
The first part of a four-part gazetteer of the basic geopolitical vocabulary of the English language, dealing with the facts, fancies, fallacies, ambiguities and subtle implications in such words. For convenience of presentation, the material is not in strict alphabetical order.

AMERICA was literally put on the map in 1507, by the German geographer Martin Waldseemüller. In his revolutionary new map of the world, he combined the flat-earth tradition of Ptolemy with information provided by the explorer Amerigo Vespucci, and produced cartographic strips, like the sections of an orange, that could be glued onto a globe. Vespucci was the first to establish beyond argument that what he called 'the New World' was a distinct continent, and not India or China approached from the other side. Waldseemüller labelled the new land mass 'America', in honour of the Italian explorer, presumably preferring to adapt Amerigo's first name rather than call the western hemisphere 'Vespucia'.

There may also, just possibly, have been a second factor at work, concerning not an Italian in the service of Spain but an Italian in the service of England. Giovanni Caboto,

An ABC of World English

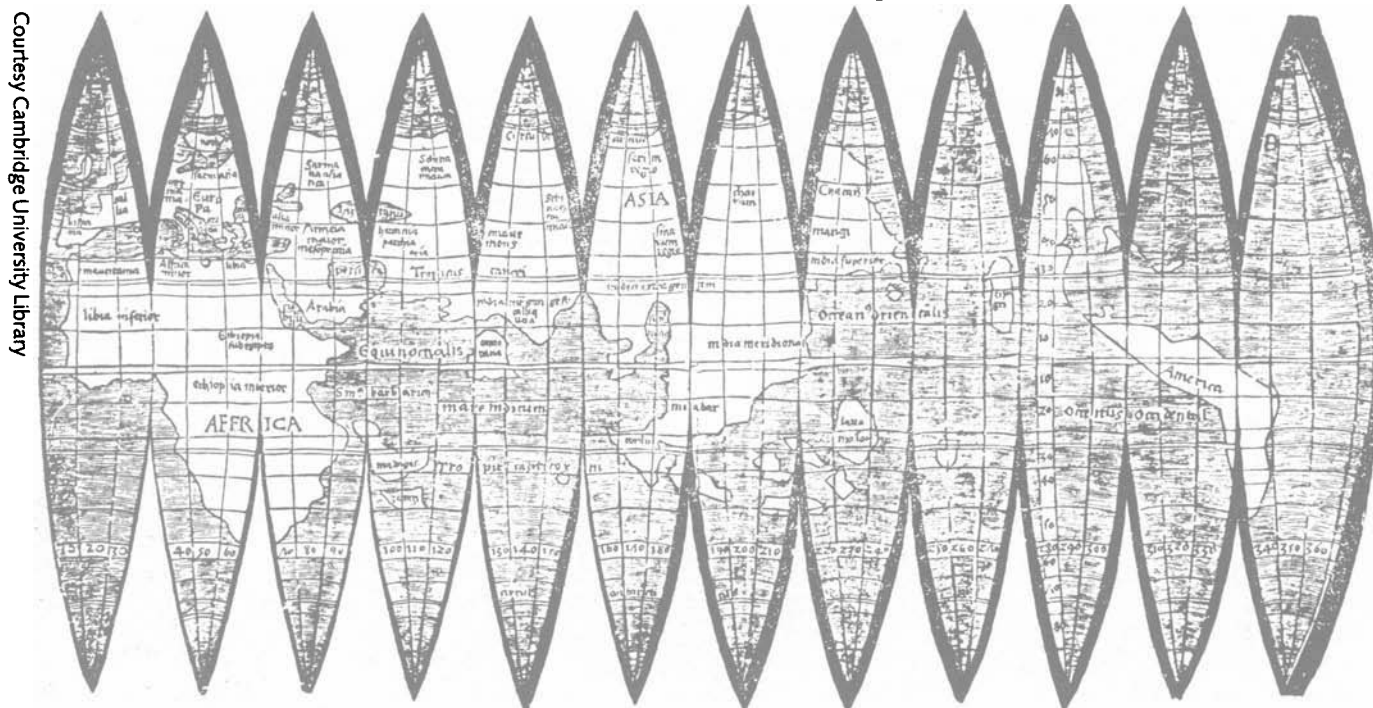
AMERICA TO AUSTRALIA

TOM McARTHUR

anglicizing himself as John Cabot, sailed to explore the northern reaches of the New World in the late 1490s from the English port of Bristol. One of his financial backers there was the sheriff of the city, Richard Ameryk. Some have claimed that Cabot acknowledged his patron in time-honoured fashion by naming the new continent after *him*.

