CULTURAL AND LINGUISTIC DIVERSITY IN MEDIEVAL BRITAIN SOCIETY

[a]NIGAR MAHARRAMOVA

Azerbaijan University of Languages, 134, Rashid Behbudov Str., AZ1014, Baku, Azerbaijan

email: [a]n.meherremova@yahoo.com

Abstract: While intercultural communication is considered within a certain time-space continuum, the common and specific aspects of each culture are more clearly felt and the role played by linguistic diversity in the formation of multiculturalism is more clearly visible. In the formation of British multiculturalism in the Middle Ages, the connection and influence of language and culture attracts attention. In particular, the diversity of opinion on the relationship between multiculturalism and language in medieval Britain highlights the need to come to a common view on this issue. Traditional methods and methods of theoretical linguistics, especially description, observation, comparison, contrasting, confrontational methods were used in the research paper. Especially from this point of view, it is of particular importance to study the role of linguistic diversity in the formation of British multiculturalism in the Middle Ages.

Keywords: Multiculturalism, Linguistic diversity, Borrowings, Semantics.

1 Introduction

If we have a look at the medieval lexical development of the British variant of the English language and examine the root of inter-linguistic relations, we will witness this history being very ancient. It has already been established by a number of linguists that language is constantly formed and developed as a result of interaction with other world languages. Any event that occurs in social life affects the language and leaves its mark in all its areas.

While talking about language diversity in the Middle Ages, some authors take into consideration only the important role played by the French language in the life of Britain after the Norman attack on Britain, and the historical time when English, the native language of Britain, was officially accepted and all official documents were written in this language starting from the 14th century. However, between this period, the complex and difficult situation of linguistic diversity in medieval Britain is not taken into consideration. It is wrong to approach linguistic diversity only in terms of class and politics and deny its role in the formation of multiculturalism.

Taking into consideration this point of view, it should be noted that British multiculturalism is not only indigenous, but it is also shaped and changed under the influence of non-linguistic units. To follow the dynamics of the lexical development of multiculturalism in English, to revive its lexical landscape in this language, it is considered important to look which lexical units have been transferred and processed to this language historically. Moreover, we should pay special attention to official government documents and, at the same time, to the literary examples. The historical events that happened in the cultural life of any nation are reflected in the language, in other words, in the examples of literature and official state documents. Namely their investigation and involvement in research helps to find answers to a number of questions. Therefore, the fact that in the Middle Ages, the writing of literary examples in Britain sometimes in English and French, and sometimes in English and Latin, and at the same time, the fact that Britain was under the rule of Germanic tribes and the French for a long time, raises the question of whether representatives of society speaking two different languages or society in which language have been influenced by the another language for a long time perceive the world through their own language or through the other language they are influenced by?

Although it is somewhat difficult to answer this question, Gustave Le Bon partially answered it as follows: "Peoples change the elements of their civilization, adopt a new religion, language, institutions... when you study all these external changes closely, you instantly see that the ideas behind these words live and change very slowly... even when the language is strengthened because of writing, if it passes from one people to another, it definitely changes" [14, p.86].

Therefore, the word obeys the rules of the language it enters and the changes in its semantics are closely related to the worldview and thinking of the people. "In other words, spontaneous changes in the language also give rise to the conscious influence of society to a certain extent" [15, p.346].

The recent increase in interest in the Middle Ages attracts special attention during the conducted research. This is mainly due to the fact that there are certain obscure aspects about the multicultural British society of the Middle Ages, which today raise a number of questions. These questions are directly related to the insufficient examination of the linguistic diversity that occurred in English within the geographical boundaries of Britain during the Middle Ages. Thus, in the Middle Ages, British state documents were either written in their native English or in French within a certain period of time. Although at first glance this may seem like a very simple matter, in fact, one cannot ignore the extent to which the interlanguage communication took place in a complex historical time frame. Sometimes linguistic diversity is treated only from a political or social perspective. However, we must not forget that the diversity of languages determines the way of thinking, the way of life of the medieval man and his cultural influences. At a certain historical time, the dominant language becomes the language of the state documents. At the same time, we cannot mention only Latin, French, and German. In other words, medieval linguistic diversity was the main and primary factor shaping medieval multicultural British society.

