complete control of the Party, and about the dictation of what to think, what to do, what to feel. Fear and mind control are used as perfect tools of undefeatable power and complete control over the society. In the story, there are several ways through which this fear and mind control are transmitted.

The first significant way of transmitting the fear and mind control in the story is through telescreens, which hanged from the walls in every house. They were used by the Party for constant watching over the people, so that the government could have them under complete control. It was unable to shut them completely off, "... *The instrument (the telescreen, it was called) could be dimmed, but there was no way of shutting it off completely...*" (p. 4), and

people never knew whether they are being watched at the exact moment or not, "... *There was of course no way of knowing whether you were being watched at any given moment...*" (p. 5). This need of constant control of what people say, or do, is overwhelming and its purpose is, to achieve absolute obedience of the people. The feeling, that someone is always watching, and that there is no place to hide, was keeping people on the edge, "... *You had to live—did live, from habit that became instinct—in the assumption that every sound you made was overheard, and, except in darkness, every movement scrutinized...*" (p. 5).

Feeding people with false information and recreating the history and historical events can be considered as the second way of transmitting the fear and mind control in the story. The Party was telling the people the information the Party wanted to. Some of it was not true, some of it was recreated, "... *Whatever was true now was true from everlasting to everlasting...*" (p. 44). Same with the history of Oceania. All of this took place in the Ministry of Truth, which is a contradiction, considering the fact, that they were lying. There is even a slogan "... *'Who controls the past,' ran the Party slogan, 'controls the future: who controls the present, controls the past.'*" (p. 44). The slogan can be interpreted as follows: the existence of the past events is something which is mutable, because it survives only in written form and in memories. It can be whatever someone says. And since the Party wanted to have a complete control over everything, they recreated, and kept recreating, certain events



suitable for them. This form of control insured the Party, that the people would not know something, which would endanger the whole government.

The third, presumptively the most important and most powerful way of mind control is creating a new language, new vocabulary. The Party created a new language called Newspeak and made it the official language of Oceania. The point of creation of new language was to eliminate from the existing vocabulary words, which could possibly evoke even a thought of rebellion. They also eliminated negative forms of words. For example, Newspeak has no word like “bad”. To express something which is not good, people used word “ungood”, *“...If you have a word like ‘good’, what need is there for a word like ‘bad’? ‘Ungood’ will do just as well—better, because it’s an exact opposite, which the other is not....”* (p. 66). The vocabulary was divided into three groups: A vocabulary – including everyday words, B vocabulary – including political or ideological words, and C vocabulary – including words relating to science and technology. As mentioned above, the point of creating a new language was to eliminate possible rebellious acts towards the system. But the main reason was to limit the freedom, personal expression and identity, and free will, because when there is no word for something, it is much harder, and even impossible to think about it.

There are many ways of achieving power over someone or something. It can be achieved through hard work, or it can be suc-

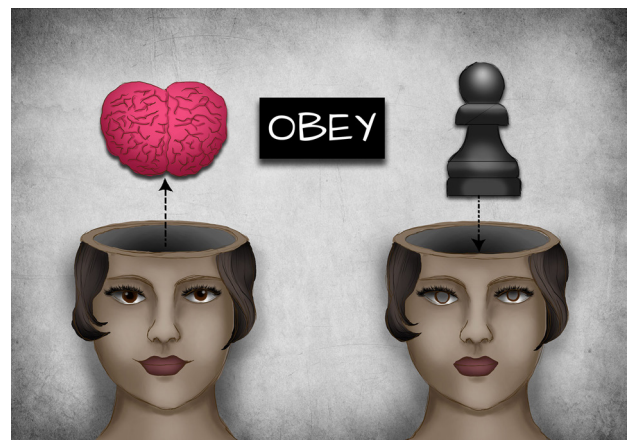
ceeded. But George Orwell’s novel is the perfect example of how power can be achieved through fear and mind control. Telescreens, rewriting the history and creating the new language are just a few ways of mind controlling mentioned in the story, but they are the key. Because taking the privacy away, exposing someone to constant monitoring, feeding him with false information and history, and limiting his thinking by eliminating words from vocabulary have devastating effect on that person. It changes the personality and transforms a person into a puppet, that is not able to think on its own. To act on its own. Which means, that that person is no threat.