Be that as it may, there was no ambiguity in 'America' at that time: it was the whole western hemisphere. Confusion only entered the picture in the 18th century, when the Thirteen Colonies broke away from Britain and established themselves as a republican 'United States of America', for which 'America' was an all-too-convenient abbreviation. This de-

The first recorded use of the word 'America' was in Martin Waldseemüller's map of the world in 1507, labelling the area now called Brazil.



Courtesy Cambridge University Library



On a wall in downtown Vancouver, Canada, this orthographic slap in the face asserts that the United States is run by the Ku Klux Klan.

velopment has had two consequences: firstly, a national sense was imposed upon the pre-existing continental-cum-hemispheric sense; secondly, whereas the continental sense (as in *The Americas* and *North America*) is largely non-political and only vaguely emotive, the national sense has from the start attracted all sorts of political, social, cultural and emotive attention, as in:

'The American president of the American University of Beirut was murdered because he was the symbol of America.' (Michael Hudson, 'Arabs and America: An Estrangement Clear to See', *International Herald Tribune*, 9 May 84)

Here, the Arabs are not at odds with a whole continent, but with a single nation-state whose sense of self-worth is embodied in such phrases as 'the American way (of life)' and 'the American Dream'. Emotional responses to this America are common in art, literature and politics, as for example in the yearning title of Elia Kazan's film *America, America*, and in Franz Kafka's

anti-capitalist novel *Amerika*. This Germanic spelling of the word has also been used in recent years by protesters in the U.S. itself, seeking to highlight what they see as Nazism in the government and politics of their country. In an even more extreme and vivid way, the graffiti in the accompanying photograph seek to assault the positive image people may have of the Land of the Free, while *The Times* of London could report as follows (21 June 84) on the legend of the Pied Piper of Hamelin:

'Different cultures have seen different things in the legend; in the Slavic world the element of tragedy predominates as the children simply die in the wilderness, whereas the Walt Disney film version of 1933 had the piper leading all the children away to the American dream, a happy land of eternal youth.'

'America', in its national sense, is a word that people are seldom neutral about, but it is not always clear *when* people are referring to the national sense alone. In 1974, for example, the American Heritage Publishing Company of New York brought out *The Golden Book of America*, aimed at younger people and sub-titled 'Stories from our Country's Past'. Its first chapter, however, is entitled 'Did

Columbus Discover America?' and – despite its general informativeness – creates, like many other such books, a semantic blur between the national and the hemispheric sense of the word. A comparable effect is produced by the hemisphere displayed in the graphics of the title of the newspaper *USA Today*. Such ambiguities make it easy for people in the States to run their national into their continental conception of where and what 'America' is – a fuzzy and subliminal version of the Monroe Doctrine. A nation called 'America' in a continent called 'Columbia' might not see itself in quite the same way.

AMERICAN is a word with varied applications and implications. For more than 200 years after Columbus and Vespucci it referred unambiguously to the whole New World: peoples, animals, plants, geography. Consequently, when Joseph Addison wrote (in *The Spectator*, in 1711) that 'the Americans believe that all things have souls', there was only one possible interpretation: that he was talking about the Algonquins, Hurons, Iroquois and other native peoples.

Then came real ambiguity. A century after Addison, the traveller

Kendall (as quoted in the *Oxford English Dictionary*) wrote about 'the Americans' and felt constrained to add immediately 'that is, the subjects of the United States'. At that point, interpretation of the word could go either way, whereas nowadays Addison's position is reversed, and anybody using 'American' to mean the Iroquois or the Sioux would be courting the reader's incomprehension.

In the process, however, the native peoples of the New World have fallen into a linguistic limbo. Today, they are neither properly 'Indians' nor securely 'Americans', nor even safely 'American Indians'. Canadians do not see 'their' Indians as American; they are Canadian, and those in Mexico are Mexican. The Mohawks in turn, who live astride the border of Canada and the United States, do not see themselves as either American or Canadian or Indian; they are simply and unequivocally 'Mohawk'. The portmanteau term 'Amerindian' flourishes among scholars, but native-rights activists appear to prefer 'Native Americans' or, more pointedly, 'the First Americans'. Their central problem, however, is that

whatever they call themselves for public purposes it has to be in the vocabulary of Europe; prior to the coming of the conquistadors and the colonists, they had no catch-all name for themselves, and had never conceived the need for one.

