

Companion website texts and exercises

All the texts from The History of English are included here with the original numbering. Further texts have been added. Some texts that are accompanied by an exercise are marked with a following (e).

- Text 1.1 Bible translations (e)
- Text 1.2 *Anglo-Saxon Chronicle*: The arrival of the Anglo-Saxons in 449 (ninth century)

- Text 2.1 Æðelbirht's Laws (excerpts) (602 or 603)
- Text 2.2 "Christ was on the Cross" (seventh or eighth century) (e)
- Text 2.3 The birth of the first Beowulf (700 or later)
- Text 2.4 "The Wanderer" (c. 600)
- Text 2.5 *Anglo-Saxon Chronicle*: Britain (ninth century)
- Text 2.6 Cædmon's Hymn (657–680)
- Text 2.7 Bede's Account of the Poet Cædmon (early eighth century)

- Text 3.1 *Anglo-Saxon Chronicles* for 787: "The Invasion of the Vikings" (ninth century)
- Text 3.2 "The Battle of Brunanburh" (937)
- Text 3.3 "The Battle of Maldon" (late tenth or early eleventh century)
- Text 3.4 An inscription showing OE-ON mixing (eleventh century)
- Text 3.5 An Old English riddle from the Exeter Book: Riddle 42 (tenth century)
- Text 3.6 *Anglo-Saxon Chronicles* for the year 871 "Battle with the Danes at Ashdown" (ninth century) (e)
- Text 3.7 A second Old English riddle from the Exeter Book: Riddle 27 (tenth century) (e)
- Text 3.8 Wulfstan "Sermo Lupi ad Anglos" (1010–1015)
- Text 3.9 An extract from the *Anglo-Saxon Chronicle* for the year 1087 (ninth century) (e)

- Text 4.1 The Norman Conquest recounted in the *Anglo-Saxon Chronicle* for 1066 (expanded version) (ninth century)
- Text 4.2 Robert of Gloucester, *Chronicle* (before 1300)
- Text 4.3 *Cursor mundi* (c. 1300)
- Text 4.4 *Arthour and Merlin* (from the opening) (before 1325)
- Text 4.5 Admonition from the *Ormulum* (c. 1300)
- Text 4.6 *Havelok the Dane* (1295–1310)
- Text 4.7 *Sir Gawain and the Green Knight* (short excerpt) (late fourteenth century)
- Text 4.8 *The Owl and the Nightingale* (twelfth or thirteenth century)
- Text 4.9 Parallel excerpts from *Cursor Mundi*, Northern (Cotton) and Southern (Trinity) versions (originally c. 1300)

Text 5.1	John of Trevesa, Translation of Higden's <i>Polychronicon</i> (excerpt) (1387)
Text 5.2	Geoffrey Chaucer, <i>Canterbury Tales</i> (excerpt from the Prologue) (c. 1385)
Text 5.3	Excerpt from the Wycliffe Bible translation (late fourteenth century) with a comparative example in four versions
Text 5.4	The Statute of Pleading (1362)
Text 5.5	Correspondence: excerpt from a Paston letter (1485)
Text 5.6	Bokenham on English and French (1440) (e)
Text 5.7a	<i>Canterbury Tales</i> , "The Prologue" (c. 1385, excerpts)
Text 5.7b	<i>Canterbury Tales</i> , "The Prologue" (c. 1385, excerpts)
Text 5.7c	<i>Canterbury Tales</i> , The beginning of the "Prologue" of <i>Canterbury Tales</i> (c. 1385, excerpts)
Text 5.8a	John Barbour. <i>The Brus</i> (1375) (excerpt 1) (with a translation)
Text 5.8b	John Barbour. <i>The Brus</i> (1375) (excerpt 2) (without a translation)
Text 5.9	William Caxton, "Prologue" to <i>Eneydos</i> (1490)
Text 5.10	John of Trevisa, <i>Polychronicon</i> (1387)
Text 5.11	Blind Harry, <i>Wallace</i> (c. 1478)
Text 5.12	William Langland, <i>Piers Plowman</i> (excerpt) (late fourteenth century)
Text 5.13	<i>Syr Gawayn and the Grene Knyzt</i> (late fourteenth century)

Texts in EModE

Diaries and historical accounts

Text 6.1	Samuel Pepys, excerpts from his <i>Diary</i> (1660ff)
Text 6.9	from the diary of Henry Machyn (1550–1563)
Text 6.11	William Godolphin, A letter to Thomas Cromwell (Helston, Cornwall, 1532)
Text 6.12a	Abuse: a court testimony, George Colson (Durham, 1570)
Text 6.12b	Abuse: a court testimony, Roger Jackson (Yorkshire, 1597)
Text 6.13	Pastor Wilson (1641)
Text 6.14	William Bradford, <i>History of Plimoth Plantation</i> (1630–1650) (e)
Text 6.15	John Winthrop, excerpts from his <i>Journal</i> (1631–1641)

Religious texts

Text 6.2	John Bunyan. <i>The Pilgrim's Progress</i> : short excerpt from The First Stage (1677/78)
Text 6.3	Matthew 1: 18–21 (1525; 1611)
Text 6.16	Psalm 23 in six different translations
Text 6.16a	Wycliffe (1388)
Text 6.16b	Coverdale Bible (1535)
Text 6.16c	Rheims-Douay (1610)
Text 6.16d	KJV (1611)
Text 6.16e	<i>Bay Psalm Book</i> (1640)
Text 6.16f	New RSV (1989)
Text 6.17	<i>The Book of Common Prayer</i> , Matins (1549)
Text 6.18	A Puritan sermon in outline: John Winthrop, "A Model of Christian Charity" (1630)
Text 6.19	John Bunyan, <i>The Pilgrim's Progress</i> : The First Stage (beginning) (1677/78) (e)

Scientific texts

- Text 6.4a Robert Copland. *Kalender of Shepardes* (1508)
Text 6.4b Robert Recorde. *The Castle of Knowledge* (1556)
Text 6.5 Isaac Newton. *Opticks* (1704)
Text 6.32 John Locke, *Two Treatises of Government* (excerpt) (1690) (e)

Legal texts

- Text 6.20 William Boston, *Disposition* (1517)
Text 6.21 Letters Patent to Sir Humfrey Gylberte (June 11, 1578) (e)
Text 6.22 Charter to Sir Walter Raleigh (1584) (e)
Text 6.23 The Mayflower Compact (November 11, 1620) (e)
Text 6.24 John Cotton, Letter to Lord Say and Sele (1636)
Text 6.25 Massachusetts law of 1651

Literary texts

- Text 6.6 Sir Philip Sidney. *Arcadia* (1580s; published 1590) (e)
Text 6.7 John Milton. *Paradise Lost*, book 1 (1667) (e)
Text 6.8 William Congreve. *The Way of the World* (1700) (e)
Text 6.10 King James VI. *Reulis and Cautelis* (1584)
Text 6.26 William Dunbar, *Lament for the Makaris* (1507)
Text 6.27 George Puttenham, *The Arte of Poesie* (1589)
Text 6.28 William Shakespeare, *The Tragedy of Julius Caesar*, I:i (1599, pub. 1623) (e)

Supplementary texts from Shakespeare

- Text 6.29 William Shakespeare, *The Two Gentlemen of Verona* (I:i) (1590) (e)
Text 6.30 William Shakespeare, *Henry V* (c. 1599)
Text 6.31 William Shakespeare, *Twelfth Night, or What You Will* (III:ii) (1601) (e)

Modern English texts

- Text 7.1 Richard Hakluyt, *Discourse of Western Planting* (1584)
Text 7.2 William Bradford on contact with Native Americans (1621)
Text 7.3 Early ModE Puritan legal text (1647) (e)
Text 7.4 SAE-Zulu Code-Switching (1994)
Text 7.5 East African English: Ngũgĩwa Thiong'o, *Weep Not, Child* (1964)

Supplementary colonial American texts

- Text 7.6 John Winthrop, "A Trial for Adultery" (1644)
Text 7.7 Willaim Byrd, "A Letter to Mrs. Taylor" (1735)
Text 7.8 Benjamin Franklin. "Advice to a Young Man" (1745)
Text 7.9 Abigail and John Adams, two letters (1776)
Text 7.10 Sen. Beveridge to the US Senate (1900) (e)
Text 8.1 S. Johnson, Preface to a *Dictionary of the English Language* (1755)
Text 8.2 Definitions from Johnson's *Dictionary* (1755)

- Text 8.3 Nineteenth century London English: Charles Dickens, “Samuel Weller Makes a Pilgrimage to Dorking and Beholds his Mother-in-law” (1837)
- Text 8.4 Lowland Scots: Robert Burns, “Address to a Haggis” (1786)
- Text 8.5 Southwest (Devon, Somerset): R.D. Blackmore, *Lorna Doone* (1869)
- Text 8.6 General Non-Standard English: R. Lardner “Three without, Doubled” (1917) (e)
- Text 8.7 General Non-Standard AusE: Peter Carey. *True History of the Kelly Gang*. (2002; representing pre-1880s)
- Text 8.8 Cape Flats SAfE (1996)
- Text 8.9 Nineteenth century AAE and creole English: Joel Chandler Harris. “Why the Alligator’s Back Is Rough” (1881)
- Text 8.10 Twentieth century AAVE: Alice Walker. *The Color Purple* (1982)
- Text 8.11 Twenty-first century AAVE: Rebecca Skloot. *The Immortal Life of Henrietta Lacks*. (2010)
- Text 8.12 Charles Dickens, *Bleak House* (Chapter 26, “Sharpshooters”) (1853) (e)
- Text 8.13 Frontier speech: “The Boast” (c. 1830)
- Text 9.1 Code-switching into NigPE: Chimamanda Ngozi Adichie. *Purple Hibiscus* (2005)
- Text 9.2 Code-switching between English and JC: Andrea Levy. *Small Island* (2004)
- Text 9.3 Guyanese CE: Basilect (1987) (e)
- Text 9.4 Guyanese CE: High mesolect (1987)
- Text 9.5 JC “William Saves His Sweetheart” (1960)
- Text 9.6 Tok Pisin: “Masalai bilong Ailan Lep” (“The Masalai of Lep Island”) (1982)
- Text 9.7 Tok Pisin: “Masalai Wokim Tripela Ailan” (1982)
- Text 9.8 Guyanese CE: From Letter XX, Demerara, Feb. 11, 1797
- Text 9.9 Guyanese CE: Getting cramp working in the cane fields (1987)
- Text 9.10 Guyanese CE: Out-of-season pay for sugar workers (1987)
- Text 9.11 Guyanese CE: A police incident at a rum shop (1987)
- Text 10.1 Grammatical number in ME: Geoffrey Chaucer. *Canterbury Tales*, “The Prolog” (c. 1385)
- Text 10.2 Second person singular pronoun in Northern English (Yorkshire): Barry Hines, *Kes* (1968)
- Text 10.3 Quaker use of subject *thee*: Harriet Beecher Stowe. *Uncle Tom’s Cabin* (Chapter 8, “The Quaker Settlement”) (1850) [extended text] (e)
- Text 10.4 Reflexive-intensifier use of *herself* without a same-sentence antecedent (2003)
- Text 10.5 Non-third person {s} in present-day GenE (2008)
- Text 10.6 Multiple negation in EModE (1601–1602)
- Text 10.7 Hong Kong English (2004)
- Text 10.8 IrE vernacular correspondence (nineteenth century)
- Text 10.9 The passive in English for Specific Purposes (ESP) (1999)
- Text 11.1 Literary representation of non-standard pronunciation: James Fenimore Cooper. *The Last of the Mohicans* (1826)
- Text 12.1 British-American differences in vocabulary (current)
- Text 12.2 Scots Leid: “Aboot William Loughton Lorimer” (2009)
- Text 12.3 AusE vocabulary: Banjo Patterson, “Waltzing Matilda” (1887)
- Text 12.4 Loan words in SAfE: André Brink, *Praying Mantis*. (2005, representing eighteenth century SAfE)
- Text 12.5a Borrowings in IndE: Newspaper business section (1984)
- Text 12.5b Borrowings in Pakistani English: Newspaper report (1991)
- Text 12.6 Place names: Brian Friel, *Translations* (of toponyms) (1980)
- Text 12.7 New spelling: Abraham Lincoln. “Gettysburg Address” (excerpt) (1972)
- Text 12.8 Text in one suggested spelling for Scots (2010)

- Text 12.9 Early creole spelling: “William Saves His Sweetheart” (a continuation of Text 9.5) (1960)
- Text 12.10 Nineteenth century literary dialect spelling: Josh Billings, “Amerikans” (1868)
- Text 12.11 Scots writing: Billy Kay “Cairtes in the Scots Leid” (current) (e)
- Text 12.12 Later creole spelling: The New Testament in Jamaican Creole (Patois) (1998)
- Text 12.13 Nineteenth century literary dialect spelling: George Washington Harris, “Parson John Bullen’s Lizards” (1867)
- Text 12.14 New Zealand English: K. Hulme, *The Bone People* (1983)
- Text 12.15 Scots Leid: Aboot William Loughton Lorimer (2009)
- Text 13.1 Local color writing: Mark Twain, *Adventures of Huckleberry Finn* (1885)
- Text 13.2 English- Māori code-switching: Keri Hulme. *The Bone People* (1983)
- Text 13.3 Text-message poem (2007) (e)
- Text 13.4 Excerpt from an American insurance policy (1944)
- Text 13.5 Military jargon (1977)
- Text 13.6 Foreigner English from an ESL scholar in 2009 showing innovative use of vocabulary (2009)
- Text 13.7 Blog: Igbo Girls Like Money a Lot (2005) (e)
- Text 13.8 A story in Basic English (1932)
- Text 13.9 Philippine Mix-Mix English (1982)
- Text 13.10 Immigrant English (Yiddish): Abraham Cahan. *Yekl* (1898)
- Text 13.11 Spanish-English code-switching: Gus Lee. *China Boy* (1994)
- Text 13.12 Igbo borrowing in English: Chimamanda Ngozi Adichie. *Purple Hibiscus* (2005)
- Text 13.13 English-Spanish code-switching: “Oscar as a young boy,” from Junot Díaz. *The Brief Wondrous Life of Oscar Wao* (2007) (e)
- Text 13.14 Chinese-English code-switching (1998)
- Exercise 14.1a–d: Four ModE texts (e)
- Exercise 14.2: Anglo-Saxon four-letter words (e)
- Exercise 14.3: Tabooed animal names (e)
- Exercise 14.4: Antonomasia and eponymy (e)

Text 1.1 Bible translations (+ Exercise)

The Bible translation into West Saxon was the product of a society in which religion was an instrument of power in support of the state (the Kingdom of Wessex). The OE translation was undertaken by monks as translators and scribes in c. 750 CE. The tradition of the production of such texts was well established, though there were never very many copies of any given text because of the costs of production, viz. the velum used and the time necessary to make a copy.

This text, a prayer attributed to Jesus, has been transmitted to us in a manuscript from about the year 1000. This may have entailed changes vis-à-vis earlier translation. As a written religious text intended for use in religious services or devotions, its formal, conservative style seems appropriate. And indeed this is a prime example of Old English. It stands firmly within the standard West Saxon written tradition, which itself influenced other (non-West Saxon) dialect areas. The text uses a modified Latin alphabet (with additional letters) and was written in the Insular Script (see color plate no. 3.2: Book of Lindisfarne). The spelling of the West Saxon standard was relatively standardized, but might vary according to local custom, pronunciation, or chance.

The following parallel text illustrates many general characteristics of the older stages of the language. For example, it makes the greater synthetic nature of Old English clear as well as the enormous changes which occurred between Old and Modern English.

The beginning of the Lord's Prayer in Old English, Early Modern English, and Modern English (late twentieth century)

fæder ūre, þū þe eart on heofonum,
our father which art in heaven,
our father in heaven:

sī þīn nama gehālgod.
Hallowed be thy name.
may your holy name be honored;

tōbecume þīn rīce.
Thy kingdom come.
may your kingdom come;

gewurþe ðīn willa on eorðan swā swā on heofonum
Thy will be done as in earth, as it is in heaven.
may your will be done on earth as it is in heaven

Ūrne gedædhwāmlīcan hlāf syle ūs tō dæg.
Give us this day our daily bread.
Give us today the food we need.

And forgyf ūs ūre gyltas,
And forgive us our debts,
Forgive us the wrongs that we have done,

swā swā wē forgyfað ūrum gyltendum.
as we forgive our debtors.
as we forgive the wrongs that others have done us.

And ne gelæd þū ūs on costnunge,
And lead us not into temptation,
Do not bring us to hard testing,

ac ālȳs ūs of yfele. Sōþlice.
but deliver us from evil.
but keep us safe from the Evil One.

Exercise on Text 1.1: Bible translations

Any text, such as here the translation of the Bible into West Saxon, might be described in terms of

- what context it was written in, by whom, and when how was it transmitted to us
- how its register might be described
 - medium
 - field

- purpose
- style
- genre and its traditions
- how the language looks

Text 1.2 *Anglo-Saxon Chronicle*: The arrival of the Anglo-Saxons in 449

For more on the *Anglo-Saxon Chronicle*, see color plate 3.1: *Anglo-Saxon Chronicle*; also *HoE* §2.5.3; also the Companion Website under **Old English literature**.

Her Mauricius 7 Valentines onfengon rice 7 ricsodon .vii. winter. 7 On hiera dagum Hengest 7 Horsa from Wyrtegeorne geleapade Bretta kyninge gesohton Bretene on þam stape þe is genemned Ypwinesfleet, arest Brettum to fultume, ac hie eft on hie fuhton. Se cing het hi feohtan agien Pihtas, 7 hi swa dydan 7 sige hæfdan swa hwar swa hi comon. Hi ða sende to Angle 7 heton heom sendan mare fultum 7 heom seggan Brytwalana nahtnesse 7 ðæs landes cysta. Hy ða sendan heom mare fultum. þa comon þa menn of þrim mægþum Germanie, of Ealdseaxum, of Anglum, of Iotum. Of Iotum comon Cantware 7 Wihtware, þæt ys seo mæið ðe nu eardað on Wiht, 7 ðæt cynn on Westseaxum þe man gyt hæf Iutna cyn. Of Ealdseaxon comon Eastsexa 7 Sudsexa 7 Westsecan. Of Angle comon, se a siððan stod westi betwux Iutum 7 Seaxum, Eastengla, Midelengla, Mearca 7 ealle Norðhymbra. Heora heretogan wæron twegen gebroðra Hengest 7 Horsa, þæt wæron Wihtgilses suna. Wihtgils was Witting, Witta Wecting, Wecta Wodning; fram þan Wodne awoc eall ure cynecynn 7 Sudanhymbra eac.

Translation. This year Marcian and Valentinian assumed the Empire, and reigned seven winters. In their days Hengest and Horsa, invited by Wurtgern [Vortigern], king of the Britons to his assistance, landed in Britain in a place that is called Ipwinesfleet [Wippidsfleet]; first of all to support the Britons, but they afterwards fought against them. The king directed them to fight against the Picts; and they did so; and obtained the victory wheresoever they came. They then sent to the Angles, and desired them to send more assistance. They described the worthlessness of the Britons, and the richness of the land. They then sent them greater support. Then came the men from three powers of Germany; the Old Saxons, the Angles, and the Jutes. From the Jutes are descended the men of Kent, the Wightwarrians (that is, the tribe that now dwelleth in the Isle of Wight), and that kindred in Wessex that men yet call the kindred of the Jutes. From the Old Saxons came the people of Essex and Sussex and Wessex. From Anglia, which has ever since remained waste between the Jutes and the Saxons, came the East Angles, the Middle Angles, the Mercians, and all North Humberia. Their leaders were two brothers, Hengest and Horsa, who were the sons of Wihtgils; Wihtgils was the son of Witta, Witta of Wecta, Wecta of Woden. From this Woden arose all our royal kindred, and that of the Southumbrians also.

Text 2.1 *Æthelbirt's Laws* (excerpts) (602 or 603)

Codes of law are among the earliest OE texts that have survived into our own times. Other collections include the laws of Alfred and the laws of Ine.

Title. þis syndon þā dōmas, þe Æðelbirht cyning āsette on Augustinus dæge*These are the laws which King Æðelbirht set up in St. Augustine's days.***1. Godes feoh and ciricean XII gylde. Biscopes feoh XI gylde. Preōstes feoh IX gylde.****Diacones feoh VI gylde. Cleroces feoh VI gylde. Cyrifrið II gylde. M(ynstres) frið II gylde.***Property of God and the church is to be recompensed twelvefold, a bishop's property elevenfold. A priest's property ninefold.**A deacon's property sixfold. A cleric's property sixfold. The peace of the church twofold. The peace of monasteries twofold.***2. Gif cyning his leðde tō him gehāteð and heom man þær yfel gedō II bōte and cyninge L scillinga.***If the king orders his people (to come) to him and someone then causes them injury, double compensation and fifty shillings to the king.***3. Gif cyning æt manes hām drincæð and þær man lyswæs hwæt gedō, II bōte gebēte.***If the king is drinking at a man's home, and anyone commits any evil deed there, he is to pay twofold compensation.***57. Gif man oðerne mid fyste in naso slæhð, III scill.***If someone hits another on the nose with his fist, three shillings.***82. Gif man mægð-man nēde genimeð, þān āgende L scillingas and æft æt þān āgende sīnne willan æt gebiege.***If someone abducts a virgin/maiden by force, 50 shillings for the person she belongs to, and then he may buy her back as desired.*

Glossary and grammatical information: (nom. = nominative; gen. = genitive; dat. = dative; acc. = accusative; sg. = singular; masc. = masculine; fem. = feminine; pres. = present; p. = person)

Title*þis* "this" nom. sg. neuter*cyning* "king" nom. sg. masc.; note reverse word
*Athelbert King**syndon* "are" pres. pl. of *bēon*; agrees with pl. subject*āsette* "established, set up" 3rd p. sg. past of *āsettan**þā* "the" plural, agrees with following pl. noun*on* "in, on" prep. here with the acc.*dōmas* "laws" nom. pl. masc.*dæga* "days" acc. pl. masc.*þe* "which" indeclinable relative particle

Law 1 The first sentence has an unnamed but understood 3rd person subject ("someone") of the subjunctive verb *gylde* "is to pay" plus accusative objects as recipients. The translation gives the whole in the ModE passive.

Godes "of God" gen. sg. masc.*gylde* "recompense, pay" 3rd p. sg. subjunctive*feoh* "property" acc. sg. neuter*Cyrfrið* "the peace of the Church" acc. sg. masc. or neuter*ciricean* "church" acc. sg. fem.*Mynstresfrið* "ditto of the Monastery" as above.

Law 2 Note the word order in this and the following sentences: The *if*-clause has the order Subject-Object-Adverbial-Verb; in 2. the second half of the *if*-clause has Dative Object-Subject-Adverbial-Direct

Object-Verb. The definite noun *cyning* is used without a definite article as is *man* if it is the masc. sg. nom. noun for “man, person”; however, it may be the indefinite pronoun meaning “someone.”

<i>gif</i> “if” (pronounced /jɪf/)	<i>ȳfel</i> “evil” acc. sg. neuter
<i>leðde</i> “people” acc. pl.	<i>gedō</i> “make, act, do, cause”
<i>tō</i> “to” with dat.	<i>bōte</i> “recompense” fem. pl., cf. ModE (give someone something) to boot
<i>gebāteð</i> “order” 3rd p. sg. pres. tense	<i>gebēte</i> “order” 3rd p. sg. subjunctive
<i>þær</i> “there, then”	

Law 3

<i>æt</i> “at” takes dat., sometimes acc.	<i>drincæð</i> “drink” 3rd p. sg. indicative
<i>manes</i> “a man’s” “man, person” gen. sg. masc.	<i>lysweas</i> “evil” adjective
<i>hām</i> home masc. sg. dat.	<i>hwæt</i> “something, what”

Law 57

<i>ōðerne</i> “other” adjective, acc. sg. masc.	<i>nasō</i> “nose” fem. sg. acc.
<i>mid</i> “with” takes dat. or instrumental; sometimes acc.	<i>slæhð</i> “hits” 3rd p. sg. indicative of <i>slēan</i>
<i>fȳste</i> “fists” fem. sg. dat.	<i>scill</i> “shillings” masc. pl. acc. (abbrev.) of <i>scillingas</i>

Law 82

<i>mægð-man</i> “maiden, virgin” masc. sg. acc.	<i>æft</i> “after” adverb
<i>nēde</i> “by force” fem. sg. instrumental case without a preposition, literally “by need”	<i>æt þān</i> “then”
<i>genimeð</i> “take” 3rd p. sg. indicative of (<i>ge</i>) <i>niman</i>	<i>sīnne</i> “his (maid)” possessive adjective, masc. sg. acc.
<i>þān</i> “then” adverb	<i>willan</i> “will, want” masc. sg. instrumental “as desired”
<i>āgende</i> “(pay) back” past participle of <i>āgan</i> ; “again, back”	<i>gebiege</i> “buy” 3rd p. sg. subjunctive of (<i>ge-</i>) <i>bicgan</i>

Translation

4. Gif frigman cyninge stele, IX gylde forgyldē.
If a freedman steals from the king, the recompense is ninefold.
5. Gif in cyninges tūne man mannan ofslea L scill. gebēte.
If someone kills a man in one of the king’s towns, the fine is 50 shillings.
59. Gif dynt sweart sīe būton wædum, XXX scætta gebēte.
If the blow is black (a bruise) outside the clothing, the fine is 30 pence.
60. Gif hit sīe binnan wædum, XX scætta gebēte.
If the blow is inside the clothing, 20 pence is the fine.

Text 2.2 “Christ was on the Cross” (seventh or eighth century) (+ Exercise)

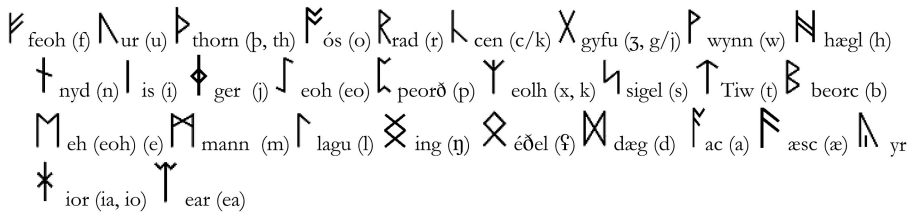
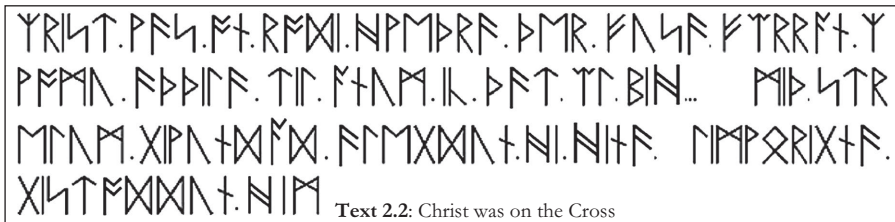


Figure 2.2 The Futhorc



Glossary

rodi “cross” fem. sg. dat.

hwepre “yet”

fusæ “eager, brave” pl.

fearran “from far”

kwomu “come” 3rd p. pl. past

æppilæ “noble” pl.

til “to, till” takes dat.

anum “one” masc. sg. dat.; meant is Christ

mið “with” + dat.

strelum “arrows” masc. pl. dat.

ziwundad “wounded” past part.

ælezdun “laid away” 3rd p. pl. past

limwæriznæ “limb + weary” masc. sg. acc.

zistoddun “stood” 3rd p. pl. past

Exercise on Text 2.2: Runes: “Christ was on the Cross”

Transcribe the runic text of “Christ was on the Cross” in the Latin alphabet. Try to do so without relying on the solution available in HoE §2.4.

Text 2.3 The birth of the first Beowulf (700 or later)

The following excerpt has been extended to include the first 12 lines leading up to the excerpt given in the printed version of Text 2.3. The poem has been set to accentuate the division of lines into two parts with a hiatus in between. Line 15 (*folce to frofre; fyrendearfe ongeat*), for example, has two stresses (in bold) before and two after the break. The two halves are linked by alliteration, here with an <f>. This is

realized in ideal fashion in the first three words carrying stress, also the case in lines 14 with <g>, l. 18, with <w>, and l. 19 with .

Beowulf

Hwæt! We Gardena	in geardagum,	Lo, praise of the prowess of people-kings
þeodcyninga,	þrym gefrunon,	of spear-armed Danes, in days long sped,
hu ða æþelingas	ellen fremedon.	we have heard, and what honor the athelings won!
Oft Scyld Scefing	sceaþena þreatum,	5 Oft Scyld the Scefing from squadroned foes,
monegum mægþum,	meodosetla ofteah,	from many a tribe, the mead-bench tore,
egsode eorlas.	Syððan ærest wearð	awing the earls. Since once he lay
feasceft funden,	he þæs frofre gebad,	friendless, a foundling, fate repaid him:
weox under wolcnum,	weorðmyndum þah,	for he waxed under welkin, in wealth he throve,
oðþæt him æghwylc	þara ymsbittendra	10 till before him the folk, both far and near,
ofer hronrade	hyran scolde,	who house by the whale-path, heard his mandate,
gomban gyldan.	þæt wæs god cyning!	gave him gifts: a good king he!
ðam eafera wæs	æfter cenned,	To him an heir was afterward born,
geong in geardum,	þone god sende	Young in the world, whom God sent
folce to frofre;	fyrendearfe ongeat	15 Help for the folk, to confirm the terrible plight
þe hie ær drugon	aldorlease	That they once endured without an earl
lange hwile.	Him þæs liffræa,	For so long a while. Him then the Lord,
wuldres wealdend,	woroldare forgeaf;	the Wielder of Glory, gave worldly renown.
Beowulf wæs breme	(blæd wide sprang),	Beowulf was famous: wide spread his glory,
Scyldes eafera	Scedelandum in.	20 Scyld's son, in the Scandian lands.

Glossary

<i>eafera</i> “son, heir” masc. sg. nom.	<i>fyrendearfe</i> “terrible plight”	<i>wuldres</i> “glory” neuter sg. gen.
<i>wæs cenned</i> “was conceived”; passive	<i>ongeat</i> “confirm”	<i>wealdend</i> “wielder” plus gen.
<i>geong</i> “young”	<i>ær</i> “once”	<i>woroldære</i> “worldly renown”
<i>geardum</i> “dwelling place” masc. sg.	dat. <i>drugon</i> “endure” past	<i>forgeaf</i> “give” past
<i>folce</i> “people, folk” neuter sg. dat.	<i>aldorlease</i> lit. “earl-less”	<i>breme</i> “renowned”
<i>frofre</i> “help, joy”; masc., fem., neuter	<i>liffræa</i> “Lord of Life” masc.sg. nom.	<i>blæd</i> “glory, success” masc. sg. nom.

Text 2.4 “The Wanderer” (c. 600)

Text 2.4 is an archaic text in the sense that it stands between the pagan and the Christian traditions. It may have been written as early as the time of Augustine’s mission, but may also have been considerably later. In any case the one existing manuscript was preserved in the tenth century Exeter Book (see §3.5.1). The poem contains reminiscences of past pagan warriorhood, but is tempered about half way through by thoughts of Christian salvation.

Oft ic sceolde ana	uhtna gehwylce	Often I had alone	each dawn
mine ceare cwīpan.	Nis nu cwicra nan	To speak of my trouble.	Nor is now anyone living
þe ic him modsefan	minne durre	Who I dare	my innermost thoughts.
sweotule asecgan.	Ic to soþe wat	Openly speak.	I in truth know
þæt biþ in eorle	indryhten þeaw,	That it is in men	a noble custom
þæt he his ferðlocan	fæste binde,	That he [a man] his breast	hold fast,
healde his hordcofan,	hycge swa he wille.	Guard his treasure chest,	think as he wants.

<i>sceolde</i> “should, have to”	<i>nu</i> “now”	<i>asecgan</i> “say”	<i>ferðlocan</i> “breast,” metaphor: “mind”
<i>ana</i> “alone”	<i>cwicra</i> “quick, alive”	<i>to soþe</i> “in truth, forsooth”	<i>fæste</i> “fast, tight”
<i>uhtna</i> “dawn”	<i>þe</i> relative “who”	<i>wat</i> “knew” 3 rd p. sg. pres.	<i>binde</i> “bind, hold”; 3 rd p. sg. pres. subjunctive
<i>gehwylce</i> “each one”	<i>modsefan</i> “courage,”	<i>biþ</i> , lit. <i>be-eth</i> “is”	<i>healde</i> “hold, protect”; 3 rd p. sg. pres. subjunctive
<i>ceare</i> “cares, troubles”	mine “my”	<i>eorle</i> “nobleman”	<i>hordcofan</i> “treasure/hoard chamber,” metaphor: “thoughts”
<i>cwīpan</i> “quoth, say”	<i>durre</i> “dare, venture”	<i>indryhten</i> “noble”	<i>hycge</i> “think”; 3 rd p. sg. pres. subjunctive
Nis ... nan < ne is “is	<i>ane</i> “none,” a double “not” plus <i>ne</i> negative	<i>þeaw</i> “custom”	<i>swa</i> “so, as”
<i>sweotule</i> “openly” adverb fr. the adj. + adverb ending {-e}			

Text 2.5 Anglo-Saxon Chronicle: Britain (ninth century)

Text 2.5, though a later text, is thematically fitting: it is the introductory passage of Bede’s *Historia ecclesiastica gentis Anglorum* (finished in 731), but translated into Old English as the introduction to the *Anglo-Saxon Chronicle* in the ninth century. It may rely on material from lost West Saxon annals which ended in 754. The text used here is from the Peterborough manuscript (aka *Laud Chronicle* or *Peterborough Chronicle*). The text is so relatively clear and easy to follow that a glossary can be dispensed with, but see the linguistic comments following the text.

Brittene igland is ehta hund mila lang.	7 twa hund brad.	7 her sind on þis iglande fīf geþeode.
The island Britain is 800 miles long,	and 200 miles broad.	And there are on the island five languages;
Englisc. 7 Brittisc. 7 Wilsce. 7 Scyttisc. 7 Pyhtisc. 7 Bocleden.		Erest weron bugend þises landes Brittes.
English & British & Welsh & Scottish & Pictish & Latin.		The first inhabitants were the Britons,
þa coman of Armenia. 7 gesætan suðewearde Bryttene ærost.	þa gelamp hit þæt Pyhtas coman suþan	
who came from Armenia, and first peopled Britain southward.	Then happened it, that the Picts came south	

of Scithian. mid langum scipum na manegum. 7 þa coman ærost on norþ Ybernian up.
 from Scythia, with long ships, not many; and, landing first in the northern part of Ireland,

7 þær bædo Scottas þet hi ðer moston wunian. Ac hi noldan heom lyfan. forðan hi cwædon
 and then the Scots said that they must dwell there. But they would not give them leave; for they [the Scots] said

þæt hi ne mihton ealle ætgædere gewunian þær. 7 þa cwædon þa Scottas. we eow magon þeahhwaðere
 that they could not all dwell there together; And then, said the Scots, we can nevertheless give you advice.
 ræd gelæron.

We witan oþer eglanð her be easton. þær ge magon eardian gif ge willað. 7 gif hwa eow wiðstent.
 We know another island here to the east. There you may dwell, if you will; and if someone withstands you,

we eow fultumiad. þet ge hit magon gegangan. Ða ferdon þa Pihtas. 7 geferdon þis land norþanwear
 we will assist you, that you may gain it. Then went the Picts and entered this land northward.

Linguistic features of Text 2.5

Spelling: The use of <7> is conspicuous. This character comes from the Tironian notes¹ and stands for *ond* “and” in much the way that <&> (ampersand) does today.

Vocabulary: Among the few borrowings from Latin in this text all but *mila* (miles) are proper names.

Grammar: The word order is Verb-Subject inversion after an introductory adverbial in both the following examples:

<i>Adverbial</i>	<i>Verb</i>	<i>Subject</i>
Erest þa	weron bugend þises landes gelamp	Brittes. hit þæt Pyhtas coman suþan of Scithian

Such inversion was common, but not absolute.