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Picture source: <https://www.behance.net/gallery/27588637/Social-Control-in-George-Orwells-1984-and-today>

## THE ALCHEMIST BY PAULO COELHO

### KLAUDIA KOBEROVÁ

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There are not many things I love more than reading. As Elizabeth Scott once said, *"I love books. I love the moment you open one and sink into it. You can escape from the world into a story that's way more interesting than yours will ever be."* And that is how I felt about *The Alchemist*. I totally loved it.

This book helped me a lot. I discovered it just about the right time. I am a strong believer that everything happens for a reason and the timing in life is really important. I also think that following your dreams is one of the most important things in life. In a fact, I think it is something we need to do in order to fulfil our destiny. It is incredible tale of universal wisdom. The storytelling was exquisite, but more importantly, there were so many lessons that the author shared that would be relevant to anyone's life.

From my point of view, it is really hard for me to review and analyse what the content and the message of the book is about because I think we are all different and for someone this book may be complete disaster. But speaking for myself, this book has changed my life.

*"When you want something all the universe conspires in helping you to achieve it."* I understood that everything that happens in our lives is because of us and that many times, when it all seems like there is some kind of problem, it really is not this way. I no longer think a problem exists. Just a misunderstanding lesson. And also, when you want something really hard and there is a good intention in it, the whole universe will help you to achieve it.

#### Source:

COELHO, P. 2002. *The Alchemist*. Croydon: HarperCollins, 2002. 177 p. ISBN 978-0-00-715566-8.

## PRIDE AND PREJUDICE

BY JANE AUSTEN

KRISTÍNA MIHALOVÁ

Pride and Prejudice is a romantic novel written by Jane Austen in 1813. The novel is set in England in the early 19<sup>th</sup> century. The title of this novel may be characterized as one of the main ideas which we can see in this novel. The original title of this novel was First Impressions. At that time, pride was not considered to be a good attribute, however, nowadays being proud of someone or something has a completely different and positive meaning. Jane Austen points out that almost everyone is being prideful and prejudiced, regardless of their education or social class.

Probably the most prideful character is Mr. Darcy. On the one hand, it is obvious that he is proud because of high social position but this pride and prejudice cause him a lot of problems and keep him away from what really matters to him. In his world, class matters more than anything else. From the first confrontation with Mr. Darcy, we can see how prideful and prejudiced he is. *“She is tolerable, but not handsome enough to tempt me.”* This is a part of conversation with Mr. Bingley where he presents his arrogant attitude towards Elizabeth. We can see a great amount of examples of his prideful behav-

iour throughout the whole work, but maybe the most significant one was his first proposal to Elizabeth. *“He spoke well, but there were feelings besides those of the heart to be detailed, and he was not more eloquent on the subject of tenderness than of pride. His sense of her inferiority--of its being a degradation--of the family obstacles which judgment had always opposed too inclinations were dwelt on...”* In these lines we are able to see that even during a proposal he is more concerned about his social status, not as much on his real feelings towards Elizabeth, rather than giving compliments to her and praising her, he chose to highlight how different they are.

Elizabeth is the main character of Jane Austen's novel. The main character is her father's favourite child and her mother's least favourite child. *“There are few people whom I really love, and still fewer of whom I think well. The more I see of the world, the more am I dissatisfied with it; and every day confirms my belief of the inconsistency of all human characters, and of the little dependence that can be placed on the appearance of merit or sense.”* From this Elizabeth's quote we can see that Mr. Darcy was not the only one full of prejudices and pride. Elizabeth's prejudice is the most significant towards her relationship with Wickham. We are able to see that twice, firstly, when Wickham tells her a story of his past and she immediately believes it and judges Mr. Darcy. Secondly, it is her affection for Wickham, he

is handsome and charismatic. Although she is very smart, she perceives him as a good person just because of his appearance. The main protagonist is very stubborn in overcoming her beliefs. She does not reconsider her thoughts for Mr. Darcy until he explains what really happened between him and Wickham in a letter. The most important thing that changed her behaviour was when she found out that Mr. Darcy helped her family, more specifically, her sister, Lydia. That is the time when Elizabeth realizes that her prideful prejudiced behaviour caused her a terrible misjudgement of Mr. Darcy.