The quirks are not confined to Native Americans. A Venezuelan is a 'South American' and a Canadian is a 'North American', but neither is or would normally want to be called an 'American'. A Nicaraguan is a 'Central American', and differs both geographically and psychologically from a 'Middle American', who *might* hail from Kansas or Missouri but represents a state of mind rather than a state of the Union. As *TIME* reports (25 June 84) in connection with Ronald Reagan and the Daytona Beach Firecracker 400 stock-car race:

'The President's jet is scheduled to land at the airport within camera range of the track, and if all goes smoothly the one-time sportscaster might even climb into the announcer's booth and

The 'nation's newspaper' aligns itself graphically with the whole of the western hemisphere.

call a few laps. Smiles a Reagan campaign official: "That ought to be seen at some point by millions of good, solid, Middle Americans."

Dorothy Epstein of New Jersey recently wrote to Willam Safire of the *New York Times*: 'If I call myself an American, I could come from any country between Tierra del Fuego and Queen Elizabeth Islands. "United Statesian" doesn't sound right. "Yankee" is not dignified and, anyway, excludes the South. What is my title as a citizen of the United States?' Safire took the point and asked readers to suggest 'new monikers for United States citizens', because 'it is becoming presumptuous and inaccurate to refer to North Americans as "Americans".'

The idea of 'All-American' boys and girls (etc.) arose along with the concept of the U.S.A. as a melting pot, and stands in ideological contrast to such hyphenated forms as 'Italian-American' or 'Irish-American'. The vigorous use, however, of phrases like 'Black American' and 'Afro-American' suggests that the melting pot has not yet done its work, while the phrase 'Latin American' raises



issues across the entire hemisphere. In the first instance, it refers quite neatly to all of the Americas (minus a few islands) south of the U.S.-Mexican border, where Spanish and Portuguese are the dominant languages. Seepage northwards, however, is on the increase. Puerto Rico is Latin American, but it is also a nearly-state of the Union, while actual states like New Mexico have had Hispanic populations from well before the arrival of Anglo settlers. In addition, as Charles Berlitz puts it, the word 'American' presents problems inside Spanish as well as inside English:

'Although the term "American" designates an inhabitant of the United States in many languages (with some variant spellings), it is also applied, especially in Spain, to anyone from the New World. "United States" to designate "America" also poses a certain problem in Spanish, because there are other United States in the Spanish-speaking New World – specifically the United States of Mexico, Brazil (*sic*), and Venezuela. To avoid confusion in Spanish, therefore, the United States is often referred to as the "United States of the North" – *Los Estados Unidos del Norte* – and a person from the country is an *estadounidense* ("United Stater") or *norteamericano* ("North American").' (*Native Tongues*, Grosset & Dunlap, 1982, p. 161)

The circle of uncertainty is complete, and the lady from New Jersey has a point. If the citizens of the United States are to be the only true *norteamericanos*, then how do (or should) Mexicans conceive themselves, and where do Canadians go?

AMER(I)- is not yet entirely respectable as a combining form of 'American'. It appears, however, to be gaining ground, possibly as a counterweight to the *Euro-* in 'Eurocrat' and 'Eurodollars'. The western hemisphere has never had a neat equivalent for *Anglo-* and *Franco-*. The *Oxford English Dictionary* offers us *Americo-*, but with only the example of 'Americomania' from way back in 1798. *Amer(i)-* has had some success, however, in forms like 'Amerasian' and 'Amerindian'. When in 1972 the Nixon Administration toyed with 22 possible replacements for 'welfare', the neologisms included 'Americaid', 'Americare', and 'Amerishare'. In the British magazine *Company* (March 84), the

American writer Jane Walmsley wrote a piece for Britons abroad among Americans at home. In it she listed some basic points to remember about what it is to be an American. These included: 'America is new, and new is good', 'Americans believe in superabundant choice', and 'Americans believe that death is optional'. Her title for the article was *A Native's Guide to Ameri-think*.

AM has had considerable success as the monosyllable that signals the United States. *Amexco* (American Express Company) and *Pan Am* (Pan-American Airways) demonstrate that it can be first or last, while *Aramco* (Arabian-American Oil Company) shows that it is also equally successful in the middle.