There were three *classes of verb in OE (link)*, the weak or consonantal, the strong or vocalic, and the irregular ones. This text offers examples of all three types, though only in a few of their possible forms.

The consonantal verbs are what today are called the regular verbs, that is, the ones that have a regular past tense and past participle, namely {-ed}. In OE the vast majority of verbs were consonantal, though not regular in the sense we are familiar with since they also included cases of vowel and consonant change. The past and past participle endings were, however, often the almost familiar inflections {-ode} and {-od} respectively. In this text *wunian* “help” is an example:

infinitive (ge-)wunian	present 3rd p. sg. (ge-)wunað	past (ge-)wunode	past participle (ge-)wunod
---------------------------	----------------------------------	---------------------	-------------------------------

¹ Devised by Marcus Tullius Tiro (103–104 BCE), the secretary of Cicero, as a stenographic short-hand.

The vocalic type of verb depended on a variety of patterns of vowel change and had one further distinct form due to the fact that the past singular and the past plural often had different vowels. From the text we may take as an example *cuman* or *(ge-)limpan*

infinitive	present 3rd p. sg.	past 1st and 3rd sg.	past-plural	past participle
<i>cuman</i>	<i>cymð</i>	<i>cōm</i>	<i>cōmon</i>	<i>(ge-)cūmen</i>
<i>(ge-)limpan</i>	<i>(ge-)limpð</i>	<i>(ge-)lamp</i>	<i>(ge-)lumpon</i>	<i>(ge-)lumpen</i>

The irregular verbs are a diverse set. The most central of them is the verb *be*, which remains the most irregular in ModE as well. Next to the present indicative *eom*, *eart*, *is*, *sind(on)* “am, art, is, are” there is an alternative paradigm *bēo*, *bist*, *bið*, *bēoð* (**link: mood in OE**). The past has 1st and 3rd p. sg. *wæs*, 2nd p. sg. *wære* and pl. *wæron*. In Text 2.5 we find examples of *is*, *sind*, and *weron* (the last of these, an alternate form of the past plural). The subjunctive has its own paradigms: present singular *sȳ* and plural *sȳn* or *bēo* and *bēon* and past singular *wære* and plural *wæren* (**link: mood in OE**). The subjunctive was used, among other things, to express wish or volition, the possible, but not certain truth of a situation, or hypothetical contexts. Only vestiges of the subjunctive are to found in ModE. An example of volition is the phrase *sī pīn nama gehālgod* from the Lord’s Prayer (Text 1.1), where *sī* is the present subjunctive of *be*. In the King James Version (KJV) of the Bible it is still rendered in the subjunctive *Hallowed be thy name*, but in a ModE translation we find instead the modal auxiliary verb (HoE: §10.3.3.2) *may*: *May your holy name be honored*. Examples of the subjunctive were also pointed out in Text 2.1.

One final point is the existence of aspectual distinctions in the verbs. What this means is that different facets or aspects of meaning could be expressed by using prefixes. One of the most prominent of these is *{ge-}*, which among other things emphasized the completed or perfective nature of the action designated by a verb. In Text 2.5 we find *wunian* in l. 5 in the simple meaning of “dwell, live,” but *gewunian* in l. 6, where it is the suitable way of emphasizing the idea of togetherness or completeness. In l. 8 we find first *ferdon* “go,” but immediately afterwards *geferdon* “enter,” cf. also *brecan* “break” – *abrecan* “smash”; *slean* “hit” – *ofslean* “kill”; or *bærnan* “burn” – *forbærnan* “burn up” (cf. Samuels 1972: 163ff). These prefixes were, however, generally in decline and were to be replaced by new developments in the language in the ME and EModE periods (**link: aspect**).

Text 2.6 Cædmon’s Hymn (657–680)

We only have Latin writing from Bede (with the possible exception of his five-line *Death Song*) in OE, but “Cædmon’s Hymn,” composed in the seventh century and available in a manuscript from 737, gives us some idea of Anglian usage. The choice of words in the two versions below is identical with the exception of l.5, which has Anglian *scop aelda barnum* “created, the High Lord, for men”, but West Saxon *sceop eorðan bearnum* “created the earth for men.” (Both the Anglian and the West Saxon versions vary in themselves between the two readings, cf. Cædmon (2010).) The major differences are to be found in the vowels. It is widely recognized that West Saxon underwent a process of diphthongization which does not show up in northern texts. Vowel qualities also seem to have varied. Some apparent differences are, however, probably only spelling conventions. Since the two texts come from different regions and from different times, the variation may be due to either factor or both. The following table, drawn from material in the texts, is only a selection of the contrasts to be found in the two versions. Yet despite the differences between the two texts both share the division of lines into two times two stresses tied together by alliteration.

Note that the translation has been given in a fashion that is intended to remain as close to the word order of the original as possible. The result is not highly artistic, but may help you to read the OE version more easily.

<i>Early Anglian</i> (Northumbrian, MS of 737)		<i>Early West Saxon</i> (1st half of tenth century)		
Nu scylun hergan	hefænricæs uard,	Nu sculon herigean	heofonrices weard,	
	Now shall we praise the guardian of the heavenly kingdom,			
metudæs maecti	end his modgidanc,	meotodes meahte	and his modgeþanc,	2
	The Creator's power and His conception,			
uerc uuldurfadur,	sue he uundra gihwæs,	weorc wuldorfæder,	swa he wundra gehwæs,	
	The work of the Father of Glory, as He of every wonder			
eci dryctin,	or astelidæ.	ece drihten,	or onstealde.	4
	Eternal Lord, created the beginning.			
He aerist scop	aelda barnum	He ærest sceop	eorðan bearnum	
He first created, the	High Lord; for men (A)	He first created the earth for men (WS)		
heben til hrofe,	haleg scepen;	heofon to hrofe,	halig scyppend;	6
	Heaven as a roof hallowedly shaping it.			
tha middungeard	moncynnæs uard,	þa middangeard	moncynnes weard,	
	Then the earth, mankind's guardian,			
eci dryctin,	æfter tiadæ	ece drihten,	æfter teode	8
	The Eternal Lord, afterwards brought forth			
firum foldu,	frea allmectig.	firum foldan,	frea ælmihtig.	
	For man the fields, the Almighty Lord.			

(“Cædmon’s Hymn”: 2009)
 (<http://www8.georgetown.edu/departments/medieval/labyrinth/library/oe/minor-poems.html>)

Table 2.3 Anglian and West Saxon parallel forms

Line	Anglian (A)	West Saxon (WS)	Contrast A-WS	Comment
l. 1	hefænrīcæs uard	heofonrices weard	e – eo; a – ea	WS diphthongization
l. 2	metudæs maecti end his modgidanc	meotodes meahte and his modgeþanc	æ – e; æ (æ) – ea; e – a; i – e	differing vowel quality
1. 2	maecti	meahte	c – h = /x/	spelling convention
1. 3	uerc uuldurfadur	weorc wuldorfæder	u – w = /w/	spelling convention
l. 4	dryctin	drihten	y – i	WS unrounding of /y/ to /i/
ll. 5,7	modgidanc, -, tha	modgeþanc, eorðan, þa	d, th – ð/þ = /θ/	spelling conventions
ll. 4,9	astelidæ, foldu	onstealde, foldan	a – on; u – an	Loss of nasal in unstressed syllables

Text 2.7 Bede's Account of the Poet Cædmon (early eighth century) [contains Cædmon's Hymn]

Forþon he gewunade gerisenlice leoð wyrcan, þa ðe to æfestnisse & to arfestnisse belumpen, swa ðette, swa hwæt swa he of godcundum stafum þurh boceras geleornode, þæt he æfter medmiclum fæce in scopgereorde mid þa mæstan swetnisse & inbryrdnisse geglængde & in Englisgereorde wel geworht forþbrohte.

Onð for his leopsongum monigra monna mod oft to worulde forhogdnisse & to gepeodnisse þæs heofon-lican lifes onbærnde wæron.

Onð eac swelce monige oðre æfter him in Ongelþeode ongunnon æfæste leoð wyrcan: ac nænig hwæðre him þæt gelice don meahte.

Forþon he nales from monnum ne þurh mon gelæred wæs, þæt he þone leoðcræft leornade, ac he wæs godcundlice gefultumed & þurh Godes gife þone songcræft onfeng.

Onð he forðon næfre noht leasunge, ne idles leopes wyrcan meahte, ac efne þa an þa ðe to æfastnesse belumpon, & his þa æfestan tungan gedafenode singan.

Wæs he, se mon, in weoruldhade geseted oð þa tide þe he wæs gelyfdre ylde, & næfre nænig leoð geleornade.

Onð he forþon oft in gebeorscipe, þonne þær wæs blisse intinga gedemed, þæt heo ealle sceolden þurh endebyrdnesse be hearpan singan, þonne he geseah þa hearpan him nealecan, þonne aras he for scome from þam symble & ham eode to his huse.

þa he þæt þa sumre tide dyde, þæt he forlet þæt hus þæs gebeorscipes, & ut wæs gongende to neata scipene, þara heord him wæs þære neahte beboden — þa he ða þær in gelimplicre tide his leomu on reste gesette & onslepte, þa stod him sum mon æt þurh swefn & hine halette & grette & hine be his noman nemnde: "Cædmon, sing me hwæthwugu."

þa ondswarede he & cwæð: "Ne con ic noht singan; & ic forþon of þeossum gebeorscipe ut eode, & hider gewat, forþon ic naht singan ne cuðe."

Eft he cwæð, se ðe mid hine sprecende wæs: "Hwæðre þu meaht singan."

þa cwæð he: "Hwæt sceal ic singan?"

Cwæð he: "Sing me frumscaft."

þa he ða þas andsware onfeng, þa ongon he sona singan in herenesse Godes Scyppendes þa fers & þa word þe he næfre gehyrde, þara endebyrdnes þis is:

*"Nu sculon herigean heofonrices Weard,
Meotodes meahte & his modgeþanc,
weorc Wuldorfæder, swa he wundra gehwæs,
ece Drihten, or onstealde.
He ærest sceop eorðan bearnum
heofon to brofe halig Scyppend;
þa middangeard monncynnes Weard,
ece Drihten, æfter teode
firum foldan, Frea ælmihtig."*

þa aras he from þam slæpe, & eal þa þe he slæpende song fæste in gemynde hæfde & þam wordum sona monig word in þæt ilce gemet Gode wyrðes songes togepeodde.

þa com he on morgenne to þam tungerefan, þe his ealdormon wæs: sægde him hwylce gife he onfeng; & he hine sona to þære abbudissan gelædde & hire þa cyððe & sægde.

þa heht heo gesomnian ealle þa gelæredestan men & þa leorneras: & him ondweardum het secgan þæt swefn, & þæt leoð singan, þæt ealra heora dome gecoren wære, hwæt oððe hwonon þæt cuman wære.

þa wæs him eallum gesegen, swa swa hit wæs, þæt him wære from Drihtne sylfum heofonlic gifu forgifen.

þa rehton heo him & sægdon sum halig spell & godcundre lare word: bebudon him þa, gif he meahte, þæt he in swinsunge leopsonges þæt gehwyrfe.

þa he ða hæfde þa wisan onfongne, þa eode he ham to his huse & cwom eft on morgenne & þy betstan leoðe geglenged him asong & ageaf þæt him beboden wæs.

Ða ongan seo abbudisse clyppan & lufigean þa Godes gife in þæm men; & heo hine þa monade & lærde þæt he woruldhad anforlete & munuchad onfenge: & he þæt wel þafode.

Onð heo hine in þæt mynster onfeng mid his godum, & hine gepeodde to gesomnunge þara Godes þeowa; & heht hine laran þæt getel þæs halgan stæres & spellas.

Onð he eal þa he in gehyrnesse geleornian meahte mid hine gemyndgade & swa swa clæne neten eodor-cende in þæt sweteste leoð gehwerfde; & his song & his leoð wæron swa wynsumu to gehyranne, þætte seolfan þa his lareowas æt his muðe wreoton & leornodon.

Song he ærest be middangeardes gesceape & bi fruman moncynnes & eal þæt stær Genesis, þæt is seo æreste Moyses booc; & eft bi utgonge Israhela folces of Ægypta londe & bi ingonge þæs gehatlandes; & bi oðrum monegum spellum þæs halgan gewrites canones boca; onð bi Cristes menniscnesse; & bi his þrowunge; & bi his upastignesse in heofonas; & bi þæs Halgan Gastes cyme, & þara apostola lare: & eft bi þæm dæge þæs toweardan domes, & bi fyrhtu þæs tintreglican wiites, & bi swetnesse þæs heofonlecan rices, he monig leoð geworhte.

Onð swelce eac oðer monig be þæm godcundan fremsumnessum & domum he geworhte.

In eallum þæm he geornlice gemde, þæt he men atuge from synna lufan & mandæda, & to lufan & to geornfulnessse awehte godra dæda.

Forþon he wæs se mon swiþe æfæst & regollecum þeodscipum eaðmodlice underþeoded.

Onð wið þæm þa ðe in oðre wisan don woldon, he wæs mid welme micelre ellenwodnisse onbærned.

Onð he forðon fægre ænde his lif betynde & geendade.

Forþon þa ðære tide nealæcte his gewitenesse & forðfore, þa wæs he feowertynum dagum ær, þæt he wæs lichomlicre untrymnesse prycced & hefgad, hwæðre to þon gemetlice, þæt he ealle þa tid meahte ge sprecan ge gongan.

Wæs þær in neaweste untrumra monna hus, in þæm heora þeaw wæs, þæt heo þa untrumran, & þa ðe æt forðfore wæron, inlædan sceoldon & him þær ætsomne þegnian.

þa bæd he his þegn on æfenne þære neahte, þe he of worulde gongende wæs, þæt he in þæm huse him stowe gegearwode, þæt he gerestan meahte.

þa wundrode se þegn, for hwon he ðæs bæde, forþon him þuhte þæt his forðfor swa neah ne wære: dyde hwæðre swa swa he cwæð & bibeað.

Onð mid þy he ða þær on reste eode, & he gefeonde mode sumu þing mid him sprecende ætgædere & gleow-iende wæs, þe þær ær inne wæron, þa wæs ofer middeneahht þæt he frægn, hwæðer heo ænig husl inne hæfdon.

þa ondswarodon heo & cwædon: “Hwylc þearf is ðe husles? Ne þinre forþfore swa neah is, nu þu þus rotlice & þus glædlice to us sprecende eart.”

Cwæð he eft: “Berað me husl to.”

þa he hit þa on honda hæfde, þa frægn he hwæper heo ealle smolt mod & buton eallum incan bliðe to him hæfdon.

þa ondswaredon hy ealle & cwædon, þæt heo nænigne incan to him wiston, ac heo ealle him swiðe bliðemode wæron: & heo wrixendlice hine bædon, þæt he him eallum bliðe wære.

þa ondswardade he & cwæð: "Mine broðor mine þa leofan, ic eom swiðe bliðemod to eow & to eallum Godes monnum."

Onð swa wæs hine getrymmende mid þy heofonlecan wegneste, & him oðres lifes ingong gegearwode. þa gyt he frægn, hu neah þære tide wære, þætte þa broðor arisan scolden & Godes lof ræran & heora uhtsong singan. þa ondswardedon heo: "Nis hit feor to."

Text 3.1 Anglo-Saxon Chronicle for 787: "The Invasion of the Vikings"

... 7 on his [Brihtric cing] dagum comon ærest.iii. scipu Norðmanna, 7 þa se gerefa þerto rad
... and in his [King Bertric] days came first three ships of Northmen, and at this the reeve there rode
7 hie wolde drifan to þæs cinges tune, þy henyste hwæt hie wæron, 7 hine man ofsloh.
and them he wanted to drive to the king's town, for he didn't know what they were, and him they killed.
þæt wæron þa ærestan scypu Deniscra manna þe Angelcynnes land gesohton.
These were the first ships of the Danes that England sought out.

(MS E: Bodleian MS Laud 636, <http://asc.jebbo.co.uk/e/e-L.html>)

Text 3.2 "The Battle of Brunanburh" (937)

Sixty years after Wedmore Alfred's grandson Æthelstan was the one who would make a great step toward uniting the kingdom under the West Saxons. This is celebrated in the poem "The Battle of Brunanburh," where we read about the victory of the West Saxons in 937 over the Viking raiders and the Scots with whom they were allied. The following lines from the poem show the dynastic claims against those perceived to be the enemy, the Scots and the Vikings (*scip-flotan*).

<i>eaforan Eadweardes,</i>	<i>swa him ge-aethele waes</i>	The sons of Edward, it was only befitting their noble descent
<i>fram cneo-magum</i>	<i>thaet hie aet campe oft</i>	from their ancestors that they should often
<i>with lathra gehwone</i>	<i>land ealgodon,</i>	defend their land in battle against each hostile people,
<i>hord and hamas.</i>	<i>Hettend crungon,</i>	horde and home. The enemy perished,
<i>Scotta leode</i>	<i>and scip-flotan,</i>	Scots men and seamen [Vikings],
<i>faege feollon.</i>	<i>...</i>	fated they fell. ...
(ll. 7–12)		

(D. Burnley (ed.) (1992) *The History of the English Language. A Source Book*. London: Longman, p. 50)

Glossary

<i>eaforan</i> “son”	<i>lathra</i> (adj.) “hostile, hateful, hated”	<i>leode</i> “people”
<i>swa + waes</i> “it was only”	<i>gehwone</i> “each”	<i>scip-flotan</i> “seamen”; literally: “ship-floater”
<i>ge-aethele</i> “befitting noble descend”	<i>ealgodon</i> (3rd p. pl.) “they might defend”	
<i>cneo-magum</i> “ancestors”	<i>Hettend</i> “The Enemy”	<i>faege</i> “fated”
<i>campe</i> “battle”	<i>crungon</i> (3 pp. past) “fell in battle, perished”	<i>feollon</i> 3 p.p. past “they fell”

Text 3.3 “The Battle of Maldon” (late tenth or early eleventh century)

The lines given below are the reply of the Saxon leader Byrhtnoð to the demand of some Vikings that the Saxons pay them tribute. The translation is given word-for-word and not in idiomatic English. A gloss has been added in the right-hand column. A smoother translation follows.

Text 3.3 The Battle of Maldon

42 <i>Byrhtnoð mapelode,</i>	<i>bord hafenode,</i>	“harangue” (third person singular past of <i>mapelian</i>);
	<i>mapelode</i>	
Byrhtnoth spoke,	his shield holding,	<i>bord</i> “board” (neuter singular accusative); <i>hafenode</i>
		“raised” (third person singular past)
<i>wand wacne æsc,</i>	<i>wordum mælde,</i>	<i>wand</i> “whirled” (> ModE <i>wind</i>); <i>wacne</i> > ModE <i>weak</i> ;
shook the slender	with words spoke,	<i>wordum</i> “with words” (neuter plural dative); <i>mælan</i>
ash (spear),		“talk”
44 <i>yrre and anræd</i>	<i>ageaf him andsware:</i>	<i>yrre</i> “with ire, angry” (adj.); <i>an-</i> “one” + <i>-ræd</i> “plan”;
angry and	gave him answer:	<i>a-</i> emphatic prefix + <i>geaf</i> “gave” (third person singular
single-minded		past)
<i>“Gehyrst þu, sælida,</i>	<i>hwæt þis folc segeð?</i>	<i>ge-</i> prefix + <i>hyrst</i> “hearest” (second person singular
		present) = “listen to”;
“Hear you, sailor (Viking), what this folk		<i>sæ</i> “sea” + <i>lida</i> < <i>liðan</i> “travel, sail” = “sailor, Viking”
says?		
46 <i>gāras syllan,</i>	<i>Hī willað ēow tō</i>	<i>ēow</i> “to you” (second person plural dative); <i>gafol</i>
	<i>gāfole</i>	“tribute” (neuter singular dative)
They want to you as spears to give		< <i>giefan</i> “give”; <i>syllan</i> (> ModE “sell”); <i>gāras</i>
tribute		(masculine plural accusative)
<i>ætttrynne ord</i>	<i>and ealde swurd,</i>	<i>ætttrynne</i> “deadly”; <i>ord</i> “point, spear”; <i>eald</i> (adj.) “old”;
poisonous point,	and old swords,	tried and true”; <i>swurd</i> (neuter plural accusative)
48 <i>þā heregeatu</i>	<i>þe ēow æt hilde ne</i>	<i>here</i> “army” + <i>geatu</i> “weapons”; <i>hilde</i> “combat, war”
	<i>dēah.</i>	
then armor	that for you in war is	(feminine singular dative after <i>æt</i>); <i>ne</i> “not” + <i>dēah</i>
	useless.	“dear” (third singular present) = “useless”
<i>Brimmanna boda</i>	<i>ābēod eft ongēan,</i>	<i>brim-</i> “surf, sea” + <i>manna</i> “men” = “seafarers”
		(masculine genitive plural);

Seamen's messenger, 50 <i>sege þīnum lēodum</i>	bear word back again; <i>miccle lāpre spell,</i>	<i>a-</i> emphatic prefix + <i>-beod</i> “deliver/bear” (imperative singular) <i>þīnum</i> “thine” (dative plural); <i>lēodum</i> “men” > ModE “lewd”;
tell your people <i>þæt hēr stynt unforcūð</i>	a very loathsome tale: <i>eorl mid his werode,</i>	<i>miccle</i> > ModE “much”; <i>lāpre</i> “more hateful” (comparative) <i>un-</i> “not” + <i>-for-</i> “loss of” + <i>cūð</i> “famous”; <i>werode</i> “troop”
that here stands a good 52 <i>þe wile gealgean</i>	earl with his war-band, <i>ēpel þysne,</i>	related to ModE <i>war</i> <i>epel</i> , “homeland” (masculine singular accusative); <i>þysne</i> (masculine singular accusative); note inverted word order
that will defend <i>Æpelrēdes eard,</i>	homeland this, <i>ealdres mīnes,</i>	<i>eard</i> cf. ModE <i>earth</i> ; <i>ealdres</i> “elder” (masculine singular genitive)
Aethelred's land, 54 <i>folc and foldan.</i>	land of my prince, <i>Feallan sceolon</i>	<i>mīnes</i> (masculine singular genitive); note inverted word order <i>foldan</i> “land” cf. ModE (<i>sheep</i>) <i>fold</i> ; <i>sceolon</i> “shall, must”
folk and fold. <i>hæþene at hilde.</i>	fall must <i>Tō hēanlic mē þinceð</i>	<i>hēan-</i> “despised” + <i>-lic</i> “like” = “shameful”
the heathens at war 56 <i>þæt gē mid ūrum sceattum</i>	Too shameful me-thinks <i>tō scype gangon</i>	<i>gē</i> “ye”; <i>sceatti</i> , “treasures” (masculine plural dative)
that you with our wealth <i>unbefohtene,</i>	to ship went, <i>nū gē þus feor hider</i>	<i>unbefohtene un-</i> “not” + <i>befohtene</i> “fought-against”
unfought against, 58 <i>on ūrne eard</i>	now you thus from far hither <i>in becōmon.</i>	
to our earth (land) <i>Ne sceole gē swā sōfte sinc gegangan:</i>	in have come.	<i>soft-</i> + <i>-e</i> (adverbial ending); <i>sinc</i> “treasure (poetic)” (neuter singular accusative)
Not shall you so softly 60 <i>ūs sceal ord and ecg</i>	riches gain: <i>æ̅r gesēman,</i>	<i>æ̅r</i> “ere, first”; <i>ge-</i> “complete” + <i>-seman</i> “same” = “reconcile”
us shall point and edge, <i>grim gūðplega,</i>	first reconcile, <i>æ̅r wē gofol syllon.</i>	<i>gūð-</i> “combat” + <i>-plega</i> “quick motion, play” = “the game of battle”
grim battle-play, before we tribute give.		

(D. Burnley (ed.) (1992) *The History of the English Language. A Source Book*. London: Longman, p. 58)

Translation: *Byrhtnoth spoke, lifted his shield and shook his slender spear; angry and determined he answered: "Do you hear, Viking, what this people says? They will give you spears as tribute with deadly points and experienced swords, then armor which is useless to you in battle. Messenger, take back our answer and tell your people a more loathsome story: here stands not so bad a leader with his troops, who will defend their homeland, Æthelred's land, the land of our prince, home and hearth. You heathens must now die in battle. It seems to me it would be shameful if you escaped on your ships with our treasures without any resistance on our part now that you have come here from so far away. You cannot just disappear with our riches: rather things must be settled with our sharp weapons in grim battle, before we will pay tribute.*

Text 3.4 An inscription showing OE-ON mixing (eleventh century)

One of the few pieces of evidence available from this period, an eleventh century runic inscription at Aldburgh (Yorkshire):

Ulf let aræran cyrice for hanum and for Gunware saula
 Ulf let build church for him and for Gunware soul
 Ulf had (this) church built for him(self) and for Gunwaru's soul.

This text is a good example of code-mixing (link). *Ulf* is a Danish name (OE: *Wulf*) and the dative object of the preposition *for* is ON *hanum* rather than OE *him*.

Text 3.5 An Old English riddle from the Exeter Book: Riddle 42 (tenth century)

Riddles are popular in many cultures. They are chiefly oral in tradition and go back beyond the beginnings of literary expression. They are verbal puzzles that try the wit of the teller against that of the listeners. Like the one given below they are comparisons and usually consist of two parts, a straightforward description and a more precise, but contradictory or misleading block, plus, of course, an answer. In Text 3.5 lines 1–2 are the description; lines 3–7, the block. In addition to this general structure, Riddle 42, like the others in the Exeter Book consist of lines typical of OE poetry: they are divided into two halves, each with two strong beats and a caesura in between.

Wrætlic hongað	bi, weres þeo	1 ofer cneo hefeð,	wile þæt cupe hol	5
Wonderously it hangs	by a man's thigh	over his knee raises	he wants the well-known hole	
frea under sceate.	Foran is þyrel.	2 mid his hangellan	heafde gretan	6
Noble under a cloak	in front a hole.	with its hanging	head to greet	
Bið stiþ ond heard,	stede hafað godne;	3 þæt he efenlang	ær oft gefylde.	7
It is stiff and hard,	has a good stand.	that he even so long	before did often fill.	
þonne se esne	his agen hrægl	4		
Then this man	his own coat			

Short glossary

<i>weres</i> “man” gen. sg.; cf. Latin <i>vir</i> ; cf. also ModE <i>werewolf</i>	<i>stede</i> “stand”; cf. ModE <i>stead</i>
<i>þeo</i> “thigh”	<i>se esne</i> “this man”
<i>frea</i> “master, king, spouse, god”	<i>agen</i> “own”
<i>sceate</i> “cloak”, cf. ModE <i>sheet</i>	<i>brægl</i> “coat”; cf. ModE <i>rail</i>
<i>foran</i> “in front” cf. ModE <i>(be)fore</i>	<i>wile</i> “wish, want” from <i>willan</i> ; cf. ModE <i>will</i>
<i>þyrel</i> “hole”; cf. ModE <i>drill</i>	<i>cupe</i> “well-known”; cf. ModE <i>uncouth</i> with significant change in meaning

Text 3.6 Anglo-Saxon Chronicles for the year 871: “Battle with the Danes at Ashdown” (+ Exercise)

This is from the entry for 871, a year of battles between the forces of Wessex and the Vikings.

Note the orthography: OE spelling reflects more the Continental European phonetic values than does modern English spelling. Note the following:

<c> is used for /k/ or /tʃ/;

<sc> is used for /ʃ/;

<cg> is used for /dʒ/

<æ> (ash) is used for /æ/ = modern <a> with the phonetic value of /æ/

<7> is used for modern <&>

ƿ p (wynn) = modern <w>

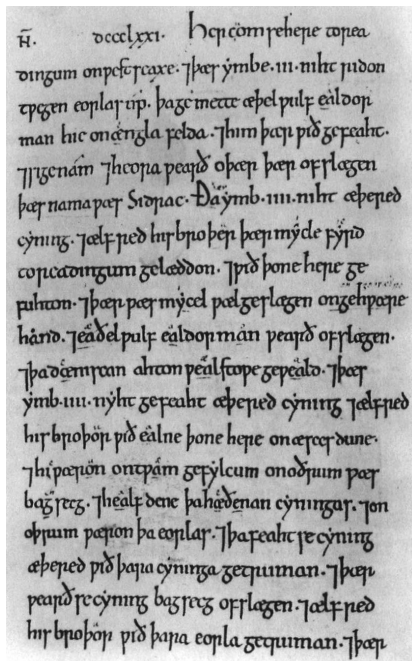
ð ð (eth) and

þ þ (thorn) = modern <th> are used without differentiation for /θ/ or /ð/

g = modern <g>

r = modern <r>

s = modern <s>, cf. EModE <f>



Exercise on Text 3.6: Insular script: Anglo-Saxon Chronicles for the year 871

This text is from the entry for 871, a year of battles between the forces of Wessex and the Vikings.

Following the text you will find a partial transcription of it. Your task is to complete it.

DCCCLXXI Her com se here to _____ on pestseaxe.
7 þæs ymbe III niht ridon _____

eorlas up. þa _____ ealodor man hie on ængla
felda. _____ pið gefeaht.

7 rigenam 7 heora pearð oþær þær ofslægen þæs nama pæs Sidrac. Ðaymb IIII ____ æþered cyning
7 ælfred his broþer þær mycle fyrd to readingum gelæddon. 7 pið þone here gefuhton.
____ pæs mycel pælgeslægen on gehpære hand. 7 eaðelpulf ealdorman pearð _____.
7 þa dæniscan _____ pealstope gepeald. 7 þæs _____ _____ gefeagt æþered cyning
7 ælfred his broþor pið ealne þone here on æsces dune. 7 hi pæron on tþam gefulcum on oðrum pæs
bagsecg. 7 healfdene _____. 7 on oþrum pæron þa _____.
7 þa feagt _____ æþered pið þara cyninga getruman. 7 þær pearð se cyning begsecg ofslægen.
7 ælfred his broþor pið þara eorla getruman. 7 þær ...

Text 3.7 A second Old English riddle from the Exeter Book: Riddle 27 (tenth century) (+ Exercise)

*Ic wiht geseah wundorlice
hornum bitweonum hupe lædan,
lyftfæt leohtlic, listum gegierwed,
hupe to þam ham of þam heresiþe;
walde hyre on þære byrig bur atimbran,
searwum asettan, gif hit swa meahte.
Ða cwom wundorlicu wiht ofer wealles hrof,
seo is eallum cuð eorðbuendum,
abredde þa þa hupe ond to ham bedraf
wreccan ofer willan-- gewat hyre west þonan
fehþum feras, forð onette.
Dust stonc to heofonum, deaw feol on eorþan,
niht forð gewat. Nænig siþþan
wera gewiste þære wihte sið.*

I saw someone wonderful
Carrying loot lightly between its horns,
An airy vessel lightly, skillfully adorned
Booty homeward from the warring raid;
It wanted to erect itself a room in this castle,
Skillfully built that it might do so.
A strange being came over the top of the wall,
It is known to all earthly beings,
It recovered then its booty & drove the other home
Awake against its will – the rascal went west
hostilely travel, hurry forth.
Dust rose to the heavens; dew fell on the earth
Night went forth. No man since
knew its way at all.

Glossary for Text 3.7

wiht > wight “person” (cf. Wicht)
 hupe (possibly related to hand “possession”)
 booty, loot, plunder
 lædan > lead “carry, lead, etc.”
 lyftfæt > loft + vat
 leohtlic > light + ly
 listum > with skill, cunning (cf. List)
 gegierwed > “prepare, dress, adorn” (cf. garen)

ham > home	willan > will
heresipe “army raid” (cf. Heer) + sið “way, road/raid”	gewat “depart” hyre > hire “low or hired person, servant”
walde > would “wanted”	þonan > thence
hyre > her “herself, itself”	fæhþum feud “evil deeds” (dat. plural)
byrig > -burg, -bury “castle”	feran > fare
bur > bower “room”	onette “quickly, hurriedly” (adv.)
atimbran > timber “build”	stonc (variant of stanc)
searwum >	deaw > dew
asettan > set “build”	feol > fell
gif > if	nænig > not any
meahte > might	siþþan > since
cwom > came	wera > wer(wolf) “man, person”
ofer > over “over, above, against”	gewiste > wit “know”
wealles > wall	sið “journey, way, etc.”

Exercise: Figure out the answer to this riddle. (See solutions)

Exercise on Text 3.7: The Exeter Book: Riddle 27

What is your guess about the answer to the riddle?

Text 3.8 Wulfstan II. *Sermo Lupi ad Anglos* (1010–1015)

The *Sermo Lupi ad Anglos* (“Sermon of the Wolf to the English”) is the title of a homily written between 1010 and 1016 by Wulfstan II, Archbishop of York (died 1023); he referred to himself *Lupus* “wolf,” drawing for this on his name: *wulf-stan* = “wolf” + “stone.” Only the title is in Latin; the remainder is OE. His basic message is to repent so as not to deserve the anger of God, as seen in the Viking raids.

Sermo Lupi ad Anglos, quando Dani maxime persecuti sunt eos, quod fuit anno millesimo xiiii ab incarnatione Domini nostri Iesu Christi

Lēofan men, ġecnāwað þæt sōð is. Ðeos worold is on ofste, and hit nēalǣcð þām ende, and þȳ hit is on worolde aa swā lenġ swā wyrse. And swā hit sceal nȳde for folces synnan ær antecristes tōcyme yfelian swȳþe, and hūru hit wyrð þenne eġesliċ and grimliċ wīde on worolde. Understandað ēac ġeorne þæt dēofol þās þēode nū fela ġēara dwelode tō swȳþe, and þæt lȳtle ġetrēowþa wēran mid mannum, þēah hȳ wel spæcan, and unrihta tō fela ricsoðe on lande. And næs ā fela manna þe smēade ymbe þā bōte swā ġeorne swā man scolde, ac dæġhwāmliċe man ihte yfel æfter oðrum and unriht rēde and unlaga maneġe ealles tō wīde ġynd ealle þās þēode.

Text 3.9 An extract from the *Anglo-Saxon Chronicle* for the year 1087 (+ Exercise)

Se cyng and þa heafod men lufedon swiðe and ofer swiðe gitsunge on golde and on seolfre, and ne róhtan hú synlice hit wære begytan, búton hit come to heom.

Se cyng sealde his land swá deóre to mæle swá heo deórest mihte; þonne com sum oðer and beade máre þonne þe oðer ær sealde, and se cyng hit let þam men þe him máre beád;

þonne com se þridde, and beád gét máre, and se cyng hit let þám men to handa þe him ealra mæst beád, and ne róhte ná hú swiðe synlice þa gerefan hit begeatan of earme mannum, ne hú manige unlaga hi dydon.

Ac swá man swýðor spæc embe rihte lage, swá man dyde máre unlaga.

Hi arerdon unrihte tóllas, and manige oðre unriht hi dydan þe sindon éarfope to areccenne.

Se cyng Willelm, þe we embe sprécað wæs swiðe wís man, and swiðe rice, and wurðfulre and strengere þonne ænig his foregenga wære.

He wæs milde þám góðum mannum þe God lufedon, and ofer eall gemett stearc þám mannum þe wiðcwædon his willan.

On þám ilcan stede þe God him geuðe þæt he móste Engleland gegán, he arerde mære mynster, and muncas þær gesette, þæt hit wel gegódade.

On his dagum wæs þæt mære mynster on Cantwarbyrig getimbrod, and eác swiðe manig oðer ofer eall Engleland.

Eác þis land wæs swiðe afylled mid muncan, and þa leofodan heora líf æfter Sanctus Benedictus regule, and se Cristendóm wæs swilc on his dæge þæt ælc man hwæt his háde to belumpe fólgoðe, se þe wolde.

Eác he was swiðe wurðful; þriwa he bær his cinehelm æce geare, swá oft swá he wæs on Engleland.