Throughout the whole novel Elizabeth as well as Mr. Darcy have to deal with their own prejudices and pride in order to find a true love. At the beginning, Darcy was convinced that he would not fall in love with her because of her family. Due to Elizabeth's stubborn nature, Darcy was the first one who overwhelmed his pride, although it was not easy for him. Elizabeth later realized that their love was mutual. In this case, love overcame pride.



Picture source: <https://www.cityartsmagazine.com/pride-and-prejudice/>

## MATILDA BY ROALD DAHL

### MARTINA KONČEKOVÁ

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There are many reasons why Roald Dahl's *Matilda* has become one of his most popular books. His writing is entertaining and easy to digest for the children, the story is exciting and Matilda's character is witty and unique for someone her age but the other characters are equally as memorable. However, this story is also a lot deeper than that. In a mostly light-hearted way it shows the readers the importance of having someone in your life who supports you and loves you, even if they are not related to you by blood but by choice. In this essay I will focus on how the story *Matilda* is a great example of how chosen family and love is more important than blood.

From the very beginning we are shown that Matilda is very different from her parents and her brother. She is smart way beyond her age and values knowledge and books over watching television or playing bingo like her mother. Her father is a crook and even from a really young age, Matilda knows that what he does is wrong, but she has no power to stop him. Moreover, it is not just that her family does not understand her, they also treat her terribly. They do not pay enough attention to her, do not support her education and her father often belittles her, especially when comparing her to her brother. At one point, Matilda decides that the best way to deal with her parents' treatment of her, is to get back at them for every awful thing they do. *"A small victory or two would help her to tolerate their idiocies and would stop her from going crazy."* (p. 8) This sort of rebellion, quickly starts to become fun for Matilda, but it is hard to judge her for it when her parents are portrayed as the villains of the story who do not care about her or love her.

However, once Matilda starts attending school, a big shift in her life happens. For the first time, there is an adult in her life who is supportive of her and trying to help her reach her full potential – her teacher Miss Honey. Much like with the other characters in this story, her name tells us a lot about her. Miss Honey is sweet and kind, she always wants the best for her students and as we later find out, she really empathizes with Matilda due to her own difficult childhood. Their stories are quite similar in many ways. For most of her life, Miss Honey was raised by her aunt, the terrible principal Miss Trunchbull. Not only did she treat Miss Honey terribly in her childhood and, as both Matilda and Miss Honey suspect, killed Miss Honey's father, she is still making her life hell in the present. But despite their awful upbringing, neither Matilda, nor Miss Honey become as horrible as the people who raised them and



instead they try to help each other.

Becoming closer to Miss Honey is a catalyst of many changes for Matilda. Not only because she finds the support in her that she has always needed, but also because hearing Miss Honey's story of her tough childhood and the way it affects her life in the present causes Matilda to not only think about herself and her own problems, but also about the people around her who have suffered in a similar way. Immediately, she decides to use her newly found powers to help Miss Honey with her own difficult family situation. While punishing Miss Trunchbull might be a good motivation for Matilda in itself, it is not the main thing that propels her forward. With some practice and a lot of determination, Matilda succeeds at reaching her goal and helping Miss Honey get back what her aunt had stolen from her. This part of the story does not only show how she has grown to be selfless, but also her love for Miss Honey.

Another important moment to support this idea comes right at the end. When Mr. and Mrs. Wormwood are leaving, they have to decide whether they'll take Matilda or allow her to stay with Miss Honey. Despite the fact that Matilda is their daughter, it is not a difficult choice for them to make, not really caring what happens to her and instead focusing on what will be easier for them. On the other hand, Miss Honey does not hesitate to take Matilda, with whom she has so much in common, in and take care of her. It can be seen as questionable whether a child being separated from her family is supposed to be a happy ending, but as the books has showed us, this is the only way for Matilda to be happy.