ANGLO-SAXON was originally the name for the 'English Saxons' who invaded the island of Britain along with the Angles, to contrast with the 'Old Saxons' who stayed on in the German heartland. For many centuries there was no agreed collective name for the various Germanic peoples who crossed to Britain, and after the Norman Conquest in 1066 the one term that had developed – 'English' – ceased to be adequate, because the new Norman-French invaders began to call themselves 'English' too. As a result, the pre- and non-Norman people of England were all loosely classed by their new overlords as 'Saxons' – much as the Celts of Scotland still refer to all the Germanic folk to the south as *Sasunnach*.

According to the *Oxford English Dictionary*, the fate of 'Saxon' was extended – in Latin – to the expression *Anglo-Saxones*. Foreign chroniclers 'to whom the historical relations of the Saxons and Angles were not very obvious' used the term as a cover-all, and paved the way over further centuries for the use of 'Anglo-Saxon', especially after 1600, as a term to cover everything English before the Conquest, including the language. The *OED* adds (in the words of its editor James Murray in 1884): 'This has led in turn to an erroneous analysis of the word, which has been taken as = *Angle* + *Saxon*, a union of Angle and Saxon, and in accordance with this mistaken view, modern combinations have been profusely formed in which *Anglo-* is meant to express "English and . . .", "English in connexion with . . .", as in "Anglo-Russian war"; whence, on

the same analogy Franco-German, Turko-Russian, etc.'

Whether mistaken or not, the result today is two broad applications of the term 'Anglo-Saxon': firstly, a universally established portmanteau word for the Angles and the Saxons together (as in 'Anglo-Saxon grammar' and 'Anglo-Saxon law') and secondly the epithet for a culture, spirit, heritage, ethnic type and set of attitudes associated with England-cum-Britain over the last few centuries. In the 19th century, the English journalist and political commentator Walter Bagehot referred (in a speech in the House of Lords) to wealth as 'the obvious and national idol of the Anglo-Saxon'. In 1956, Angus Wilson revived a phrase used by Lewis Carroll as the title of his satirical novel *Anglo-Saxon Attitudes*, while the French have in recent decades used *anglo-saxon* to cover the shared attitudes of the United Kingdom and the United States – not always in admiration, either. Indeed, a collective 'Anglosaxondom' now exists in English for both the community and the attitudes, however these are to be defined.

Certainly, the word seems capable of serving to inspire further neologisms beyond the analogies mentioned by Murray in 1884. In 1975, Ali Mazrui, writing about the politics and sociology of the English language in Africa, coined 'Afro-Saxon' to describe certain local people who have adopted English as their first or home language (and presumably certain cultural values and attitudes along with the language, so as to make them, as it were, 'black Englishmen').

A distinctive twist, however, has been given to 'Anglo-Saxon' because of certain assumptions about the nature of the English language itself. Here, the myth has it that Old English was a plain tongue, unadorned, blunt and monosyllabic. Anglo-Saxon 'smell' and 'sweat' thus stood in sharp contrast with the devious and Continental 'odour' and 'perspiration'. As Charles Berlitz puts it (*Native Tongues*, 1982): 'In general, almost all the polysyllabic words in English are of French-Latin origin while the one-syllable words come from Anglo-Saxon.' Indeed, for its fifth sense of 'Anglo-Saxon' *Webster's Third New International Dictionary* (1966) gives 'English employing words considered crude or vulgar', and has 'Anglo-Saxon word' as a synonym for the four-letter kind. On this basis, those who swear then

coily say 'Pardon my French' might be better off excusing their Anglo-Saxon.

ANGLO- has both a narrow sense and a wide sense. In its narrow sense, it is the combining form for 'England' and 'English' (whether the people or the language); in its wide sense, it less legitimately covers all of 'Britain' and the 'British'. As a consequence, 'Anglo-Welsh' relations are simply relations between the English and the Welsh, but 'Anglo-Finnish' relations could be either between England and Finland, or Great Britain and Finland. The Welsh and the Scots, therefore, never know quite where they are with *Anglo-*.

Anglo-English

'I have chosen one accent as representative of Scotland and another one as representative of England – one for Scottish Standard English and one for "Anglo-English" (a convenient term for English Standard English recently introduced in the correspondence columns of *The Scotsman*).' – David Abercrombie, in *Languages of Scotland*, Chambers, 1979.

role among the private schools that use English as their medium of general instruction.