2 Literature Review

In medieval Britain, things were very complicated, both politically and linguistically. Mark Taylor notes that a medieval British poet could appropriate Gascon literature or, conversely, claim French literature as his own. The reason for this was that Gascony was a province of England or because French was the language of the English court and nobility. At the same time, he might consider both languages as foreign languages [17, p.11]. In other words, the role of extralinguistic factors in the formation of the British variant of the English language and multiculturalism in the Middle Ages for one reason or another is greater. Every language that had an aristocratic status in medieval Britain left a huge mark on English literature, culture, and the British variant of English. A number of linguists call the situation "Triglossia" that existed during the Middle Ages, because Britain was mainly under the influence of three languages and three cultures. Therefore, along with Anglo-Norman, the language of court, culture, and administration, Latin still maintained its importance in church and official writings. As we mentioned, a number of questions arise at this point. Although Britain was influenced by several cultures and languages in the Middle Ages, the influence of the French language is discussed in particular.

William Rothwell noted that in order to investigate the enrichment of British English in the Middle Ages by French terminology, the interaction of these three languages, which led to the emergence of a trilingual civilization in England in the Middle Ages, should be studied in more depth and detail [16, p.165].

While talking about the medieval history of Britain, it is mainly about the Germanic tribes and the French invasion. But it is already known that in the Middle Ages, Britain was not only under the influence of the French and Germanic tribes. During our research, we come to the conclusion that there was a mass migration of Jews to Britain along with the French invasion in the Middle Ages. A number of medieval authors (M. Ormrod, M. N. Taylor) mention such information in their speeches. The main reason for the migration of Jews was related to the economy. So, after the war in the Middle Ages, the financial situation of both the local population of Britain and the French was not so good. After the Jews came to Britain, they opened

banks and gave money to the ruling circles. Not enough facts can be found about how the Jews, who settled in Britain for two centuries and played a significant role in the British economic and political life, influenced the British variant of the English language in the Middle Ages and the cultural life of the people. However, living side by side for two centuries in a certain geographical area cannot but leave its traces in the language and cultural life.

At the same time, many Christian and Muslim African priests immigrated to Britain due to stagnation in Europe during the Middle Ages. Dr. Katlin Green tried to uncover a number of facts about the migration of Africans to Britain in the Middle Ages and was able to obtain some evidence. Mark Ormrod's research is especially noteworthy while talking about research on medieval British culture and linguistic diversity. He notes that Britain became a multicultural center in the Middle Ages. As the main reason for this, he mentioned the flow of immigrants. Ormrod emphasizes that the flow of immigrants to Britain in 1330-1550 played an important role in the formation of economic, cultural, and political life in the Middle Ages [15, p.12].
In our opinion, taking into account all that has been said, it should be noted that this topic has not been sufficiently studied till now.

3 Materials and Method

In order to study the role played by the medieval multicultural society in the formation of language diversity, it is necessary to answer a number of obscure questions by referring to a number of literary examples. Therefore, the correct study of literary examples, the involvement of lexical units in the semantic analysis brings clarity to the issue of the formation of linguistic diversity under the influence of which languages and cultural values changed.
At this time, we use the traditional methods and methods of theoretical linguistics, especially the methods of description, observation, comparison, contrasting, confrontation, for obtaining more accurate results.

4 Results and Discussion

Since its inception, mankind has always been in close contact with various nations and states for one reason or another. Against the background of these relations, cultures were formed, developed, and enriched. In the same way, lexical units expressing new cultural values led to the development of world languages. In other words, a number of new lexical units have entered various languages under the influence of various reasons.

In order to see the interaction between language and culture more clearly, let us pay attention to the 19000-line work "Ormulum", written by a priest named Orme, who lived in northern Lincolnshire in the 12th century. The multicultural way of life has left huge traces in the pronunciation of words, that cannot be denied. During the Middle Ages, people living in Britain did not pronounce a number of sounds. This situation worried Orme. For this reason, as in modern English, Orme pronounced double consonant sounds before vowels to indicate short vowels (as in modern English words diner - dinner "lunch"; later - latter "later", etc.) [8, p.53].

Here are some samples as relevant to our research work:
Transcription: piss hoc iss nemmned Orrmulum forrpi patt Orrm itt wrohhte ... Icc hafe wennd inntill ennglissh.
goddspelles hall3he lare. Affterr patt little witt patt me.
min Drihhtin hafepp lenedd ... annd wha-se wilenn shall piss hoc. efft operr sipe writenn. himm bidde icc pat he't write rihht.
swa-summ piss hoc himm t<echepp. all pwerrt-u t affterr pa tt itt iss. uppo piss firrste bisne. wipp all swillc rime ails her iss sett.
wipp all pe fele wordess. annd tatt he Joke wei patt he.
an bocstaff write wi33ess. e33wh.er p<er itt uppo piss hoc iss writenn o patt wise. Joke he well patt he't wrote swa.
forr he ne ma nohht elless..

