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**LINGUISTIC STRUCTURES
IN ENGLISH DIACHRONIC EDUCATIONAL DISCOURSE**

SUMMARY. The author seeks to analyse the prospects of application of a diachronic discourse-analysis with regard to English educational documents with special reference to identification and description of culture specific discursive practices.

KEY WORDS. Diachronic discourse-analysis, educational discourse, discursive practice.

The article is concerned with the evolution of discursive educational practices in the Anglo-Saxon community (VII-XI c.) and is studied from linguistic, socio-cultural and pragmatic perspectives. The aim of the article is to analyze emerging genres of educational discourse and to promote the understanding of the forces and mechanisms underlying it by focusing on a historical pragmatics research that involves the use of diachronic discourse-analysis tools (L.J. Brinton, M. Fludernik, T. Givón, A. Jacobs, A.H. Jucker). The data used for this study are extracted from a large corpus of Latin and Old English documents describing educational process. The texts of the salient documents related to the origin and development of educational institutions are included in the source book «Educational Charters and Documents 598 to 1909» written by A.F. Leach [1].

Although the study of educational discourse is not new, and the discourse theorists have adapted some specific theoretical lenses to examine discourses (V.I. Karasik, A.A. Leontyev, A.K. Mikhalskaya, D. Gillard, G. Hodgeson, A.F. Leach, M.V. Manen, J.L. Perschar, Van der Wal), the case of the Anglo-Saxon educational discourse emergence has not been traced so far.

The institutional educational practices treated as flexible, blending and dynamic social activities rather than simply fixed conventions or templates reflect the socio-cultural context of the epoch, its values, strategies and goals. Discourse theory provides a framework which enables the scientists to perform a textual analysis of blended discourses.

In order to clarify the position of the diachronic discourse analysis model it is useful to give a brief outline of some of its underlying principles. We specify the components of our approach by evoking the model's relationship to the set of interconnected texts (discourse *superstructure*), general contents of the discourse (*macrostructure, text type, text structure*), and the linguistic items (*microstructure*) (T.A. Van Dijk, W. Labov, A.A. Kibrik, A.A. Romanov).

The educational discourse refers to complex communicative realities embedded in the real world and related to ecclesiastical, legal (legislative, administrative) and didactic discourses. The topic of the educational discourse is the establishment of monastic and church schools, their norms and functions.

From its inception, the educational discourse is conceived as both a religious communicative activity as well as the system of legal discursive events. The former is shaped by the social action in the sense that it is interpreted and described in relation to specific ecclesiastical contexts and speech genres presupposing connection with the Bible and the sphere of human ethics. Christianity shapes the context of education and didactics by coordinating the themes of the texts, aligning identities and roles of the teachers and pupils, reproducing Church regulating ideologies, transforming social representations or even organizing mental medieval structures.

Educational charters, being both legal and ecclesiastical, include documental chronicles, samples of historical prose, church correspondence, school-books («Anglo-Saxon Chronicle», Bede's «Ecclesiastical History of the English People», Pope Gregory «Pastoral Care», Abbot Aelfric's «Colloquy», Aelfric's «Grammar», the works of Alcuin). Legal texts such as laws, canons, charters («King Edgar's Canons», «Educational Canons», «Laws of Ine», «King Alfred's Canons»), secular and church decrees, grants, regulate juridical and administrative issues in the sphere of education.

The religious educational discourse is being structured as a set of descriptive and evaluative text types (passages) — the idealized norms of distinctive text structuring which are conceived as a deep structural matrix of rules and elements for the encoder (E. Werlich). The passages can be presented as text structures, or the sequences of speech acts. Typical text structures are the descriptives (characteristics of a monarch, teacher), the evaluatives (acts assessing education), the regulatives (stating the norms of a Christian), the narratives (describing the deeds of eminent Christians) of preceptive and hortatory nature.

The diffusion and legitimation of educational discourse is closely linked to the institutionalization of ecclesiastical teaching and education.

The history of English education begins with the introduction of Christianity (VI c.). This is brought home to us by the extract from Bede's Ecclesiastical History. It relates how in a year, fixed to 631, Sigebert, king of the East English, with the assistance of bishop Felix, who came from Canterbury, provided masters and ushers to the school: *Sigeberht ... Wæs he god man ond æfest ... ond he scole gesette, in þære cnehtas ond geonge men tydde ond lærde wæron; ond him fultmade Felix se biscop, þone he of Cent onfeng. Gesette he magistras ond lare æfter Contwara þeawe ... Sigebert ... a good and religious man ... set up a school in which boys might be taught grammar. He was assisted therein by bishop Felix, who came to him from Kent, and provided them with pedagogues and masters after the fashion of the Canterbury men [2].*

The education introduced by Augustine of Canterbury in 598 was identical in means and methods with that of Augustine of Hippo. The conversion of the English caused the reproduction of the Grammar and Rhetoric Schools of Alexandria and of Athens [1; ix-x]. Subsequently Kentish traditions have been continued and strengthened. The secular education of that epoch tends to be viewed as the creature

of religious teaching, the school — as an adjunct and follower of the Church and Christian doctrine, and the schoolmaster — as an ecclesiastical officer. The law of education was a branch of the canon law [1; xi-xii]. Training of priests and monks was the primary goal of educational process.