As we can see, there are multiple moments in this, relatively short story, where we are shown how terribly people can be treated by their blood related family, while the true love and support comes from someone else. It is, however, not a sad story, as it can give both the children and adults reading it some hope and a feeling of validation if their own blood family is not ideal. You may not discover your chosen family in Matilda's age, but maybe you will be someone's Miss Honey.

**Source:**

DAHL, R. 2003. *Matilda*. London: Puffin Books, 2003. 342 p. ISBN 978-0-14-131456-3.



## EAT, PRAY, LOVE BY ELIZABETH GILBERT

### NIKOLETA CVEJKUŠOVÁ

Eat, Pray, Love is a memoir written by American author Elizabeth Gilbert that was published in 2006. I got to this book during my last year's summer holiday in Greece. I knew there was also a film of the same name but I had never seen it before, so I was curious about the book. The book tells a true story of the author's travels to three different places where she looks for different things - pleasure in Italy, spirituality in India and balance in Indonesia (Bali). The book is divided into three parts, each consisting of 36 chapters, matching the 108 beads on the Indian prayer necklace.

Elizabeth was 31 when her marriage and successful life shattered and ended in a divorce, followed by a love affair that also ended in a breakup soon after. She felt lost and all she knew was that she needed a change in her life. Therefore, she decided to take the adventure in a form of life changing journey that lasted for a year.

I loved the way she enjoyed each country. Elizabeth travelled to Italy to eat, learn a new language and get the picture of the Italian culture. I have been to Italy and it is truly my love, but having read this book I have fallen in love with the country even more!

In India, Elizabeth tried to explore her spirituality with the help of a native guru; she practiced yoga and meditated a lot. I liked that through her own struggles she revealed the fact that becoming spiritual is not an easy thing.

Finally, Elizabeth headed to Bali to find a balance between worldly pleasure and spirituality. In other words, to implement everything she discovered about herself in Italy and India in everyday life. She reconnected with a medicine man and also fell in love in Bali.

For me, there were only few dull passages throughout the book but that can easily be overlooked. In addition, it is useful to read the book rather slowly in order to better understand the philosophy behind the lines.

To conclude, I would recommend this book to anyone who wants to go on a journey of self-discovery and to all who have reached the point in their lives when they feel they need a radical change and want to experience something new. Travel-loving readers will also appreciate the book.

## THE LIFE CHANGING POWER OF A FRIENDSHIP IN THE BOOK „SECRET GARDEN”

**RADOSLAVA LIPTÁKOVÁ**

Secret Garden, written by Frances Hodgson Burnett, belongs among one of the classics of children's literature very well known around the whole world. It is a powerful and really appealing story of transformations, new chances, rebirth, but mostly, the story about how important are people around us and their friendship in our lives. Throughout the whole story, we could see the birth of many different friendships and how they change the characters in this book. The person, who underwent the biggest change, to a better person, thanks to the power of friendship, is one of the main characters, Mary Lennox. She changed from the very unpleasantly looking person, with the same ugly personality, to the beautiful person not only in appearance but also mainly in behaviour.

The first person who changed her to the better person was Martha. Martha was a servant at the manor, where Mary had to live after the death of her parents. At the beginning of the story, Mary was behaving horribly, because she never really had people around her, except the servants, who were afraid of her because of the way Mary treated them. Her own parents did not want to have anything with her, because she was always ill and it was difficult to be around her, she behaved so horribly, therefore Mary had only a little real interaction with people. She did not really care about others, she did not want to be around people, because being alone was the only thing, which was familiar to her. Mary tried to treat Martha as she usually treated servants back in India. She tried to make Martha dress her up and even thought about slapping her: *„She wondered a little what this girl would do if one slapped her in the face. She was a round, rosy, good-natured-looking creature, but she had a sturdy way which made Mistress Mary wonder if she might not even slap back—if the person who slapped her was only a little girl.”* But Martha was nothing like the servants back in India. She did not see Mary as someone who is ugly and whom she must be afraid of, although Mary was not nice at all at the beginning. She made Mary to be more independent, to be politer and she forced her to go outside, what helped Mary in many ways and it was a crucial twist in the story. Martha told her stories about her family and her life. Slowly Mary started to trust Martha and Mary found out that she is worthy of being liked and she can like other people too.