On Eastron he hine bær on Winceastre; on Pentecosten on Westmynstre; on midewintre on Gleaweceastre; and þænne wæron mid him ealle þa rice men ofer eall Engleland, arcebiscopas, and leódbiscopas, abbodas, and eorlas, þegnas and cnihtas.

(from: "Character of William the Conqueror" from the *Anglo-Saxon Chronicle* for the year 1087 in: S.H. Carpenter *An Introduction to the Study of the Anglo-Saxon Language*. Boston: Ginn, 1891, 67–69)

Exercise 3.9: Old English: Using the glossary make your own translation of this text into ModE

Glossary

ælc "any, every, each"
 ænig "any"
 abbod "abbot"
 ac "but (also)"
 afylled "filled up"

arcebiscop "archbishop"
 areccan "erect"
 arerde, arerdon "erect"
 bær "bare"
 beadan "command"

begéotan "acquire"
 begytan "acquire"
 belimpan "concern, happen"
 búton "outside of"
 Cantwarbyrig "Canterbury"

cinhelmm “chin guard”	golde “gold”	sealed, sealed
cnihtas “knights”	háde “person”	seolfre “silver”
com “came” (cuman)	heafod men “captain”	sindon “are”
cyng “king”	ilcan “the same”	spæc, sprécað “spoke”
dæg “day”	lage “law”	stearc “strong”
deóre, deórest “dear, dearest”	land “land, earth”	stede “place, spot”
dýdan “kill”	leódbiscop “lord bishop”	strengere “stronger”
dyde “did”	leofodan “lived”	sum “some”
eác “also”	líf “live”	swá “so”
eall “every”	lufedon “loved”	swiðe “very much”
éarfoþe “hard”	mære, mæst “more, most”	swilc “such a”
earme “arm, poor”	male “mark”	swýðor “the more” synlíce
Eastron “Easter”	manig “many”	“wicked”
embe “about”	máre “more”	þa “then, there”
eorlas “earls”	mid “with”	þe “who, which”
folgode “followed”	mihte “be able to”	þegnas “thane”
foregenga “precede”	milde “mild”	þridde “third”
geare “year”	móste “have to”	þriwa “three”
gegán “cry out”	munec “monk”	tóllas “tribute”
gegódade “went”	mynster “minster”	unlaga “unlawful”
gemett “met”	ná “no”	unriht, unrihte
gerefan “stewards”	ne “not”	wære, wæron “were”
gesætte “set”	óðer eác	wæs “was”
gét “yet”	óf “from, out of, of”	wiðcwædon “contradict”
getimbrod “built”	on “in, on”	Winceastre “Winchester”
geuðe “gave”	regule “rule”	wolde “wanted”
gitsunge “coveted”	rice “great”	wurðful, wurðfulre “(more)
Gleaweceastre “Glouster”	rihte “right”	worthy”
gódum “good”	róhtan, róhte	

Exercise on Text 3.9: The Anglo-Saxon Chronicle for the year 1087

Using the glossary make your own translation of Text 3.9.

Text 4.1 The Norman Conquest recounted in the *Anglo-Saxon Chronicle* for 1066 (expanded version)

*On þissum geare man halgode þet mynster at Westmynster on Cildamassedæg.
 7 se cyng Eadward forðferde on twelfta mæsse æfen. 7 hine mann bebyrgede on twelftan mæssedæg.
 innan þære niwan halgodre circean on Westmynstre.
 7 Harold eorl feng to Englalandes cynerice. swa swa se cyng hit him geuðe.
 7 eac men hine þær togecuron. 7 wæs gebletsod to cyngre on twelftan mæssedæg.*

7 þy ilcan geare þe he cyng wæs. he for ut mid sciphære togeanes Willelme.
 ... 7 þy ilcan ... com Tostig. eorl into Humbran mid.lx. scipum. ... 7 he for to Scotlande mid.xii. snaccum.
 7 þa hwile com Tostig. eorl into Humbran mid.lx. scipum. Eadwine eorl com mid landfyrde.
 7 draf hine ut. 7 þa butse carlas hine forsocan. 7 he for to Scotlande mid.xii. snaccum.
 7 hine gemette Harold se Norrena cyng mid.ccc. scipum. 7 Tostig him tobeah.
 7 hine gemette Harold se Norrena cyng mid.ccc. scipum 7 Tostig him tobeah.
 7 hi bagen foran into Humbran. oð þæt hi coman to Eoferwic. 7 heom wiðfeah Morkere eorl.
 7 hi bagen foran into Humbran. oð þæt hi coman to Eoferwic. ... 7 man cydde Harolde cyng
 7 Eadwine eorl. 7 se Norrena cyng ahte siges geweald. 7 man cydde Harolde cyng hu hit wæs þær gedon
 hu hit wæs þær gedon 7 geworden. 7 he com mid mycclum here Englisca manna.
 7 gemette hine at Stangfordes bryce. 7 hine ofsloh. 7 þone eorl Tostig. 7 eallne þone here ahtlice ofercom.
 7 hine ofsloh. 7 þone eorl Tostig. 7 eallne þone here ahtlice ofercom. 7 þa hwile com Willelm eorl upp
 7 þa hwile com Willelm eorl upp at Hestingan on sancte Michaelæ mæssedæg.
 at Hestingan on sancte Michaelæ mæssedæg. 7 Harold com norðan 7 him wiðfeah ear þan
 7 Harold com norðan 7 him wiðfeah ear þan þe his here come eall.
 7 þær he feoll. 7 his twægen gebroðra Gyrð 7 Leofwine. 7 Willelm þis land geeode.
 þe his here come eall. 7 þær he feoll. 7 his twægen gebroðra Gyrð 7 Leofwine. 7 Willelm þis land geeode.
 7 com to Westmynstre. 7 Ealdred arcebiſcop hine to cyngre gehalgode. 7 menn guldon him gylde.
 7 gislas sealdon. 7 syððan heora land bohtan. 7 ða wæs Leofric abbot of Burh at þæt ilca feord.
 7 seclode þær 7 com ham. 7 wæs dæd sone þær æfter on ælre halgan mæsseniht. God are his saule.
 On his dæg wæs ealle blisse 7 ealle gode on Burh. 7 he wæs leaf eall folc. swa þæt se cyng geaf sancte Peter
 7 him þæt abbotrice on Byrtune. 7 se of Couentre þæt se eorl Leofric þe wæs his eam ær heafde macod.
 7 se of Crulande. 7 se of þorneie. 7 he dyde swa mycel to gode into þæt mynstre of Burh on golde
 7 on seolfre 7 on scrud 7 on lande. swa nefre nan oðre ne dyde toforen him ne nan æfter him.
 Ða wearð gildene burh to wrecce burh. Ða cusen þa munecas to abbot Brand prouost. forðan
 þæt he wæs swiðe god man 7 swiðe wis. 7 senden him þa to Ædgar æðeling. forðan þæt þe landfolc wendon
 þæt he sceolde cyng wurðen. 7 se æðeling hit him geatte þa bliþolice. Ða þe cyng Willelm geherde þæt secgen.
 þa wearð he swiðe wrað. 7 sæde þæt se abbot him heafde forsegon. Ða eodon gode men heom betwene
 7 sahtloden heom forðan þæt se abbot wæs goddera manne. Geaf þa þone cyng.xl. marc goldes to sahtnysse.
 7 þa lifede he litle hwile þær æfter buton þry gear. Syððon comen ealle dræuednysse
 7 ealle ifele to þone mynstre. God his gemytse.

Text 4.2 Robert of Gloucester, Chronicle (before 1300)

þus com lo! Engeland into Normannes honde.
 Ond þe Normans ne couþe speke þo bote her
 owe speche,

Ond speke French as dude atom, & here
 chylðren dude al so teche.

So þat heymen of þys lond, þat of her blod come,

Holdeþ alle þulke speche, þat hii of hem nome. 5

Thus came, lo! England into Normandy's hand
 And the Normans didn't know how to speak then
 but their own speech

And spoke French as they did at home, and their
 children did also teach;

So that high men of this land that of their
 blood come

Have all the same speech that they took from them.

*Vor bote a man couþe French, me tolþ of hym
wel lute.*

*Ac lowe men holdeþ to Engliſſ, & to her
kunde ſpeche ȝute.*

*Ich wene þer ne be man in world contreyes
none,*

*þat ne holdeþ to her kunde ſpeche bote
Engelond one.*

*Ac wel me wot vorto conne boþe wel yt ys,
Vor þe more þat a man con, þe more worþe he ys*

(Robert of Gloucester 1724: 364)

For but a man know French men count of him
little.

But low men hold to English and to their kind of
speech yet.

I think there are in all the world no countries

That don't hold to their kind of speech but
England only.

10 But men well know it is well for to know both,
For the more that a man knows, the more worth he is.

Glossary for Text 4.2

com(e) (1, 4), *ond* (2, 3) *Engelond* (1,9), *honde* (1),
þo (2), *lond* (4), *blod* (4), *nome* (5), *con* (11) <o> for
Southern/ɒ/; elsewhere <a> for /a/

couþe (2, 6) past “could”; *conne* (10) infin. “know”;
con (11) 3rd sing. pres. “know”

3rd p. plur. pronoun: *her(e)* (2, 3, 4, 7, 9) gen.
“their”; (5) nom. “they”; *hem* (5) dat.-acc. “them”

owe (2) “own” with loss of final /n/

dude (3) “did”

atom (3) “at home”; this shows the loss of initial /h/
hey men (4) {high} + {men}

holdeþ (5, 7, 9) 3rd p. plur. pres. tense “hold”

þulke (5) {the} + {ilke} “the same, such”

nome (5) “took” past plural of *niman* + loss of final
/n/ vor (5, 10, 11) initial Southern /v/; elsewhere /f/

me (6,10) plur. of *man* under loss of final /n/ *tolþ*
(6) 3rd p. plur. pres. tense of *tell* “to count”

lute (6) “little”; *ac* (7, 10) “but”; *ȝute* (7) “yet”

kunde (7, 9) “kind”

wene (8) “think, doubt, suppose”

ne... none (8) “not... none” (double negative)

be (8) 3rd p. plur. pres. tense subjunctive “are”

wot (10) past of *witen* “know”

Text 4.3 Cursor mundi (c. 1300)

Pis ilk bok es translate

Into Inglis tong to rede

For the loue of Inglis lede,

Inglis lede of England,

For the comun at understand.

Frankis rimes here I redd,

Comunlik in ilk[a] sted;

Mast es it wroght for

frankis man,

Quat is for him na Frankis can?

ilk “same”

rede “read” (infin.)

lede “people”

5 *at* “to” (infin. marker)

redd “read” (1st p. sing.)

sted “place”

mast “most”; *es* “is”

quat “what”; *na* “no”

This same book is translated

Into the English tongue to be read

For the love of the English people,

The English people of England,

For the common people to understand.

French rhymes here I read

Commonly in the same places;

Most is written for French men,

wroght “did” past of *work*

What is for him who no French can
(speak)?

<i>In Ingland the nacion,</i>	10		In the nation of England,
<i>Es Inglis man þar in commun;</i>			English men are there in common;
<i>Þe speche þat man wit mast may</i>	<i>wit</i> “know” (3 rd p. sing.)		The speech that one knows most may
<i>spede;</i>			spread;
<i>Mast þarwit to speke war nede.</i>			Most necessary it is to speak with it.
<i>Selden was for ani chance</i>			Seldom was by any chance,
<i>Praised Inglis tong in France;</i>	15		The English tongue praised in France;
<i>Give we ilkan þare langage,</i>	<i>give we</i> condit. inversion		If we give to each their language,
<i>Me think we do þam non</i>	<i>me think</i> dat. subject		I do not think we do them any
<i>outrage.</i>			outrage.
<i>To laud and English man I spell</i>	<i>laud</i> “ignorant” (cf. <i>lewd</i>)		To the ignorant and English man
<i>Þat understandes þat I tell.</i>			I write Who understands what I say.
Prologue, II, ll. 232–250, qtd in Baugh and Cable 2002: 138f)			

Text 4.4 Arthur and Merlin (from the opening) (before 1325)

<i>Riȝt is, þat Ingliche Ingliche</i>		Right it is that English people understand
<i>understonð,</i>		English,
<i>þat was born in Ingland;</i>		Who were born in England;
<i>Freynsche use þis gentilman,</i>	inversion OVS	The gentleman uses French,
<i>Ac everich Ingliche can.</i>		As every Englishman knows.
<i>Mani noble ich have yseȝe</i>	past part. in {y-}	Many nobles I have seen
<i>Þat no Freynsche couþe seȝe.</i>		Who could not speak French.
(qtd in Baugh and Cable 2002: 145f)		

Text 4.5 Admonition from the *Ormulum* (c. 1300)

<i>Forr ȝiff þe riche mann iss braþ</i>		For if the powerful man is wrathful
<i>7 grimme. 7 tōr to cwememm;</i>		And fierce and hard to please,
<i>Hiss lede þatt iss unnderr himm</i>		His people that are under him
<i>Himm dredeþþ þess te mare</i>		Will fear him all the more.
<i>7 tohh swa þehh ne till þe follc</i>	5	But yet neither for the people
<i>Ne till þe laferrd nowwperr.</i>		Nor for the lord
<i>Niss þatt nohht þwerret üt god inoh.</i>		Will it be particularly good
<i>Tell þeȝȝre sawle berrhless.</i>		For the salvation of their souls
<i>Þatt he be grimme. 7 aȝ^hefull.</i>		That he is fierce and frightening
<i>7 braþ 7 tōr to cwemenn.</i>	10	And wrathful and hard to please.

*Forr he maz3 ben swa gramme mann;
Þatt he beþ laþ hiss lede.*

For he may be so fierce a man
That he is hateful to his people.

*7 tohh swa þehh iss ned tatt he.
Dreding. 7 a3^he sette.*

But nevertheless it is necessary that he
Impose dread and awe

*Onn alle þa þatt lufenn toþþ 15
7 who 7 unnashhtnesse.*

On all those who love [lawlessness]
And wrongdoing and conflict

(From inserted leaves 11b–c in MS Junius 1: see *Ormulum Project*)

Text 4.6 Havelok the Dane (1295–1310)

*Herkneth to me, gode men -
Wives, maydnes, and alle men -
Of a tale that ich you wile telle,*

*Wo so it wile here and therto dwelle.
The tale is of Havelok imaked:
Whil he was litel, he yede ful naked.*

Northwest Midlands poem shows the correspondence between active subject and passive subject:

Text 4.7 Sir Gawain and the Green Knight (short excerpt) (late fourteenth century)

*þe tulk þat þe trammes of tresoun þer wrozt,
Watz tried for his tricherie, þe trewest on erthe.*

the warrior who wrought there the trains of treason
was tried for his treason, the truest on earth

(Fytte the First, ll. 3–4) Frederic Madden (ed.) *Syr Gawayne:
A Collection of Ancient Romance-Poems*. London: Taylor)

Text 4.8 The Owl and the Nightingale (twelfth or thirteenth century)

*Ich was in one sumere dale
In one suþe dizele hale
Iherde ich holde grete tale
An hule and one niztingale
þat plait was stif and starc an strong
Sumwile softe and lud among*

I was in a summer(y) valley
In a very hidden corner
I heard a great debate being held
An owl and a nightingale
Who were pleading firmly, severely, and strongly
Sometimes softly and loudly in between
suþe “truly, very”; *digel* “secret”; *hale* “hole, nook, corner”

Text 4.9 Parallel excerpts from *Cursor Mundi*, Northern (Cotton) and Southern (Trinity) versions

Northern	Southern	ModE
<i>Sanges sere of selcuth rime,</i>	<i>Mony songes of dyuerse ryme</i>	Many a song of different rhyme,
<i>Inglis, frankys, and latine,</i>	<i>As englishe frensshe & latyne</i>	In English, French, and Latin.
<i>to rede and here Ilkon is prest,</i>	<i>To rede & here mony are prest</i>	Each one to read and hear is pressed
<i>þe thynges þat þam likes best.</i>	<i>Of þinges þat hem likeþ best</i>	The things that please them all the best.

Glosses

<i>sere</i> “very much”	<i>selcuth</i> “diverse, different” or “strange, odd”
<i>Ilkon</i> “each one”	<i>prest</i> “ready”

Pronunciation (through spelling)

Northern English has /a/ for OE ā, where Southern English has /ɔ/ (*sanges-songes*; also S: *mony*)
 Northern <s>, probably /s/ for Southern <ssh> /ʃ/ (*Inglis-englishe*; *frankys-frensshe*)
 Spelling (with no consequences for pronunciation):
 Northern English tends to <i> for Southern <y>, but cf. l. 4 (*thynges-þinges*)
 Northern has <th> twice and <þ> twice; Southern has only <þ>

Vocabulary

Northern *sere* “very much” (< ON *ser*) – Southern *mony*
 Northern *selcuth* (native word < OE *seldcuð*) “diverse” – Southern *dyuerse* (borrowed from French)

Syntax

Like in line 4 is the predicate in a relative clause introduced by *þat* “that”; the antecedent of *þat* is plural; hence *likes* / *likeþ* may be understood as plural as well. However, the third person singular form of the verb would look the same. *þam*/*hem* “them” is the dative object of *like* “to please (dative: someone).”

Northern *sanges sere* – Southern *mony songes*; the word order difference seems to depend on the item *sere*, which follows the noun it modifies all three times it occurs in the first 25 lines of *Cursor Mundi*

Northern *Ilkon* < the Northern form of Southern *Olch* “each” + *ane* “one” – southern *mony*

Northern *þem* (ON influence) – southern *hem* (OE) dat. sing. masc.

Northern *likes* (ON influence) – Southern *likeþ* (OE) 3rd person plural present tense

Text 5.1 John of Trevesa, Translation of Higden's *Polychronicon* (excerpt) (1387)

As hyt ys y-knowe houw meny maner people buth in this ylond, ther buth also of so meny people longages and tonges; notheles Walschmen and Scottes, that buth nowt y-melled with other nacions, holdeth wel ny here furste longage and speche, bote [yet] Scottes, that were som tyme confederate and [lived] with the Pictes, drawe somewhat after here speche. Bote the Flemmynges, that [live] in the west side of Wales, habbeth y-left here strange speche and speketh Saxonlych y-now. Also Englischmen, [though] he hadde fram the bygynnyng thre maner speche, Southeron, Northeron, and Myddel speche (in the myddel of the lond), as he come of thre maner people of Germania, notheles, by commyxion and mellyng furst with Danes and afterward with Normans, in menye the contray longage is apeyred, and som useth strange wlaffyng, chytheryng, harryng and garryng, grisbittyng.

(J.R. Lumby. (ed.) (1879) *Polychronicon Ranulphi Higden Monachi Cestrensis: Together with the English Translations of John of Trevisa and of an Unknown Writer of the Fifteenth Century*, 7 vols. London: Longman, Green, vol. 1, 8–10)

Glossary to Text 5.1

buth (1, 2) 3rd p. sg. pres. tense of <i>be</i>	here (3, 4, 5) “their”	wlaffyng (9) “stammering”
ylond (1) “island”	y-now (5) “enough”	chytheryng (9) “chattering”
nowt (2) “not”	maner speche (6) “manner of ~”	harryng (9) “snarling”
y-melled (2) “mixed” past participle	mellyng (8) “mixing”	garryng (9) “grating”
ny (3) “nigh, near”	apeyred (9) “impaired”	grisbittyng (9) “tooth-gnashing”

Text 5.2 Geoffrey Chaucer, *Canterbury Tales* (excerpt from the Prologue) (c. 1385)

*And Frensh she spak ful faire and fetisly,
After the scole of Stratford atte Bowe,
For Frensh of Paris was to hir unknowe.*

(“Prologue,” ll. 124–126)

(W.W. Skeat (ed.) (1912) *The Complete Works of Geoffrey Chaucer*. London: OUP)

Text 5.3 Excerpt from the Wycliffe Bible translation (late fourteenth century) with a comparative example in four versions

1. *the bigynnyng God made of nouȝt heuene and erthe.*
2. *Forsothe the erthe was idel and voide, and derknessis weren on the face of depthe; and the Spiryte of the Lord was borun on the watris.*
3. *And God seide, Liȝt be maad, and liȝt was maad.*
4. *And God seiȝ the liȝt, that it was good, and he departide the liȝt fro derknessis; and he clepide the liȝt, dai, and the derknessis, nyȝt. And the euentid and morwetid was maad, o daie.*

Verse 3:

Latin Vulgate:	<i>Dixitque Deus fiat lux et facta est lux</i>
Early Wycliffe:	<i>And God seide, Be maad liȝt; and maad is liȝt</i>
Later Wycliffe:	<i>And God seide, Liȝt be maad; and liȝt was maad</i> (see above)
King James Version:	<i>And God said, Let there be light: and there was light</i>

(Genesis 1:1–5 at: [http://en.wikisource.org/wiki/Bible_\(Wycliffe\)/Genesis#Chapter_1](http://en.wikisource.org/wiki/Bible_(Wycliffe)/Genesis#Chapter_1))

Text 5.4 The Statute of Pleading (1362)

The King, desiring the good Governance and Tranquillity of his People,..., that all Pleas which shall be pleaded in [any] of his Courts whatsoever, before any of his Justices whatsoever, or in his other Places, or before any of His other Ministers whatsoever, or in the Courts and Places of any other Lords whatsoever within the Realm, shall be pleaded, shewed, defended, answered, debated, and judged in the English Tongue, and that they be entered and inrolled in Latin,...

(from Statute of Pleading at: <http://www.languageandlaw.org/TEXTS/STATS/PLEADING.HTM>)

Text 5.5 Correspondence: Excerpt from a Paston letter (1485) (link: *the Paston letters*)

*I prayed **yow** sende me som tydyngys suche as **ye** heere, and **howgh that** my brother Edmonde **doth**.*

*for as for tydyngys heere, there **be** but fewe saffe that the assege lastyȝth styll by the Duke of Burgoyne affoore Nuse and the Emperoure **hathe besegyde** also, 5*

*yow-ye: polite form used to his brother
how + that: a subordinator; doth for “is doing”*

be: a subjunctive form

hathe: a Southern and Midlands form for has

not ferre from thense, a castell and an other town in
lyke wise wherin the Dukys men **been**. And also the
Frenshe Kyng, men seye, **is comyn** nyghe to the

(also *doth* for *does*)

been: a Southern form for *are*

is: auxiliary for the perfect with a verb of motion

water off Somme wyth iiii sperysl and some men
trowe that he **woll** at the day off brekyng off trewe,
or ellys byffoore, sette uppon the Dukys contreys heere.
When I **heere** moore I **shall** sende yow moore
tydyngys.

10 *woll*: modal verb (no inflectional ending)

heere: simple present for future in a temporal clause;

shall: a future marker in the main clause

The Kyngys Imbassatorys, Sir Thomas Mongomere
and

be comyng: progressive aspect “are coming”

the Master off the Rollys, **be comyng** homwardys
from

Nuse, and as for me I thynke that I **shold be** seke
but iff I see it.

15 *shold be*: modal auxiliary rather than subjunctive

Text 5.6 Bokenham on English and French (1440) (+ Exercise)

And þis corrupcioun of Englysshe men yn þer modre-tounge, begunne as I seyde with famylyar
commixtion of Danys firste and of Normannys aftir, toke grete augmentacioun and encrees aftir
þe commyng of William conquerour by two thyngis. The firste was: by decre and ordynaunce of
þe seide William conqueror children in gramer-scolis ageyns þe consuetude and þe custom of all
oper nacyons, here owne modre-tonge lafte and forsakyn, lernyd here Donet on Frenssh and to 5
construyn yn Frenssh and to maken here Latyns on þe same
wyse. The secounde cause was þat by the same decre lordis sonys and all nobyll and worthy mennys
children were fyrste set to lernyn and speken Frenssh, or þan þey cowde spekyn Ynglyssh and þat all
wrytyngis and endentyngis and all maner plees and contraverцыes in courtis of þe lawe, and all maner
reknyngis and countis yn howsoolde schulle be doon yn the same. And þis seeyinge, þe rurales, þat
þey myghte semyn þe more worschipfull and honorable and þe redliere comyn to þe famylyarite of þe 10
worthy and þe grete, leftyn hure modre tounge and labouryd to kunne spekyn Frenssh: and thus by
processe of tyme barbariȝid thei in bothyn and spokyn neythyr good Frenssh nor good Englyssh.

(Bokenham on English and French, 1440)

Exercise on Text 5.6: Doublets: Bokenham on English and French

Identify all the doublets in Text 5.6. Label them according to the source of each member as Germanic, French, or Latin.

Text 5.7a *Canterbury Tales*, “The Prologue” (c. 1385, excerpts)

With us ther was a Doctour of Phisyk
In al this world ne was ther noon him lyk
To speke of phisik and of surgerye;
For he was grounded in astronomye.
He kepte his pacient a ful greet del 415
In houres, by his magik naturel.
Wel coude he fortunen the ascendant
Of his images for his pacient.
Were it of hoot or cold, or moiste, or drye, 420

And where engendred, and of what humour;
He was a verrey parfit practisour.
The cause y-knowe, and of his harm the rote,
An on he yaf the seke man his bote.
Ful redy hadde he his apothecaries, 425
To sende him drogges and his letuaries,
For ech of hem make other for to winne;
Hir frendschipe nas nat newe to beginne.

(W.W. Skeat (ed.) (1912) *The Complete Works of Geoffrey Chaucer*. London: OUP

- 1. 411 *Doctour of Phisyk*: Physic meant the art of treatment with drugs or medications (as opposed to surgery).
- 1. 413 *Surgerye*: The barber surgeon was one of the most common medical practitioners of the Middle Ages - generally charged with looking after soldiers. In this era, surgery was not conducted by physicians, but by barbers, who were looked down on by physicians.
- 1. 414 *Astronomye*: This is a what we today call **astrology** ([link](#)), reading the stars, calculating which celestial bodies are rising (ascendant) or falling (descendent) in order to determine what kind of influence on a person the skies have.
- 1. 416 *houres*: Cf. horoscope, the observation of the time of one's birth for astrological purposes
- 1. 417 *Ascendent* (see above)
- 1. 421 *humour*: “liquid, fluid.” The four liquids whose balance (temperament, complexion) were essential for good health (good humor/temper vs. bad humor/temper) (**theory of the humors**).
- 1. 425 *Apothecaries*: An apothecary offered general medical advice and a range of services that are now performed solely by other specialist practitioners and sold ingredients.
- 1. 420 *hoot, coold, moyste, drye*: The humors were associated with the seasons: autumn: cold-dry; winter: cold-wet; spring: warm-wet; and summer: warm-dry.
- 1. 427 *letuaries*: “sweet medicines made with honey and sugar.”

Text 5.7b *Canterbury Tales*, “The Prologue” (c. 1385, excerpts)

A Frere ther was, a wantown and a merye,
A limitour, a ful solempne man.
In alle the ordres foure is noon that can 210
So muche of daliaunce and fair langage.
He hadde maad ful many a mariage
Of younge wommen, at his owne cost.
Un-to his ordre he was a noble post.

A good Wyf was ther of bisyde Bathe, 445
But she was som-del deef, and that was scathe.
 ...
She was a worthy womman al hir lyve,
Housbondes at chirche-dore she hadde fyve, 460
Withouten other companye in youthe;
But therof nedeth nat to speke as nouthe.

...
She coude muche of wandring by the weye:
Gat-tothed was she, soothly for to seye.
Up-on an amblere esily she sat,
Y-wimpled wel, and on hir heed an hat 470
As brood as is a bokeler or a targe;
A foot-mantel aboute hir hipes large.

And on hir feet a paire of spores sharpe.
In felawship wel coude she laughe and carpe.
Of remedies of love she know perchaunce, 475
For she coude of that art the olde daunce.

(W.W. Skeat (ed.) (1912) *The Complete Works of Geoffrey Chaucer*. London: OUP)

Linguistic points

Note the words of ON origin in ll. 446 and 474.

- l. 208 Much freer word order than in ModE, dictated perhaps by the meter and rhythm.
- l. 210 The subject position would be filled in ModE: in all four orders there is no one that can...
can: used without a following infinitive in the sense of “be able to do”
- l. 446 *scathe*: “too bad, a shame”; < ON *skaðe*
- l. 462 *nouthe*: “right now”; < *nū þā*
- l. 467 *coude*: “was good at”; see l. 210
- l. 471 *targe*: “shield” < OF *targe*, cf. ModE *target*
- l. 474 *carpe* “chat” < ON *karpa*

Cultural points

- l. 209 *limitour*: a mendicant friar, whose area of begging was *limited*
- l. 210 *ordres foure*: the four mendicant orders: Dominicans, Franciscans, Carmelites, Austin Friars
- l. 211 *fair langage*: flattery
- l. 468 *gat-tothed* “lecherous”

Text 5.7c The beginning of the “Prologue” of *The Canterbury Tales* (c. 1385)

Whan that Aprille with his shoures sote
The droghte of Marche hath perced to the rote,
And bathed every veyne in swich licour,
Of which vertu engendred is the flour;
Whan Zephirus eek with his swete breeth
Inspired hath in every holt and heeth
The tendre croppes; and the yonge sonne
Hath in the Ram his halfe cours y-ronne,
And smale fowles maken melodye,

That slepen al the night with open yē, 10
(So priketh hem nature in hir corages):
Than longen folk to goon on pilgrimages
(And palmers for to seken straunge strondes)
To ferne halwes, couthe in sondry londes;
And specially from every shires ende 15
Of Engelond to Caunterbury they wende,
The holy blisful martir for to seke,
That hem hath holpen, whan þat they were seke.

Line	Chaucer	ModE	Line	Chaucer	ModE
1	Whan that his shoures sote	When its sweet showers	6	inspired holt	breathed into wood(s)
2	hath	has	8	y-ronne	run (past participle)
3	licour	liquid	9	fowles	birds
5	eek (cf. OE ac)	also	11	maken	make (plural)
				hem	them

Text 5.8a John Barbour, *The Brus* (1375) (excerpt 1) (with a translation)

<i>Storyis to red ar delitabill, suppos that tha be nocht bot fabill.</i>	<i>suppos</i> “if”; <i>be</i> is subjunctive	It is delightful to read stories, Even if they are nothing but fable,
<i>Than suld storyis that suthfast wer,</i>	<s> for Southern /ʃ/	Then should stories that are truthful,
<i>And tha war said on gud maner,</i>	<i>tha</i> “they” Northern < ON	If they were told in good manner,
<i>Haf doubill plesans in hering. The fyrst plesans is þe carping, And the tothir the suthfastnes That schawys the thing richt as it wes</i>	<a> for Southern <o>; cf. <i>na</i> , <i>haly</i>	Have double pleasure in hearing. The first pleasure is the talking, And the second the truthfulness, That shows the matter rightly, as it was;
<i>And suth thingis that ar likand</i>	pres. participle in – <i>and</i> (Northern)	And true things that are attractive
<i>To manis hering ar plesand. Tharfor I wald fane set my will,</i>	<i>wald</i> for Southern <i>wold</i> “would”	Till many hearing it are pleased. Therefore I would fain set my will,
<i>Gif my wit nicht suffis thartill, To put in writ ane suthfast story,</i>	<i>mycht</i> for the subjunctive; <i>þar</i> : /ɔ/ + /t/ becomes /a/	If my wit might suffice for it, To put in writing a truthful story,
<i>That it lest ay furth in memory, Sa that na tym of lenth it let,</i>	<i>let</i> , <i>ger</i> without {s} = subjunctive	That it last forever in memory, So that no length of time may block it,
<i>na ger it haly be forȝet.</i>	<i>ger</i> “cause” (Northern)	Nor cause it wholly to be forgotten

(Source: J. Barbour (1856) *The Brus*. Aberdeen: Spalding Club)

Text 5.8b John Barbour, *The Brus* (1375) (excerpt 2) (without a translation)

- | | |
|---|--|
| <p>225 <i>A! Fredome is a noble thing
Fredome mays man to haiff liking.
Fredome all solace to man giffis,
He levys at es that frely levys.
A noble hart may haiff nane es</i></p> <p>230 <i>Na ellys nocht that may him ples
Gyff fredome failyhe, for fre liking
Is yharnyt our all other thing.</i></p> | <p><i>Na he that ay has levyt fre
May nocht knaw weill the propyrte</i></p> <p>235 <i>The angyr na the wrechyt dome
That is couplyt to foule thyrl dome,
Bot gyff he had assayit it.
Than all perquer he suld it wyt,
And suld think fredome mar to prys</i></p> <p>240 <i>Than all the gold in warld that is.</i></p> |
|---|--|

(J. Barbour. *The Brus*, Book I, A.A.M. Duncan (ed.), at: <http://www.arts.gla.ac.uk/STELLA/STARN/poetry/BRUS/contents.htm>)

Text 5.9 William Caxton, “Prologue” to *Eneydos* (1490)

And certainly our language now used varyeth ferre from that whiche was used and spoken whan I was borne. For we Englysshe men ben borne vnder the domynacyon of the mone, whiche is neuer stedfaste but ever wauerynge, wexyng one season, and waneth and dyscreaseth another season. And that comyn Englysshe that is spoken in one shyre varyeth from a nother. ... And specyally he axyed after eggys. And the good wyf answerde that she coude speke no frenshe. And the marchaunt was angry for he also coude speke no frenshe but wold haue hadde eggys and she vnderstode hym not. And thenne at laste a nother sayd that he wolde haue eyren. Then the good wyf sayd that she vnderstood hym wel.

Text 5.10 John of Trevisa, *Polychronicon* (1387)

This apeyryng of the burth-tonge ys bycause of twey things. On ys for chyltern in scole, ayenes the usage and manere of al other nacions, buth compelled for to leve here owne longage, and for to construe here lessons and here things a Freynsch

...Hyt semeth a gret wondur how Englysch, that ys the burth-tonge of Englysch-men and here owne longage and tonge, ys so dyvers of soun in this ylond. ... for men of the est with men of the west, as hyt were 5 undur the same party of heven, acoredeth more in sounyng of speche than men of the north with men of the south; therefore hyt ys that Mercian, that buth men of myddel Engeland, as hyt were parteners of the endes,

undurstondeth betre the side longages, Northeron and Southeron, than Northeron and Southeron undurstondeth eyther other. Al the longage of the Northumbres, and specialych at York, ys so scharp, slyttyng and frotyng, and unschape, that we Southeron men may that longage unneth undurstonde.

10

(J.R. Lumby (ed.) (1879) *Polychronicon Ranulphi Higden Monachi Cestrensis: Together with the English Translations of John of Trevisa and of an Unknown Writer of the Fifteenth Century*, 7 vols. London: Longman, Green, vol. 1, 8–10)

Glossary to Text 5.10

apeyryng (1) “impairment”

ayenes (1) “against”

here (2, 3) “their”

buth (2, 7) “are”

a (3) “in”

ylond (5) “island”

slyttyng (9) “piercing”

frotyng (10) “abrasive”

unschape (10) “misshapen”

Text 5.11 Blind Harry, Wallace (c. 1478)

BUKE FYRST

*OUR antecessouris, that we suld of reide,
And hald in mynde thar nobille worthi deid,
We lat ourslide, throw werray sleuthfulness;
And castis us euir til vthir besynes.*

*Till honour ennymys is our haile entent,
It has beyne seyne in thir tymys bywent;
Our ald ennemys cummyn of Saxonys blud,
That neuyr yeit to Scotland wald do gud,
Bot euir on fors, and contrar haile thair will,
Qubow gret kyndnes thar has beyne kyth
thaim till.*

*It is weyle knawyne on mony diuerss syde,
How thai haff urocht in to thair mychty pryde,
To hald Scotlande at wndyr euirmar.
Bot God abuff has maid thar mycht to par:*

First Book

Our ancestors, who we should read of,
And hold in mind their noble worthy deeds,
We let pass by, through veritable slothfulness;
And continually occupy ourselves with other
business.