Possibly most subtle of all is the term 'Anglo-American'. Like the others, it carries the basic sense of 'between the United States and England-cum-Britain' (as in 'Anglo-American trade talks'). Next, it serves to cover anything and everything of English-cum-British background in the U.S.A., not unlike 'Anglo-Saxon'. In this sense, it contrasts with 'Italian-American', 'Jewish-American', and so on. Finally, it has come to refer to 'Anglo-America', that (majority) grouping in the United States that uses the English language as opposed, in particular, to Spanish. In 1964, the

Anglo English

'It is not known whether Chicanos who wish to replace their Chicano English with Anglo English turn primarily to regional or to national standards of English. While national standards may be available through the mass media of communication, chiefly television and movies, acquisition of local standards may require integration into Anglo primary group social networks of communication.' – Fernando Peñalosa, in *Chicano Sociolinguistics*, Newbury House, 1980.

Matters are further complicated by history, geography and semantics. 'Anglo-Irish', for example, may mean 'between Ireland and England-cum-Britain', or might refer to the English settler-rulers of Ireland in past centuries, in which case it carries an emotional load for the Irish. Comparably, 'Anglo-Indian' is so tied up with the history of the British Raj that its basic meaning 'between India and England-cum-Britain' has been overlaid, and something like 'Indo-British' must serve in its place. 'Anglo-Indian', because of the Raj, has both an older imperial sense and a more recent ethnic sense. In imperial terms, it referred to those English or British people who spent most of their working lives in India (an 'Anglo-Indian colonel', for example); in ethnic terms, it now refers to a Eurasian community descended from British fathers and Indian mothers, a neither/nor group disdained during the Raj by both the British and the Indians. In modern India, 'Anglo-Indian schools' are closely linked with this community, and play a key

British educationist Lancelot Hogben used 'Anglo-American' as a replacement term for the English language (thereby disenfranchizing the Irish, Scots, Australians, etc.), but the usage failed to catch on beyond his own book, *The Mother Tongue*.

ANGLO on its own is a comparatively recent development, and is more than just the traditional *Anglo-* freed from its hyphen. It has two distinct uses in North America, both of which arise out of contact and conflict between English and other languages. The first use emerged in the South West of the U.S.A., and the second occurs in the province of Quebec in Canada.

Webster's New Collegiate Dictionary in 1977 significantly interpreted the South-Western *Anglo* as an abbreviation not so much of 'Anglo-American' as of *anglo-americano* in Mexican Spanish. The slant, therefore, is not towards what an Anglo is, but what an Anglo is not, and so the *Collegiate*

defines such a person as 'a Caucasian inhabitant of the U.S. of non-Latin extraction'. 'Anglo' exists not so much in its own right as for contrast with 'Latin', 'Latino' and 'Chicano', etc. Any American who uses English all the time qualifies as an Anglo, although of course in strict ethnic terms a WASP ('White Anglo-Saxon Protestant'), someone of Scotch-Irish descent or of general Germanic background will fit the label better than somebody whose roots are in Turkey or Korea. The usage has passed into General American much as follows:

- 'Chicano norms always seem to be somewhat less formal than Anglo norms for the same situation. To the Anglo speaker the Chicano speaker may sound too casual, while to the speaker of Chicano English, the Anglo speaker may seem too formal or haughty.' (Fernando Peñalosa, *Chicano Sociolinguistics*, Newbury House, 1980)
- 'There is some hidden, deeply rooted thing in the Anglo male American that has to do with inferiority, . . . that has to do with not being a man, and always, continually having to act out some idea of manhood that invariably is violent.' (Sam Shepard, quoted by Michiko Kakutani, in 'The "True West" of Sam Shepard', *International Herald Tribune*, 31 Jan 84)

The term 'Anglo-Canadian' is sometimes used inside Canada to contrast with 'French-Canadian', but the use of *Anglo* in and around Quebec is not derived from it. Rather, it is an abbreviation of 'Anglophone', which in Quebec is not so much somebody who speaks English as someone who resists French in favour of English, who cannot manage everyday life in French, or who belongs to an old established community that always used English and never wanted to use French. As a consequence of provincial legislation favouring French as the sole official language in Quebec, a vocal movement for 'Anglo rights' has grown up in the last few years.

Language disputes of one kind or another permeate Quebec. On the 7th of April 1983, for example, the *Montreal Gazette* – mainstay of the Anglophone press in the province – carried a news item about 'Anglophone motorists who speed on Quebec's highways'. In this report, it was noted that the Justice Department of the province had now

succeeded in programming its computer to issue notices of infractions of the highway code in English as well as French. The headline for this item ran: 'Anglo motorists may now speed in English.'