The second important friend in Mary's transformation into a better person was Dickon.

He was Martha's younger brother. Mary heard about him from Martha. Martha described him as a decent, polite and smart young boy. She found him interesting because he was an animal charmer. He also rescued wild animals. They met for the first time, after Mary wanted some gardening tools and seeds to plant in the garden. He bought them and brought them over to the secret garden. Dickon was the first person with whom Mary shared the secret that she found the locked garden. Dickon told the story about the reason, why was the garden locked with a key being thrown away. He promised Mary he would help her with the garden and teach her how to take care of it. He gave Mary a purpose to wake up every morning and to look forward to that day. She was no longer just wondering around a mysterious manor, being lonely. She had a goal and she found a new friend: *„Dickon you are as nice as Martha said you were. I like you, and you make the fifth person. I never thought I should like five people.”* This friendship helped Mary not only with her behaviour, as she became aware that she is a person who is able to like someone and also she can be liked by someone and she was no longer mean to people. It also changed the way she looked like. She no longer looked yellowish, thin and sick. Being that much on the fresh air made her cheeks coloured with red colour, her body became less thin and even her hair started to look healthier. She started to eat properly and it was visible that she was full of joy. Mary and Dickon became very good friends and they really enjoyed spending their time together surrounded by Dickon's animals.

The most important person with whom Mary became friends was Colin. Colin was a young boy who was locked away in one of the rooms in the manor, visited only by the servants and the doctor. Mary found him because of Colin's cry. Colin was Mary's cousin, he was a son of Mary's uncle. They had so much in common. They were both neglected by their parents and they had at least one dead parent. Colin's father could not even look at his son because he saw his beloved dead wife in him. They were both 10 years old. They both looked sickly at the beginning of their journey to better themselves. And their manners were also quite similar. Colin spent most of his life alone hating people and himself just like Mary while she was in India. Colin was told to be sick and he hated when someone was looking at him. But when Mary found him, for some reason he was fine with the fact that Mary is looking at him. This moment was a beginning of their friendship. Mary came to visit him every day and she told him about the garden. At first, she was not sure that he is trustworthy enough to tell him about the fact that it is a secret garden. But through some time Mary realised that he can be trusted. She also made him meet Colin and they all became good friends. The big step for Colin and his friendship with Mary was when he finally was ready and able to go to the garden. She helped Colin to start walking again, they exercised every day and watched Colin grew stronger from one day to the next. He helped Mary and Dickon, with the work in the garden and they all

watched how the garden became more and more alive. And they felt the same way, becoming more and more alive and full of will to „*live forever and ever and ever.*” This friendship helped both of them became a better person and change the way they behaved. They taught each other how to really enjoy the life and not to worry that much.

Secret Garden is a powerful story of the life-changing power of a friendship. It is a book that is not very difficult to read and the story is appealing for any age category. It has a beautiful idea about friendship. Mary would never change this way if she had never met his friends. She would be the same bitter and ugly person just as she had been at the beginning being always alone. But thanks to all the people around her, she turned into this beautiful person, not just on the outside but also inside. She realised that she can be loved and she can love people too, that she is important. Even in real life, a life without friends is not worth living. We should have real friends just like Mary had to be truly happy in our lives.

**Source:**

Burnett, F. H. *The Secret Garden* (PDF)

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## CHRISTIANITY IN LEWIS'S THE LION, THE WITCH AND THE WARDROBE

SIMONA DRAHOŠOVÁ

Fiction has often been a popular way for writers, to express various messages and to spread different types of ideals and beliefs, whether with moral, political or social aspects. C. S. Lewis, author of seven fantasy series *The Chronicles of Narnia*, whose life has been largely influenced by religion, has utilized such themes throughout his fiction books to suggest some analogies of the Christian faith. Although, it was not his original intention to write a story based on theological concept, his work does carry an underlying message about Christianity, as he wrote in his essay *Sometimes Fairy Stories May Say Best What's to Be Said* (Lewis, 1956): "Everything began with images; a faun carrying an umbrella, a queen on a sledge, a magnificent lion. At first there wasn't even anything Christian about them; that element pushed itself in of its own accord." With focus on his first and most successful publication in the Narnia Chronicle series: *The Lion, the Witch and the Wardrobe*, there are several allusions to biblical characters as well as the major themes of Christianity such as temptation, betrayal, sacrifice, resurrection and redemption that can be found.