To honor our enemies is our whole intention,
It has been seen in bygone times;
Our old enemies came of Saxon blood,
Who never yet to Scotland would do good,
But necessarily and against their will,
How great kindness there has been revealed to
them.

It is well known on diverse sides,
How they have tried in their mighty pride,
To hold Scotland down evermore.
But god above has lessened their might:

(Blind Harry (1820). *Wallace*. Edinburgh: Constable & Blackwood)

Text 5.12 William Langland, *Piers Plowman* (excerpt) (late fourteenth century)

Passus I ("Step One"), 146–164

FOR trewthe telleth that loue

Is triacle of hevene

May no synne be on him sene that useth that spise,

And alle his werkes he wroughte with loue as him liste;

And lered it Moises for the levest thing and moste like to heuene,

And also the plante of pees moste precious of vertues.

For Truth tells us that love ·

Is the trustiest medicine in Heaven;

No sin may be seen on him · by whom that spice is used.

And all the deeds he pleased to do were done with love.

And [he] taught it to Moses as a matchless thing, and most like Heaven,

And also the plant of peace, most precious of virtues.

For hevene myghte noughte holden it · it was so hevy of hym-self,

Tyle it hadde of the erthe · yeten his fylle,

And what it haved of this folde · flesshe and blode taken,

Was neuere leef upon lynde · lighter ther-after,

And portatyf and persant · as the poynt of a nedle,

That myghte non armure it lette · ne none heigh walles.

For heaven might not [be able to] hold it, so heavy it seemed,

Till it had with earth alloyed itself.

And when it had of this earth taken flesh and blood,

Never was leaf upon linden lighter thereafter,

And portable and piercing as the point of a needle,

No armor might obstruct it, nor any high walls.

(Translated by: Donaldson, E.T. in Robertson, E. and S.H.A. Shepherd)

Text 5.13 Syr Gawayn and the Grene Knyȝt (late fourteenth century)

Fytte the First

I

Hit watȝ Ennias þe athel, & his highe kynde,

þat siþen depreced prouinces, & patrounes bicomē

Welneze of al þe wele in þe west iles,

Fro riche Romulus to Rome ricchis hym swyþe,

With gret bobbaunce þat burȝe he biges vpon first,

First Section

I

It was Aeneas the noble and his high kindred,

Who afterwards conquered and became patrons

Of well nigh all the wealth of the West Isles,

As soon as rich Romulus turns him to Rome,

With great pride he at once builds that city,

*& neuenes hit his aune nome, as hit now hat;
 Ticius (turns) to Tuskan, & teldes begynnes;
 Langaberde in Lumbardie lyftes vp homes;
 & fer ouer þe French flod Felix Brutus
 On many bonkkes ful broke Bretayn he setteȝ,
 with wynde;
 Where were, & wrake, & wonder,
 Bi syþeȝ hatȝ wont þer-inne,
 & oft boþe blyse & blunder
 Ful skete hatȝ skyfted synne*

And names it with his own name, which it now has;
 Ticius turns to Tuscany, and founds dwellings;
 Longobard raises homes in Lombardy;
 And far over the French flood Felix Brutus
 Establishes Britain joyfully on many broad banks,
 with joy;
 Where war and waste and wonder
 By turns have since dwelt therein,
 And often bliss and blunder
 Full swiftly have shifted since

Texts in EModE

Diaries and historical accounts

Text 6.1 Samuel Pepys, excerpts from his diary (1660ff) [expanded from the selections in HoE]

[January 1, 1660] Blessed be God, at the end of the last year I was in very good health, without any sense of my old pain but upon taking of cold. I lived in Axe Yard,² having my wife and servant Jane, and no more in family then us three. My wife, after the absence of her terms for seven weeks, gave me hopes of her being with child, but on the last day of the year she hath them again. The condition of the state was thus. Viz. the rump,³ after being disturbed by my Lord Lambert, was lately returned to sit again.⁴ The officers of the army all forced to yield. Lawson lie[s] still in the river and Monke is with his army in Scotland. Only my Lord Lambert is not yet come in to the Parliament;⁵ nor is it expected that he will, without being forced to it. The new Common Council of the City doth speak very high; and hath sent to Monke their sword-bearer, to acquaint him with their desires for a free and full Parliament, which is at present the desires and the hopes and expectation of all.⁶ My own private condition very handsome; and esteemed rich, but ended very poor, besides my goods of my house and my office, which at present is somewhat uncertain. Mr Downing⁷ master of my office.

2 North of what is today Downing Street.

3 The now small Parliament which took over control after Richard Cromwell (Oliver's son) left in April 1669).

4 Major-General Lambert sent the Parliament away in October, but it reassembled on Boxing Day (December 26).

5 Commander of the fleet in the Thames. He threw his support to the Parliament.

6 Monke, head of the army in Scotland. He supported a return to civil authority and was about to march on London (and crossed the border that day). He demanded the return of the "moderate" members of Parliament who were excluded in 1648, and hence the likelihood of the return of the king.

7 George Downing, head of the Exchequer, where Pepys worked. Downing Street was named after him.

7 February. Boys do now cry “Kiss my Parliament!” instead of “Kiss my arse!” so great and general a contempt is the Rump come to among men, good and bad.

11 February. I walked in [Westminster] Hall, where I heard news of a letter from Monke, who was now gone into the city again and did resolve to stand for the sudden filling up of the House; and it was very strange how the countenance of men in the Hall was all changed with joy in half an hour’s time. Thence we took coach for the city to Guildhall, where the hall was full of people expecting Monke and Lord Mayor to come thither, and all very joyful. And ended I saw many people give the soldiers drink and money, and all along in the streets cried, “God bless them!” and extraordinary good words. In Cheapside there was a great many bonfires, and Bow bells and all the bells in all the churches as we went home were a-ringing. Hence we went homewards, it being about 10 a-clock. But the common joy that was everywhere to be seen! The number of bonfires, there being fourteen between St Dunstan’s and Temple Bar. And at Strand Bridge I could at one view tell thirty-one fires. In King Streete, seven or eight, and all along burning and roasting and drinking for rumps – there being rumps tied upon sticks and carried up and down. The buchers at the Maypole in the Strand rang a peal with their knives when they were going to sacrifice their rump. On Ludgate Hill there was one turning of the spit, that had a rump tied upon it, and another basting of it. Indeed, it was past imagination, both the greatness and the suddenness of it. At one end of the street, you would think there was a whole lane of fire, and so hot that we were fain to keep still on the further side merely for heat.

8 July. To Whitehall to chapel, where I got in with ease by going before the Lord Chancellor with Mr Kipps. Here I heard very good musique, the first time that I remember ever to have heard the organs and singing-men in surplices in my life.

18 August. To the Cockepitt play, the first that I have had time to see since my coming from sea, *The Loyall Subject*, where one Kinaston, a boy, acted the Dukes sister but made the loveliest lady that ever I saw in my life – only, her voice not very good. After the play done, we three went to drink, and by Captain Ferre[r]s means, Mr Kinaston and another that acted Archas the Generall came to us and drank with us. Thence home by coach; and after being trimmed, leaving my wife to look after her little bich, which was just now a-whelping, I to bed.

4 September. To Axeyard to my house; where standing at the door, Mrs Diana comes by, whom I took into my house upstairs and there did dally with her a great while, and find that in Latin *nulla puella negat*. So home by water; and there sat up late, putting my papers in order and my money also, and teaching my wife her musique lesion, in which I take great pleasure. So to bed.

11 September. At Sir W. Battens with Sir W. Pen we drank our morning draught, and from thence for an houre in the office and dispatch a little business. Dined with Sir W. Battens; and by this time I see that we are like to have a very good correspondency and neighbourhood, but chargeable. All the afternoon at home looking over my carpenters. At night I called Tho. Hater out of the office to my house to sit and talk with me. After he was gone I caused the girle to wash the wainscote of our parler, which she did very well; which caused my wife and I good sport. Up to my chamber to read a little, and write my diary for three or four days past.

25 September. To the office, where Sir W. Batten, Colonell Slingsby, and I sat a while; and Sir R. Ford coming to us about some business, we talked together of the interest of this kingdom to have a peace with Spain and a war with France and Holland – where Sir R. Ford talked like a man of great reason and experience. And afterwards did send for a cup of tee (a China drink) of which I never had drank before and went away.

13 October. I went out to Charing Cross to see Major-Generall Harrison hanged, drawn, and quartered – which was done there – he looking cheerfully as any man could do in that condition. He was presently cut down and his head and his heart shown to the people, at which there was great shouts of joy. It is said that he said that he was sure to come shortly at the right hand of Christ to judge them that now have judged him. And that his wife doth expect his coming again. Thus it was my chance to see the King beheaded at Whitehall and to see the first blood shed in revenge for the blood of the King at Charing Cross.

1 November. This morning Sir W. Pen and I were mounted early. And have very merry discourse all the way [to Walthamstow], he being very good company. We came to Sir Wm. Battens, where he lives like a prince and we were made very welcome. Among other things he showed us a chaire which he calls King Harrys chair, where he that sits down is caught with two irons that come round about him, which makes good sport. Here dined with us two or three more country gentlemen; among the rest, Mr Christmas my old schoolfellow, with whom I had much talk. He did remember that I was a great Roundhead when I was a boy, and I was much afeared that he would have remembered the words that I said the day that the King was beheaded (that were I to preach upon him, my text should be: “The memory of the wicked shall rot”); but I found afterward that he did go away from schoole before that time. He did make us good sport in imitating Mr. Case, Ash, and Nye, the ministers – which he did very well. But a deadly drinker he is, and grown exceeding fat.

20 November. Mr Shepley and I to the new playhouse neawr Lincolnes Inn Fields (which was formerly Gibbons’s tennis court), where the play of *Beggars’ Bush* was newly begun. And so we went in and saw it. It was well acted (and here I saw the first time one Moone, who is said to be the best actor in the world, lately come over with the King); and indeed it is the finest playhouse, I believe, that ever was in England. And so home, where I found the fousein a washing pickle; and my wife in a very joyful condition when I told her that she is to see the Queene next Thursday. Which puts me in mind to say that this morning I found my Lord in bed late, he having been with the King, Queene, and Princesse at the Cockpitt all night, where Generall Monke treated them; and after supper, a play – where the King did put a great affront upon Singleton’s musique, he bidding them stop and bade the French musique play – which my Lord says doth much outdo all ours.

22 November. Mr Fox did take my wife and I to the Queenes Presence Chamber. Where he got my wife placed beind the Queenes chaire and I got into the crowd, and by and by the Queen and the two Princesses came to dinner. The Queen, a very little plain old woman, and nothing more in her presence in any respect, nor garbe, then any ordinary woman. The Princess of Orange I have often seen before. The Princess Henriettee is very pretty, but much below my expectation – and her dressing of herself with her haire frized short up to her eares did make her seem so much the less to me. But my wife, with two or three black paches on and well dressed, did seem to me much handsomer than she.

1661

28 January. To the Theatre, where I saw again *The Lost Lady*, which doth now please me better then before. And here, I sitting behind in a dark place, a lady spat backward upon me by a mistake, not seeing me. But after seeing her to be a very pretty lady, I was not troubled at it at all.

4 May. Lords Day. Lay long, talking with my wife. Then up and Mr Holliard came to me and let me blood, about 16 ounces, I being exceedingly full of blood, and very good. I begun to be sick; but lying upon my back, I was presently well again and did give him 5s for his pains; and so we parted. And I to my chamber to write down my journall.

1 August. At the office all the afternoon, till evening to my chamber; where, God forgive me, I was sorry to hear that Sir W. Pens maid Betty was gone away yesterday, for I was in hopes to have had a bout with her before she had gone, she being very pretty. I have also a mind to my own wench, but I dare not, for feare she should prove honest and refuse and then tell my wife.

1663

12 May. A little angry with my wife for minding nothing now but the dancing maister [Pembleton], having him come twice a day, which is a folly.

26 May. Nothing could get the business out of my head, I fearing that this afternoon, by my wife's sending every[one] abroad and knowing that I must be at the office, she hath appointed [Pembleton] to come. This is my devilish jealousy; which I pray God may be false, but it makes a very hell in my mind; which the God of Heaven remove, or I shall be very unhappy. So to the office, where we sat a while. By and by, my mind being in great trouble, I went home to see how things were; and there I find as I doubted, Mr Pembleton with my wife and nobody else in the house, which made me almost mad. And Lord, how my jealousy wrought so far, that I went saftly up to see whether any of the beds were out of order or no, which I found not; but that did not content me, but I stayed all the evening walking, and though anon my wife came up to me and would have spoke of business to me, yet I construed it to be but impudence; and though my heart was full, yet I did say nothing, being in great doubt what to do. So at night suffered them to go all to bed and late put myself to bed in great discontent, and so to sleep.

27 May. So I waked by 3 a-clock, my mind being troubled; and so took occasion by making water to wake my wife, and after having lain till past 4 a-clock, seemed going to rise, though I did it only to see what she would do; and so going out of bed, she took hold of me and would know what ailed me; and after many kind and some cross words, I begun to tax her discretion in yesterday's business, but she quickly told me my owne, knowing well enough that it was my old disease of jealousy; which I disowned, but to no purpose. After an hour's discourse, sometimes high and sometimes kind, I find very good reason to think that her freedom with him was very great and more then was convenient, but with no evil intent.

29 May. To my brother [Tom's] to speak with him, and so home and in my way did take two turns forward and backward through the Fleete Ally to see a couple of pretty whores that stood off the doors there; and God forgive me, I could scarce stay myself from going into their houses with them, so apt is my nature to evil, after once, as I have these two days, set upon pleasure again.

1665

12 August. The people die so, that now it seems they are fain to carry the dead to be buried by day-light, the nights not sufficing to do it in. And my Lord Mayor commands people to be within at 9 at night, all (as they say) that the sick may have liberty to go abroad for ayre.

15 August. Up by 4 a-clock and walked to Greenwich, where called at Captain Cockes and to his chamber, he being in bed – where something put my last night's dream into my head, which I think is the best that ever was dreamed – which was, that I had my Lady Castlemayne in my armes and was admitted to use all the dalliance I desired with her, and then dreamed that this could not be awake but that it was only a dream. But that since it was a dream and that I took so much real pleasure in it, what a happy thing it would be, if when we are in our graves (as Shakespeare resembles it), we could dream, and dream but such dreams as this – that then we should not need to be so fearful of death as we are this plague-time.

16 August. Up; and after doing some necessary business about my accounts at home, to the office and there with Mr Hater wrote letters. And I did deliver to him my last will, one part of it to deliver to my wife when I am dead. Thence to the Exchange, which I have not been a great while. But Lord, how sad a sight it is to see the streets empty of people, and very few upon the Change – jealous of every door that one sees shut up, lest it should be the plague – and about us, two shops in three, if not more, generally shut up.

(from: Pepys, S. (1978) R. Latham and W. Matthews (eds.) *The Diary of Samuel Pepys*. London: Bell & Hyman)

Text 6.9 From the diary of Henry Machyn (1550–1563)

The xxv day of Marche, **the wyche** was owre lade [day] ther was as gret justes as youe have sene at the tylt at **Vestmynster**; the chalyngers was a Spaneard and ser Gorge Haward; and all ther men, and ther horsse trymmyd in whyt, and then cam the Kyng and a gret mene all in bluue, and trymmyd with yelow, and ther elmetts with gret tuffes of blue and yelow fether, and all ther veffelers and ther fotemen, and ther armorers, and a compene lyke Turkes red in cremesun saten gownes and capes, and with facyons, and gret targets; and sum in gren, and mony of dyvers colers; and ther was broken ij hondred stayffes and aboyff...

The xvij day of Aprell was a commandment [from the bishop of London that every] parryche in London shuld have the sam day, and the morowe, durge and masse and ryngyng for pope Jully [the thind] of that name, and for all crystyn solles. The xiiij day of **Aprell**, **the wyche** was [Ester day] at sant Margett parryche at **Westmynster** af[ter masse] was done, one of the **menysters** a **prest** of the ab[bay] **dyd** helpe hym **that** was the **menyster** [to] the pepull **who** wher reseuyng of the blessyd sacrement of... Jhesus Cryst, ther cam into the churche a man that was a monke of Elly, **the wyche** was marryed to a wyff; the sam day ther that same man sayd to the **menyster**, What doyst **thow fyff** them? and as sone as he had spokyn he drew his wod-knyffe, and hyt the **prest** on the hed and struck hym a grett blowe, and after ran after hym and struck him on the hand, and **cloyffe ys** hand a grett way and after on the **harme** a grett wond; and ther was scyche a cry and showtt as has not byne; and after he was taken and cared to **presun**, and after examynynd wher-for he dyd ytt.

(from: D. Burnley (ed.) (1992) *The History of the English Language. A Source Book*. London: Longman, 209f.)

Text 6.11 William Godolphin, A letter to Thomas Cromwell (Helston, Cornwall, 1532)

To the worscheypphull Mayster Thomas Cromwell one off the Kyngys moste honerabyll Covnsell be thys delyveryd

My devte w^t dev reuerens yn my most vmbyll wysse don plesy³th hyt yowr maysterschyppe to onderstond that I Recevyd yowr gentyll and lovyng letter to me derectyd datyd the ffurste day off Iune by yowr

sservant herry the tenour ther off was to have ij proper ffelows ffor the ffett of wrastelyng I have send to yowr maysterschyppe ij off my hovsold *seruauntys* whyche yowr *seruaunt* herry dyd very well know that yn thes *partes* thay wer takyn ffor the beste and the suryste ffor that ffett yowr maysterschyppe may truste them ffor ther truthe I wilbe boynd yn as moche as I am worthe ther ynglysse ys not perffett I covdnot macke no fferder seerche to try any better then thos the tyme was so schort as your *seruaunt* herry can aserten yow but yn *Contenent* a pone the sy3th off yowr letter y cavsyd wrastelyng gamys to be made to the entent I wolde have the beste yff hyt wolde plesse yow to avertes the kyng ys good *grace* yff he commavnde me by hys letter or oder wysse to serve hym yn thys lernay I wilbrynge w^t me vj or viijth ther schalbe no better off ther bygnes *comme* owte off that *partes* and at my commyng vppe yowr maysterschyppes schalle see them all tryedyd by ffor any man see them doo any ffet and yff ye lycke any off them better then thys ij ye schalhave yowr plesur yn thys and yn all that ever I can doo w^hylle I leve god wylling how euer have yow yn hys blessyd keppying w^t longe lyffe and prosperyte wrytyn at my *powr* howsse the xiiijth day off lune yowrs to hys lytyll power

william Godolphyn

(from: B. Cusack (ed.) *Everyday English 1500–1700. A Reader*. Ann Arbor: University of Michigan, 1998, 197)

Text 6.12a Abuse: a court testimony, George Colson (Durham, 1570)

George Colson de gillygatt Tayler etatis xvij anorum... saith That in ye fore end of harvest Isabell Robson was fettinge a cruse of drink out of ye aile house and one of hus hudspeith sones said to hir that she wold be a pretty ropers wyffel/ and she answered & said yt she dyd not passe yf all ropers wer hanged and the said Raiff being in his fathers loft boune to bedd hering thois wordes praied y^t better might be y^r happ then hanging/ and said yf they had ben hanged that tok one yawd in wethe of their own/ they had not ben sytting wher they were syttinge at ye tyme *examined* whither wilson named ye said Robson at y^t tyme or at any others to be a yawd steiller ye or no *respondit* negative/

(from: B. Cusack (ed.) *Everyday English 1500–1700. A Reader*. Ann Arbor: University of Michigan, 1998, 19)

Text 6.12b Abuse: a court testimony, Roger Jackson (Yorkshire, 1597)

Super primo et secundo articulis dicit that for his owne parte he takethe W^m hobson *articulate* to be an honest man of good and honest Lyefe and conuersacion/ And so hathe he harde him accompted and taken amonges his neighbours yet not w^tstandinge he sayeth that on a workday about a fourt-nyghte before or after may day last, about one or two of the clocke in the after noone, what other more certayne day or tyme he remembereth no^r call to his Remembraunce this *parte* comynge into the hous of one peter dighton in northgate in wakefield and beinge an alehous wher he had bene in the

mornynge of the same day, and fyndinge the *articulate* Roger Iackson ther, whome he had lefte ther in the same mornynge this *examine* asked the sayd Roger Iackson whether he dwelte ther or not/ who sayd he dyd not. And then this *parte* asked the sayd Roger Iackson for the *articulate* W^m hobson, whether he was ther or not who had promysd to mete this *examine* ther agayne/ about that tyme, to whome Roger Iackson sayd it is no matter where m^r hobson be (meanynge W^m hobson *articulate*) for he fuckes {and sardes} bothe Alen Sugdens wyfe of Stanley and her doughter I do not thinke so quothe this *examine* for I take Sugdens wyfe to be a very honest woman and if she be a woman of that dispoyscion, she deceyues me & many more And for her doughter, she is to yonge to be of suche besunys, quothe Roger Iackson, her doughter is aboue thirtene yeres olde & then I will take no chardge of her f-g W^m hobson had a pece of golde of myne w^{ch} he gave to the lasse meanynge the sayd Sugdens wyfes doughter, if I had agayne lett him fucke and sarde where he will in the devels name

(from: B. Cusack (ed.) *Everyday English 1500–1700. A Reader*. Ann Arbor: University of Michigan, 1998, 22)

Text 6.13 Pastor Wilson (1641)

It is trew yow **did** in privat declare yowr grievance to me abowt the greate Iniurie that was done to yow, and yow **did** tell me yow wear very Jeloious of such a combination. Therfor I **did** exhort and advice yow to be very carefull how yow **did** use any such speeches or how yow **did** entertayne such Jelowsies of Bretheren except yow be able suffitiently to prove it, and I thought yow would be advised by me, but yow wear not, but in an unsatisfied way **did** goe from one to another and inqwier of this and that men.

(recorded by Robert Keayne in 1641 and qtd. in Ellegård 1953: 207f)

Text 6.14 William Bradford, *History of Plimoth Plantation* (1630–1650) (+ Exercise)

WHEN as by the travell, and diligence of some godly, and zealous preachers, and Gods blessing on their labours; as in other places of the land, so in the North parts, many became inlightened by the word of God; and had their ignorance and sins discovered unto them, and begane by his grace to reforme their lives, and make conscience of their wayes. The worke of God was no sooner manifest in them; but presently they were both scoffed and scorned by the prophane multitude, and the ministers urged with the yoke of subscription, or els must be silenced; and the poore people were so vexed with apparators, and pursuants, and the comissarie courts, as truly their affliction was not smale; which, notwithstanding, they bore sundrie years with much patience, till they were occasioned ... to see further into things by the light of the word of God. ...

So many therfore (of these proffessors) as saw the evill of these things, (in thes parts,) and whose harts the Lord had touched with heavenly zeale for his trueth; they shooke of this yoke of Antichristian

bondage. And as the Lords free people, joynd them selves (by a covenant of the Lord) into a church estate, in the felowship of the Gospell, to walke in all his wayes, made known, or to be made known unto them (according to their best endeavours) whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensewing historie will declare. . . .

But after these things; they could not long continue in any peaceable condition; but were hunted and persecuted on every side, so as their former afflictions were but as flea-bitings in comparison of these which now came upon them. For some were taken and clapt up in prison, others had their houses besett and watcht night and day, and hardly escaped their hands; and the most were faine to flie and leave their howses and habitations, and the means of their livelehood. Yet these and many other sharper things which afterward befell them, were no other then they looked for, and therfore were the better prepared to bear them by the assistance of Gods grace and spirite; yet seeing them selves thus molested, and that ther was no hope of their continuance ther, by a joynte consente they resolved to goe into the Low-Countries, wher they heard was freedome of Religion for all men; as also how sundrie from London, and other parts of the land, had been exiled and persecuted for the same cause, and were gone thither; and lived at Amsterdam, and in other places of the land. . . .

Being thus constrained to leave their native soyle and countrie, their lands and livings, and all their freinds and famillier acquaintance, it was much, and thought marvelous by many. But to goe into a countrie they knew not (but by hearsay) wher they must learne a new language, and get their livings they knew not how, it being a dear place, and subjecte to the miseries of warr, it was by many thought an adventure almost desperate, a case intolerable, and a misserie worse then death. Espetially seeing they were not acquainted with trads nor traffique (by which that countrie doth subsiste) but had only been used to a plaine countrie life, and the inocente trade of husbandrey. But these things did not dismay them (though they did some times trouble them) for their desires were sett on the ways of god, and to injoye his ordinances; but they rested on his providence, and knew whom they had beleaved. Yet this was not all, for though they could not stay, yet were they not suffered to goe, but the ports and havens were shut against them, so as they were faine to seeke secrete means of conveance, and to bribe and fee the mariners, and give exterordinarie rates for their passages. And yet were they often times betrayed (many of them) and both they and their goods intercepted and surprised, and therby put to great trouble and charge, of which I will give an instance or two, and omitte the rest.

Ther was a large companie of them purposed to get passage at Boston in Lincoln-shire, and for that end had hired a shipe wholly to them selves, and made agreement with the maister to be ready at a certaine day, and take them and their goods in, at a conveniente place, wher they accordingly would all attende in readines. So after long waiting, and large expences (though he kepte not day with them) yet he came at length and tooke them in, in the night. But when he had them and their goods aboard, he betrayed them, haveing before hand complotted with the serchers and other officers so to doe. Who tooke them, and put them into open boats, and ther rifled and ransaked them, searching them to their shirts for money, yea even the women funder then became modestie; and then caried them back into the towne, and made them a spectackle and wonder to the multitude, which came flocking on all sids to behould them. Being thus first, by the chatch-poule officers, rifled, and stripte of their money, books, and much other goods; they were presented to the majestrates, and messengers sente to informe the lords of the Counsell of them; and so they were committed to ward. Indeede the majestrats used them courteously, and shewed them what favour they could; but could not deliver them, till order came from the Counsell-table. But the issue was that after a months imprisonmente, the greatest parte were dismist, and sent to the places from whence they came; but of the principall were still kept in prison, and bound over to the Assises.

Exercise on Text 6.14: William Bradford, *History of Plimoth Plantation*

Linguistic points

This text is relatively understandable (but see “Cultural knowledge” below). What is most noticeable to modern eyes is the spelling. List the words that differ in spelling from current usage.

Cultural knowledge

Define or give a gloss for the following: *apparators*, *pursuants*, *comissarie courts*, *chatch-poule*, *majestrates*, *ward*, *Assises*.

Text 6.15 John Winthrop, excerpts from his *Journal* (1631–1641)

[February 10, 1631.] The frost brake up; and after that, though we had many snows and sharp frost, yet they continued not, neither were the waters frozen up as before. It hath been observed, ever since this bay was planted by Englishmen, viz., seven years, that at this day the frost hath broken up every year.

The poorer sort of people (who lay long in tents, etc.) were much afflicted with the scurvy, and many died, especially at Boston and Charlestown; but when this ship came and brought store of juice of lemons, many recovered speedily. It hath been always observed here, that such as fell into discontent, and lingered after their former conditions in England, fell into the scurvy and died. ...

[September 25, 1638] The court, taking into consideration the great disorder general through the country in costliness of apparel, and following new fashions sent the elders of the churches, and conferred with them about it, and laid it upon them, as belonging to them, to redress it, by urging it upon the consciences of their people, which they promised to do. But little was done about it; for divers of the elders' wives, etc., were in some measure partners in this general disorder. . . .

[December 15, 1640.] About this time there fell out a thing very worthy of observation. Mr. Winthrop the younger, one of the magistrates, having many books in a chamber where there was corn of divers sorts, had among them one wherein the Greek testament, the psalms and the common prayer were bound together. He found the common prayer eaten with mice, every leaf of it, and not any other touched, nor any other of his books, though there were above a thousand.

[April 13, 1641.] A godly woman of the church of Boston, dwelling sometimes in London, brought with her a parcel of very fine linen of great value, which she set her heart too much upon, and had been at charge to have it all newly washed, and curiously folded and pressed, and so left it in press in her parlor over night. She had a negro maid went into the room very late, and let fall some snuff of the candle upon the linen, so as by the morning all the linen was burned to tinder, and the boards underneath, and some stools and a part of the wainscot burned, and never perceived by any in the house, though some lodged in the chamber over head, and no ceiling between. But it pleased God that the loss of this linen did her much good, both in taking off her heart from worldly comforts, and in preparing her for a far greater affliction by the untimely death of her husband, who was slain not long after at Isle of Providence.

(from: P. Miller (ed.) *The American Puritans*. Garden City, 1956, passim)

Religious texts

Text 6.2 John Bunyan, *The Pilgrim's Progress*: short excerpt from The First Stage (1677/78)

The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he **savoreth** only the

doctrine of this world... (therefore he always **goes** to the town of Morality to church) and partly because he **loveth** that doctrine best, for it **saveth** him best from the cross,....

(Bunyan 1677/78: First Stage)

Text 6.3 Matthew 1: 18–21 (roman type = Tyndale (1625ff); italic type = KJV (1611))

18 The byrthe of Iesus Christ was on thys wyse. When hys mother Mary was betrouthed to Ioseph *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Ioseph before they came to dwell to gedder she was fou[n]de with chylde by ye holy goost. before they came together, she was found with child of the Holy Ghost.*

19 The[n] Ioseph her husbände beinge a perfect ma[n] and loth to make an ensample of hir *Then Ioseph her husband, being a just man, and not willing to make her a publick example, was mynded to put her away secretly. was minded to put her away privily.*

20 Whill he thus thought behold ye angell of ye Lorde appered vnto him in a dreame saynge: Ioseph ye sonne of *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Ioseph, thou son of David feare not to take vnto ye Mary thy wyfe. For that which is coceaved in her is of the holy goost. David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost*

21 She shall brynge forthe a sonne and thou shalt call his name Iesus. For he shall save his peple from their synnes. *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

(Tyndale at: www.studylight.org)

Text 6.16 Psalm 23 in six different translations

Text 6.16a Wycliffe (1388)

- 1 The Lord gouerneth me, and no thing schal faile to me;
- 2 in the place of pasture there he hath set me.
He nurshide me on the watir of refreischyng;
- 3 he conuertide my soule.
He ledde me forth on the pathis of rightfulnessse; for his name.
- 4 For whi though Y schal go in the myddis of schadewe of deeth; Y schal not drede yuels, for thou art with me.
Thi yerde and thi staf; tho han coumfortid me.
- 5 Thou hast maad redi a boord in my sight; agens hem that troblen me.
Thou hast made fat myn heed with oyle; and my cuppe, fillinge greetli, is ful cleer.
- 6 And thi merci schal sue me; in alle the daies of my lijf.
And that Y dwelle in the hows of the Lord; in to the lengthe of daies.

Text 6.16b Coverdale Bible (1535)

- 1 The Lorde is my shepherde, I can wante nothinge.
- 2 He fedeth me in a grene pasture,
and ledeth me to a fresh water.
- 3 He quickeneth my soule,
& bringeth me forth in the waye of rightuousnes for his names sake.
- 4 Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me:
thy staffe & thy shepehoke comforte me.
- 5 Thou preparest a table before me agaynst mine enemies:
thou anoyntest my heade with oyle, & fyllest my cuppe full.
- 6 Oh let thy louynge kyndnes & mercy folowe me all the dayes off my life,
that I maye dwell in the house off the Lorde for euer.

Text 6.16c Rheims-Douay (1610)

- 1 THE Lord ruleth me: and I shall want nothing.
- 2 He hath set me in a place of pasture.
He hath brought me up, on the water of refreshment:
- 3 he hath converted my soul.
He hath led me on paths of justice, for his own name's sake.
- 4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.
Thy rod and thy staff, they have comforted me.

- 5 Thou hast prepared a table before me, against them that afflict me.
 Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!
- 6 And thy mercy will follow me all the days of my life.
 And that I may dwell in the house of the Lord unto length of days.

Text 6.16d KJV (1611)

- 1 *The LORD is my shepherd; I shall not want.*
 2 *He maketh me to lie down in green pastures:*
He leadeth me beside the still waters.
 3 *He restoreth my soul:*
He guideth me in the paths of righteousness for his name's sake.
 4 *Yea, though I walk through the valley of the shadow of death,*
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
 5 *Thou preparest a table before me in the presence of mine enemies:*
Thou hast anointed my head with oil; my cup runneth over.
 6 *Surely goodness and mercy shall follow me all the days of my life:*
And I will dwell in the house of the LORD for ever.

Text 6.16e Bay Psalm Book (1640)

The Lord to me a shepherd is,
 Want therefore shall not I.
 He in the folds of tender grass
 Doth cause me down to lie:

To waters calm me gently leads,
 Restore my soul doth he,
 He doth in paths of righteousness
 For his name's sake lead me.

Yea though in valley of death's shade
 I walk, none ill I'll fear:
 Because thou art with me, thy rod
 And staff my comfort are.

For me a table thou hast spread.
 In presence of my foes:
 Thou dost annoint my head with oil,
 My cup it overflows.

Goodness and mercy surely shall
 All my days follow me:
 And in the Lord's house I shall dwell
 So long as days shall be

(*Heath Anthology*, vol. 1, 334f)

Text 6.16f New RSV (1989)

- 1 The LORD is my shepherd, I shall not want.
- 2 He makes me lie down in green pastures;
 he leads me beside still waters;
- 3 he restores my soul.
 He leads me in right paths for his name's sake.
- 4 Even though I walk through the darkest valley,
 I fear no evil;
 for you are with me;
 your rod and your staff — they comfort me.
- 5 You prepare a table before me in the presence of my enemies;
 you anoint my head with oil;
 my cup overflows.
- 6 Surely goodness and mercy shall follow me all the days of my life,
 and I shall dwell in the house of the LORD my whole life long

Text 6.17 *The Book of Common Prayer, Matins (1549)*

AN ORDRE FOR MATTYNS DAYLY THROUGH THE YERE.

The Priest beeyng in the quier [choir], shall begynne with a loude voyce the Lordes prayer, called the Pater noster.

OURE father, whiche arte in heaven, hallowed by thy name. Thy kyngdom come. Thy wyll be done in earth as it is in heaven. Geve us this daye oure dayly bread. And forgeve us oure trespasses, as we forgeve them that trespassed agaynst us. And leade us not into temptacion. But deliver us from evell. Amen.

O Lorde, open thou my lippes.

Then lykewyse he shall saye,

Aunswere.

And my mouthe shall shewe forth thy prayse.

Priest.

O God, make spede to save me.
O Lorde make haste to helpe me.

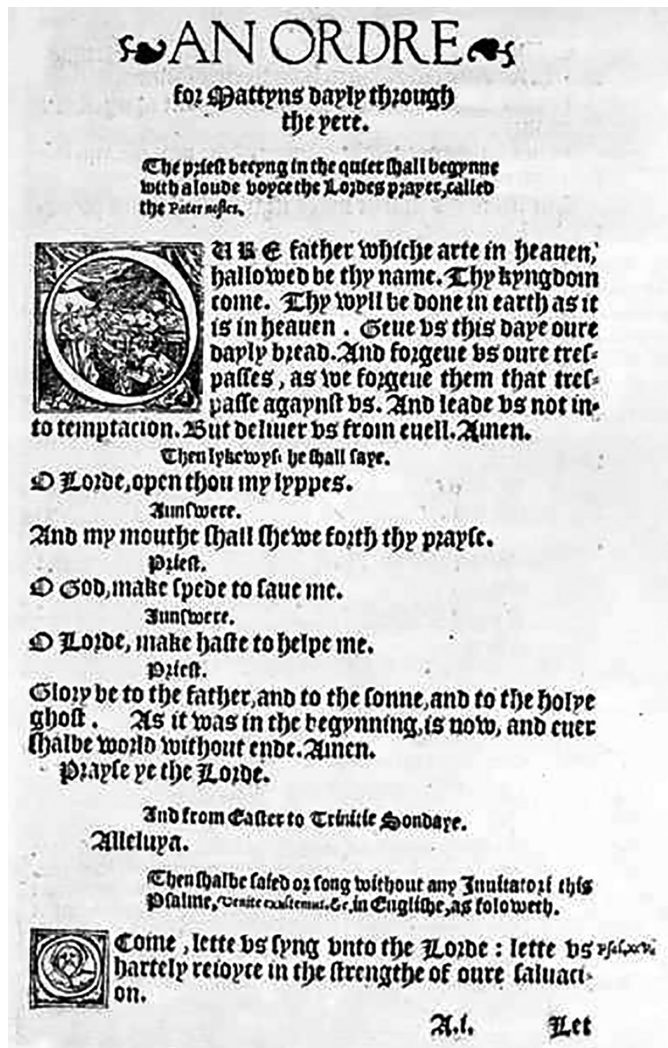
Aunswere.