Translation: *this book is called Ormulum because Orm it wrought (made)...*
I have turned into English (the) gospel's holy lore,
after that little wit that me my Lord has lent (=granted).
And whoever intend shall this book again another time write,
him ask I that he it copy right, in the same way (that)
this book him teaches, entirely after (the way)
that it is, according to this first example,
with all such rhyme as here is set (down),
with all the many words. And (/ ask) that he look well
that he a letter writes twice.
Everywhere it in this book is written in that way. [2, p.87].

These samples show that the British variant of English was influenced by several languages and cultures during the Middle Ages. Each new lexical unit expressing the concept of multiculturalism has its own place in the lexical composition of the British version of the English language. The lexical units that do not follow the rules and laws of the English language could not be consolidated in the language system, and either became archaism or were excluded from the language system. Sometimes, on the contrary, it completely replaced the existing words in the language, or combined with them and led to the creation of new words. An example of this is a number of French words. They have almost completely replaced some old English words (*firen* is replaced by *crime*, *stow* by *place*, *leod* by *people*, etc.). In some cases, the lexical units expressing multiculturalism were combined with the lexical units of the old English language and entered the language system in the form of new concepts. For example, the lexical unit of French origin *gentle* is combined with the old English word *man* (a word of German origin) and became *gentleman*. In some cases, the multicultural lexical unit and old English lexical unit could maintain its existence in the language system: for example, old Eng. *doom* and French *judgment*, old Eng. *house* and French *mansion*.

As can be seen from the examples given, in the Middle Ages, Britain was under the influence of several cultures and languages. However, among these languages, the French language has always had a superior position. The question arises:How did the French differ from the Anglo-Saxons, Scandinavians, and other ethnic groups that immigrated to Britain? The answer to this question shows the direction in which the multicultural lifestyle of medieval Britain changed after the French occupation. The ethnic groups that settled in Britain, and especially the Anglo-Saxons, saw the French as an energetic, rough people, but also as a people living a beautiful, luxurious life in nice-looking mansions. The main reason for this was that in the Middle Ages, the French were economically and politically stronger than the Anglo-Saxons when they attacked Britain. Namely for this reason, after the British occupation, the ruling ranks belonged to the French. This, in turn, helped them to continue the luxurious life typical of the French. In contrast to the French, the Anglo-Saxons were simple, agricultural, riverside commoners [18].

The luxurious lifestyle of the French was soon reflected in the cultural life of Britain. In the Middle Ages, France was a center of art and architecture. This directly affected the rapid development of architecture and art in Britain after the French occupation. Under the influence of the French, in the 11th-12th centuries, mainly in Britain, significant changes began in the field of construction: large, big and, at the same time, magnificent palaces and mansions were built. For the first time, the French gave the foundation for the creation and development of "Gothic" style architecture. In the field of architecture, one can see the influence of French culture on British culture through the words like *arch, tower, pillar, porch, column*, etc.

At the same time, the French who immigrated to Britain in the 11th-13th centuries brought with them certain changes in the art sphere. The main reason for this was that the emigrating French were mainly people related to the art sphere. French art brought Greek, Byzantine, and Arabic art to Britain. As an example, we can list the following examples of art:

- London Castle, which dates back to the 11th century and is a unique example of Norman architecture;
- A Bronze Lion Statue dating back to around 1100 and representig an example of Norman metalwork;
- The Bayeux Tapestry, an example of a construction built by the Normans, dating back to the 11th century;
- Trivulzio candlestick, which is considered to be from the 13th century and is an example of Norman art in Italy;
- The Christ Pantokrator mosaic in Palermo from the 12th century is one of the most magnificent examples of Norman mosaic [13].

This effect is also reflected in the language. So, the words like *beauty, color, image, design, figure, ornament*, etc. are added to the English language.

The emergence of Anglo-Norman society further strengthened the position of French culture and language. Thus, starting from the 13th century, the French language began to take a dominant position. Later, the French language began to replace the Latin language. While the local population mostly spoke their native language - English, the upper class spoke French. French had become the language of culture and law. Namely because of extralinguistic factors (economic, social, political, and cultural relations) the culture in Britain in the 11th-13th centuries became richer and this was reflected in the language.

However, while studying the formation of linguistic diversity in the British version of the English language, it would not be appropriate to pay special attention to the study of the French language alone. In our opinion, the influence of Scandinavian culture and language should be investigated. Very little research has been done on the influence of the Scandinavian language. The main reason for this is that the cultural differences between the Anglo-Saxons and the Scandinavians, who settled in Britain in the Middle Ages and called themselves English, were not so important. It is even noted that the Anglo-Saxons have higher cultural values than the Scandinavians. However, analyzing the lexical units of Scandinavian origin included in the British variant of the English language, we witness the influence of the Scandinavian language on all levels of the English language.