According to the findings of the Council (826), *all bishops shall bestow all care and diligence ... to establish masters and teachers who shall assiduously teach grammar schools and the principles of the liberal arts, because in these chiefly the commandments of God are manifested and declared* [3; 20-21].

The figure of a schoolmaster in Anglo-Saxon England is very relevant. The Book of Ecclesiastical Laws tells us: *«The learned shall shine as the brightness of the firmament» and that «those who have educated and taught many to righteousness shall shine as the stars forever»* [1; 36-37]. The linguistic means of the texts structures comprise epithets, comparison, allusions, past forms of the verbs, predicates with semantics of education: the descriptives and the evaluatives (*good, religious; the learned — the brightness of the firmament, who have educated and taught many to righteousness — the stars forever*), the narratives (*set up a school, provided with pedagogues and masters*), the regulatives (*teach and educate to righteousness, after the fashion of the Canterbury men*).

The legislative and administrative educational discourse is being structured with the help of the regulatives which enjoin the rules of education and didactics. The basic text structures are the instructions-enjoiners with the verb *læran* («King Edgar's Canons»): 11. And we læraþ þæt preosta gehwilt toecan lare leornige hand-cræft georne. 12. And we læraþ þæt ænig gelæred preost ne scænde þone sam-læredan, ac gebete hine gif he bet cunne. 17. And we læraþ þæt ælc cristen man his bearn to cristendome geornlice wænige and him Pater noster and Credon tæce. 22. And we læraþ þæt ælc man leornige that he cunne Pater noster and Credon, be þem þe he wille <...> husles wurþe beon. Forþam he ne biþ wel cristen þe þæt geleornian nele; ne he nah mid rihte oþres mannes to onfonne æt fulluhte, ne æt biscopes handa rede þæt ne cann: ær he hit geleornige. 51. And we læraþ þæt preostas geoguþe geornlice læran, and to cræftan teon þæt hi ciric-fultum habban 11. *And we enjoin that every priest in addition to lore, do diligently learn a handicraft.* 12. *And we enjoin that no learned priest put to shame the half-learned, but amend him, if he knows better.* 17. *And that every Christian man zealously accustom his children to Christianity and teach them the Pater Noster and Creed.* 22. *And we enjoin that every man learn so that he know the Pater Noster and Creed, if he wish <...> to be worthy of housel; because he is not truly a Christian who will not learn them, nor may he who knows them not receive another man at baptism, nor at the bishop's hand, ere he learn them.* 51. *And we enjoin that priests diligently teach youth, and educate them in crafts that they may have ecclesiastical support* [4; 34-35].

The elementary teaching of Latin preceded the Trivium (grammar, rhetoric, and dialectic) and then was followed in the classical curriculum maintained in the monasteries by the Quadrivium (arithmetic, geometry music, astronomy, theology). Educational process was long: *... learning cannot be grasped in a mere interval of time and a momentary application; no small time must be spent in the study of reading* [5; 8-11]. *Only in that case a well of all goodness and learning may be*

found in the principal seat of the English nation, from which the thirsty traveler or the lover of church learning, may draw whatever his soul desires [6].

In 893 Alfred the Great translates the church books into English and states the rank of the pupils: ... me þyncþ betre ... þæt we eac sumæ bec ... on þæt hæþ geþiode wenden ... ond ge don ... þæt[te] eall sio gioguþ þe nu is on Angelcynne friora monna ... sien to liornunga oþfæste ... oþ þone first þe hie wel cunnen Englisc gewrit arædan: lære mon siþþan furþur on Lædengeþiode þa þe mon furþor læran wille ond to hieran hade don will ... *I think it is better ... that we also should translate some of the books ... into the language which we can all understand, and should do ... that all the youth of our English freemen ... should be set to learning ... until they are well able to read English writing : and further let those afterwards learn Latin who will continue in learning, and go to a higher rank [7; 22-24].*

The education is for all the people — either of secular or ecclesiastical rank, people of different age, who can afford it. And if a scholar had become proficient in learning and so had attained holy orders and ministered to Christ the Lord, he was then worthy of such dignity and peace as belonged thereto [8; 52-55].

The descriptives and the evaluatives are signified by specific linguistic means such as epithets, metaphors, defining clauses: *learned / half-learned priest, truly a Christian, accustom to Christianity, to be worthy of housel, a well of all goodness and learning, a higher rank.*

It is of crucial importance to take into consideration the fact that the text structures of the didactic discourse comprises the educating dialogues-conversations delivered by a schoolmaster. They represent the directive, regulative, instructive, informative and argumentative passages on teacher's part.