Priest.

Glory be to the father, and to the sonne, and to the holye ghost. As it was in the begynning, is now, and ever shalbe, world without ende. Amen.
Prayse ye the Lorde.

And from Easter to Trinitie Sondaye,

Alleluya



Then shalbe saied or song without any Invitatori this Psalme, Venite exultemus, etc. in Englishe, as foloweth:

Psal. xcv.

O COME lette us syng unto the Lorde : lette us hartely rejoyce in the strengthe of oure salvacion. Let us come before his presence with thankesgeving : and shewe ourselfe glad in hym with Psalmes. For the Lord is a great God : and a great kyng above all goddes. In his hande are all the corners of the yearth : and the strength of the hylles is his also. The sea is his, and he made it : and, his handes prepared the drye lande. O come, let us worship and fall downe : and kneele before the Lorde oure maker. For he is (the Lord) oure God : and we are the people of his pasture, and the shepe of his handes. To daye, yf ye wyll heare his voyce, harden not your hartes as in the provocation, and as in the daie of temptacion in the wildernes. When your fathers tempted me : proved me, and sawe my workes. Fourtye yeares long was I greved with this generacion, and sayed : it is a people that do erre in their hartes : for they have not knowen my wayes. Unto whom I sware in my wrath : that they shoulde not entre into my rest. Glory be to the father, and to the sonne : and to the holy ghost. As it was in the beginnyng, is now, and ever shalbe: worlde without end. Amen.

Then shal folow certaine Psalmes in ordre as they been appointed in a table made for ye purpose, except there be propre Psalmes appointed for that day. And at the ende of every Psalme throughout the yeare, and lykewyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis shalbe repeated.

Glory be to the father and to the sonne, &c.

Then shalbe read ii. lessons distinctly with a loude voice, that the people maye heare. The fyrst of the olde testament, the second of the newe. Like as they be appoynted by the Kalender, excepte there be propre lessons assigned for that daye: The ministe that readeth the lesson, standing and turnyng hym so as he maye beste be hearde of all suche as be present. And before every lesson, the minister shall saye thus. The fyrste, seconde, iii. or iiiii. Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the Kalender. And in the ende of euery Chapter, he shall saye.

Here endeth suche a Chapter of suche a booke.

And (to thende the people may the better heare) in such places where they doe syng, there shall the lessons be songe in a playne tune after the maner of distincte readyng: and lykewyse the Epistle and Gospell. After the fyrste lesson shall folowe Te Deum laudamus in Englishe, dayly throughout the yeare, excepte in Lente, all the which tyme in the place of Te Deum shalbe used Benedicite omnia Opera Domini Domino, in Englyshe as foloweth:

Te Deum Laudamus.

We praise the, O God, we knowlage thee to be the Lorde.
All the earth doeth wurship thee, the father everlastyng.
To thee al Angels cry aloud, the heavens and all the powers therin.
To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.
 Heaven and earth are replenyshed with* the majestie of thy glory,
 The gloryous company of the Apostles, praise thee.
 The goodly felowshyp of the Prophetes, praise thee.
 The noble armie of Martyrs, praise thee.
 The holy churche throughout all the worlde doeth knowlage thee.
 The father of an infinite majestie.
 Thy honourable, true, and onely sonne.
 The holy gost also beeyng the coumforter.*
 Thou art the kyng of glory, O Christe.
 Thou art the everlastyng sonne of the father.
 Whan thou tookest upon thee to delyver manne, thou dydest not abhorre the virgins wombe.
 Whan thou haddest overcome the sharpenesse of death, thou diddest open the kyngdome of heaven
 to all belevers.
 Thou sittest on the ryght hande of God, in the glory of the father.
 We beleve that thou shalt come to be our judge.
 We therfore praye thee, helpe thy servauntes, whom thou haste redemed with thy precious bloud.
 Make them to be nombred with thy saintes, in glory everlastyng.
 O Lorde, save thy people: and blesse thyne heritage.
 Governe them, and lift them up for ever.
 Day by day we magnifie thee.
 And we wurship thy name ever world without ende.
 Vouchsafe, O Lorde, to kepe us this daye without synne.
 O Lorde, have mercy upon us : have mercy upon us.
 O Lorde, let thy mercy lighten upon us : as our trust is in thee.
 O Lorde, in thee have I trusted : let me never be confounded.

Benedictus. Luc. i

BLESSED be the lorde God of Israel : for he hath visited and redemed his people.
 And hath lyfted up an home of salvacyon to us : in the house of his servaunt David.
 As he spake by the mouth of his holy Prophetes : which hath bene syns the world began.
 That we shoulde be saved from our enemies : and from the handes of all that hate us.
 To perfourme the mercy promised to our fathers : and to remember his holy covenant.
 To perfourme the othe [oath] whiche he sware to our father Abraham : that he would geve us.
 That we being delivered out of the handes of our enemies might serve him without feare,
 In holynesse and ryghteousnes before him all the dayes of our lyfe.
 And thou childe, shalte bee called the prophete of the highest: for thou shalte goe hefore the face of
 the Lord, to prepare his wayes.
 To geve knowledge of salvacion unto his people : for the remission of their sinnes.
 Through the tender mercie of our god : whereby the dayespryng from an hygh hath visited us;
 To geve lighte to them that sitte in darkenes, and in the shadowe of death : and to guide our fete into
 the way of peace.
 Glory be to the father, &c.

As it was in the beginnyng, &c.

Then shalbe said daiely through the yere the praieris folowing, as well at evensong as at Matins, all devoutely kneelyng.

Lorde have mercie upon us. Christe have mercie upon us. Lorde, have mercie upon us.

Then the minister shal say the Crede and the Lordes praier in englishe, with a loude voice, &c.

Answer. But deliver us from eivill. Amen.

Priest. O Lorde, shewe thy mercie upon us.

Answer. And graunt us thy salvacion.

Prieste. O Lorde save the kyng.

Answer. And mercifully heare us when we cal upon thee.

Prieste. Indue thy ministers with righteousness.

Answer. And make thy chosen people joyfull.

Prieste. O Lorde, save thy people.

Answer. And blesse thyne inheritaunce.

Prieste. Geve peace in oure time, O Lorde.

Answer. Because there is none other that fyghteth for us, but only thou, O God.

Prieste. O God, make cleane our hartes within us.

Answer. And take not thyne holye spirite from us.

Prieste. The lorde be with you.

Answer. And with thy spirite.

Text 6.18 A Puritan sermon in outline: John Winthrop, "A Model of Christian Charity" (1630)

A MODELL OF CHRISTIAN CHARITY

Written

On Boarde the Arrabella,

On the Attlantick Ocean.

By the Honorable John Winthrop Esquire.

In His passage, (with the great Company of Religious people, of which Christian Tribes he was the Brave Leader and famous Governor;) from the Island of Great Brittain, to New-England in the North America.

Anno 1630

CHRISTIAN CHARITIE.

A Modell Hereof.

God Almighty in his most holy and wise providence hath soe disposed of the Condition of mankinde, as in all times some must be rich some poore, some highe and eminent in power and dignitie; others meane and in subieccion.

The Reason Hereof.

1. Reas: First, to hold conformity with the rest of his workes, being delighted to shewe forth the glory of his wisdom in the variety and difference of the Creatures and the glory of his power, in ordering all these differences for the preservation and good of the whole, and the glory of his greatness that as it is the glory of princes to have many officers, soe this great King will have many Stewards counting himselfe more honoured in dispening his gifts to man by man, then if hee did it by his owne immediate hand.

2. Reas: Secondly, That he might have the more occasion to manifest the worke of his Spirit: first, vpon the wicked in moderating and restraining them: soe that the riche and mighty should not eate vpp the poore, nor the poore, and despised rise vpp against their superiours, and shake off their yoke; sly in the regenerate in exercising his graces in them, as in the greater ones, their loue mercy, gentleness, temperance etc., in the poore and inferiour sorte, their faith patience, obedience etc:

3. Reas: Thirdly, That every man might have need of other, and from hence they might be all knitt more nearly together in the Bond of brotherly affection: from hence it appeares plainly that noe man is made more honourable then another or more wealthy etc., out of any perticuler and singular respect to himselfe but for the glory of his Creator and the Common good of the Creature, Man;

Thus stands the cause betweene God and vs, wee are entered into Covenant with him for this worke, wee haue taken out a Commission, the Lord hath giuen vs leaue to drawe our owne Articles wee haue professed to enterprise these Accions vpon these and these ends, wee haue herevpon besought him of favour and blessing: Now if the Lord shall please to heare vs, and bring vs in peace to the place wee desire, then hath he ratified this Covenant and sealed our Commission, [and]-will expect a strickt performance of the Articles contained in it, but if wee shall neglect the obseruation of these Articles which are the ends wee haue propounded, and dissembling with our God, shall fall to embrace- this present world and prosecute our carnall intencions seeking great things for our selues and our posterity, the Lord will surely breake out in wrath against vs be revenged of such a periured people and make vs knowe: the price of the breach of such a Covenant.'

Now the onely way to avoyde this shipwracke and to provide for our posterity is to followe the Counsell of Micah, to doe Justly, to love mercy, to walke humbly with our God, for this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly Affection, wee must be willing to abridge our selues of our superfluities, for the supply of others necessities, wee must vphold a familiar Commerce together in all meekenes, gentleness, patience and liberallity, wee must delight in eache other, make others Conditions our owne reioyce together, mourne together, labour, and suffer together, allwayes haueing before our eyes our Commission and Community in the worke, our Community as members of the same body, soe shall wee keepe the vnitie of the spirit in the bond of peace, the Lord will be our God and delight to dwell among vs, as his owne people and will commaund a blessing vpon vs in all our wayes, soe that wee shall see much more of his wisdom power goodness and truthe then formerly wee haue bene acquainted with, wee shall finde that the God of Israell is among vs, when tenn of vs shall be able to resist a thousand of our enemies, when hee shall make vs a prayse and glory, that men shall say of succeeding plantacions: the lord make it like that of New England: for wee must Consider that wee shall be as a Citty vpon a Hill, the eyes of all people are vppon vs; soe that if wee shall deale falsely with our god in this worke wee haue vndertaken and soe cause him to withdrawe his present help from vs, wee shall be made a story and a by-word through the world, wee shall open the mouthes of enemies to speake euill of the wayes of god and all professors for Gods sake; wee shall shame the faces of many of gods worthy seruants, and cause their prayers to be turned into Curses vpon vs till wee be consumed out of the good land whether wee are going:

**Text 6.19 John Bunyan, *The Pilgrim's Progress: The First Stage* (beginning)
(1677/78) (+ Exercise)**

THE FIRST STAGE

As I walked through the wilderness of **this** world, I lighted on a certain place, [3] and **laid me down in that** place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. Isa 64:6; Luke 14:33; Psalm 38:4...

In **this** plight, therefore, he went home, and **restrained himself** as long as he could, that his wife and children 5

should not perceive his distress; but he could not be silent long, **because that** his trouble increased. Wherefore at length he **brake** his mind to his wife and children; and thus he began to talk to them: "O, my dear wife," **said he**,

"and you the children of my bowels, I, your dear friend, **am in myself undone** by reason of a burden that **lieth** hard

upon me; moreover, I **am** certainly **informed** that **this** our city **will be burnt** with fire from heaven; in **which**

fearful overthrow, both **myself**, with **thee** my wife, and **you** my sweet babes, **shall** miserably come to ruin, 10

except (**the which** yet I **see not**) some way of escape **can be found** whereby we **may be delivered**." At **this** his

relations **were** sore **amazed**; not **for that** they believed **that** what he **had said** to them was true, but **because** they

thought that some frenzy distemper **had got** into his head; therefore, it drawing towards night, and they hoping that

sleep **might** settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day;

wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning **was come**, they **would** know 15

how he **did**. He told them, "Worse and worse:" he also set to talking to them again; but they began to **be hardened**.

They also thought to drive away his distemper by harsh and surly carriage to him; sometimes they **would** deride,

sometimes they **would** chide, and sometimes they **would** quite neglect him. Wherefore he began to **retire himself**

to his chamber to pray for and pity them, and also to condole his own misery; he **would** also walk solitarily in the

fields, sometimes reading, and sometimes praying; and thus for some days he spent his time. 20

Now I saw, upon a time, when he **was walking** in the fields, that he **was** (as he was wont) **reading** in his book, and

greatly distressed in his mind; and as he read, he burst out, as he **had done** before, crying, “What shall I do to **be saved**?” Acts 16:30,31.

... I looked then, and saw a man named Evangelist coming to him, and he asked, “**Wherefore dost thou cry**?”

He answered, “Sir, I perceive, by the book in my hand, that I **am condemned** to die, and after **25** that to come to judgment, Heb. 9:27; and I find that I **am** not **willing to** do the first, Job 10: 21,22, nor **able to** do the second.”

Ezek. 22:14.

Then said Evangelist, “Why not **willing to** die, since **this life is attended** with so many evils?” The man

answered, “Because, I fear that **this** burden that is upon my back will sink me lower than the grave, and I shall fall

into Tophet. Isa. 30:33. And Sir, if I **be not** fit to go to prison, I am not fit to go to judgment, **30** and from thence to execution; and the thoughts of **these** things make me cry.”

Then said Evangelist, “If **this be** thy condition, why **standest thou** still?” He answered, “Because I **know not**

whither to go.” Then he gave him a parchment roll, and there **was written** within, “Fly from the wrath to come.”

Matt. 3:7.

The man therefore read it, and looking upon Evangelist very carefully, said, “Whither must I **35** fly?” **Then said**

Evangelist, (pointing with his finger over a very wide field,) “Do **you see yonder** wicket-gate?” Matt. 7:13,14. The

man said, “No.” **Then said the other**, “Do **you see yonder** shining light?” Psalm 119:105; 2 Pet. 1:19. He said, “I

think I do.” **Then said Evangelist**, “Keep **that** light in your eye, and go up directly thereto, so **shalt thou** see the

gate; at which, when **thou** knockest, it shall **be told thee** what **thou shalt** do.” ...

Exercise on 6.19: John Bunyan, *The Pilgrim's Progress*

In the text from *The Pilgrim's Progress* a number of expressions have been marked in red. They are examples of usages that were undergoing change in Bunyan's times. Your task is to identify the grammatical question involved and the choices available to the user of EModE. In a number of cases the alternatives appear in close proximity to each other. You might point this out as well.

Scientific texts

Text 6.4a Robert Copland, *Kalender of Sheparden* (1508)

Some moving been ["are"] of the skies and planets that exceedeth the understanding of Shepherds, as the moving of the firmament: in the which been the stars against the first mobile in an hundred year one degree, and the moving of the planets in their epicycles, of the which how well the Shepherds be not ignorant of all, yet they make no mention here, for it sufficeth them only of two. Whereof the one is from orient into the occident above the earth, and from occident in the orient under it, that is called the diurnal moving, that is to say that it maketh from day to day xxiiii. hours, by the which moving the .ix. sky that is the first mobile draweth after, and maketh the other skies to turn that been under it.

(Copland, from 1518 edition, sigs. 17^r-17^v; expanded contractions and modernized spelling, qtd. in Johnson 1998: 258)

Text 6.4b Robert Recorde, *The Castle of Knowledge* (1556)

At the first beginning of the world, when this art was unknown, men marked the rising of the Sun and the Moon, and other notable stars, as the Brood-hen, which is called of many men the Seven stars, and other like: and perceiving them to rise always about the East, and so to ascend by little and little to the South, from whence they did descend again softly to the West, where they did continually set: and the next day again they perceived them to begin their accustomed course, and so continued like as before: wherein although they saw some diversity, yet they perceived that diversity to be uniform, and after a year to return to the old state again. By this occasion they began to imagine that this matter of moving could not be but in a round and circular form, and also in a round and circular body.

(Recorde, London 1556: 101, qtd. in Johnson 1998: 258f)

Text 6.5 Isaac Newton, *Opticks* (1704)

Exper. 8... The **Book** and **Lens** being made fast, I noted the **Place** where the **Paper** was, when the **Letters** of the **Book**, illuminated by the fullest red **Light** of the solar **Image** falling upon it, **did** cast their **Species** ["image"] on that **Paper** most distinctly: and then I stay'd till the **Motion** of the **Sun**, and consequent **Motion** of **his** **Image** on the **book**, all the **Colours** from that red to the middle of the blue pass'd over those **Letters**; and when those **Letters** were

illuminated by that blue, I noted again the place of the Paper when they cast their Species most 5
 distinctly upon it:
 and I found that this last place of the Paper was nearer to the Lens than **its** former place by
 about two Inches and an
 half, or two and three quarters. So much sooner therefore **did the Light** in the violet end of the
 Image by a greater
 Refraction converge and meet, than the Light in the red end. But in trying this the Chamber
 was as dark as I could
 make it. For if these Colours **be** diluted and weakned by the Mixture of any adventitious Light,
 the distance between
 the Places of the Paper will not be be great.... And **were the Colours** still more full, I **question** 10
not but that the distance would be considerably greater

(from Burnley 1992: 270)

Text 6.32 John Locke, *Two Treatises of Government* (excerpt) (1690) (+ Exercise)

The prose of John Locke already reflects the measured cadences of Addison and Steele. This is the kind of prose that would serve as a model for the next two and a half centuries. It draws on learned vocabulary expressed in balanced periods. Its driving force is the logic that informs it. Its grammar is fully that of Standard English. Yet, here and there we see in it forms that no longer belong to the standard.

Exercise on Text 6.32: John Locke, *Two Treatises of Government*

Identify the words set in **red bold** as examples, vis-à-vis present-day ModE, of the following features:

- | | |
|---|---|
| ● obsolete inflections | ● out of date prepositional usage |
| ● archaic spellings | ● a pretentious sounding existential clause |
| ● no longer current use of (grammatical) mood | ● an old-fashioned dative alternation |
| ● fussy or faulty punctuation | ● ossified vocabulary |
| ● fossilized modality | ● passé semantics |
| ● antiquated lack or overuse of periphrasis | |

From: CHAPTER II: Of the State of Nature

Sect. 4. To understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man. [...]

Sect. 6. But though this **be** a state of liberty, yet it **is** not a state of licence: though man in that state **have** an uncontrollable liberty to dispose of his person or possessions, yet he **has** not liberty to destroy himself, or so much as any creature in his possession, but where some nobler use than its bare preservation calls for it. The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, who **will** but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty, or

possessions: for men being all the workmanship of one omnipotent, and infinitely wise maker; all the servants of one sovereign master, sent into the world by his order, and about his business; ...: and being furnished with like faculties, sharing all in one community of nature, **there cannot be supposed** any such subordination among us, that may authorize us to destroy one another, as if we were made for one another's uses, as the inferior ranks of creatures are for **our's**. Every one, as he is bound to preserve himself, and not to quit his station wilfully, so by the like reason,

when his own preservation comes not in competition, ought he, as much as he can, to preserve the rest of mankind, and may not, unless it **be** to do justice **on** an offender, take away, or impair the life, or what tends to the preservation of the life, the liberty, health, limb, or goods of another.

Sect. 7. And that all men may be restrained from invading **others** rights, and from doing hurt to one another, and the law of nature be observed, which **willeth** the peace and preservation of all mankind, the execution of the law of

nature is, in that state, put into every man's hands, whereby every one has a right to punish the transgressors of that law to such a degree, as may hinder its violation: for the law of nature would, as all other laws that concern men in this world be in vain, if there **were** no body that in the state of nature had a power to execute that law, and thereby preserve the innocent and restrain offenders. And if any one in the state of nature may punish another for any evil he has done, every one may do so: for in that state of perfect equality, where naturally there is no superiority

or jurisdiction of one over another, what any may do in prosecution of that law, every one must **needs** have a right to do.

Sect. 8. And thus, in the state of nature, one man comes by a power over another; but yet no absolute or arbitrary power, In transgressing the law of nature, the offender declares himself to live by another rule than that of reason and common equity, which is that measure God has set to the actions of men, for their mutual security; and

so he becomes dangerous to mankind, ... And in the case, and upon this ground, EVERY MAN **HATH A RIGHT TO PUNISH THE OFFENDER, AND BE EXECUTIONER OF THE LAW OF NATURE.**

Sect. 9. I **doubt not** but this will seem a very strange doctrine to some men: but before they condemn it, I desire them to **resolve me**, by what right any prince or state can put to death, or punish an alien, for any crime he commits in their country. It is certain their laws, by virtue of any sanction they receive from the promulgated will of the

legislative, **reach not** a stranger: they **speak not** to him, nor, if they did, is he bound to hearken to them. The legislative authority, by which they are in force over the subjects of that commonwealth, **hath no power** over him. [...]

Sect. 15. To those that say, there were never any men in the state of nature, I will not only oppose the authority of the judicious Hooker, ..., where he says, The laws which have been **hitherto** mentioned, i.e. the laws of nature, **do** bind men absolutely, ...: but **forasmuch as** we are not by ourselves sufficient to furnish ourselves with competent store of things, needful for such a life as our nature **doth** desire, ..., we are naturally induced to seek communion and fellowship with others: this was the cause of men's uniting themselves **at first** in politic societies. But I moreover affirm, that all men are naturally in that state, and remain so, till by their own **consents** they make themselves members of some politic society; and I doubt not in the sequel of this discourse, to make it very clear.

Legal texts

Text 6.20 William Boston, Disposition (1517)

The Seyd Dane wylliam sayth thatt after {my lord of lyncoln and} the abbott of the monastery of Peturburgh had spokyn w^t the Townysmen in ow^r lady chappell he hard wordes of soo greatt contencion by one Water baker mynysterd to Thomas Whetley *seruant* to the seyde abbott beyng in the chyrch thatt the Seyd Dane wylliam boston thought verely thatt the Seyd water Baker wold haue vyolently strykyn the Seyd Thomas whetley in thatt holy place of god/ In the exchewyng wherof the Seyd dane wylliam Boston beyng a lyttull besydes made great spעד to the seyde Thomas whetley & toke hym w^t hym ffrom the Company of the Seyd watur/ And thys doon the Seyd dane wylliam boston went to a *certeygn* Chamber callydd the Checker for thentent to pay *certeygn* money & to solysett other matters y^t he had thear to doo/ wher he fownde a greatt multytude of peapull {of the towne amountyng} as he myght consyence coniecture to the Number of xl *persoons* or moo beyng in a great marvelous furye and angre as ytt appearyd not onely by ther ~~con~~ countenaunce & gesture but also by ther Innumerable {onresonable} opprobryous wordes. and w^t Cumpany the afforseyd dane wylliam boston acording to good maner & as tokyn of amytee profferyd theym to drynck for the Intent Sumwhat to moderatt and pacyffye ther great ffurye butt they renouncyd ther proffer Sayyng playnly they wold noon/ and perchaunce cometh by Thomas wheatley to whom water baker seyde callyng hym knaue thatt & yf he cam w^towte the yates he Shuld haue hys head or Crown crackyd/ and Thomas wheteley sayd ayen and yf he gave hym one strype he shulbe Suer of an other Strype/ Then Seyd Robert Toche nay & yf ye goo to strypes ye shall haue strypes enough emongyst yow and therw^tall the Seyd Dane wylliam boston beyng in great fear went in to the checker & iij men folowyng hym w^t whom he had *certeygn* bysyness. & shytt the doore to hym and then Robert Edward opunly w^t an hye exclamacion & dyvers other dyd banne & curse the abbott of the monastery

w^t many other shamefull wordes. and emongyst all {other} petur Edward Seyd on to the Company. hard ye nott/ Syrs how ffalsly he (referryng ytt to the abbott) made a lying excuse saying y^t he myght nott abyde Stand & ffull Iudasly for yf ytt had^e wer to oppres {or ondoie} a s poore man he wyll fynd the means to stand an hoole afternoon/ to the whych petur dane wylyyam boston sayed beyng in the Checker & the othur w^toute thatt ys vnmanerly spokyn and In especyall of yow y^t are or woldbe reputyd as a man of honestee thus to rayle vppon an honorable prete prelatt and specyally in thys the Kynges & hys monastery and in hys absens to the whyche answerd the Seyd petur/ honorable/ nay he ys the dewle the dewle dyuers tymes repetyng the Same and addyng thertoo butt and thow thy-nck ytt nott well seyde cum thow fforth & amend ytt or the prowdest of yow all/ Then the seyde dane wylyyam boston Sayd I am a relygyouse man & a prest wherfor I may nott amend ytt as ye doo move me butt in the persoon of my master I doo counsell and alsoo monyssh^e yow to aduoyde hys howse or elles to Seasse of yowr Raylyng for thys ys noo place of Iestyng/ butt to thys answerd all they thatt they wolnott goo owte of the monastery for hym nor yett for hys master.

(from Cusack 1998: 100f)

Texts 6.21 and 6.22 have both been shortened considerably. The two texts are not identical, and certainly often spell the “same” words differently, but in both the “same” passages have been reproduced in order to give you some idea of

- the formulaic nature of many legal texts in this period: they both have the same structure, and this could have been further illustrated by looking at both in their totality. They make considerable use of repetition. The formulaic nature of legal texts may also be seen in the Latin beginnings (e.g. the beginning to Text 6.3b: *Super primo et secundo articulis dicit that ...*) and closings (e.g. the end of 12.3a: ... *ye or no respondit negagitive*) of court dispositions;
- the continuing use of doublets and triplets, e.g. *our especiall grace, certayne science and mere motion; given and granted; us, our heires and successours; trustie and welbeloved; heires and assignee; fee libertie and licence; from time to time and at all time for ever hereafter; discover, finde, search out, and view; remote, heathen and barbarous; lands, countreys and territories; etc., etc.;*
- the use of future-tense *shall*, rather than the *shall* of obligation or the imperative in all persons (marked in bold in 6.13); there is, in contrast, not a single example of the verb *will* in the full version of either of the texts;
- further points you may discover such as ...

Text 6.21 Letters Patent to Sir Humfrey Gylberte (June 11, 1578) (+ Exercise together with Text 6.22)

Elizabeth by the grace of God Queene of England, &c. To all people to whom these presents **shall** come, greeting.

Know ye that of our especiall grace, certayne science and meere motion, we have given and granted, and by these presents for us, our heires and successours, doe give and graunt to our trustie and

welbeloved servaunt Sir Humphrey Gilbert of Compton, in our castle of Devonshire Knight, and to his heires and assignee for ever, free libertie and licence from time to time, and at all times for ever hereafter, to discover, finde, search out, and view such remote, heathen and barbarous lands, countreys and territories not actually possessed of any Christian prince or people, as to him, his heirs & assignee, and to every or any of them, **shall** seeme good: and the fame to have, hold, occupie and enjoy to him, his heires and assignee for ever, with all commodities, jurisdictions, and royalties both by sea and land; and the said sir Humfrey and all such as from time to time by licence of us, our heires and successours, **shall** goe and travell thither, to inhabits or romaine there, to build and fortifie at the discretion of the sayde Sir Humfrey, and of his heires and assignee, the statutes or actes of Parliament made against Fugitives, or against such as **shall** depart, romaine or continue out of our Realme of England without licence, or any other acte, statute, lawe or matter whatsoever to the contrary in any wise notwithstanding. And wee doe likewise by these presents, for US, our heires and successours, give full authoritie and power to the saide Sir Humfrey, his heires and assignee, and every of them, that tree and they, and every of any of them, **shall** and may at all and every time and times hereafter, have, take and lead in the same voyages, to travell thitherward, and to inhabits there with him, and every or any of them, such and so many of our subjects as **shall** willingly accompany him and them, and every or any of them, with sufficient shipping and furniture for their transportations, so that none of the same persons, nor any of them be such as hereafter **shall** be specially restrained by us, our heires and successors. And further, that he the said Humfrey, his heires and assignee, and every or any of them **shall** have, hold, occupy and enjoy to him, his heires and assignee, and every of them for ever, all the soyle of all such lands. countries, & territories so to be discovered or possessed as aforesaid, and of all Cities, Castles, Townes and Villages, and places in the same, with the rites, royalties and jurisdictions, as well marine as other, within sayd lands or countreys of the seas thereunto adjoyning, to be had or used with ful power to dispose thereof, & of every part thereof in fee simple or otherwise, according to the order of the laws of England, as near as the same conveniently may be, at his, and their will & pleasure, to any person then being, or that **shall** romaine within the allegiance of us, our heires and successours, paying unto us for all services, dueties and demaunds, the fift part of all the oare of gold and silver, that from time to time, and at all times after such discoverie, subduing and possessing **shall** be there gotten: all which hands, countreys and territories, **shall** for ever bee holden by the said Sir Humfrey, his heires and assignee of us, our heires and successors by homage, and by the sayd payment of the sayd fift part before reserved onely for all services.

...

And forasmuch, as upon the finding out, discovering and inhabiting of such remote lands, countreys and territories, as aforesayd, it **shall** be necessarie for the safetie of all men that **shall** adventure themselves in those journeys or voiajes, to determine to live together In Christian peace and civil quietnesse each with other, whereby every one may with more pleasure and profit, enjoy that whereunto they **shall** attaine with great Paine and perill: wee for us, our heires and successours are likewise pleased and contented, and by these presents doe give and graunt to the sayd sir Humfrey and his heires and assignee for ever, that he and they, and every or any of them, **shall** and may, from time to time, for ever hereafter within the sayd mentioned remote lands and countreys, and in the way by the Seas thither, and from thence, have full and meere power and authoritie to correct, punish, pardon, governe and rule by their, and every or any of their good discretions and policies, as well in causes capitall or criminall, as ciuill, both marine and other, all such our subjects and others, as **shall** from

time to time hereafter adventure themselves in the sayd journeys or voyages habitative or possessive, or that **shall** at any time hereafter inhabite any such lands, countreys or territories as aforesayd, ...

...

In witnesse whereof, &c. Witnesse ourselfe at Westminster the 11, day of June, the twentieth yeere of our raigne. Anno Dom 1578.

PER IPSAM REGINAM, &C.

(from: *Sir Humfrey Gylberte and His Enterprise of Colonization in America*. Carlos Shatter. Publications of the Prince Society. (Boston, 1903.) pp. 95–102. (<http://avalon.law.yale.edu/medieval/magframe.asp>) Source: The Federal and State Constitutions Colonial Charters, and Other Organic Laws of the States, Territories, and Colonies Now or Heretofore Forming the United States of America. Compiled and Edited Under the Act of Congress of June 30, 1906 by Francis Newton Thorpe. Washington, DC: Government Printing Office, 1909

Text 6.22 Charter to Sir Walter Raleigh (1584) (+ Exercise together with Text 6.21)

ELIZABETH by the Grace of God of England, Fraunce and Ireland Queene, defender of the faith, &c. To all people to whome these presents shall come, greeting.

Knowe yee that of our especial grace, certaine science, and meere motion, we haue given and graunted, and by these presents for us, our heires and successors, we giue and graunt to our trustie and welbeloued seruant *Walter Raleigh*, Esquire, and to his heires assignee for euer, free libertie and licence from time to time, and at all times for ever hereafter, to discover, search, finde out, and view such remote, heathen and barbarous lands, countries, and territories, not actually possessed of any Christian Prince, nor inhabited by Christian People, as to him, his heires and assignee, and to every or any of them shall seeme good, and the same to haue, horde, occupie and enjoy to him, his heires and assignee for euer, with all prerogatives, commodities, jurisdictions, royalties, privileges, franchises, and preheminences, thereto or thereabouts both by sea and land, whatsoever we by our letters patents may graunt, and as we or any of our noble progenitors haue heretofore graunted to any person or persons, bodies politique or corporate: and the said *Walter Raleigh*, his heires and assignee, and all such as from time to time, by licence of us, our heires and successors, shall goe or trauaile thither to inhabite or remaine, there to build and fortifie, at the discretion of the said *Walter Raleigh*, his heires and assignee, the statutes or acte of Parliament made against fugitives, or against such as shall depart, romaine or continue out of our Realme of England without licence, or any other statute, acte, lawe, or any ordinance whatsoever to the contrary in anywise notwithstanding.

...

And for asmuch as upon the finding out, discovering, or inhabiting of such remote lands, countreis, and territories as aforesaid, it shal be necessary for the safetie of al men, that shal aduenture them selues in those iournies or voyages, to determine to liue together in Christian peace, and ciuill quietnes ech with other, whereby every one may with more pleasure and profit enjoy that whereunto they shall attaine with great Paine and perill, we for vs. our heires and successors, are likewise pleased and contented, and by these presents do giue and graunt to the said *Walter Raleigh*, his heires and assignee for ever, that he

and they, and euery or any of them, shall and may from time to time for euer hereafter, within the said mentioned remote lances and Countreis in the way by the seas thither, and from thence, inane full and meere power and authoritie to correct, punish, pardon, gouerne, and rule by their and euery or any of their good discretions and pollicies, as well in causes capital, or criminall, as ciuil, both marine and other all such our subjects as shall from time to time aduenture themselves in the said iournies or voyages, or that shall at any time hereafter inhabite any such lances, countreis, or territories as aforesaide, ...

...

In witness whereof, we haue caused these our letters to be made patents. Witnesse our selues, at *Westminster*, the 25. day of March, in the sixe and twentieth yeere of our Raigne.

(<http://avalon.law.yale.edu/medieval/magframe.asp>) Source: The Federal and State Constitutions Colonial Charters, and Other Organic Laws of the States, Territories, and Colonies Now or Heretofore Forming the United States of America. Compiled and Edited Under the Act of Congress of June 30, 1906 by Francis Newton Thorpe. Washington, DC: Government Printing Office, 1909)

Exercise on Texts 6.21 and 6.22: Formulaic language

Both texts have been shortened considerably. The two texts are not identical, and certainly often spell the “same” words differently. Structurally corresponding passages have been reproduced in both in order to give you some idea of

- the formulaic nature of many legal texts in this period;
- the continuing use of doublets and triplets;
- the use of future-tense.

Your task is to find examples of these features and explain them.

Text 6.23 The Mayflower Compact (November 11, 1620) (+ Exercise)

In the Name of God, Amen. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland*, King, *Defender of the Faith*, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first colony in the northern Parts of Virginia, Do by these Presents, solemnly and mutually in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid; And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Offices, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission In WITNESS whereof we have hereunto subscribed our names at *Cape Cod* the eleventh of *November*, in the Reign of our Sovereign Lord King *James* of *England, France, and Ireland*, the eighteenth and of *Scotland*, the fifty-fourth. *Anno Domini* 1620

Mr. John Carver	Mr. Stephen Hopkins
Mr. William Bradford	Digery Priest
Mr. Edward Winslow	John Howland
Mr. William Brewster	Thomas Williams
Isaac Allerton	Gilbert Winslow
Capt. Miles Standish	Edmund Margesson
John Alden	Peter Brown
John Turner	Richard Bitteridge
Francis Eaton	George Soule
James Chilton	Edward 'Tilly
John Craxton	John 'Tilly
John Billington	Francis Cooke
Joses Fletcher	Thomas Rogers
John Goodman	Thomas Tinker
Mr. Samuel Fuller	John Ridgate
Mr. Christopher Martin	Edward Fuller
Mr. William Mullins	Richard Clark
Mr. Willian White	Richard Gardiner
Mr. Richard Warren	Mr. John Allerton
Thomas English	
Edward Doten	
Edward Liester	

Exercise on 6.23 The Mayflower Compact

Linguistic (pragmatic) point: What is striking about the names of those who signed the Mayflower Compact? Two social criteria seem to be of importance. What are they and why is this?

