

TAPESCRIPT for Task 1.

As we continue our series on customs and traditions that influence the values and principles of all societies in the world, today we're going to talk about money. It is easy to think of money as just an economic tool in the world of finance, but it also has a social and psychological dimension. It is woven into the fabric of our society and thinking, and as such has, through history, despite people's criticism of its pursuit, helped lay down the standards and the ethics that govern modern society. First of all, to look at the history of money we need to ask ourselves what money is. Money is, in fact, an invention of the human mind, ... which is made possible because we as human beings are able to give value to symbols. And money is one of the most important symbols in all societies because it represents the value of goods and services. If we accept any object as money – say a gold coin or a digital bank account balance – both the user and the wider community have to agree to this. So, all the money that we use today has ... mmm ... not just an economic dimension, but a psychological and a social one as well. Before we look at so-called 'commodity money' ... with the introduction of coins and representative money, let's go back to the time of bartering. Before money was invented, bartering was the main way to exchange goods. An individual who had something of value, such as some grain, could directly exchange the grain for another item, which was seen to have an equivalent value, like a small animal, or a tool. The seller of the grain, of course, had to find someone who wanted to buy it and who could offer in return something the seller wanted to buy. There was no common medium of exchange such as money into which both seller and buyer could convert the commodities they wanted to trade. So, the first stage in the evolution of money was commodity money. This involved accepting objects or commodities, such as grain or metals or animals, as being inherently valuable so they could be used as a common standard of measure and unit of exchange. People could accept any of these objects as money because they had inherent use value for every individual. ... And, therefore, they would be widely accepted by other people. All metals were accepted because they could be easily converted into precious tools, for instance, axes and spades. Metals such as gold and silver also had secondary advantages. They were also easy to identify and visually attractive. Gold, silver, copper as well as other usable objects such as salt and peppercorns are categorised as commodity money, since they combine the attributes both of a usable commodity and a symbol. So people accepted foods and metals as money because they were sure of their value to themselves and to other people. Then came metal coins, which were another step in the evolution from usable commodities such as grains to ... symbolic forms of money. Metal had a use value of its own, but coins became accepted in trade for their symbolic value. They acted as a standard measure for exchanging other goods and services of value rather than for the use of the metal they contained. The next stage in the evolution of money is that of representative money. Representative money is symbolic money that is based on useful commodities, such as the warehouse receipts issued by the ancient Egyptian grain banks, and more recent forms of paper currency that were backed by gold or silver. The adoption of representative money was a significant evolution in human consciousness. Psychologically, the individual had to transfer the sense of value from a usable material object to an abstract symbol. Socially, groups of people had to agree on the common usage of the same symbol. The invention of representative money then had a profound effect on the evolution of both money and society and ...

TAPESCRIPT for Task 2.

Guide: Our work starts from the Shakespeare centre on Henley Street. In Stratford you'll see quite a number of houses which have survived since Shakespeare's days. Besides I'll show you places which are of no less importance, because Stratford is really a living history.

On your left you can see Shakespeare's Birthplace. A half-timbered house where he entered the world on 23 April, 1564. At the time of William's birth the house belonged to his father, John, a well respected and prosperous townsman. Before the marriage he was a glover and probably continued this craft at the house. Shakespeare actually lived in just the half of the house, seen today. The other half served as a store for bales of wool, as a shop and workroom for glove making. William was the third child and there were to be more so the house would have been lively and crowded. Meanwhile, John Shakespeare continued to pursue his civic responsibilities- he became the Bailiff of Stratford in 1568, a position roughly equivalent of mayor. If you go inside, you'll see the poet's birth room, which is furnished in the style of a middle -class family of Shakespeare's day. Much of its timber work is original.

...We've just passed the roundabout, where on Bridge Street corner there is a house where the poet's daughter, Judith, lived. At the end of Wood street there stands the former Market house with its clock tower, built in 1821.

... We are on the High Street now and on your right is Harward House which was built after Stratford's Great Fire, which hit the town in 1595. The house was built by Thomas Rogers, his daughter married Robert Harward of Southwark and their son founded the American University. The adjoining Garrick Inn is also picturesque with its jutting upper storey.

We'll keep straight on till Chapel Street. The Shakespeare Hotel is to the left. It incorporates 16th - and late 17th -century houses and became a hotel in early Victorian times. A house on the site of the Chaucer's Head Bookshop was the home of Julius Shaw, Shakespeare's friend and a witness on his will.

... We are now in front of Nash's House. It was the home of Thomas Nash who married Elizabeth Hall, Shakespeare's granddaughter. New place stood on the corner next to Nash's House. In 1597, Shakespeare bought the 15th-century mansion, in which he lived from 1610 until his death on 23 April 1616. The house was pulled down in the 18th century and only the foundations survived. Here you can see the most colorful sights of Stratford – the intricate replica of an Elizabethan knot garden that occupies part of the site of New Place. The lower part of the garden is the orchard and kitchen garden of the house in Shakespeare's time. Now you can come closer and have a better view of New Place.

Further ahead, on Church street, we'll pass the Guild Chapel and the King Edward VI School. It is known that Shakespeare attended the grammar school, run by the Guild on the upper floor of the 15th-century half-timbered building. Almshouses of the same period come after the school.

... Now we are turning left into Old Town. Here is Hall's Croft It was the home of John Hall who married Susanna, Shakespeare's elder daughter in 1607.

Let's go straight on towards the crossroads to reach Holy Trinity Church where Shakespeare was baptised and later buried. Stratford's parish church dates from the time when the town began to expand. Before it was a busy medieval market town, it used to be a tiny village. Here, inside the church visitors come to see the monument and tomb of Shakespeare. You'll go inside a little bit later, but for now enjoy the splendid view of the church from the river Avon. You may also take photos yourself..

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