ANGLOPHONE, or more often 'anglophone' without the capital A, is a French coinage that has established itself in at least three areas of English: in Africa, in Canada, and in linguists' reports on Africa and Canada. Both *francophone* and *anglophone* ('of French voice' and 'of English voice', respectively) were coined in the post-colonial era to cover situations where French, as an official or otherwise significant language, is adjacent to, in competition with, or at risk from, English. The following extracts, both taken from Bailey and Görlach's *English as a World Language* (1982), demonstrate the current broad academic use of 'anglophone':

- 'Although there are many locally born anglophone whites in eastern Africa, they constitute only a small fraction of the total English-speaking population.' (Hancock & Angogo, 'English in East Africa')
- 'To the west of the Maritimes, Quebec maintains French traditions of culture and language that antedate the establishment of English-speaking Canada. Resistance to settlement by anglophones, whether native Canadians or immigrants from Britain or the United States, continues today...' (Bailey, 'The English Language in Canada')

In Quebec, both 'anglophone' and 'francophone' are everyday terms in French and English. Recent legislation designed to protect and strengthen French, the official language of the province, has made it virtually impossible for immigrants to Quebec, of an English-language background or otherwise, to send their children to traditional 'anglophone schools'; such youngsters must go into the majority francophone system, unless their families are only in Quebec on a short-term basis. This ruling has caused much debate and dispute, of which the following extract from an editorial of the *Montreal Gazette* (4 June 81) is an example:

'It is encouraging to hear Quebec immigration Minister Gerald Godin suggest that the government may open wider the doors to *classes d'accueil* where non-francophones are wel-

comed to the French-language school system... Others, including properly certified anglophones who choose to register their child in a French school for the first time will be offered only half-day "francization" classes for five-year-olds.'

The English of Quebec is a genre in its own right, and the casual use of phrases like 'properly certified anglophones' brings home forcefully the reality of tensions between English and other languages in many parts of the world.

AUSTRALIA has been called 'the Last of Lands', in the sense that it was the last great habitable land-mass discovered, explored, exploited and colonized by Europeans from the 1490s onward. Possibly uniquely, the name pre-existed the place. Travellers and geographers had long speculated about a vast *Terra australis incognita* ('unknown southern land') beyond the below Asia and Africa. In 1605, Spanish mariners came across the islands now known as the New Hebrides and called them 'the Southern Land of the Holy Spirit'. As exploration progressed, their Southern Land (*Australia*) became all of the enormous archipelago beyond the Indies and stretching into the Pacific. The Dutch identified a major land-mass that, by 1650, they were calling 'New Holland', but like their 'New Amsterdam' in North America the name did not take. Instead, when the British gained dominion over the area in the late 18th century, they chose to restrict the name *Australia* to that land-mass and apply the vaguer *Australasia* ('South Asia') to the whole archipelago. Nowadays, both terms are largely opaque, and few people spend much time reflecting on the concept of 'south' that was built into them. In our time, 'South Asia' means something else entirely, and citizens of Australia can be ambivalent in their response to it. Indeed, the old 19th-century issue of 'the Yellow Peril' to the north still persists in Antipodean politics. In 1984 the level of foreign – mainly South Asian – students coming into the country was pegged by the government at 3,500 per annum, following 'criticism that its immigration policies are leading to the "asianization" of Australia' (the *EFL Gazette*, July 84).