Text 6.24 John Cotton, Letter to Lord Say and Sele (1636)

Right Honourable,

... It is very suitable to God's all-sufficient wisdom, and to the fulnes and perfection of Holy Scriptures, not only to prescribe perfect rules for the right ordering of a private man's soule to everlasting blessednes with himselfe, but also for the right ordering of a man's family, yea, of the commonwealth too, so far as both of them are subordinate to spiritual ends, and yet avoide both the churches' usurpation upon civill jurisdictions, . . . and the commonwealth's invasion

upon ecclesiasticall administrations, *in ordine* to civill peace, and conformity to the civill state. God's institutions (such as the government of church and of commonwealth be) may be close and compact, and co-ordinate one to another, and yet not confounded. God hath so framed the state of church government and ordinances, that they may be compatible to any common-wealth, though never so much disordered in his frame. But yet when a commonwealth hath liberty to mould his owne frame . . . I conceive the scripture hath given full direction for the right ordering of the same, and that, in such sort as may best maintain the [vigor] of the church. It is better that the commonwealth be fashioned to the setting forth of God's house, which is his church: than to accommodate the church frame to the civill state. Democracy, I do not conceive that ever God did ordain as a fit government either for church or commonwealth. If the people be governors, who shall be governed? As for monarchy, and aristocracy, they are both of them clearely approved, and directed in scripture, yet so as referreth the sovereignty to himselfe, and setteth up Theocracy in both, as the best form of government in the commonwealth, as well as in the church.

The law, which your Lordship instanceth in (that none shall be chosen to magistracy among us but a church member) was made and enacted before I came into the country; but I have hitherto wanted sufficient light to plead against it. 1st. The rule that directeth the choice of supream governors, is of like equity and weight in all magistrates, that one of their brethren (not a stranger) should be set over them, Deut. 17. 15. and Jethro's counsell to Moses was approved of God, that the judges, and officers to be set over the people, should be men fearing God, Exod. 18. 21. and Solomon maketh it the joy of a commonwealth, when the righteous are in authority, and their mourning when the wicked rule, Prov. 29. 21. Job 34:30. ...

. . . Nor neede your Lordship feare (which yet I speake with submission to your Lordships better judgment) that this course will lay such a foundation, as nothing but a mere democracy can be built upon it. . . . where a people choose their owne governors; yet the government is not a democracy, if it be administered, not by the people, but by the governors, whether one (for then it is a monarchy, though elective) or by many, for then (as you know) it is aristocracy. In which respect it is, that church government is justly denied . . . to be democratical, though the people choose their owne officers and rulers.

Nor neede we feare, that this course will, in time, cast the commonwealth into distractions, and popular confusions. For (under correction) these three things do not undermine, but do mutually and strongly maintain one another (even those three which we principally aim at) authority in magistrates, liberty in people, purity in the church. Purity, preserved in the church, will preserve well ordered liberty in the people, and both of them establish well-balanced authority in the magistrates. God is the author of all these three, and neither is himselfe the God of confusion, nor are his ways the ways of confusion, but of peace ...

Now the Lord Jesus Christ (the prince of peace) keepe and bless your Lordship, and dispose of all your times and talents to his best advantage: and let the covenant of his grace and peace rest upon your honourable family and posterity throughout all generations.

Thus, humbly craving pardon for my boldnesse and length, I take leave and rest,
Your Honours to serve in Christ Jesus, J. C. [John Cotton]

Text 6.25 Massachusetts law of 1651

... excess in Apparell ... crept in upon us, and especially amongst people of mean condion, to the dishonor of God, the scandall of our profession, the consumption of Estates, and altogether unsuitable to our poverty. ... our utter detestation and dislike, that men or women of mean condition, should take upon them the garb of Gentlemen, by wearing Gold or Silver Lace, or Buttons, or Points at their knees, or to walk in great Boots; or Women of the same rank to wear Silk or Tiffany hoods, or Scarfes, which tho allowable to persons of greater Estates, or more liberal education, is intolerable in people of low condition.

(from: C. Degler. "Were the Puritans Puritanical?" in: *Portrait of America*, vol. 1, sec. ed. "The Beginnings," Boston; Houghton Mifflin, 1978. 43)

Literary texts

Text 6.6 Sir Philip Sidney. *Arcadia* (1580s; published 1590) (+ Exercise)

Exercise on 6.6: Sidney's language

In the following text all the word forms whose spelling differs from present-day ModE practice have been set in red. Explain how the principles behind this spelling in the form of a set of "rules."

But *Basilus* to **entermixe** with these light notes of **libertie**, some sadder tune, set to the key of his own passion, not seeing there *Strephon* or *Klaius*, (who called thence by *Vranias* letter, were both gone to continue their suite, like two true runners, both employing their best speed, but not one **hindring** the other) he called to one *Lamō* of their acquaintance, and willed him to sing some one of their songs; which he **redily** performed in this **doble** Sestine.

Strephon. *Klaius.*

Strephon. You **Gote**-heard Gods, that **loue** the **grassie mountaines**,
 You **Nimphes** that haunt the springs in pleasant **vallies**,
 You Satyrs **ioyde** with free and quiet **forrests**,
 Vouchsafe your silent **cares** to **playning musique**,
 Which to my woes **giues** still an early morning:
 And **drawes** the dolor on till **very euening**.

Klaius. O **Mercurie**, foregoer to the **euening**,
 O **heauenlie huntresse** of the **sauage mountaines**,
 O **louelie starre**, entitled of the morning,
 While that my **voice** doth fill these **wofull vallies**,
 Vouchsafe your silent cares to **plaining musique**,
 Which oft hath *Echo* **tir'd** in secrete **forrests**.

Text 6.7 John Milton. *Paradise Lost*, book 1 (1667) (+ Exercise)

THE ARGUMENT

This first Book proposes, first in brief, the whole Subject, *Mans disobedience, and the loss thereupon of Paradise wherein he was plac't*: Then touches *the prime cause of his fall, the Serpent, or rather Satan in the Serpent; who revolting from God, and drawing to his side many Legions of Angels, was by the command of God driven out of Heaven with all his Crew into the great Deep*. Which action past over, the Poem hasts into the midst of things, *presenting Satan with his Angels now fallen into Hell*, describ'd here, *not in the Center* (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurst) *but in a place of utter darkness, fitliest call'd Chaos: Here Satan with his Angels lying on the burning Lake, thunder-struck and astonisht, after a certain space recovers, as from confusion, calls up him who next in Order and Dignity lay by him; they confer of thir miserable fall. Satan awakens all his Legions, who lay till then in the same manner confounded; They rise, thir Numbers, array of Battel, thir chief Leaders nam'd, according to the Idols known afterwards in Canaan and the Countries adjoyning. To these Satan directs his Speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new World and new kind of Creature to be created, according to an ancient Prophesie or report in Heaven; for that Angels were long before this visible Creation, was the opinion of many ancient Fathers. To find out the truth of this Prophesie, and what to determin thereon he refers to a full Council. What his Associates thence attempt. Pandemonium the Palace of Satan rises, suddenly built out of the Deep: The infernal Peers there sit in Council.*

Glossary

Of **Mans** First Disobedience, and the Fruit
Of that Forbidden Tree, whose mortal tast
Brought Death into the World, and all our woe,

With loss of *Eden*, till one greater Man
Restore us, and **regain** the blissful Seat,
Sing Heav'nly Muse, that on the secret top
Of *Oreb*, or of *Sinai*, **didst** inspire
That Shepherd, who first taught the chosen Seed,
In the Beginning how the Heav'ns and Earth
Rose out of *Chaos*: Or if *Sion* Hill

Delight thee more, and *Siloa's* Brook that flow'd
Fast by the Oracle of God; I thence
Invoke **thy** aid to my adventrous Song,
That with no middle flight intends to soar
Above th' *Aonian* Mount, while it pursues

Things unattempted yet in Prose or Rhime.
And chiefly **Thou** O Spirit, that **dost** prefer
Before all Temples th' upright heart and pure,
Instruct me, for Thou know'st; Thou from the first
Wast present, and with mighty wings outspread

Reference to the Garden of Eden and
eating the forbidden fruit from the tree
of knowledge of good and evil as the
source of death which will be reversed
only through Christ.

The Creation of the world out of chaos.

Dove-like satst brooding on the vast Abyss
 And mad'st it pregnant: What in me is dark
 Illumin, what is low raise and support;
 That to the **highth** of this great Argument
 I may assert Eternal Providence, [25]
 And justifie the wayes of God to men.

Say first, for Heav'n hides nothing from thy view
 Nor the deep Tract of Hell, say first what cause
 Mov'd our Grand Parents in that happy State,
 Favour'd of Heav'n so highly, to fall off [30] Question of the source of evil in the world

From thir Creator, and transgress his Will
 For one restraint, Lords of the World besides?
 Who first seduc'd them to that foul revolt?
 Th' infernal Serpent; he it was, whose guile
 Stird up with Envy and Revenge, deceiv'd [35]

The Mother of Mankind, what time his Pride
 Had cast him out from Heav'n, with all his Host
 Of Rebel Angels, by whose aid aspiring
 To set himself in Glory above his Peers,
 He trusted to have equal'd the most High, [40]

If he oppos'd; and with ambitious aim
 Against the Throne and Monarchy of God
 Rais'd impious War in Heav'n and Battel proud
 With vain attempt. Him the Almighty Power
 Hurl'd headlong flaming from th' Ethereal Skie [45] The fall from Heaven.

With hideous ruine and combustion down
 To bottomless perdition, there to dwell
 In Adamantine Chains and penal Fire,
 Who **durst** defie th' Omnipotent to Arms.
 Nine times the Space that measures Day and Night [50]

To mortal men, he with his horrid crew
 Lay vanquisht, rowling in the fiery Gulfe
 Confounded though immortal: But his doom
 Reserv'd him to more wrath; for now the thought
 Both of lost happiness and lasting pain [55] The tortures of Hell.

Torments him; round he throws his baleful eyes
 That witness'd huge affliction and dismay
 Mixt with obdurate pride and stedfast hate:
 At once as far as Angels kenn he views
 The dismal Situation waste and wilde, [60]

A Dungeon horrible, on all sides round
 As one great Furnace flam'd, yet from those flames
 No light, but rather darkness visible

Serv'd onely to discover sights of woe,
Regions of sorrow, doleful shades, where peace [65]
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery Deluge, fed
With ever-burning Sulphur unconsum'd:
Such place Eternal Justice had prepar'd [70]
For those rebellious, here thir Prison ordain'd
In utter darkness, and thir portion set
As far remov'd from God and light of Heav'n
As from the Center thrice to th' utmost Pole.
O how unlike the place from whence they fell! [75] What was lost when Heaven was lost.
There the companions of his fall, o'rewhelm'd
With Floods and Whirlwinds of tempestuous fire,
He soon discerns, and weltring by his side
One **next** himself in power, and next in crime,
Long after known in *Palestine*, and nam'd [80]
Beelzebub. To whom th' Arch-Enemy,
And thence in Heav'n call'd Satan, with bold words
Breaking the horrid silence thus began.

Exercise on 6.7: The language of *Paradise Lost*

The words and phrases marked in red diverge from ModE usage. For each item point out how it differs from current practice.

Text 6.8 William Congreve, *The Way of the World* (1700) (+ Exercise)

The Way of the World

Audire est operae pretium, procedere recte
Qui maechis non vultis.--HOR. Sat. i. 2, 37.
- Metuat doti deprensa.--Ibid.

TO THE RIGHT HONOURABLE RALPH, EARL OF MOUNTAGUE, ETC.

My Lord,--Whether the world will arraign me of vanity or not, that I have presumed to dedicate this comedy to your lordship, I am yet in doubt; though, it may be, it is some degree of vanity even to doubt of it. One who has at any time had the honour of your lordship's conversation, cannot be supposed to think very meanly of that which he would prefer to your perusal. Yet it were to incur the imputation of too much sufficiency to pretend to such a merit as might abide the test of your lordship's censure....

If I am not mistaken, poetry is almost the only art which has not yet laid claim to your lordship's patronage. Architecture and painting, to the great honour of our country, have flourished under your

influence and protection. In the meantime, poetry, the eldest sister of all arts, and parent of most, seems to have resigned her birthright, by having neglected to pay her duty to your lordship, and by permitting others of a later extraction to prepossess that place in your esteem, to which none can pretend a better title. Poetry, in its nature, is sacred to the good and great: the relation between them is reciprocal, and they are ever propitious to it. It is the privilege of poetry to address them, and it is their prerogative alone to give it protection.

This received maxim is a general apology for all writers who consecrate their labours to great men: but I could wish, at this time, that this address were exempted from the common pretence of all dedications; and that as I can distinguish your lordship even among the most deserving, so this offering might become remarkable by some particular instance of respect, which should assure your lordship that I am, with all due sense of your extreme worthiness and humanity, my lord, your lordship's most obedient and most obliged humble servant,

WILL. CONGREVE.

PROLOGUE--Spoken by Mr. Betterton.

Of those few fools, who with ill stars are curst,
 Sure scribbling fools, called poets, fare the worst:
 For they're a sort of fools which fortune makes,
 And, after she has made 'em fools, forsakes.
 With Nature's oafs 'tis quite a diff'rent case,
 For Fortune favours all her idiot race.
 In her own nest the cuckoo eggs we find,
 O'er which she broods to hatch the changeling kind:
 No portion for her own she has to spare,
 So much she dotes on her adopted care.

Poets are bubbles, by the town drawn in,
 Suffered at first some trifling stakes to win:
 But what unequal hazards do they run!
 Each time they write they venture all they've won:
 The Squire that's buttered still, is sure to be undone.
 This author, heretofore, has found your favour,
 But pleads no merit from his past behaviour.
 To build on that might prove a vain presumption,
 Should grants to poets made admit resumption,
 And in Parnassus he must lose his seat,
 If that be found a forfeited estate.

He owns, with toil he wrought the following scenes,
 But if they're naught ne'er spare him for his pains:
 Damn him the more; have no commiseration
 For dulness on mature deliberation.
 He swears he'll not resent one hissed-off scene,
 Nor, like those peevish wits, his play maintain,

Who, to assert their sense, your taste arraign.
 Some plot we think he has, and some new thought;
 Some humour too, no farce--but that's a fault.
 Satire, he thinks, you ought not to expect;
 For so reformed a town who dares correct?
 To please, this time, has been his sole pretence,
 He'll not instruct, lest it should give offence.
 Should he by chance a knave or fool expose,
 That hurts none here, sure here are none of those.
 In short, our play shall (with your leave to show it)
 Give you one instance of a passive poet,
 Who to your judgments yields all resignation:
 So save or damn, after your own discretion.

DRAMATIS PERSONAE.

MEN.

FAINALL, in love with Mrs. Marwood,--Mr. Betterton
 MIRABELL, in love with Mrs. Millamant,--Mr. Verbruggen
 WITWOUND, follower of Mrs. Millamant,--Mr. Bowen
 PETULANT, follower of Mrs. Millamant,--Mr. Bowman
 SIR WILFULL WITWOUND, half brother to Witwound, and nephew to Lady Wishfort,--
 Mr. Underhill
 WAITWELL, servant to Mirabell,--Mr. Bright

WOMEN.

LADY WISHFORT, enemy to Mirabell, for having falsely pretended love to her,--Mrs. Leigh
 MRS. MILLAMANT, a fine lady, niece to Lady Wishfort, and loves Mirabell,--Mrs. Bracegirdle
 MRS. MARWOOD, friend to Mr. Fainall, and likes Mirabell,--Mrs. Barry
 MRS. FAINALL, daughter to Lady Wishfort, and wife to Fainall, formerly friend to Mirabell,--
 Mrs. Bowman
 FOIBLE, woman to Lady Wishfort,--Mrs. Willis
 MINCING, woman to Mrs. Millamant,--Mrs. Prince
 DANCERS, FOOTMEN, ATTENDANTS.

SCENE: London.

The time equal to that of the presentation.

ACT I.--SCENE I.

A Chocolate-house.

MIRABELL and FAINALL rising from cards. BETTY waiting.

MIRA. You are a fortunate man, Mr. Fainall.

FAIN. Have we done?

MIRA. What you please. I'll play on to entertain you.

FAIN. No, I'll give you your revenge another time, when you are not so indifferent; you are thinking of something else now, and play too negligently: the coldness of a losing gamester lessens the pleasure of the winner. I'd no more play with a man that slighted his ill fortune than I'd make love to a woman who undervalued the loss of her reputation.

MIRA. You have a taste extremely delicate, and are for refining on your pleasures.

FAIN. Prithce, why so reserved? Something has put you out of humour.

MIRA. Not at all: I happen to be grave to-day, and you are gay; that's all.

FAIN. Confess, Millamant and you quarrelled last night, after I left you; my fair cousin has some humours that would tempt the patience of a Stoic. What, some coxcomb came in, and was well received by her, while you were by?

MIRA. Witwoud and Petulant, and what was worse, her aunt, your wife's mother, my evil genius--or to sum up all in her own name, my old Lady Wishfort came in.

FAIN. 'Oh, there it is then: she has a lasting passion for you, and with reason.--What, then my wife was there?

MIRA. Yes, and Mrs. Marwood and three or four more, whom I never saw before; seeing me, they all put on their grave faces, whispered one another, then complained aloud of the vapours, and after fell into a profound silence.

FAIN. They had a mind to be rid of you.

MIRA. For which reason I resolved not to stir. At last the good old lady broke through her painful taciturnity with an invective against long visits. I would not have understood her, but Millamant joining in the argument, I rose and with a constrained smile told her, I thought nothing was so easy as to know when a visit began to be troublesome; she reddened and I withdrew, without expecting her reply.

FAIN. You were to blame to resent what she spoke only in compliance with her aunt.

MIRA. She is more mistress of herself than to be under the necessity of such a resignation.

FAIN. What? though half her fortune depends upon her marrying with my lady's approbation?

MIRA. I was then in such a humour, that I should have been better pleased if she had been less discreet.

FAIN. Now I remember, I wonder not they were weary of you; last night was one of their cabal-nights: they have 'em three times a week and meet by turns at one another's apartments, where they come together like the coroner's inquest, to sit upon the murdered reputations of the week. You and I are excluded, and it was once proposed that all the male sex should be excepted; but somebody moved that to avoid scandal there might be one man of the community, upon which motion Witwoud and Petulant were enrolled members.

MIRA. And who may have been the foundress of this sect? My Lady Wishfort, I warrant, who publishes her detestation of mankind, and full of the vigour of fifty-five, declares for a friend and ratafia; and let posterity shift for itself, she'll breed no more.

FAIN. The discovery of your sham addresses to her, to conceal your love to her niece, has provoked this separation. Had you dissembled better, things might have continued in the state of nature.

MIRA. I did as much as man could, with any reasonable conscience; I proceeded to the very last act of flattery with her, and was guilty of a song in her commendation. Nay, I got a friend to put her into a lampoon, and compliment her with the imputation of an affair with a young fellow, which I carried so far, that I told her the malicious town took notice that she was grown fat of a sudden; and when she lay in of a dropsy, persuaded her she was reported to be in labour. The devil's in't, if an old woman is to be flattered further, unless a man should endeavour downright personally to

debauch her: and that my virtue forbade me. But for the discovery of this amour, I am indebted to your friend, or your wife's friend, Mrs. Marwood.

FAIN. What should provoke her to be your enemy, unless she has made you advances which you have slighted? Women do not easily forgive omissions of that nature.

MIRA. She was always civil to me, till of late. I confess I am not one of those coxcombs who are apt to interpret a woman's good manners to her prejudice, and think that she who does not refuse 'em everything can refuse 'em nothing.

FAIN. You are a gallant man, Mirabell; and though you may have cruelty enough not to satisfy a lady's longing, you have too much generosity not to be tender of her honour. Yet you speak with an indifference which seems to be affected, and confesses you are conscious of a negligence.

MIRA. You pursue the argument with a distrust that seems to be unaffected, and confesses you are conscious of a concern for which the lady is more indebted to you than is your wife.

FAIN. Fie, fie, friend, if you grow censorious I must leave you:- I'll look upon the gamesters in the next room.

MIRA. Who are they?

FAIN. Petulant and Witwoud.--Bring me some chocolate.

MIRA. Betty, what says your clock?

BET. Turned of the last canonical hour, sir.

MIRA. How pertinently the jade answers me! Ha! almost one a' clock! [Looking on his watch.] Oh, y'are come!

Exercise on 6.8: William Congreve, *The Way of the World*

Look more closely at the list of characters (see DRAMATIS PERSONAE following the Prologue). Most of the characters having "telling names." Give the characteristics of the characters by re-writing or glossing their names accordingly.

Text 6.10 King James VI. *Reulis and Cautelis* (1584)

Ane Schort Treatise, Containing Some Reulis and cautelis to be observit and eschewit in Scottis Poesie

A Quadrain of Alexandrin

Verse, Declaring to Quhome the

Authour hes derectit his loabour.

To ignorants obdurde, quhair wilfull errour lyes,
Nor zit to curious folks, quhilks carping dois deject thee,
Nor zit to learned men, quha thinks thame onelie wyis,
Bot to the docile bairns of knowlege I direct thee.

On to the ded gois all estatiss,
Princis, prelotis, and potestatis,
Baith riche and pur of al degre;
Timor mortis conturbat me. 20

He takis the knyghtis in to feild,
Anarmit under helme and scheild;
Victour he is at all mellie;
Timor mortis conturbat me.

That strang unmercifull tyrand 25
Takis, on the moderis breist sowkand,
The bab full of benignite;
Timor mortis conturbat me.

He takis the campion in the stour,
The capitane closit in the tour, 30
The lady in bour full of bewte;
Timor mortis conturbat me.

He sparis no lord for his piscence,
Na clerk for his intelligence;
His awfull strak may no man fle; 35
Timor mortis conturbat me.

Art-magicianis, and astrologgis,
Rethoris, logicianis, and theologgis,
Thame helpis no conclusionis sle;
Timor mortis conturbat me. 40

In medicyne the most practicianis,
Lechis, surrigianis, and phisicianis,
Thame self fra ded may not supple;
Timor mortis conturbat me.

I se that makaris amang the laif 45
Playis heir ther pageant, syne gois to graif;
Sparit is nocht ther faculte;
Timor mortis conturbat me.

He hes done petuously devour,
The noble Chaucer, of makaris flour, 50

The Monk of Bery, and Gower, all thre;
Timor mortis conturbat me.

The gude Syr Hew of Eglintoun,
And eik Heryot, and Wyntoun,
He hes tane out of this cuntre; 55
Timor mortis conturbat me.

That scorpion fell hes done infek
Maister Johne Clerk, and Jame Afflek,
Fra balat making and tragidie;
Timor mortis conturbat me. 60

Holland and Barbour he hes berevit;
Allace! that he nocht with us levit
Schir Mungo Lokert of the Le;
Timor mortis conturbat me.

Clerk of Tranent eik he has tane, 65
That maid the Anteris of Gawane;
Schir Gilbert Hay endit hes he;
Timor mortis conturbat me.

He hes Blind Hary and Sandy Traill
Slaine with his schour of mortall haill, 70
Quhilk Patrik Johnestoun myght nocht fle;
Timor mortis conturbat me.

He hes reft Merseir his endite,
That did in luf so lifly write,
So schort, so quyk, of sentence hie; 75
Timor mortis conturbat me.

He hes tane Roull of Aberdene,
And gentill Roull of Corstorphin;
Two bettir fallowis did no man se;
Timor mortis conturbat me. 80

In Dumfermelyne he hes done rounne
With Maister Robert Henrisoun;
Schir Johne the Ros enbrast hes he;
Timor mortis conturbat me.

And he hes now tane, last of aw, 85
 Gud gentill Stobo and Quintyne Schaw,
 Of quham all wichtis hes pete:
 Timor mortis conturbat me.

Gud Maister Walter Kennedy
 In poynt of dede lyis veraly, 90
 Gret reuth it wer that so suld be;
 Timor mortis conturbat me.

Sen he hes all my brether tane,
 He will nocht lat me lif alane,
 On forse I man his nyxt pray be; 95
 Timor mortis conturbat me.

Sen for the deid remeid is none,
 Best is that we for dede dispone,
 Eftir our deid that lif may we;
 Timor mortis conturbat me. 100

Glossary

Makaris are the poets celebrated here; names include Syr Hew of Eglintoun, Heryot, Wyntoun, Maister Johne Clerk, Jame Afflek, Holland, Barbour (see **Texts 9a** and **b**), Hay, Blind Hary (see **Text 6.13**), Sandy Traill, Patrik Johnesioun, Roull, Henrisoun, Schir John the Rot, Stobo, Quintyne Schaw, and Walter Kennedy.

Timor mortis conturbat me “the fear of death disturbs me”

- | | | |
|---|---------------------------------------|--|
| l. 1: <i>heill</i> “health” | l. 33: <i>piscence</i> “puissance” | l. 81: <i>roun</i> “whisper” |
| l. 7: <i>brukli</i> “frail” | l. 42: <i>surrigianis</i> “surgeons” | l. 87: <i>wichtis</i> “men” |
| l. 13: No rank in earth here stands secure. | l. 43: <i>supple</i> “help, defend” | l. 57: <i>done infek</i> “infected” |
| l. 14: <i>wicker</i> “twig” | l. 46: <i>syne</i> “then, afterwards” | l. 90: <i>dede</i> “death” |
| l. 22: <i>Ynarmit</i> “armed” | l. 47: <i>faculte</i> “profession” | l. 91: <i>reuth</i> “pity” |
| l. 23: <i>mellie</i> “conflict” | l. 49: <i>done devour</i> “devoured” | l. 93: <i>sen</i> “since” |
| l. 26: <i>sowkand</i> “sucking” | l. 51: <i>Monk of Bery</i> Lydgate | l. 95: <i>man</i> “must” |
| l. 29: <i>stour</i> “battle” | l. 55: <i>tane</i> “taken” | l. 98: <i>dispone</i> . Dispose ourselves. |

Online text copyright © 2009, Ian Lancashire (the Department of English) and the University of Toronto.

Published by the Web Development Group, Information Technology Services, University of Toronto Libraries, at: <http://rpo.library.utoronto.ca/poem/769.html>. Original text: William Dunbar, Edinburgh: Chepman and Myllar, 1508.)

Text 6.27 George Puttenham, *The Arte of Poesie* (1589)

But after a speech is fully fashioned to the common vnderstanding, and accepted by consent of a whole countrey and natiō, it is called a language, and receaueth none allowed alterenation, but by extraordinary occasions by little and little, as it were insensibly bringing in of many corruptiōs that creepe along with the time; of all which matters, we haue more largely spoken in our bookes of the originals and pedigree of the English tong. Then when I say language, I meane the speech wherein the Poet or maker writeth be it Greek or Latine, or as our case is the vulgar English, and when it is peculiar vnto a countrey it is called the mother speach of that people: the Greekes terme it *Idioma*: so is ours at this day the Norman English. Before the Conquest of the Normans it was the Anglesaxon, and before that the British, which as some will, is at this day, the Walsh, or as others affirme the Cornish: I for my part thinke neither of both, as they be now spoken and pronounced. This part in our maker or Poet must be heedyly looked vnto, that it be naturall, pure, and the most vsuall of all his countrey: and for the same purpose rather that which is spoken in the kings Court, or in the good townes and Cities within the land, then in the marches and frontiers, or in port townes, where straungers haunt for traffike sake, or yet in Vniuersities where Schollers vse much peeuish affectation of words out of the primatiue languages, or finally, in any vplandish village or corner of a Realme, where is no resort but of poore rusticall or vnciuill people: neither shall he follow the speech of a craftes man or carter, or other of the inferiour sort, though he be inhabitant or bred in the best towne and Citie in this Realme, for such persons doe abuse good speeches by strange accents or ill shapen soundes, and false ortographie. But he shall follow generally the better brought vp sort, such as the Greekes call [*charientes*] men ciuill and graciously behauoured and bred. Our maker therfore at these dayes shall not follow *Piers plowman* nor *Gower* nor *Lydgagte* nor yet *Chaucer*; for their language is now out of vse with vs: neither shall he take the termes of Northern-men, such as they vse in dayly talke, whether they be noble men or gentlemen, or of their best clarkes all is a matter: not in effect any speech vsed beyond the riuer of Trent, though no man can deny but that theirs is the purer English Saxon at this day, yet it is not so Courtly nor so current as our Southerne English is, no more is the far Westerne mā's speech: ye shall therfore take the vsuall speech of the Court, and that of London and the shires lying about London within lx. myles, and not much aboue. I say not this but that in euery shyre of England there be gentlemen and others that speake but specially write as goode Southerne as we of Middlesex or Surrey do, but not the common people of euery shire, to whom the gentlemen, and also their learned clarkes do for the most part condescend, but herein we are already ruled by th'English Dictionaries and other bookes written by learned men, and therefore it needeth none other direction in that behalfe. Albeit peraduenture some small admonition be not impertinent, for we finde in our English writers many wordes and speeches amenable, and ye shall see in some many inkhorne termes so ill affected brought in by men of learning as preachers and schoolemasters: and many straunge termes of other languages by Secretaries and Marchaunts and trauilours, and many darke wordes and not vsuall nor well sounding, though they be dayly spoken in Court. Wherefore great heed must be taken by our maker in this point that his choise be good.

Text 6.28 William Shakespeare, The Tragedy of Julius Caesar, I:i (1599, pub. 1623) (+ Exercise)

ACT I

SCENE I. Rome. A street.

Enter FLAVIUS, MARULLUS, and certain Commoners

FLAVIUS

Hence! home, you idle creatures **get you home:**

Is this a holiday? what! **know you not,**

Being mechanical, you **ought not walk**

Upon a labouring day without the sign

Of your profession? Speak, what trade **art thou?**

First Commoner

Why, sir, a carpenter.

MARULLUS

Where is **thy** leather apron and thy rule?

What **dost** thou with thy best apparel on?

You, sir, what trade are you?

Second Commoner

Truly, sir, in respect of a fine workman, I am but,
as you would say, a **cobbler**.

MARULLUS

But what trade art thou? answer me directly.

Second Commoner

A trade, sir, that, I hope, I may use with a safe
conscience; which is, indeed, sir, a mender of bad **soles**.

MARULLUS

What trade, thou **knave?** thou naughty knave, what trade?

Second Commoner

Nay, I beseech you, sir, **be not** out with me: yet,
if you be out, sir, I can mend you.

MARULLUS

What meanest thou by that? mend me, thou saucy fellow!

Second Commoner

Why, sir, cobble you.

FLAVIUS

Thou art a cobbler, art thou?

Second Commoner

Truly, sir, all that I live by is with the awl: I meddle with no tradesman's matters, nor women's matters, but with awl. I am, indeed, sir, a surgeon to old shoes; when they are in great danger, I recover them. As proper men as ever trod upon **neat's** leather have gone upon my handiwork.

FLAVIUS

But **wherefore art not** in thy shop today?
Why dost thou lead these men about the streets?

Second Commoner

Truly, sir, to wear out their shoes, to get myself into more work. But, indeed, sir, we make holiday, to see Caesar and to rejoice in his triumph.

MARULLUS

Wherefore rejoice? What conquest **brings he** home?
What tributaries follow him to Rome,
To grace in captive bonds his chariot-wheels?
You blocks, you stones, you worse than senseless things!
O you hard hearts, you cruel men of Rome,
Knew you not Pompey? Many a time and oft
Have you climb'd up to walls and battlements,
To towers and windows, yea, to chimney-tops,
Your infants in your arms, and there have sat
The livelong day, with patient expectation,
To see great Pompey pass the streets of Rome:
And when you saw his chariot but appear,
Have you not **made** an universal shout,
That **Tiber** trembled underneath **her** banks,
To hear the replication of your sounds
Made in her concave shores?
And **do you now put on** your best attire?
And do you now cull out a holiday?
And do you now strew flowers in his way
That comes in triumph over Pompey's blood? Be gone!
Run to your houses, fall upon your knees,
Pray to the gods to intermit the plague
That **needs must light** on this ingratitude.

FLAVIUS

Go, go, good countrymen, and, for this fault,
Assemble all the poor men of your sort;
Draw them to Tiber banks, and weep your tears

Into the channel, till the lowest stream
Do kiss the most exalted shores of all.

Exeunt all the Commoners

See whether their basest metal **be not moved**;
 They vanish tongue-tied in their guiltiness.
 Go you down that way towards the Capitol;
 This way will I
 disrobe the images,
 If you **do find** them deck'd with ceremonies.

MARULLUS

May we do so?
 You know it is the feast of Lupercal.

FLAVIUS

It is no matter; let no images
 Be hung with Caesar's trophies. **I'll about**,
 And drive away the vulgar from the streets:
So do you too, where you perceive them thick.
 These growing feathers pluck'd from Caesar's wing
 Will make him fly an ordinary pitch,
 Who else would soar above the view of men
 And keep us all in servile fearfulness.

Exeunt

Exercise on Text 6.28: William Shakespeare. *The Tragedy of Julius Caesar*

The words and phrases marked in red diverge from ModE usage. For each item point out how it differs from current practice.

Supplementary texts by William Shakespeare

Text 6.29 William Shakespeare, *The Two Gentlemen of Verona* (I:i) (1590) (+ Exercise)

Valentine: Cease to persuade, my loving Proteus.
 Home-keeping youth have ever homely wits.
 Were't not affection chains thy tender days
 To the sweet glances of thy honoured love,
 I rather would entreat thy company

5

	To see the wonders of the world abroad Than, living dully sluggardized at home, Wear out thy youth with shapeless idleness. But since thou lov'st, love still, and thrive therein – Even as I would, when I to love begin.	10
Proteus:	Wilt thou be gone? Sweet Valentine, adieu. Think on thy Proteus when thou haply seest Some rare noteworthy object in thy travel. Wish me partaker in thy happiness When thou dost meet good hap; and in thy danger – If ever danger do environ thee – Commend thy grievance to my holy prayers; For I will be thy beadsman, Valentine.	15
Valentine:	And on a love-book pray for my success?	
Proteus:	Upon some book I love I'll pray for thee.	20
Valentine:	That's on some shallow story of deep love – How young Leander crossed the Hellespont.	
Proteus:	That's a deep story of a deeper love, For he was more than over-shoes in love.	
Valentine:	'Tis true, for you are over-boots in love, And yet you never swam the Hellespont.	25
Proteus:	Over the boots? Nay, give me not the boots.	
Valentine:	No, I will not; for it boots thee not.	
Proteus:	What?	
Valentine:	To be in love, where scorn is bought with groans, Coy looks with heart-sore sighs, one fading moment's mirth With twenty watchful, weary, tedious nights. If haply won, perhaps a hapless gain; If lost, why then a grievous labour won; However, but a folly bought with wit, Or else a wit by folly vanquished.	30 35
Proteus:	So by your circumstance you call me fool.	
Valentine:	So by your circumstance I fear you'll prove.	
Proteus:	'Tis love you cavil at. I am not love.	
Valentine:	Love is your master, for he masters you, And he that is so yoked by a fool Methinks should not be chronicled for wise.	40
Proteus:	Yet writers say "As in the sweetest bud The eating canker dwells, so doting love Inhabits in the finest wits of all."	
Valentine:	And writers say "As the most forward bud Is eaten by the canker ere it blow, Even so by love the young and tender wit	45

	Is turned to folly, blasting in the bud, Losing his verdure even in the prime, And all the fair effects of future hopes.”	50
	But wherefore waste I time to counsel thee That art a votary to fond desire? Once more adieu. My father at the road Expects my coming, there to see me shipped.	
Proteus:	And thither will I bring thee, Valentine.	55
Valentine:	Sweet Proteus, no. Now let us take our leave. To Milan let me hear from thee by letters Of thy success in love, and what news else Betideth here in absence of thy friend; And I likewise will visit thee with mine.	60
Proteus:	All happiness bechance to thee in Milan.	
Valentine:	As much to you at home; and so farewell.	