In the story of four Pevensie children discovering an extraordinary world full of magic, talking beasts and various mythological creatures, the theme of temptation comes to its place in the moment, when one of the siblings, Edmund, encounters the White Witch, a ruler of Narnia. The Witch, aware of the prophecy, which stated that she would someday be overthrown by the 'Sons of Adam' and the 'Daughters of Eve,' lures Edmund to deceive and betray his siblings by exploiting his weaknesses and using enchanted Turkish delight as a tempting tool (Lewis, 2017, p. 16-19). This scene has certain similarity with the biblical image of Eve succumbing to the temptation of eating the forbidden fruit (Gen 3: 1-6 King James Version), while temptation is mentioned in several places of the New Testament as well, for example James 1: 14-15: "*But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*"

Indeed, Edmund really betrays his siblings when he later leads them to Narnia and tries to denounce them to Jadis, the White Witch, in exchange for satisfying his earthly desires with more sweets. This betrayal is often compared to the disciple Judas, who betrayed Jesus in exchange for silver coins. Moreover, both of these treasons later resulted in death (Goodwin, 2006).



Whereas the Witch is not successful in her evil plan to dispose of all the children who threaten her domination over Narnia, she claims the right, given by the Law of Deep Magic, according to which she is entitled to every traitor that must be punished by death (Lewis, 2017, p. 75). At this point in the book we come to one of the most significant parallels that can be found in the story, which is a lion Aslan, as a chief protagonist representing the figure of Jesus Christ. In fact, as explained by Lewis in one of his letters, Aslan is what the Son of God might have been like, if he was incarnated in a magical world of talking animals. *“Since Narnia is a world of Talking Beasts, I thought He would become a Talking Beast there, as He became a man here. I pictured Him becoming a lion there because (a) the lion is supposed to be the king of beasts; (b) Christ is called ‘The Lion of Judah’ in the Bible; (c) I’d been having strange dreams about lions when I began writing the work”* (Lewis 1961, as cited in Brazier, 2013, p. 134).

Since Aslan is what Jesus would be like in Narnia, many obvious allusions to Jesus can be found in his words and actions. The least veiled reference is his sacrifice, another of Christian themes in this book. Aslan offers his life in order to redeem Edmund, the traitor. The offer of his life on behalf of Edmund’s signifies the death of Christ on behalf of mankind to some extent: *“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us”* (Rom. 5:8). In addition, Aslan’s execution itself follows some biblical lines as well. Tortured, mocked and humiliated is killed in a way similarly depicted in the Bible: *“And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him”* (Mark 15:19-20).

Finally, the most significant parallel comes with the themes of resurrection and redemption. Though Jadis and her servants slew Aslan, she did not know the *“Deeper Magic from the Dawn of Time”* stating that *“when a willing victim who had committed no treachery was killed in a traitor’s stead, the Table would crack and Death itself would start working backward”* (Lewis, 2017, p. 87-88). Aslan is resurrected to life, the death has lost its power and in the final battle he kills the Witch redeeming Narnia from her evil reign. This symbolizes Christ, who was resurrected and through his sacrifice he redeems man from the law of sin (e.g. Gal 3:13; Rom 8:1-2).

Given these points, one can safely assume that Lewis’s adventurous stories, which are primarily intended to entertain readers, in fact conceal deeper meaning and offer subtle insight into the Christian world. Even though Christian themes are present through the whole story, as has been pointed out in this paper, there are still many symbols and similarities not mentioned that could add to the complexity of the subject, as well as other Lewis’s



Chronicles, which are certainly worth exploring in the context of Christianity.