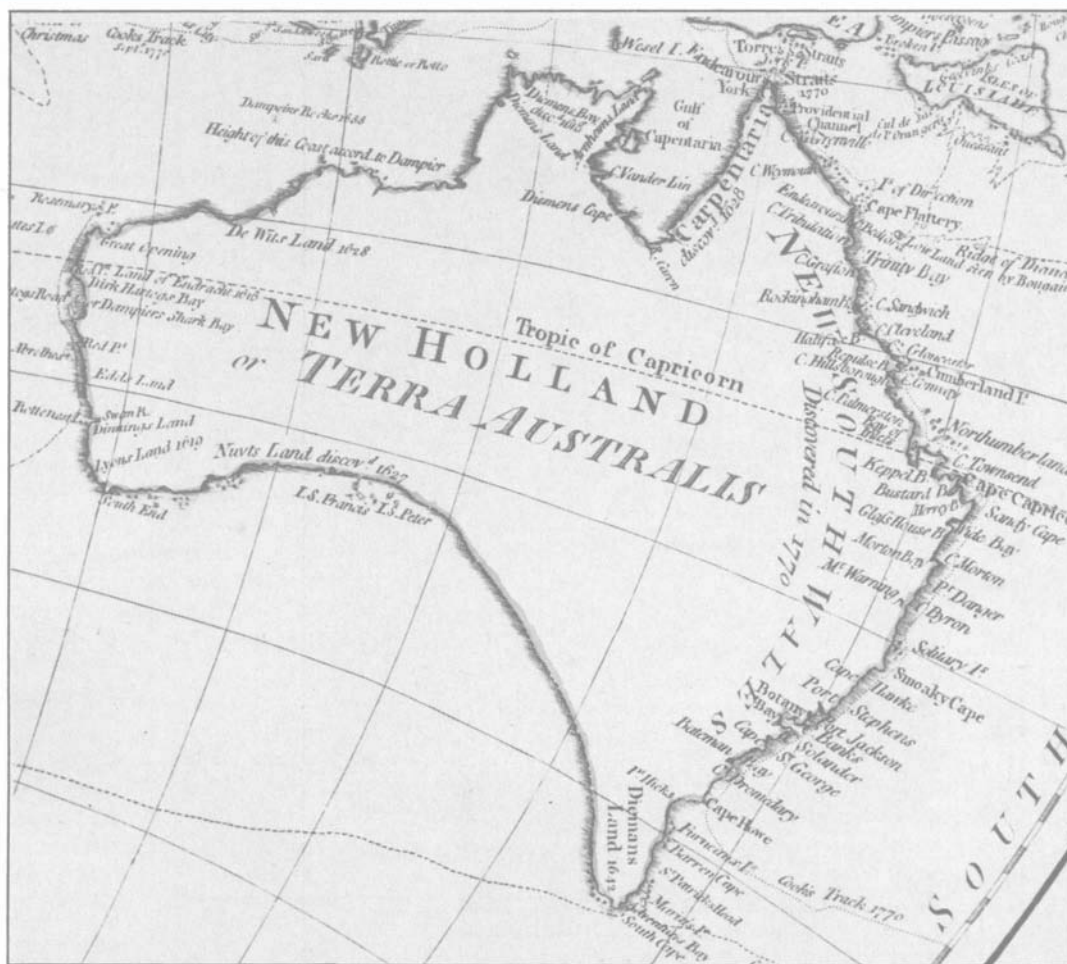
AUSTRALIAN, as a label for people and places, has gone through three

metamorphoses. At first, it referred to the vast and vague *Terra australis* and all its varied inhabitants, from New Guinea to New Zealand and the islands of Polynesia; then it contracted to cover only the great island continent below New Guinea and its original (or 'ab-original' peoples). As late as 1815, a commentator could write of 'most Australians' that 'their legs did not bear the European proportion to the size of their heads and bodies' (*OED*), and be understood to mean only the Aborigines. By mid-19th century, however, the third shift had occurred (not unlike the great shift in the meaning of 'American') from the indigenous blacks to the in-migrating Europeans and to the citizens of the Commonwealth that they created. Along the way, the older inhabitants became known to scholars as 'the Australian aborigines', to the world at large as 'the Aborigines', and to many of the new Australians as simply 'the Abos'.

From the outset of colonization, English was the only significant language, with the result that today Australian English is a well-established variety in its own right. In the process, however, it has experienced problems typical of the growth of a 'colonial' form openly contrasted with a prestigious variety back in the Old Country. The result is an inevitable ambivalence, where the inventiveness of the Australian in word-use is praised but diction and pronunciation are excoriated (as much inside Australia as anywhere else). Thus, in 1945, Sidney Baker could publish *The Australian Language* and encourage local pride and interest, while in 1965 a pseudonymous saboteur called Afferbeck Lauder could bring out *Let Stalk Strine*, where 'Strine' is a tongue-in-cheek implosion of 'Australian'. The first book, with its belief in a 'linguistic revolution', sought to raise the language, while the second, with such clever eye-dialect as Emma Chisett ('How much is it?'), offered humour accompanied by embarrassment. It was a caricature, but as Robert Eagleson points out, it had its own momentum:

'A proportion of the general public have taken the parody seriously and have come to believe that *strine* is a true representation of how Australians speak most of the time. The publication of examples of *strine* served only to confirm them in their belief that Australians are slovenly in articulation. Although the active invention of

Australia in 1794, from Thomas Kitchin's New Chart of the World, London.



strine items and jokes has ceased, the term has been kept by journalists as a way of referring to the distinctive quality of English in Australia.' ('English in Australia and New Zealand', *English as a World Language*, 1982)

Certainly, Australians are consistently hard on themselves. In 1974, for example, nearly ten years after the christening of Strine, the *Sydney Sun Herald* could comment (3 Feb): 'The Australian accent at its worst brands every one of us whether we speak it or not, as uncouth, ignorant and a race of second-class people.' The force of imperial, colonial and social tradition is great, whether in New South Wales or old south Wales.

AUSTRAL is a rare word that survives nowadays mainly because of its Australian associations. Originally, it was little more than a high-sounding literary synonym for 'southern' (from *Auster*, the Roman name for the south wind). In the Antipodean context, however, it seems to have acquired two additional distinctive uses: a poetic local reference, as in *Tales of the Austral Tropics* (1894), and an academic use, as in 'Austral English', a catch-all term for

the English of Australia and New Zealand taken together.

Its combining cousin, *Australo-*, however, poses problems. It appears seldom if ever to refer directly to Australia, although the average English-user could be forgiven for thinking it did. Thus, *Australopithecus*, the fossilized 'Southern Ape' long ago roamed only Africa, and never went near the Antipodes. *Australoid*, however, means 'of Austral type', and is an anthropological term for the racial characteristics of the Aborigines in contrast with 'Caucasoid', 'Mongoloid', etc., while *Australic* is also used occasionally by scholars to refer to the original Australians. And finally, the strange-sounding *Australorp* is none other than an Orpington hen from Kent in England that did rather well down under.

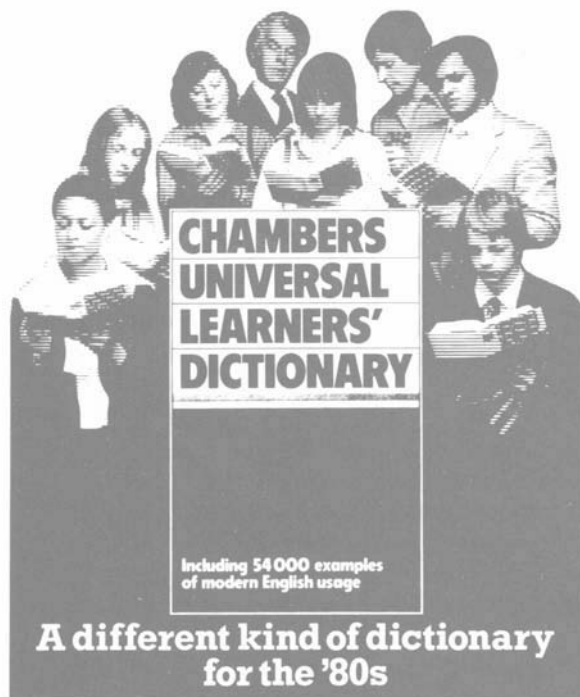
AUSSIE, usually pronounced with a 'z' but sometimes with an 's', is not only in line with 'Scottie', 'Frenchie' and other often emotive abbreviations, but serves to typify what J.S. Gunn called in 1970 'the Australian love of the truncated term': Compare *wharfie* for a wharf labourer, and *garbo* for a garbage collector. Gaining

prominence as a nickname for Australian soldiers in the First World War, Aussie is now internationally recognised as a casual term for Australians and all things Australian, capable of turning up in the oddest of contexts:

'I think it's about time,' states Oz Clarke in the U.K. magazine *Wine Monthly* (July 84), 'we stopped making jokes about Australian wine.' He then goes on cracking the jokes, but also says some complimentary things about 'Kanga Rouge' and other southern specialities, particularly recommending 'a good old Aussie Chardonnay or Cabernet'. They can make friends with anybody, he asserts, from the 'most France-orientated wine drinker' to the complete newcomer to Winespeak and Winethink.

OZ is the ultimate Australian truncation, a version of the common abbreviation 'Aus.' in dictionaries and elsewhere. It can't be found at the end of any yellow-brick road, (as in the American journalist Lyman Frank Baum's children's story, *The Wonderful Wizard of Oz*: 1900), but serves handily all the same as the place where Aussies come from. **ET**

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