(from: S. Wells and G. Taylor (eds.) *The Oxford Shakespeare. The Complete Works*. Oxford: Clarendon, 1988, 1998)

Exercise on Text 6.29: Second person pronouns in *Two Gentlemen of Verona*

Linguistic knowledge

What personal pronouns do Valentine and Proteus use with each other? Explain why.

Cultural knowledge

Comment on beadsman, Leander, and Hellespont.

Text 6.30 William Shakespeare, *Henry V* (c. 1599)

In the following scenes Shakespeare introduces three characters who speak with stereotypical Welsh (Fluellen), Irish (Macmorris), and Scottish (Jamy) accents. The passages offer little in the way of a realistic Welsh, Irish, and Scottish speech, but do testify to the awareness of difference in the London public.

Act 3, Scene 2

GOWER:	The Duke of Gloucester, to whom the order of the siege is given, is altogether directed by an Irishman, a very valiant gentleman, I' faith.
FLUELLEN:	It is Captain Macmorris, is it not?
GOWER:	I think it be.

FLUELLEN: By Cheshu, he is an ass, as in the world: I will verify as much in his beard: be has no more directions in the true disciplines of the wars, look you, of the Roman disciplines, than is a puppy-dog.

Enter MACMORRIS and Captain JAMY

GOWER: Here a' comes; and the Scots captain, Captain Jamy, with him.

FLUELLEN: Captain Jamy is a marvellous falourous gentleman, that is certain; and of great expedition and knowledge in th' aunchient wars, upon my particular knowledge of his directions: by Cheshu, he will maintain his argument as well as any military man in the world, in the disciplines of the pristine wars of the Romans.

JAMY: I say gud-day, Captain Fluellen.

FLUELLEN: God-den to your worship, good Captain James.

GOWER: How now, Captain Macmorris! have you quit the mines? have the pioneers given o'er?

MACMORRIS: By Chrish, la! tish ill done: the work ish give over, the trompet sound the retreat. By my hand, I swear, and my father's soul, the work ish ill done; it ish give over: I would have blowed up the town, so Chrish save me, la! in an hour: O, tish ill done, tish ill done; by my hand, tish ill done!

FLUELLEN: Captain Macmorris, I beseech you now, will you voutsafe me, look you, a few disputations with you, as partly touching or concerning the disciplines of the war, the Roman wars, in the way of argument, look you, and friendly communication; partly to satisfy my opinion, and partly for the satisfaction, look you, of my mind, as touching the direction of the military discipline; that is the point.

JAMY: It sall be vary gud, gud feith, gud captains bath: and I sall quit you with gud leve, as I may pick occasion; that sall I, marry.

MACMORRIS: It is no time to discourse, so Chrish save me: the day is hot, and the weather, and the wars, and the king, and the dukes: it is no time to discourse. The town is beseeched, and the trumpet call us to the breach; and we talk, and, be Chrish, do nothing: 'tis shame for us all: so God sa' me, 'tis shame to stand still; it is shame, by my hand: and there is throats to be cut, and works to be done; and there ish nothing done, so Chrish sa' me, la!

JAMY: By the mess, ere theise eyes of mine take themselves to slomber, ay'l de gud service, or ay'll lig i' the grund for it; ay, or go to death; and ay'll pay 't as valourously as I may, that sall I suerly do, that is the breff and the long. Marry, I wad full fain hear some question 'tween you tway.

FLUELLEN: Captain Macmorris, I think, look you, under your correction, there is not many of your nation—

MACMORRIS: Of my nation! What ish my nation? Ish a villain, and a bastard, and a knave, and a rascal. What ish my nation? Who talks of my nation?

FLUELLEN: Look you, if you take the matter otherwise than is meant, Captain Macmorris, peradventure I shall think you do not use me with that affability as in discretion you ought to use me, look you: being as good a man as yourself, both in the disciplines of war, and in the derivation of my birth, and in other particularities.

MACMORRIS: I do not know you so good a man as myself: so Chrish save me, I will cut off your head.

GOWER: Gentlemen both, you will mistake each other.

JAMY: A! that's a foul fault. A parley sounded. ... *Exeunt.*

Act 4, Scene 7. *Another part of the field. Enter FLUELLEN and GOWER*

FLUELLEN: Kill the poys and the luggage! 'tis expressly against the law of arms: 'tis as arrant a piece of knavery, mark you now, as can be offer't; in your conscience, now, is it not?

GOWER: 'Tis certain there's not a boy left alive; and the cowardly rascals that ran from the battle ha' done this slaughter: besides, they have burned and carried away all that was in the king's tent; wherefore the king, most worthily, hath caused every soldier to cut his prisoner's throat. O, 'tis a gallant king!

FLUELLEN: Ay, he was porn at Monmouth, Captain Gower. What call you the town's name where Alexander the Pig was born!

GOWER: Alexander the Great. FLUELLEN: Why, I pray you, is not pig great? the pig, or the great, or the mighty, or the huge, or the magnanimous, are all one reckonings, save the phrase is a little variations.

GOWER: I think Alexander the Great was born in Macedon; his father was called Philip of Macedon, as I take it.

FLUELLEN: I think it is in Macedon where Alexander is porn. I tell you, captain, if you look in the maps of the 'orld, I warrant you sall find, in the comparisons between Macedon and Monmouth, that the situations, look you, is both alike. There is a river in Macedon; and there is also moreover a river at Monmouth: it is called Wye at Monmouth; but it is out of my prains what is the name of the other river; but 'tis all one, 'tis alike as my fingers is to my fingers, and there is salmons in both. If you mark Alexander's life well, Harry of Monmouth's life is come after it indifferent well; for there is figures in all things. Alexander, God knows, and you know, in his rages, and his furies, and his wraths, and his cholers, and his moods, and his displeasures, and his indignations, and also being a little intoxicates in his prains, did, in his ales and his angers, look you, kill his best friend, Cleitus.

GOWER: Our king is not like him in that: he never killed any of his friends.

FLUELLEN: It is not well done, mark you now take the tales out of my mouth, ere it is made and finished. I speak but in the figures and comparisons of it: as Alexander killed his friend Cleitus, being in his ales and his cups; so also Harry Monmouth, being in his right wits and his good judgments, turned away the fat knight with the great belly-doublet: he was full of jests, and gipes, and knaveries, and mocks; I have forgot his name.

GOWER: Sir John Falstaff.

FLUELLEN: That is he: I'll tell you there is good men porn at Monmouth.

GOWER: Here comes his majesty.

Text 6.31 William Shakespeare, *Twelfth Night*, or *What You Will* (III:ii) (1601) (+ Exercise)

- Sir Andrew: No faith, I'll not stay a jot longer.
- Sir Toby: Thy reason, dear venom, give thy reason.
- Fabian: You must needs yield your reason, Sir Andrew.
- Sir Andrew: Marry, I saw your niece do more favours to the Count's servingman than ever she 5
bestowed upon me. I saw't i'th'orchard.
- Sir Toby: Did she see thee the while, old boy? Tell me that.
- Sir Andrew: As plain as I see you now.
- Fabian: This was a great argument of love in her toward you.
- Sir Andrew: 'Slight, will you make an ass o'me?
- Fabian: I will prove it legitimate, sir, upon the oaths of judgement and reason. 10
- Sir Toby: And they have been grand-jurymen since before Noah was a sailor.
- Fabian: She did show favour to the youth in your sight only to exasperate you, to awake your 15
dormouse valour, to put fire in your heart and brimstone in your liver. You should
then have accosted her, and with some excellent jests, fire-new from the mint, you
should have banged the youth into dumbness. This was looked for at your
hand, and this was balked. The double gilt of this opportunity you let time
wash off,
and you are now sailed into the north of my lady's opinion, where you will hang
like an icicle on a Dutchman's beard unless you do redeem it by some laudable
attempt either of valour or policy.
- Sir Andrew: An't be any way, it must be with valour, for policy I hate. I had as life 20
be a Brownist as a politician.
- Sir Toby: Why then, build me thy fortunes upon the basis of valour. Challenge me the
Count's youth to fight with him, hurt him in eleven places. My niece shall take
note of it; and assure thyself, there is no love-broker in the world can more prevail
in man's commendation with woman than report of valour. 25
- Fabian: There is no way but this, Sir Andrew.
- Sir Andrew: Will either of you bear me a challenge to him?
- Sir Toby: Go, write it in a martial hand, be curst and brief. It is no matter how witty so
it be eloquent and full of invention. Taunt him with the licence of ink. If thou
"thou'st" him some thrice, it shall not be amiss, and as many lies as will lie in thy 30
sheet of
paper, although the sheet were big enough for the bed of Ware, in England, set'em
down, go about it. Let there be gall enough in thy ink; though thou write with a
goose-pen, no matter. About it.

(from: S. Wells and G. Taylor (eds.) *The Oxford Shakespeare*.
The Complete Works. Oxford: Clarendon, 1988, 1998)

Exercise on 6.31: William Shakespeare, *Twelfth Night*

Linguistic points

1. What is the use of the second person pronoun like?
2. How is the auxiliary *do* used?
3. What is the auxiliary use like for the present perfect?
4. What does *lief* (l. 20) mean and what parallel word do we find in German?
5. Explain the use of *me* in lines 22 and 27.
6. Explain the use of *shall* in lines 23 and 30.
7. Explain the use of *be* in line 28.

Cultural knowledge

faith	jot	venom	marry	grand-jurymen
Noah	Brownist	martial	Ware	mint-balk-gilt

Modern English texts

Text 7.1 Richard Hakluyt, *Discourse of Western Planting* (1584) (+ Exercise)

A particular discourse concerning the greate necessitie and manifold comodities that are like to growe to this Realme of Englande by the Westerne discoveries lately attempted, Written in the yere 1584. by Richarde Hackluyt of Oxforde at the requeste and direction of the righte worshipfull M^r. Walter Raghly nowe Knight, before the comynge home of his Twoo Barkes: and is devided into xxj chapters, the titles whereof followe in the nexte leafe.

1. That this westerne discoverie will be greatly for thirlargement of the gospel of Christe whereunto the Princes of the reformed religion are chefully bounde amongst whome her ma^{tie} ys principall.
2. That all other englishe Trades are growen beggerly or daungerous, especially in all the king of Spayne his Domynions, where our men are driven to flinge their Bibles and prayer Bokes into the sea, and to forswear and renounce their religion and conscience and consequently theyr obedience to her Ma^{tie}.
3. That this westerne voyage will yelde unto us all the commodities of Europe, Affrica, and Asia, as far as wee were wonte to travell, and supply the wants of all our decayed trades.
4. That this enterprise will be for the manifold employmente of members of idle men, and for breeding of many sufficient, and for utterance of the greate quantitie of the commodities of our Realme.
5. That this voyage will be a great bridle to the Indies of the kinge of Spaine and a meane that wee may arreste at our pleasure for the space of tenne weekes or three monethes every yere, one or twoo hundred saile of his subjectes shippes at the fysshinge in Newfounde lande.

12. That the passage in this voyadge is easie and shorte, that it cutteth not nere the trade of any other mightie Princes, nor nere their Contries, that it is to be perfourmed at all tymes of the yere, and nedeth but one kinde of winde, that Ireland beinge full of goodd havens on the southe and west sides, is the nerest parte of Europe to yt, w^{ch} by this trade shall be in more securitie, and the sooner drawn to more Civilitie.
15. That spedie plantinge in divers fitt places is moste necessarie upon these luckye westerne discoveries for feare of the daunger of being prevented by other nations w^{ch} have the like intentions, wth the order thereof and other reasons therwthall alleaged.
17. That by these Colonies the Northwest passage to Cathaio and china may easely quickly and perfectly be searched oute aswell by river and overlande, as by sea, for prooffe whereof here are quoted and alleaged divers rare Testymonies oute of the three volumes of voyadges gathered by Ramusius and other grave authors.

Exercise on 7.1: Richard Hakluyt, *Discourse of Western Planting*

This text comes at the time when the first early attempts at colonization were unsuccessfully undertaken by Humphrey Gilbert in 1578/79 and 1583. Walter Raleigh attempted to establish a colony on Roanoke Island in 1584.

1. Group the reasons given by Hakluyt under the following headings:
Religious
Political
Economic
Technical-Geographic
2. Find examples of inconsistencies in the spelling. How would you explain or evaluate them?

Text 7.2 William Bradford on contact with Native Americans (1621)

But about the 16. of March a certain Indian came bouldly amongst them, and spoke to them in broken English, which they could well understand, but marveled at it. At length they understood by discourse with him, that he was not of these parts, but belonged to the eastrene parts, wher some English-ships came to fhish, with whom he was aquainted, and could name sundrie of them by their names, amongst whom he had got his language.

(W. Bradford (1912 [1620–1651]) *The History of Plymouth Plantation*. 2 vols. W.C. Ford (ed.) Boston: Massachusetts Historical Society, Book XIII)

Text 7.3 Early ModE Puritan legal text (1647) (+ Exercise)

It being one chiefe piet^t [project] of y^t ould deluder, Satan, to keepe men from the knowledge of y^e Scriptures, as in form^r times by keeping y^m in an unknowne tongue ... It is therefore ord^ded, y^t ev^ry township in this iurisdiction, aft^r y^e Lord hath increased y^m to y^e number of 50 household^{rs}, shall then forthwith appoint one wthin their towne to teach all such children as shall resort to him to write & reade ... & it is furth^r ordered, y^t where any towne shall increase to y^e numb^r of 100 families or household^{rs}, they shall set up a gram[#]er schoole, y^e m^r thereof being able to instruct youth so farr as they may be fited for y^e university

(from: P.R. Lucas (1984) *American Odyssey, 1607–1789*. Englewood Cliffs: Prentice-Hall, 117f)

Exercise on Text 7.3: Puritan legal text

Linguistic point

Explain the use of <y> in this text.

Cultural knowledge

What is stipulated by this law? Why is this the case? And what is the “unkowne tongue” referred to?

Text 7.4 SAE-Zulu Code-Switching (1994)

- A. I-Admin iyazi ukuthi i-power yama-students ikwi-mass-action. (The Administration knows that student power lies in mass action ...) *And if they discredit mass action they will have conquered.*
- B. Yinje into abangayazi ukuthi *we cannot let them get away with this.* (There is one thing they don't know that ...)
- C. Into ecasulayo ukuthi kube iqenjana elincane eli-*protestayo*. (The annoying thing is that it turns out to be a small group that is involved in the protest action).

(Herbert 1994: 3)

Text 7.5 East African English: Ngũgĩ wa Thiong'o, Weep Not, Child (1964)

When a teacher came into the class, he greeted them in English.

Teacher Good morning children.

Class (standing up, singing the answer) Good morning Sir.

One day a European woman came to the school. As she was expected the school had been cleaned up and put in good order. The children had been told and shown how to behave. ... When she

entered, the whole class stood up at attention. Some had already opened their mouths to answer the expected greeting.

“Good afternoon, children.”

“Good morning, Sir.”

Lucia [their African teacher] felt like crying. Had she not taught them the correct thing over and over again? She had been let down. The visitor was explaining that since it was after lunch, after twelve o'clock, they should talk of “afternoon”, and since she was a woman they should call her “Madam”.

“All right?”

“Yes Sir!”

“Madam!” shouted Lucia almost hysterically. She could have killed someone.

“Yes Madam.”

“Good afternoon.”

“Good afternoon, Madam.” But some still clung to ‘sir’. It had come to be part of their way of greeting. Even when one pupil greeted another “Sir” accompanied the answer.”

(Ngũgĩ) wa Thiong’o. *Weep Not, Child*, Oxford: Heinemann Educational, Chapter 4, pp. 46–47)

Supplementary colonial American texts

Text 7.6 John Winthrop, “A Trial for Adultery” (1644)

At this court of assistants, one James Britton, a man ill affected both to our church discipline and civil government, and one Mary Latham, a proper young woman about 18 years of age, whose father was a godly man and had brought her up well, were condemned to die for adultery, upon a law formerly made and published in print. It was thus occasioned and discovered. This woman, being rejected by a young man whom she had an affection unto, vowe she would marry the next that came to her, and accordingly, against her friends’ minds, she matched with an ancient man who had neither honesty nor ability, and one whom she had no affection unto. Whereupon, soon after **she was** married, divers young men solicited her chastity, and drawing her into bad company, and giving her wine and other fits, easily prevailed with her, and among others this Britton. but God smiting him with a deadly palsy and fearful horror of conscience withal, he could not keep secret, but discovered this, and other the like with other women, and was forced to acknowledge the justice of God in that having often called others fools, &c. for confessing against themselves, he was now forced to do the like. The woman delt now in Plymouth patent, and one of the magistrates, there, hearing she was detected, &c. sent her to us. Upon her examination, she confessed he did attempt the fact, but did not commit it, and witness was produced that testified (which they both confessed) that in the evening of a day of humiliation through the country for England, &c. a company met at Britton’s and there continued drinking sack, &c. till late in the night, and then Britton and the woman were seen upon the ground together a little from the house. It was reported also that she did frequently abuse her husband, setting a knife to his breast and threatening to kill him, calling him old rogue and cuckold,

and said she would make him wear horns as big as a bull. And yet some of the magistrates thought the evidence not sufficient against her, because there were not two direct witnesses; but the jury cast her, and then she confessed the fact, and accused twelve others, whereof two were married men. Five of these were apprehended and committed (the rest were gone), but denying it, and there being no other witness against them than the testimony of a condemned person, there could be no proceeding against them. The woman proved very penitent, and had deep apprehension of the foulness of her sin, and at length attained to hope of pardon by the blood of Christ, and was willing to die in satisfaction to justice. The man also was very much cast down for his sins, but was loth to die, and petitioned the general court for his life, but they would not grant it, though some of the magistrates spake much for it, and questioned the letter, whether adultery was death by God's law now. This Britton had been a professor in England, but coming hither he opposed our church government, &c. and grew dissolute, losing both power and profession of godliness.

They were both executed, they both died very penitently, especially the woman, who had some comfortable hope of pardon of her sin, and gave good exhortation to all young maids to be obedient to their parents, and to take heed of evil company, &c.

(from Foerster, Grabo, Nye, Carlisle, Falk (eds.) (1979) *American Poetry and Prose*. vol. 1, 5th ed. Boston: Houghton Mifflin, pp. 40f)

Text 7.7 William Byrd, "A Letter to Mrs. Taylor" (1735)

Virginia, *the 10th of Octob^r 1735*

If my Dear cousin Taylor be not a little Indulgent, She will be apt to think me a troublesome Correspondent this year. It's now the fourth time I have broke in upon her meditation, which is pretty fair for one who lives quite out of the Latitude of news, nor can pick up one dash of Scandal to season a letter withall. This a mighty misfortune for an Epistolizer not to live near some great city like London or Paris, where people play the fool in a well bred way, & furnish their neighbours with discourse. In such Places storys rowle about like Snow balls, and gather variety of pretty circumstances in their way, till at last they tell very well, & serve as a good entertainment for a country Cousen.

But alas what can we poor Hermits do who know of no Intrigues, but such as are carryd on by the Amorous Turtles, or some such innocent Lovers? ... Therefore without a little invention, it would not be possible for one of us anchorites to carry on a tolerable correspondence, but like French Historians, where we don't meet swith pretty incidents, we must e'en make them, and lard a little truth with a great deal of Fiction.

Perhaps you will think the story I am going to tell you of this poetical Sort. We have here an Italian Bona Roba, whose whole study is to make her Person Charming, which to be sure will sound very Strangely in the Ears of our English Lady. Those who undertand Physognomy suspect this Dear Creature has been a Venetian Cortezan, because her whole mein & every motion prove she has been trained up in the art of pleasing. She does not only practice Graces at her glass, but by her skill in opticks, has instructed her Eyes to reflect their Rays in a very mischievous manner. In a word she

knows how to make the most of every part that composes her Lovely Frame, as you will see by the harmless adventure that follows.

You must know the two little Hillocks in her Bosome have lost a pretty deal of their natural firmness & elasticity, this is reacond a disadvantage in a fine Neck, but she has an invention to brace them up again to a maiden Protuberancy. She has a Silver Pipe made so exceedingly small at the end, that 'twill enter the narrow orifice of the nipple. At the other end of the Tube her Fille de Chambre blows with all her might til the Breast swells & struts like any blown Bladder. This is no sooner performed, but a composition of Wax Rosin and Spanish brown is nimbly applyd to hinder the imprisond wind from escaping. Thus she preserves all the Charms of the Horizontal chest, without the German artifice of bolstering it up with a dozen of Napkins, that if any of the monsters with eight legs and no eyelids [lice] should presume to stray that way, she may fairly crack them upon it.

But as no human Skil is ever so perfect as to be secure from misadventure, so you will be sorry for what befel this Gentlewoman one day at a Ball. It happened that she had deckt herself with all her artificial ornaments, but the warmth of the weather, joind with the agility of her motion, occasiond so copious a perspiration that it softend and dissolvd the cement smeared upon her Mammels. By this accident the doors being set upon, the wind unluckily rusht forth, as fast as it well coud do, thro' so narrow a channel & produced a sound that was a little unseemly, and that too not in separate notes, but with a long winded Blast, which a genius to musick might have modulated into a Tune. It is not easy to tell you, whether the Company was more diverted, or the Signora more confounded at this accident: but so much is certain, that we were all Surprized at the unusual length of the noise, and the quarter from whence it Sallyd out. We virtuosos took her immediately for one of those Belly-speaketrs whose gift it is to make a voice seem to rise out of any part of the Body. The religious part of the company, which consisted chiefly of old women, concluded her to be a Demonaïque, in the power of some evil spirit, who chose to play his Gambols in so fair an Habitation. While we were taken up in debating upon this uncommon event, the unfortunate Person slunk away thro' the crowd, & has never appeared out of her Doors since.

(from: Current, Garraty, Weinberg (eds.) (1978) *Words That Made American History*. vol. 1, 3rd ed. Boston: Little, Brown, pp. 11–13)

Text 7.8 Benjamin Franklin, "Advice to a Young Man" (1745)

Philadelphia, 25 June, 1745.

To My Dear Friend: I know of no Medicine fit to diminish the violent natural Inclinations you mention; and if I did, I think I should not communicate it to you. Marriage is the proper remedy. It is the most natural state of Man, and therefore the State in which you are most likely to find solid Happiness. Your reasons against entering into it at present appear to me to be not well founded. The Circumstantial Advantages you have in View by postponing it, are not only uncertain, but they are small in comparison with that of the Thing itself, the being married and settled. It is the Man and Woman united that makes the complete human Being. Separate, she

wants his force of Body and Strength of Reason; he her Softness, Sensibility and acute Discernment. Together they are more likely to succeed in the World. A single Man has not nearly the Value he would have in the State of Union. He is an incomplete Animal. He resembles the odd Half of a pair of Scissors.

If you get a prudent, healthy Wife, your Industry in your Profession, with her good Economy, will be a Fortune sufficient.

But if you will not take this Counsel, and persist in thinking a Commerce with the Sex inevitable, then I repeat my former Advice that in all your Amours you should prefer old Women to young ones. You call this a Paradox, and demand my reasons. They are these:

1. Because they have more Knowledge of the World, and their minds are better stored with Observations, their Conversation is more improving and more lastingly agreeable.
2. Because when Women cease to be handsome, they study to be good. To maintain their Influence over Men, they supply the Diminution of Beauty by an Augmentation of Utility. They learn to do a thousand Services, small and great; and are the most tender and useful of all Friends when you are sick. Thus they continue amiable. And hence there is hardly such a thing to be found as an old Woman who is not a good Woman.
3. Because there is no Hazard of Children, which irregularly produced may be attended with much Inconvenience.
4. Because through more Experience they are more prudent and discreet in conducting an Intrigue to prevent Suspicion. The Commerce with them is therefore safer with regard to your reputation. And with regard to theirs, if the Affair should happen to be known, considerate People might be rather inclined to excuse an old Woman, who would kindly take care of a young Man, form his manners by her good Counsels, and prevent his ruining his Health and Forture among mercenary Prostitutes.
5. Because in every Animal that walks upright, the Deficiency of the Fluids that fill the Muscles appears first in the highest Partz. The Face first grows lank and wrinkled, then the neck, then the Breast and Arms, the lower Parts continuing to the last as plump as ever; so that covering all above with a Basket, and regarding only what is below the Girdle, it is impossible of two Women to know an old one from a young one. And as in the Dark all Cats are grey, the Pleasure of Corporal Enjoyment with an old Woman is at least equal and frequently superior; every Knack being by Practice capable of Improvement.
6. Because the sin is less. The debauching a Virgin may be her Ruin, and make her for Life unhappy.
7. Because the Compunction is less. The giving made a young girl miserable may give you frequent bitter Reflections; none of which can attend making an old Woman happy.

8th, and lastly. They are so grateful!

Thus much for my Paradox. But still I advise you to marry immediately; being sincerely,

Your affectionate Friend

BENJAMIN FRANKLIN

(from: B. Franklin (1959 [1771ff]) *Autobiography*. L. Ziff (ed.) N.Y.: Holt, Rinehart and Winston, 182f)

Text 7.9 Abigail and John Adams, two letters (1776)

Letter from Abigail Adams to John Adams, March 31, 1776

I long to hear that you have declared an independency – and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If perticular care and attention is not paid to the Laidies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.

That your Sex are Naturally Tyrannical is a Truth so thoroughly established as to admit of no dispute, but such of you as wish to be happy willingly give up the harsh title of Master for the more tender and endearing one of Friend. Why then, not put it out of the power of the vicious and the Lawless to use us with cruelty and indignity with impunity. Men of Sense in all Ages abhor those customs which treat us only as the vassals of your Sex. Regard us then as Beings placed by providence under your protection and in imitation of the Supream Being make use of that power only for our happiness.

Letter from John Adams to Abigail Adams, April 14, 1776

... As to your extraordinary Code of Laws, I cannot but laugh. We have been told that our Struggle has loosened the bands of Government every where. That Children and Apprentices were disobedient – that schools and Colledges were grown turbulent – that Indians slighted their Guardians and Negroes grew insolent to their Masters. But your Letter was the first Intimation that another Tribe more numerous and powerfull than all the rest were grown discontented. – This is rather too coarse a Compliment but you are so saucy, I wont blot it out.

Depend upon it, We know better than to repeal our Masculine systems. Altho they are in full force, you know they are little more than Theory. We dare not exert our Power in its full Latitude. We are obliged to go fair, and softly, and in Practice you know We are the subjects. We have only the Name of Masters, and rather than give up this, which would compleatly subject Us to the Despotism of the Peticoat, I hope General Washington, and all our brave Heroes would fight. I am sure every Monarchy, Aristocracy, Oligarchy, or Ochlocracy. – A fine Story indeed. I begin to think the Ministry as deep as they are wicked. After stirring up Tories, Landjobbers, Trimmers, Bigots, Canadians, Indians, Negroes, Hanoverians, Hessians, Russians, Irish Roman Catholicks, Scotch Renegadoes, at last they have stimulatized the [] to demand new Priviledges and threaten to rebell.

(from: P. Lauter (ed.) (1994) *The Heath Anthology of American Literature*, vol. 1, 2nd ed. Lexington, MA: D.C. Heath, 876, 877)

Text 7.10 Sen. Beveridge to the US Senate (1900) (+ Exercise)

On January 9, 1900, Senator Albert Beveridge, newly elected senator from Indiana, held his maiden speech in defense of the proposition: “Resolved . . . that the Philippines Islands are territory belonging to the United States; that it is the intention of the United States to retain them as such and to establish and maintain such governmental control throughout the archipelago as the situation may demand.” His arguments centered around the ideology of the supremacy of the white race and the mission of bringing civilization and Christianity to the peoples of the Philippines, who had long suffered under Spanish colonial despotism and their own native indolence. Within this fatal formula there is also an appeal to the English language.

- (1) Mr. President, I address the Senate at this time because Senators and Members of the House on both sides have asked that I give to Congress and the country my observations in the Philippines and the far East, and the conclusions which those observations compel; ...
- (2) Mr. President, the times call for candor. The Philippines are ours forever, “territory belonging to the United States,” as the Constitution calls them. And just beyond the Philippines are China’s illimitable markets. We will not retreat from either. We will not repudiate our duty in the archipelago. We will not abandon our opportunity in the Orient. We will not renounce our part in the mission of our race, trustee, under God, of the civilization of the world. And we will move forward to our work, not howling out regrets like slaves whipped to their burdens, but with gratitude for a task worthy of our strength, and thanksgiving to Almighty God that He has marked us as His chosen people, henceforth to lead in the regeneration of the world.
- (3) ... Our largest trade henceforth must be with Asia. The Pacific is our ocean. More and more Europe will manufacture the most it needs, secure from its colonies the most it consumes. Where shall we turn for consumers of our surplus? Geography answers the question. China is our natural customer. She is nearer to us than to England, Germany, or Russia, the commercial powers of the present and the future. They have moved nearer to China by securing permanent bases on her borders. The Philippines give us a base at the door of all the East. . . .
- (4) Rice and coffee, sugar and cocoanuts, hemp and tobacco, and many products of the temperate as well as the tropic zone grow in various sections of the archipelago. ... The wood of the Philippines can supply the furniture of the world for a century to come. At Cebu ... Mountains of coal.
- (5) ... They are a barbarous race, modified by three centuries of contact with a decadent race. The Filipino [has been] put through a process of three hundred years of superstition in religion, dishonesty in dealing, disorder in habits of industry, and cruelty, caprice, and corruption in government. It is barely possible that 1,000 men in all the archipelago are capable of self-government in the Anglo-Saxon sense.
- (6) ... They will quit work without notice and amuse themselves until the money they have earned is spent. They are like children playing at men’s work. No one need fear their competition with our labor. No reward could beguile, no force compel, these children of indolence to leave their trifling lives for the fierce and fervid industry of high-wrought America.
- (7) ... Mr. President, this question is deeper than any question of party politics; deeper than any question of the isolated policy of our country even; deeper even than any question of constitutional power. It is elemental. It is racial. God has not been preparing the English-speaking

and Teutonic peoples for a thousand years for nothing but vain and idle self-contemplation and self-admiration. No! He has made us the master organizers of the world to establish system where chaos reigns. He has given us the spirit of progress to overwhelm the forces of reaction throughout the earth. He has made us adepts in government that we may administer government among savage and senile peoples. Were it not for such a force as this the world would relapse into barbarism and night. And of all our race He has marked the American people as His chosen nation to finally lead in the regeneration of the world. This is the divine mission of America, and it holds for us all the profit, all the glory, all the happiness possible to man. We are trustees of the world's progress, guardians of its righteous peace. ...

Source: Current, R.N., J.A. Garraty, J. Weinberg (eds.) *Words that Made American History. Since the Civil War*. 3rd ed. Boston: Little, Brown, 217–226.

Exercise on Text 7.10: The American “mission”

Read this excerpt and compare the motives given with those of Hakluyt (more than 300 years before him).

1. How are the factors of religion, politics, economics, race, and geography brought into play?
2. What does English stand for in Beveridge's speech?
3. What rhetorical devices does he use?
4. Is there anything about the language used which might reveal that it is over one hundred years old?

Text 8.1 Samuel Johnson, Preface to a *Dictionary of the English Language* (1755)

When I took the first survey of my undertaking, I found our speech copious without order, and energetick without rules: wherever I turned my view, there was perplexity to be disentangled, and confusion to be regulated; choice was to be made out of boundless variety, without any established principle of selection; adulterations were to be detected, without a settled test of purity; and modes of expression to be rejected or received, without the suffrages of any writers of classical reputation or acknowledged authority.

5

Having therefore no assistance but from general grammar, I applied myself to the perusal of our writers; and noting whatever might be of use to ascertain or illustrate any word or phrase, accumulated in time the materials of a dictionary, which, by degrees, I reduced to method, establishing to myself, in the progress of the work, such rules as

experience and analogy suggested to me; experience, which practice and observation were continually increasing; and
 analogy, which, though in some words obscure, was evident in others. 10
 So far have I been from any care to grace my pages with modern decorations, that I have studiously endeavoured to
 collect examples and authorities from the writers before the restoration, whose works I regard as *the wells of English*
undefiled, as the pure sources of genuine diction. Our language, for almost a century, has, by the concurrence of many
 causes, been gradually departing from its original *Teutonic* character, and deviating towards a *Gallick* structure and
 phraseology, from which it ought to be our endeavour to recal it, by making our ancient 15
 volumes the ground-
 work of style, admitting among the additions of later times, only such as may supply real deficiencies, such as are
 readily adopted by the genius of our tongue, and incorporate easily with our native idioms.

(at: <http://www.gutenberg.org/dirs/etext04/pengl10.txt>)

Text 8.2 Definitions from Johnson's *Dictionary* (1755)

Tory: (A cant term, derived, I suppose, from an Irish word signifying a savage.) One who adheres to the antient constitution of the state, and the apostolical hierarchy of the church of England, opposed to a whig.

Oats: A grain, which in England is generally given to horses, but in Scotland supports the people.

Lexico'grapher: A writer of dictionaries; a harmless drudge, that busies himself in tracing the original, and detailing the signification of words.

(from: *Johnson's Dictionary* (1982) *A Modern Selection*. E.L. McAdam and G. Milne (eds.) London: Papermac)

Text 8.3 Nineteenth century London English: Charles Dickens, "Samuel Weller Makes a Pilgrimage to Dorking and Beholds his Mother-in-law" (1837)

"What's a moral pocket-**ankercher**?" said Sam; "I *never see* one o' the articles o' **furniter**."
 "Those which combine amusement with instruction, my young friend," replied Mr. Stiggins,
 "blending select tales
 with wood-cuts."
[Eventually, Sam's father shows up:]

“What, Sammy!” exclaimed the father. 5
 “What, old Nobs!” ejaculated the son. And they shook hands heartily....
 “It cert’nly seems a queer start to send out pocket-‘ankerchers to people **as** don’t know the use
on ‘em,” observed
 Sam.
 “They’re always **a-doin’** some gammon of that sort, Sammy,” replied his father. “T’other
 Sunday I **wos** walkin’ up
 the road, **wen** who should I see, a-standin’ at a chapel door, with a blue soup-plate in her hand, 10
 but your mother-
 in-law” I **werily** believe there was change for a couple o’ **suv’rins** in it, then, Sammy, all in
 ha’pence;... What d’ye
 think it was all for?”
 “For another tea-drinkin’, perhaps,” said Sam.
 “Not a bit on it,” replied the father; “for the shepherd’s water-rate, Sammy.”
 “The shepherd’s water-rate!” said Sam. 15
 “Ay,” replied Mr. Weller, “there was three quarters owin’, and the shepherd hadn’t paid a
farden, not he – perhaps it
 might be on account that the water **warn’t** o’ much use to him, for it’s wery little o’ that tap
 he drinks, Sammy, wery;
 he knows a trick worth a good half-dozen of that, he does. Hows’ever, it warn’t paid, and so
 they **cuts** the water off.
 ... Upon this, the women **calls** a meetin’ sings a hymn, wotes your mother-in-law into the
 chair, wolunteers a
 collection next Sunday, and hands it all over to the shepherd. And if he **ain’t** got enough out on 20
 ‘em, Sammy, to make him free of the water company for life,” said Mr. Weller, in conclusion,
 “I’m one Dutchman,
 and you’re another, and that’s all about it.”...
 “The worst o’ **these here** shepherds is, my boy, that they reg’larly turns the heads of all the
 young ladies, about
 here. Lord bless their little hearts, they thinks it’s all right, and **don’t** know **no** better; but
 they’re the wictims o’
 gammon, **Samivel**, they’re the wictims of gammon.” 25

(Charles Dickens. *The Pickwick Papers*. 3rd ed. London: Collins,
 1953 [1837], Chapter 27, 373–377)

Pronunciation

‘ankercher: aitch-dropping
 furniter: yod-dropping; no palatalization
 wos: ɒ-raising before fricatives
 wen: aitch-dropping; /hw/ to /w/
 werily: /v/ to /w/ (stereotypical Cockney)
 suv’rins: **eye dialect** (link) for *sovereign*

Grammar

never: general negator (8.3.2.2)
 see: leveled for *saw*
 as: non-standard relative pronoun
 on: non-standard for *of*
 ‘re a-doin: older progressive (< *on/at doing*)
 warn’t: singular *were*; **pre-nurse merger** (of /ɜː/ and /ɑː/) (link)

farden: /d/ for /ð/; but no /v/!
Samivel: /w/ to /v/ (stereotypical)

they cuts: 3rd person plural pronoun + verb with {s}
the women calls: 3rd person plur. noun subject + verb with {s}
ain't: generalized negative of *be* and *have* (present tense)
these here: emphatic deictic form
don't know no: double negative

Text 8.4 Lowland Scots: Robert Burns, "Address to a Haggis" (1786)

Fair fa' your honest, sonsie face,
 Great chieftain o' the pudding-race!
 Aboon them a' ye tak your place,
 Painch, tripe, or thairm:
 Weel are ye wordy o' a grace
 As lang's my arm

Fair dappled your honest, happy face,
 Great chieftain of the pudding race!
 Above them all you take your place,
 Paunch, tripe, or intestines:
 Well are you worthy of all grace
 As long as my arm.