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Picture source: <https://litreactor.com/columns/the-7-very-best-scenes-from-cs-lewis-the-chronicles-of-narnia>

## Varieties of English

### Tereza Keherová

I am sure that all the classics of the world literature (and much more) are worth reading. When someone asks me “What’s your favourite book?” I’m not able to give an answer, as I simply don’t have one – there are too many great books I find interesting. You may also come across many recommendations from your friends, or simply the lists on the internet, like the ones such as “X books you must read before you die”.

However, the “stars” of such lists are usually novels and short stories. I would like to take a different approach and turn your attention to more linguistically focused books. Why shouldn’t the book I would recommend to read in English be about the English language? I know, I know, all you need for that is to log in to the AIS and download any “Course Information Letter” to get a whole list of recommended literature.

Yet, these two books I haven’t found on the lists, although I think they are useful (at least if you’re interested in English varieties). So, if you are keen on exploring English from the global perspective, more specifically, how English varieties evolve, these books are for you:

1. *English as a Global Language* by David Crystal (2003 - Second edition).
2. *Postcolonial English: Varieties Around the World* by Edgar W. Schneider (2007).

We all know that there are two most dominant varieties – the British English and the American English... but those two are not the only ones. Both books are about varieties like American English, Australian English, Caribbean English, Indian English, ... you get the point.

When you travel, you meet people who speak English differently than you’ve been taught at school, whether they are native speakers or not. They may pronounce words differently, have a peculiar rhythm of speech, or use weird vocabulary and even weirder grammar. It is because they speak with diverse dialects, and these can be typical of a smaller area, like the Scouse accent of Liverpool, or indeed be a variety typical of a whole country, like Canadian English. These books are about the latter example, so in case you’d like to read something about the dialects in the UK or the USA, they will disappoint you.

Now you may ask “Why should I read about that?” or something of that sort. Well, the answer is simple: to understand the language you’re studying better. Not only to understand how and why

the English may shift from the “original” British version as its location changes and the time passes, but also to be a little bit more prepared to communicate with the people who speak these varieties.

It’s upsetting to be learning a language for ages, and then one day to encounter someone talking to you in other way than you’ve been used to. So, it’s a good idea to enrich your vocabulary with words from different varieties and get used to hearing various accents. Also, future teachers, this is a good tip for your future students as well.

But... if you think that in these books you’ll find practical examples like a word in American English with a British English equivalent next to it, you’re wrong. The purpose of these books is to explain how languages may evolve. Therefore, I’d recommend them not only to those studying languages, but also to those studying history, culture, and many other disciplines. Both are written in a simple language, so don’t worry, you don’t need to master linguistic terminology in order to understand what you’re reading. Besides, everything is nicely described, so just calm down and continue reading.

Crystal’s book presents English from a world-wide perspective. It tries to explain why and how a language becomes global. Later on, all the “World Englishes”, as these varieties are sometimes called, are introduced. Our university library should have a hard copy of this book, so you can easily get it.

Schneider’s book goes a step further with his introduction to the “*Dynamic Model of Postcolonial Englishes*”. The model is very interesting, because it analyses how the English language developed after it had been brought to the British colonies. It looks on the language changes from the perspective of how societies react to historical and cultural milestones. The outstanding part is that Schneider applies the five stages of the model to all the colonial varieties of English, so you can basically read a small summary of the history of these countries (of course, in a relation to English).

To sum it up, read these two books if you’re interested in the language development, British colonial history, or geography in general. I believe they will improve your understanding of what position English, or should I say “Englishes”, currently have in the world.

Let’s say you are fascinated by English varieties. Wouldn’t you like to know more about them? I’m going to assume you would, as you’ve been reading so far... There’s a site focused on the world varieties of English which is called *eWAVE atlas*. When you open the web page, click on the “varieties” and you’ll get to an interactive map of the traditional English varieties, dialects, and creoles based on English, too. You can pick one and see which features of spoken English are present in that variety. Or simply search the varieties based on a feature – the choice is up to you.

Maybe you prefer phonetics over morpho-syntax, in which case, you should look up the recordings (and phonemic transcriptions) of Aesop's fable "*The North Wind and the Sun*" in different languages to use the language. Of course, the cold winds blowing from the north in the Northern Hemisphere make no sense to those living in the Southern Hemisphere, because the cool air is brought by the southern winds down under.

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