The didactic discourse is centered around the basic concepts of *teaching and education* manifested by polysemantic predicates *tæcan* and *læran* [9]. These verbs convey the directive and preceptive meanings — *to prescribe, enjoin, instruct, to shew to the mind by way of instruction or of proof, to shew a person the direction that must be taken, to direct, advise*; the meaning of suggestion — *to suggest*; argumentation — *to give religious teaching, to teach a particular tenet or dogma, to preach, persuade*; representation — *to present, to inform*. The multilayered instructives-prohibitives expressed by negative verb forms deal with novices' misconduct: *the boys sang and chanted by heart without the help of a book; one boy never looked at another, when they were in their places in choir, and they never spoke a word to one another; they never walked about the choir, unless sent on an errand by the master [10].*

All the signs in the field of education are grouped around the crucial layers of meanings conveyed by the verbs *tæcan* and *læran*. The profound aim of education, according to Aldhelm, is closely related to spiritual sphere — *the mysteries of things cannot be understood without long and frequent study [5; 8-10].*

Parallel to the development of the Christian doctrine is the emergence of a schoolmaster (*læreow a teacher, master, preacher; lærestre a female teacher, an instructress, preceptress; lár-smiþ a wise man, a counsellor; lár-wita a learned man; heáh-læreow archimandrita; heáh-leornere a great scholar, a master*) and a pupil (*discipul pupil, student, novice*) as specific subjects of the educational process. Basic nominations of a teacher go back to the verbs *læran* и *tæcan*

(< repm. *taikjan to show). The semantics of leornian *to learn, study, read* is quite different. The verb names the opposite process in the opposition *to teach — to study*. The teacher himself *studies*: Lange sceal leornian se ðe læran sceal *long must he learn who is to teach* [9]. The teacher tæhþ rihtwisnysse *teaches righteousness*; tæcþ of Lédene on Englisc *teaches to translate from Latin into English*; *persuades, enjoins, admonishes, advises, suggests, exhorts*: Ic lære persuadeo; Dú lærst ús *tu doces nos*; Wé lærap ðæt ... *we enjoin that*; ... Agustinus Brytta biscopas lærde and monade ... *ut Augustinus Brittonum episcopos monuerit*; Leóde lærde on lífes weg (he) *brought people by his teaching into the way of life* [9].

The multilayered text structures employed by the students — suggestions, requests (We cilda biddap þe eala lareow þæt þu tæce us sprecan rihte for þam ungelærede we syndon und gewæmmodlice we sprecap *Master, we children ask you to teach us to speak correctly for we are unlearned and speak corruptly*), regulatives (riht, behefe spræc *correct, proper, useful speech*) lexically constructed in Abbot Aelfric's «Colloquy» [11; 36-48]. The «proper» education means proper speech, comprehensive language and mild punishment: hwæt rece we hwæt we sprecan buton hit riht spræc sy and behefe næs idel opþe fracod? *What do we care what we say so long as we speak correctly and say what is useful, not old-womanish or improper?*; leofre ys us beon beswungen for lare þænne hit ne cunnan ac we witan þe bilewitne wesan and nellan onbelæden swingla us buton þu bi to-genydd fram us *We would rather be flogged while learning than remain ignorant; but we know that you will be kind to us and not flog us unless you are obliged*; sprec us æfter urum andgyte þæt we magon understandan þa þing þe þu sprecst; ... næs swa deoplice *talk to us in a way we can follow so that we may understand what you are talking about*; ... *not so profoundly* [1; 38, 44]. *Right and proper speech* is opposed to *idle useless and fracod improper speech* and is related to the norms of Anglo-Saxon ecclesiastical culture with the notions of *just, good, upright, righteous, equitable, morally fitting, true, correct*.

The dialogues include the instructives-exhortations constructed by lexemes with the meanings of *obligation, advise, help*: eala geferan and gode wyrhtan uton towurpon hwætlicor þas geflitu and sy sibb and geþwærnyss between us and framige urum gehwylcum opron on cræfte hys ... and þis geþeagt ic sylle eallum wyrhtum þæt anra gehwylc cræft his geornlice begange forþam se þe cræft his forlæt he byþ forlæten fram þam cræfte swa hwæðer þu sy swa mæsseprest swa munuc swa ceorl swa kempa bega opþe behwyrf þe sylfne on þisum and beo þæt þu eart forþam micel hynd and sceamu hyt is menn nelle wesan þæt þæt he ys and þæt þe he wesan sceal *Oh, all you good fellows and good workers, let us end this dispute and have peace and harmony among us, and let each help the other by his craft ... And this is the advice I give all workmen, that each of them should do his work as well as he can, as the man who neglects his work is dismissed from his work. Whether you are a priest or a monk, a layman or a soldier, apply yourself to that, and be what you are, as it is a great loss and shame for a man not to be what he is and what he ought to be* [1; 42].

Taking into account the complex nature of discourse realities we claim that the professional practices of the Anglo-Saxon educational discourse play an important

role in the construction of social activities and depend on multiple and heterogeneous parameters ranging from hybrid text structures and text types to hybrid discourses of religious, legal and didactic character. This interplay of different types of discourses frames the discourse of education and orients didactic thought and action towards the reproduction of preceptive and hortatory practices. They involve the realization of surface structures which display a wide spectrum of forms varying with the respective type of texts. The mechanisms determining the production of educational discourse are the aims, strategies and interaction of the social institutions such as the Church, the state, clerical and monastic groups.

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