The changes that took place in the cultural life of Britain as a result of the attacks of the Danish kingdom starting from the 9th century were also reflected in the language. Thus, the ethnic composition and social structure of the northeastern part of Britain, from London to Northumbria, completely changed as a result of the attack of the Scandinavian tribes - Vikings - on Britain starting from the 9th century. A number of Norwegians and Danes settled here and brought their culture and language with them. Even after the Anglo-Saxon kingdom regained its power here in the 11th century, its distinctive Scandinavian character was preserved and it was called Danelaw (Denmark's legal area). Currently, Scandinavian vocabulary is used in this area and a number of geographical names are of Scandinavian origin [4, p.45].

In the later years of the Anglo-Saxon monarchy, Scandinavian influence in England became even more noticable; Norwegian and Danish aristocrats occupied the highest positions in England, and as a result, Scandinavian lifestyle and culture entered the daily life of the kingdom. In turn, this gives reason to talk about the Anglo-Danish society that existed in England during this period. This society reflects both cultures. This period in British history is characterized as a time when the English were under the influence of Scandinavian tribes, their languages and cultures. As a result of the influence of the Scandinavian language, the lexicon and grammar of the English language have undergone changes. As it is known, English has been a synthetic language, the influence of the Scandinavian language has resulted in the dropping of endings in English words and the formation of the characteristic analytical structure of the English language.

The analyticity of a language means that the relationship of words in a sentence is created directly by expecting a specific sequence of word structure. By synthetic language, it is understood that the connection of words in a sentence is created by directly changing the words themselves.

At the same time, the Old English words *dag, gerd, gear*, etc., were influenced by the Scandinavian language and, in a number of words, the grapheme "g" was replaced by the grapheme "y" (*dag - day, gerd - yard, gear - year*). Apparently, the changes that took place in such a multicultural background were strengthened by taking root in the English language system.

In general, the influence of the Scandinavian language on the English language can actually be divided into two periods. The main reason for this is that the Normans are of Scandinavian origin. Thus, in the 9th-10th centuries, some of the Scandinavians attacked Britain, and some attacked France, and managed to capture a large part of France. After a certain time, when the Normans became stronger economically and politically, they cut off their connection with the Scandinavians and adopted the French culture, which was considered a high culture, and began to call themselves French.

Therefore, living in the same geographical area for several centuries has led to the fusion of both peoples. As we mentioned above, during such close relations, a number of lexical units entered the language. Sometimes, a lexical unit entering a language removes a lexical unit already existing in the language from the lexical composition of the language, and in some cases both can maintain their presence in the language: for example, Eng. *whole* (old Eng. hool) and Scand *hale* (old Skand. hail). Both lexical units are used together in the medieval phrase "hail and hool" (completely full). Let us pay attention to another example: *no - nay*. In modern times, *nay* is used only to emphasize the idea *"it's enough, nay to much"* (more than enough). But it was used to answer "no" to questions in Middle Ages. It is true that the word nay was not as strong as *no* ("*Is it true? Nay.*" – "*Is it not true? No.*"). While the middle English word *leas* survives in modern English in the form of the lexical suffix *-less*, the original Scand. word *loose* has completely replaced it [5, p.67].

Although the Scandinavians and the Anglo-Saxons sometimes had hostile relations, they had friendly relations at certain historical times. After the Scandinavians settled in the geographical area of Danelaw, friendly relations began to develop between them. The Anglo-Saxons knew the Scandinavians as a warlike, brave people. Even in some sources, there are several reports that King Alfred was closely interested in their traditions after his victory over the Scandinavians.

However, it should also be noted that this closeness was not considered meaningful. Some Anglo-Saxons criticized King Alfred. While he was welcomed by the local people because of his respect for religion in the early days, he was later criticized by his own people because of his friendly relationship with the Scandinavians. They urged King Alfred not to establish close friendship with the pagan Scandinavians, to stick to Anglo-Saxon traditions [5, p.61-62].

It is the fact that the Scandinavians and the Anglo-Saxons lived in the same geographical area for a long period of time, which caused the Scandinavian language to play an important role in the formation of the English language. We can see this more clearly when we analyze the lexical units of Scandinavian origin that passed into English. At the same time, the analysis of such lexical units gives us extensive information about the relations and cultural trends between peoples and states within a certain historical time frame. For example, the word *Heithen* entered the language during the invasion of Britain by Norse tribes, reflecting Norse beliefs. It means "pagan". The Scandinavians, as it is known, believed in polytheism. In some literature, this word can be found as *heathen*. When we look at some medieval writings during our research, we see that the Anglo-Saxons refer to the Scandinavians as *Heithen*.

This sample is suitable to our research, which is evident in the citation given below: "he loved foreign vices too much and gave heathen customs a firm footing in this country, alluring mischievous foreigners to come to this land" [12, p.61-62]

Namely through such analyzes, one can find answers to a number of questions about the historical circumstances in which

multicultural societies were formed and under the influence of which languages linguistic diversity took place.

The influence of the Scandinavians was also reflected in the formation of a number of geographical names. Such geographical names were formed as a result of adding Scandinavian language suffixes to words, for example, *-by* (Scand. *byr* - settlement), *-beck* (Scand. *bekkr* - stream), *-thjorp* (Scand. *thorp* - village), *-fell* (Scand. *fjall* – mountain), *-toft* (Scand. *topt* – property) *-thwatte* (property) etc. Such geographical names include *Brenceby, Howthorp, Dolby, Lowestoft, Easthorp, Wadhurst, Newnham, Norwich, Berwick, Heslington, Maplestead*, and others [3, p.31-32].

As a result of the interaction of Scandinavian and Anglo-Saxon cultures, the following Scandinavian word groups have passed into English:

- Words in daily use: *cliff, dirt, sky*;
- Agricultural area: *land, dale, egg, root*;
- Words describing the names of seasons: *winter, summer*;
- Words related to the law: *law, out law, by law*;
- Words related to economy: *score, loan, thrift, coin, fellow* (in the early times, the word fe-lagi was used in the meaning of the person who divides the property or makes the initial payment, or in the meaning of a partner);
- Religious words: *Tuesday – the day of Tura – the day of victory (Tuesday), Wednesday – the day of Odin (Wednesday), Thursday – the day of Thor (Thursday), Friday – the day of Odin's friend Frigg (Friday)*;
- Geographical names: *Couton, Grimston, Colton, Suinton, Stirsby*.

We would like to note that in the 9th century, unlike the English, the Scandinavians did not have a written culture, so there is very little evidence left to prove the assimilation of the two languages; perhaps, the influence of the Scandinavian language on the English language has not been studied systematically enough for this very reason. The Scandinavians used only the runic system. One of these is a stone carving in St. Gregory's Church, Kirkdale, North Yorkshire, dating to 1055 according to the solar calendar.

Below, we show the examples related to our researh:

Transcription: *orm gamalsuna bohte scs (= sanctus) gregorıvs mınster donne hıt wes lel tobrocan 7 to falan 7 he hıt let macan newan from grunde xpe (= chrıste) 7 scs gregorıvs ın eadward dagum cng (= cynıng) 7 ın tostı dagum eorl 7 haward me wrohte 7 brand prs (= preostas)*

Translation: *orm gamalson bought st gregory's mınster when ıt was all broken & fallen down & he caused ıt to be made anew from the ground to chrıst and st gregory ın kıng edward's days & ın earl tostı's days & hawarth & brand prıests made me* [2, p.31].

If to look at the examples given above, it becomes clear once again that in the Middle Ages the linguistic diversity played an exceptional role in the formation of British multiculturalism, and at the same time, the lexical composition of the British variant of the English language, which interacted with different languages in a contact or non-contact form, underwent variability. In other words, linguistic diversity has emerged in the British variant of the English language.

5 Conclusion

Since its inception, mankind has always been in close contact with various nations and states for one reason or another. Against the background of these relations, cultures were formed, developed, and enriched. In the same way, lexical units expressing new cultural values led to the development of world languages. In other words, language is constantly evolving. It should not be forgotten that the language cannot develop alone. Different cultures and languages always play an exceptional role in the development and enrichment of the lexical composition of the language. Precisely because of the rich multicultural center

of Britain during the Middle Ages, we see a rich, highly developed English language, also developing today. Namely for this reason, the study of the sources of enrichment of the language lexical composition is of particular importance.

In other words, each nation learns, understands, and assimilates the culture of other nations, which has been formed for centuries and has been preserved in the language, making some customs its own. Material and spiritual culture is embodied in language. The material side of multiculturality is the language, and the spiritual side is the cultural-historical heritage formed through language over the centuries. Language is both the protector of cultural values and the most important tool available for their assimilation. In other words, language plays the role of a window to the world, it can be likened to a "key" for learning and mastering other cultures. Society ensures its development through language.

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