(from: R.Burns. *Poems and Songs*)

This text contains a number of relevant points. First of all, there are a number of unfamiliar words and spellings. These have been glossed below. In their morphology and syntax they are closely related to Northern English with which they once formed the single kingdom of Bernicia and later Northumbria. As elsewhere, inflectional morphology in Scots was gradually leveled even though perhaps more older forms survived in some of the rural dialects of Scotland than elsewhere.

Glossary

fa' "dappled"
sonsie "comely"
o' "of"
aboon "over, above"

a' "all"
ye "you"
tak "take"
painch "paunch"

thairm "intestine, gut"
weel "well"
wordy "worthy"
lang's "long as"

Text 8.5 Southwest (Devon, Somerset): R.D. Blackmore, *Lorna Doone* (1869)

"*Us* may **tich** of her now, I **rackon**," said Betty in her most jealous way: "Annie, **tak** her by the head, and I'll tak her by the **toesen**. No **taime** to stand here like **girt gawks**. Don'ee tak on **zo**, missus. There be vainer **vish** in the **zea** – Lor, but **her be a booty!**"

(R.D. Blackmore. *Lorna Doone*. 1869, Chapter 44)

Text 8.6 General Non-Standard English: Ring Lardner. "Three without, Doubled" (1917) (+ Exercise)

It was a Friday evenin' about three weeks ago when I come home and found the Wife quaverin' with excitement.

"Who do you think called up?" she ast me.

"I got no idear," I says.

"Guess!" says she. 5

So I had to guess.

"Josephus Daniels," I says. "Or Henry Ford. Or maybe it was that guy with the scar on his lip that you thought was smilin' at you the other day."

"You couldn't never guess," she says. ... "It was Mrs. Messenger that's husband owns this buildin' and the one at the corner, where they live at." 10

"Haven't you paid the rent" I says.

"Do you think a woman like Mrs. Messenger would be buttin' into her husband's business?" says the Missus.

"I don't know what kind of a woman Mrs. Messenger is," I says. "But if I owned these here apartments and somebody fell behind in their rent, I wouldn't be surprised to see the owner's wife goin' right over to their flat and takin' it out o' their trousers pocket." 15

"Well," says the Wife, "we don't owe them no rent and that wasn't what she called up about. It wasn't no business call."

"Well," she says, "I was just getting' through with the lunch dishes and the phone rang."

"I bet you wondered who it was," says I.

"I thought it was Mrs. Hatch or somebody," says the Wife. "So I run to the phone and it was Mrs. Messenger. So the first thing she says was to explain who she was – just like I didn't know. And the next thing she ast was did I play bridge." 20

"And what did you tell her?" says I.

"What do you think I'd tell her?" says the Missus. "I told her yes."

"Wasn't you triflin' a little with the truth?" I ast her. 25

"Certainly not!" she says. "Haven't I played twice over to Hatches'? So then she ast me if my husband played bridge, too. And I told her yes, he did."

"What was the idear?" I says. "You know I didn't never play it in my life." ...

"Well, anyway, I told her you did," says the Missus. "Don't you see they wasn't nothin' else I could tell her, because if I told her you didn't, that would of ended it." 30

"Ended what?" I says.

"We wouldn't of been ast to the party," says the Missus.

“Who told you they was goin’ to be a party?” I says.
 “I don’t have to be told everything,” says the Missus. “I got brains enough to know
 that Mrs. Messenger ain’t callin’ me up and astin’ me do we play bridge just because she’s got a 35
 headache or
 feels lonesome or somethin’. But it ain’t only one party after all, and that’s the best part of it.
 She ast us if we’d care
 to join the club.”
 “What club?” says I.
 “Mrs. Messenger’s club, the San Susie Club,” says the Missus. ...
 “How did these pillows o’ Society happen to light on to us?” I ast her. 40
 “Well,” she says, “it seems like the Baileys, who belonged to the club, went to California last
 week to spend the
 winter. And they had to have a couple to take their place. And Mrs. Messenger says they
 wouldn’t take nobody that
 didn’t live in our block, and her husband looked over the list and we was the ones they
 picked out.”
 “Probably,” I says, “that’s because we was the only eligibles that can go out nights on account o’
 not havin’ no
 children.” 45
 “The Pearsons ain’t ast,” she says, “and they ain’t got no children.”

(from: R. Lardner. *Gullible’s Travels, Etc.* Chicago: University of Chicago Press,
 1965 [1917], 115–118)

Exercise on 8.6: General non-standard American vernacular English

Linguistic points

1. Comment on the way negation is expressed, how relative clauses are constructed, and how the ending {-s} is used.
2. Explain the use of *of* as an auxiliary for the perfect (ll. 30 and 32).
3. What kind of a figure of speech is *pillows o’ Society* (l. 40)?
4. Explain how *ain’t* (ll. 35, 46) is used?
5. Comment on the forms *quaverin’* (l. 1), *ast* (l. 3), *idear* (l. 4), *live at* (l. 10), *these here* (l. 13), *out o’* (l. 15), *did I play bridge* (l. 22), *over to* (l. 26), *light on* (l. 40), *we was* (l. 44)

Cultural points

1. Who were Josephus Daniels and Henry Ford?
2. What is the allusion intended by the San Susie Club?

Text 8.7 Non-standard General AusE: Peter Carey, *True History of the Kelly Gang*. (2002; representing pre-1880s)

On the back veranda Harry **were** holding out my elastic sided boots. When last I saw **them** boots they **was** muddled and sodden but the old **wombat** [AusE “small, bear-like marsupial”; meant offensively] had been to work on them and that surprised me *mightily* for he had a great aversion to menial labour. If this **were** meant to be apology or payment he did not say but he had scraped and oiled and dubbined them until they **was** soft as a lady’s purse. Here said he tossing them to me I *reckon* you **forget** these when you **run** away. ... 5
There was nothing for me to do but sit down to pull the boots on. My feet must **of*** grown for now they pinched my toes. Comfy? Yes Harry. You can try them out **with** bringing round my horse. I **were** pledged **not** to take his orders **no** more but fair is fair I did require his assistance in the 10 matter of Bill Frost so I went to the **paddock** [AusE “field (usually fenced in)"] hunting down his poor old switchtailed mare Where’s your own nag he said when I **come** back. Jesus lad the light **is wasting**. I **didn’t say** goodbye yet.

(P. Carey. *True History of the Kelly Gang*, NY: Vintage, 2002, p. 113)

* *Of* for ‘*ve* (=have) is a purely non-standard spelling phenomenon.

Text 8.8 Cape Flats SAfE (1996)

Now **me and E. speaks** English. And when we went **one day to a workshop** – and uh, most of the teachers there were Afrikaans – and we were there; they were looking at us like that you know [demonstrates look]. And I asked E., “**Why’s this people** staring at us?” She said, “No, I don’t know.” And I asked them, “Look here, excuse me, is there a problem? **You want** to know something?” They said, “**No, it’s** nothing wrong.” Then **this one woman** told me, she said “Yes, because if you speak English then we think **you so high and mighty**”. But it 5 wasn’t **that way**, because we don’t **keep us** like that, you know. But it just shows you. So I took it always **that way**, that’s in people’s **mind**, you know. (Malan 1996: 125)

Among the features that are non-standard are the following:

- conjoined subject *me and E.* for StE *E. and I* (1. 1)
- non-standard concord: plural subject accompanied by a singular verb *speaks* (1); *why's* (3)
- non-standard word order: adverb of time before place: ... *went one day to a workshop* (1)
- singular demonstrative followed by a plural noun: *this people* (3)
- SAE pragmatic feature: introductory *no* “well” (3)
- deletion of initial unstressed *do* (a general feature of colloquial English): *You want to know something?* (4)
- expletive *it* rather than standard *there*: *it's nothing wrong* (4)
- non-specific determiner: *this one woman* “one of the women” (4)
- zero copula: *you so high and mighty* (5)
- *that way* “like that” (5, 6)
- *keep* for *behave* + *us* for *ourselves* (6)
- singular *mind* for the more standard distributional plural *minds* (7)

Text 8.9 Nineteenth Century AAVE and creole English: Joel Chandler Harris, “Why the Alligator’s Back Is Rough” (excerpt) (1881)

The night after the violent flirtation between Daddy Jack and 'Tildy, the latter ... took the child by the hand, and together they went to Uncle Remus's cabin. The old man was making a door-mat of shucks and grass and white-oak splits, and Daddy Jack was dozing in the corner.

“W’at I tell you, Brer Jack?” said Uncle Remus, as 'Tildy came in. “Dat gal atter you, mon!”

“Fer de Lord sake, Unk' Remus, don't start dat ole nigger. I done promise Miss Sally dat I won't kill 'im, en I like ter be good ez my word; but ef he come foolin' longer me I'm des nat'ally gwine ter onj'int 'im. Now you year me say de word.”

... After a while the little boy grew restless, and presently he said: “Daddy Jack, you know you promised to tell me a story to-night.”

“He wukkin' wid it now, honey,” said Uncle Remus, soothingly. “Brer Jack,” he continued, “wa'n't dey sump'n' n'er 'bout ole man Yalligator?”

“Hi!” exclaimed Daddy Jack, arousing himself, “'e 'bout B'er 'Gater fer true. Oona no bin see da' B'er 'Gater?” ...

“Dem all sem,” continued Daddy Jack.

“Big mout, pop-eye, walk on e belly; ...

“One tam Dog is bin run B'er Rabbit, tel 'e do git tire; da' Dog is bin run 'im tel him ent mos' hab no bre't' in 'e body; 'e hide 'ese'f by de crik side.

...

“‘Eh-eh! B'er 'Gater, I hab bin come 'pon trouble. Dog, 'e do run un-a run me. ... I proud fer yeddy Dog bark, et 'e is bin fetch-a me trouble lak dem.’”

(Harris 1881: 141f)

“What did I tell you, Brother Jack?” ... “That girl is after you, man!”

“For the Lord's sake, Uncle Remus, don't start that old nigger [talking]. I have promised Miss Sally that I won't kill him, and I like to be as good as my word; but if he comes fooling around me I'm just naturally going to unjoint him. Now you hear me say the word.”

“He' working on it now, honey. ... Brother Jack, wasn't there something or other about Old Man Alligator?”

“Hi! ... It's about Brother Alligator, for sure. Have you all seen that Brother Alligator?”

...

“They're all the same,” ...

“[He has] a big mouth, pop-eyes, walks on his belly;

...

“One time Dog was running Brother Rabbit till he was getting tired; then Dog was running him till he almost didn't have any breath in his body; he hid himself by the creek-side. ...

“‘Oh-oh, Brother Alligator, I have met with trouble. Dog's been running and running me. ... I am happy to hear Dog bark, he's been making me trouble like that.’”

Among the more noticeable features of AAVE we find the following (not an exhaustive list):

Nineteenth century Southern AAVE ('Tildy, Uncle Remus)

Pronunciation:

- elision of intervocalic /ð/ (*Brer* "brother"; *n'er* "nother")
- /d/ for /ð/ (*dat*)
- /j/ before initial vowels (*year* "hear"; *yalligator*)
- non-rhoticity (*wukkin'*)
- loss of final consonant (*ole* "old")
- loss of initial unstressed syllable ('*Tildy* "Matilde")
- *gwine*, "going"; *onj'int* "un-joint"
- unpalatalized (**link**) *na'ally* and *des /des/* and /nætəli/

Grammar:

- zero copula (**link**), i.e. no use of the linking verb *be* (*Dat gal atter you, mon!; He wukkin' wid it now, honey*)
- progressive marker deletion (= zero copula) (*He wukkin' wid it now*)
- no ending, but juxtaposition to mark the possessive (*Lord sake*)
- perfective marker (**link**) *done* (*I done promise Miss Sally*)
- no 3rd person sg. pres. tense {-s} (*ef he come*)

Nineteenth century AACE (Daddy Jack)

- elision of /r/ and /ð/ (*B'er*)
- /d/ for /ð/ (*dem*)
- /j/ before initial vowel + enclitic -y (*yeddy* "hear")
- [a] for /aɪ/ (*tam* "time"; *lak* "like")
- loss of final consonant (*tire* "tired")
- loss of initial unstressed syllable ('*bout*, '*Gater*)
- /b/ or /β/ for /v/ (*hab*)
- –

- zero copula (*Dem all sem*)
- infinitive marker *fer* (*I proud fer yeddy*)
- progressive marker *do* ('*e do git* "he was getting") or *is(is bin run B'er Rabbit)*
- 3rd person singular pronoun '*e* "he, she, it" (all cases) (*'e 'bout B'er 'Gater fer true; 'e belly, 'e bahk, 'e tail*)
- 3rd person plural *dem* "they" (*Dem all sem*)
- 2nd person plural pronoun *oona*
- remote tense marker (**link**) *bin* (*Oona no bin see ...*)
- pre-verbal negation *no* (*Oona no bin see...*)
- past tense negative marker plus double negation (*ent mos' hab no bre't*)

Text 8.10 Twentieth century AAVE: Alice Walker, *The Color Purple* (1982)

I was in town sitting on the wagon while Mr. --- was in the dry good store. I seen my baby girl. I knowed it was her. She look just like me and my daddy. Like more us then us is ourself. She be tagging long hind a lady and they be dress just alike. They pass the wagon and I speak. The lady speak pleasant. My little girl she look up and sort of frown. She fretting over something. She got my eyes just like they is today. Like everything I seen, she seen, and she pondering it.

(A. Walker (1982) *The Color Purple*. NY: Pocket Books, 14)

Text 8.11 Twenty-first century AAVE: Rebecca Skloot, *The Immortal Life of Henrietta Lacks*. (2010)

Deborah's Voice

When people ask – and seems like people always be askin to where I can't never get away from it – I say, Yeah, that's right, my mother name was Henrietta Lacks, she died in 1951, John Hopkins took her cells and them cells are still livin today, still multiplyin, still growin and spreadin if you don't keep em frozen. Science calls her HeLa and she's all over the world in medical facilities, in all the computers and the Internet everywhere.

When I go to the doctor for my checkups I always say my mother was HeLa. They get all excited, tell me stuff like how her cells helped make my blood pressure medicines and antidepressant pills and how all this important stuff in science happen cause of her. but they don't never explain more than just sayin, Yeah, your mother was on the moon, she been in nuclear bombs and made that polio vaccine. I really don't know how she did all that, but I guess I'm glad she did, cause that mean she helpin lots of people. I think she would like that. but I always have thought it was strange, if our mother cells done so much for medicine, how come her family can't afford to see no doctors? Don't make no sense. People got rich off my mother without us even knowin about them takin her cells, now we don't get a dime. I used to get so mad about that to where it made me sick and I had to take pills. but I don't got it in me no more to fight. I just want to know who my mother was.

(from. R. Skloot (2010) *The Immortal Life of Henrietta Lacks*. New York: Crown, p. 11)

Text 8.12 Charles Dickens, *Bleak House* (Chapter 26, "Sharpshooters") (1853) (+ Exercise)

"The country," says Mr. George, plying his knife and fork; "why, I suppose you never clapped your eyes on the country, Phil?"

"I **see** the marshes once," says Phil, contentedly eating his breakfast.

"What marshes?"

"*The* marshes, commander," returns Phil.

5

"Where are they?"

"I don't know where they are," says Phil; "but I see 'em, gov'ner. They **was** flat. And misty."

Governor and Commander are interchangeable terms with Phil, expressive of the same respect and deference, and applicable to nobody but Mr. George.

"I was born in the country, Phil."

10

"**Was** you indeed, commander?"

"Yes. And bred there."

Phil elevates his one eyebrow, and, after respectfully staring at his master to express interest, swallows a great gulp of

coffee, still staring at him.

"There's not a bird's not that I don't know," says Mr. George. "Not many an English leaf or berry that I couldn't name. Not many a tree that I couldn't climb yet, if I was put to it. I was a real country boy once. My good mother lived in the country." 15

"She must have been a fine old lady, guv'ner," Phil observes.

"Ay! and not so old either, five-and-thirty years ago," says Mr. George. "But I'll wager that at ninety she would be near as upright as me, and near as broad across the shoulders." 20

"Did she die at ninety, gov'ner?" inquires Phil.

"No. Bosh! Let her rest in peace, God bless her!" says the trooper. "What set me on about country boys, and run-aways, and good-for-nothings? You, to be sure! So you never clapped your eyes upon the country – marshes and dreams excepted. Eh?"

Phil shakes his head. 25

"Do you want to see it?"

"N-no, I don't know as I do, particular," says Phil.

"The town's enough for you, eh?"

"Why you see, commander," says Phil, "I ain't acquainted with anything else, and I doubt if I ain't a getting too old to take to novelties." 30

"How old *are* you Phil?" asks the trooper, pausing as he conveys his smoking saucer to her lips.

"I'm something with a eight in it," says Phil. "It can't be eighty. Nor yet eighteen. It's betwixt 'em, somewheres."

Mr. George, slowly putting down his saucer without tasting the contents, is laughingly beginning "Why, what the deuce, Phil," – when he stops, seeing that Phil is counting on his dirty fingers.

"I was just eight," says Phil, "agreeable to the parish calculation, when I went with the tinker. I was sent on a errand, and I see him a sittin' under a old buildin' with a fire all to himself very comfortable, and he says, 35

"Would you like to come along a me, my man?" I says 'Yes,' and him and me and the fire goes home to

Clerkenwell together. That was April Fool Day. I was able to count up to ten; and when April Fool Day come round

again, I says to myself, 'Now, old chap, you're one and a eight in it.' April Fool Day after that I says, 'Now, old chap, you're two and a eight in it.' In the course of time, I come to ten and a eight in it; two tens and a eight in it. 40

When it got so high, it got the upper hand of me; but this is how I always know there's a eight in it."

"Ah!" says Mr. George, resuming his breakfast. "And where's the tinker?"

"Drink put him in the hospital, guv'ner, and the hospital put him – in a glass-case, I *have* heerd," Phil replies

mysteriously.

"By that means you got promotion? Took the business, Phil?" 45

“Yes, commander, I took the business. Such as it was. It wasn’t much of a beat – round Saffron Hill, Hatton Garden, Clerkenwell, Smiffeld, and there – poor neighbourhood, where they uses up the kettles till they’re past mending. Most of the tramping thinkers used to come and lodge at our place.... But they didn’t come to me. I warn’t like him. He could sing ‘em a good song. *I* couldn’t! He could play ‘em a tune on any sort of pot you please, so as it was iron or block tin. *I* never could do nothing with a pot, but mend it or bile it – never had a note 50 of music in me. Besides, I was too ill-looking, and their wives complained of me.”

“They were mighty particular. You would pass muster in a crowd, Phil!” says the trooper with a pleasant smile.

“No, gov’ner,” returns Phil, shaking his head. “No, I shouldn’t. I was passable enough when I went with the tinker, ... : but what with blowing the fire with my mouth when I was young, and spiling my complexion, and singeing my hair off, and swallowing the smoke; and what with being nat’rally unfort’nate in the way of 55 running against hot metal, and marking myself by sich means; ... and what with being blowed out of winder, case filling at the firework business; I am ugly enough to be make a show on.”

“It was after the case-filling blow-up, when I first see you, commander. You remember?”

“I remember, Phil. ...” ...

“When you stops, you know,” cries Phil, ..., “and says to me, ‘What, comrade! You have been in the wars!’ I didn’t say much to you, commander, then for I was took by surprise, that a person so 60 strong and healthy and bold as you was, should stop to speak to such a limping bog of bones as I was. But you says to me, says you, delivering it out of your chest as hearty as possible, so that it was like a glass of something hot, ‘What accident have you met with? You have been badly hurt. What’s amiss, old boy? Cheer up, and tell us about it!’

Cheer up! I was cheered already. I says as much to you, you says more to me, I says more to 65 you, and you says more to me, and here I am, commander! Here I am, commander!” cries Phil, who has started from his chair and unaccountably begun to sidle away. ...

(from: C. Dickens. *Bleak House*. London: Odahams, n.d. [1853], 326–328)

Exercise on Text 8.12: Charles Dickens, *Bleak House*

Linguistic points

Collect and comment on the non-standard use of English by Phil (underlined and in bold in the text).

Cultural points

1. What kind of person is presented as speaking non-standard English? What kind of an attitude might explain this?
2. Where are Saffron Hill, Hatton Garden, Clerenwell, and Smiffeld and what do they indicate?

Text 8.13 Frontier speech: “The Boast” (c. 1830)

I was ridin along the Mississippi in my wagon, when I came acrost a feller floating down stream, settin in the starn of his boat fast asleep. Well, I hadn't had a fight for ten days; felt as tho' I should have to kiver myself up in a salt barrel, to keep so wolfy about the shoulders. So says I, hallo stranger, if you don't mind your boat will run off and leave you. So he looked up at me slantindicular, and I looked down on him slantindicular. He took out a chor of tobacco, and says he, I don't vallee you tantamount to that; and the varmant clapped his wings and crowed. I ris up, shuch my mane, croocked my neck, and nickered like a horse. He run his boat plump head foremost ashore. I stopped my wagon, and set my triggers. Mister, says he, I can whip my weight in wild cats, and ride straight thro' a crab apple orchard on a flash of lightning – clear meat axe disposition – the best man, if I an't, I wish I may be tetotaciously exfluncuated. So we come together; he was a pretty severe colt, but no part of a priming for me. I put it to him mighty droll – in ten minutes he yelled enough, and swore I was a ripstaver! Says I, an't I the yallow flower of the forest? And I'm all brimstone but the head, and that's aquafortis! Says he, stranger, you're a beauty, and if I only know'd your name, I'd vote for you next election. Says I, my name is Nimrod Wildfire - half horse, half alligator, and a touch of the airthquake – that's got the prettiest sister, fattest horse, and ugliest dog in the district, and can out run, out jump, throw down, drag out and whip any man in all Kentuck!

(from: W. Blair, (1960 [1937]) *Native American Humor*. NY: Chandler, 281)

Text 9.1 Code-switching into NigPE: Chimamanda Ngozi Adichie, *Purple Hibiscus* (2005)

She opened the door only a crack, but two wide hands reached in and forced the door ajar. ...

“What is it? Who are you?” Auntie Ifelma asked.

“We are here to search your house. We're looking for documents designed to sabotage the peace of the university. ...”

“Who sent you here?” Aunt Ifeoma asked.

“We are from the special security unit in Port Harcourt.”

“Do you have any papers to show me?? You cannot just walk into my house.”

“Look at this *yeye* woman [mother] oh! I said we are form the special security unit!” the tribal marks curved even more on the man's face as he frowned and pushed Auntie Ifeoma aside.

“How you go just come enter like dis? Wetin be dis?” Obiora [Ifeoma's son and the slightly older cousin of the narrator] said, rising, the fear in his eyes not quite shielded by the brazen manliness in his pidgin English.

(C.N. Adichie (2005) *Purple Hibiscus*. London: Harper Perennial, 77f)

Text 9.2 Code-switching between English and JC: Andrea Levy, *Small Island* (2004)

Miss Jewel called me every day after school, “Miss Hortense, di boy gone, come help me nuh.” Her colossal leather-worn hands squeezed waterfalls from washing. Her breasts wobbled: two fallen fruit trapped by the waistband of her skirt. Her legs bowed.

“Miss Jewel,” I asked, “why your legs stick out so?”

She solemn, sucked her teeth and said, “Me nuh know, Miss Hortense. When me mudda did pregnant dem she smaddy obeah’er. A likkle spell yah no.” And she sang as she washed. “ ‘Mr Roberts wash him sock at night. And sidung pon de ground.’”

“No, Miss Jewel,” I told her, “you are singing the wrong words. It is ‘While shepherds watched their flock by night’.”

“Weh you mean shepherd, Miss Hortense?”

“A shepherd is a man who looks after sheep.”

“Sheep? Dem nuh have none ah dat in Jamaica?”

“No, it is England where the shepherd is, Miss Jewel.”

“Oh, Hengland. Ah deh so de Lawd born ah Hengland?”

(A. Levy (2004) *Small Island*. London: Review, 42f)

Text 9.3: Guyanese CE: Basilect (1987) (+ Exercise)

dis bina won maan. well ii a piil kookno – wan kookno - wi wan dol kotlaas. wel dis bina mongkii
There was a man. Well, he was peeling coconuts - a coconut - with a dull machete. Well, there was this monkey.

hii ga wan shaap reezaa. an ii se at ou – hii a paas a rood an dis – ii se at ou, “ongkl!”
He had a sharp razor. And he said [how] - he was going by on the road and this – he said [how], “Uncle,

yu waan dis reezo fu piil yu kooknot?” wel di man glaad, bikaaz hii noo dat ou hii kooknot na
you want this razor to peel your coconut?” Well the man was glad because he knew that/how his coconut was not

– hee kotlish na sharp. Wel ii - wen di mongkii len om, wen ii don piil am ...

– his machete was not sharp. Well he - when the monkey lent him, when he was finished peeling it ...

(Rickford 1987: 130)

A note on the transcription of this and the following text: <ii> = /iː/; <oo> = /oʊ/; <o> = /ə/; <O> = /ɒ/; <ou> = /ʊʌ/; <oh> = /ɔː/; <aa> = /ɑː/; <uu> = /uː/

Exercise on 9.3: Creole English

What aspect of this text is most divergent from StE, i.e. makes it hardest to read and understand? Choose between grammar, spelling, and vocabulary. Defend your conclusion.

Text 9.4 Guyanese CE: High mesolect (1987)

wid ingglish, rait? ai fong maiself spenin tuu moch ov di taim on mai esee,
With English, right? I found myself spending too much of the time on my essay.

ai jos push mai esee Ondoniit n it kom – wen ai wuz finish, den ai went
I just pushed my essay underneath and it came – when I was finished, then I went

bak tu mai esee. in di mat, ai defnaitlii kudn finish. noobOdii finish di peepo.
back to my essay. In the math [exam], I definitely couldn't finish. Nobody finished the paper.

Hee geev os haaf n ouwo ekschro, n wii kudn finish.
He gave us half an hour extra, and we couldn't finish

(Rickford 1987: 170)

Text 9.5 JC “William Saves His Sweetheart” (1960)

nóu, a úol táim anánsi-in stúori, we gwái at nóu. nóu wants dér wáz, a úol wič liedi liv, had wán sòn,
Now, a old-time Anancying story we going at now. Now once there was a old witch-lady live, had one son,

We're now going to tell a traditional Anancy story. Once upon a time there was an old witch, who had a son

niém av wiljəm. wiljəm wór ingjéj, tu a jóŋ liedi, frám a néks úol wič séksən hú waz hár mádar in láa.
name of William. William were engage to a young lady from a next old witch's section who was her mother-in-law.

whose name was William. He was engaged to a girl whose stepmother was from a different witches' clutch.

nóu dát gjól fáda, had dát gjól wid iz fós waif. an áfra di waif distis, hii iz mári a néks wúman,
Now that girl's father had that girl with his first wife. And after the wife decease, he is marry a next woman

Now that girl's father had had her with his first wife. And after that wife died, he married another woman

wič is a úol wič an dát wúman bier túu dáatez bisáidz.
which is a old witch. And that woman bear two daughters besides.

Who was an old witch. And that women bore him two more daughters.

(Hall 1966: 154)

Text 9.6 Tok Pisin: “Masalai bilong Ailan Lep” (“The Masalai of Lep Island”) (1982)

Long bipo bipo tru long Manus [Provins] i gat wanpela liklik ailan i stap baksait long Baluan [Ailan], ol i kolim Lep [Baluan-Pam Pipel].

Long, long ago, in Manus Province, there was a small island behind Baluan Island [Baluan-Pam People]. This island was called Lep.

Na long dispela Ailan Lep i gat wanpela masalai husat i gat 10-pela het olgeta. Dispela masalai i gat tupela meri. Tripela i stap amamas wantaim long ailan bilong ol. Na i gat planti kain kaikai na prut na ol pikinini bilong diwai i pulap tru long dispela ailan.

On Lep Island, there was a masalai who had exactly ten heads. This masalai had two wives. The three of them lived happily together on their island. There were many kinds of foods and fruits. Tree fruits filled the island.

I no gat narapela manmeri i stap long dispela ailan. Dispela masalai na tupela meri bilong em na ol [a] nimal na pisin tasol i stap. Planti taim ol pipel long bikpela ailan, Baluan, i harim stori bilong Ailan Lep. There was no other person who lived on this island. It was just the masalai, his two wives, the animals, and the birds that lived there. The people of the big island, Baluan, often heard stories about Lep Island.

(from: Wan Tausen Wan Nait bilong Papua New Guinea (Wantok 429, August 7, 1982: 44)

Text 9.7 Tok Pisin: “Masalai Wokim Tripela Ailan” (1982)

English grammatical structures (in bold; see grammatical comments following the text).

Stori i go olsem. Bipo bipo tru i gat wanpela masalai man. Em i draipela bun tru.

The story goes like this. Really long, long ago, there was a demon. He had really huge bones.

Nem bilong em Koran Rainge. Em i lusim bus na kamdaun long ples ol i kolim Ais....

His name was Koran Rainge. He left the forest and came down to the place everyone calls Ais.

Solwara i save pulimapim dispela riva. Tasol long taim bilong ren,

The sea could fill up this river. But when it rained,

bikpela tait bilong bus i kamdaun na wara i kol, i olsem ais....

a big flood [tide] from the forest came down and the water was cold like ice.

Orait. Masalai Koran Rainge i laik pilai liklik na em i kisim tamiok ston bilong em

Well, Masalai Koran Rainge wanted to play a little, so he took [catch] his stone axe [tomahawk]

na i katim wanpela longpela ailan i go tripela hap....

and cut a long island into three parts [half].

Masalai i subim ol i go ausait longwe liklik long nambis, na i luk olsem wanpela riva i kamap.
The *masalai* shoved them outside a long way a little into the sea, and they looked like a river starts.

Tasol i no riva, i solwara tasol. Na tude ol bikpela sip i save kam insait long dispela rot tasol.
But it was not a river, it was just the sea [saltwater]. And today, the big ships can come inside this way [road].

Bihain long Masalai Koran Rainge i katim Ailan Aviglo pinis,... Selseme Martina (i bin raitim)
After *Masalai* Koran Rainge had cut Aviglo Island,... Selseme Martina (wrote this)

(*Wantok* 418, May 22, 1982, p. 19)

Grammatical markers

<i>i</i>	before predicates (except 1st and 2nd person singular; passim)
<i>-im</i>	marker of transitive verbs (<i>Em i lusim bus</i> “he left the bush”)
<i>em</i>	3rd person pronoun “he, his, him” (see preceding; also <i>nem bilong em</i> “his name”; also feminine)
<i>i gat</i>	existential <i>there is/are</i> (<i>i gat wanpela masalai man</i> “there was a man-demon”)
<i>pinis</i>	past marker (after the predicate; <i>i katim Ailan pinis</i> “had cut the island”)
<i>bin</i>	past marker (pre-verbal: <i>i bin raitim</i> “wrote (this)”)
<i>save</i>	modal of ability (<i>i save pulimapim</i> “could fill (it) up”)
<i>laik</i>	“want to” (<i>i laik pilai liklik</i> “wanted to play a little”)
<i>-pela</i>	marker of monosyllabic attributive adjectives (<i>bikpela</i> “big”)
<i>wanpela</i>	singular article (<i>wanpela masalai man</i> “a demon”)
no marker	adverb (<i>tru</i> “really”)
<i>ol</i>	plural marker (<i>ol bikpela sip</i> “the big ships”)

Texts 9.5 – 9.7: All four texts are from J.R. Rickford. *Dimensions of a Creole Continuum. History, Texts, and Linguistic Analysis of Guyanese Creole*. Stanford: Stanford UP, pp. 87f, 152f, 153ff, 155f.

Text 9.8 Guyanese CE: From Letter XX, Demerara, Feb. 11, 1797

I give you the following conversation, literally as it passed; from which you will be able to form a more correct judgment of the sentiments which dictated the replies.

Would you not like to go to England?

No! Backra country no dood! In Neger country they no flog 'em, and dat better dan Backra country.

Should you not wish to be free?

O yes! O yes!

And if you were free, where would you live, and what would you do?

Live wid dem dat buy me free.

Well! and would you not go with them to England?

No! me 'fraid to go where 'em all Backra. Me love for see Neger here and dere; me 'fraid for see all Backra.

Text 9.9 Guyanese CE: Getting cramp working in the cane fields (1987)

REEFER: swet plenti. yu ge kramp. yu badi na a muuv. somtaim yu ge mosl bong. sometaim yu sii k mi de ya nou, mi ge mosl bong, mi lef sim i so.

FRIEND: ii ge haard.

REEFER: dis kyaa kom out. dis na a kom out.

FRIEND: yu gadu naint it.

REEFER: dis lef sim i so ou ii de if mi ge mosl bong. somain mi de a wok, an mi fut lef in dis puzizhan. ii ge mosl bong, wid big ting swel out ya so.

FRIEND: ii ge – ii get o mann –

REEFER: aal di veen kom an tai tageda, an kom fat so! sodaime – sodaime if hii a mi pardno, ii a wok, sotai ii kom, ii gu rob, ii gu rob, ii gu rob, ii gu chrai pul, ii gu pul, ii gu pul, yu noo? pul an rob an pul. no le mi tel yu wo yuu ga to duu – wo gat di mosl bong. yu stomik Or yoor livo waan bos out, wid peen, yu noo, wails hii gu duu dis kain o tings.

FRIEND: somi yu vamit out aal yu fuud wo yu iit – wen yu iit – wen yu ii – wej aal do – stoori hapn wid yu.

REEFER: wen yu ge kramp, yu ga fu lee dong op – o lee – lee dong o di keen – ai – a – in di fiil. yes! ... Wel das wai wen yu waan da tablit yu gatu ron gu gu sarch fu di maan. or yu ge won kot, yu gatu ron gu n luk fu di maan. yu noó, if yu get ful taim piipl, di – di badi huu gu du di wok gu kom rong in di fiil. bika da a hii wok – ii na go notn els fu du

Text 9.10 Guyanese CE: Out-of-season pay for sugar workers (1987)

REEFER: yu sii, waan di beesik ting in C ripoort, i – ii moos hart-rendin, yu noo, fu noo dat – am – misa jostis C se dat a woka in di shigo indoschri, a non – outs grainin piiryad, ii mos orn twenti daalo fu sevnti-faiv posent a di wok dat wa ii wok. an i mos orn tweni fai daala fu nainti posent, yu noo? a maan, bei iiself, kann liv pon twenti daala a wiik. wat about o man wid ii waif an chilrin? hou den kan mek out wid twenti an twenti an twenti fai daala?

JOHN R: ai miself kyaan duu it. yuu kaan gu in dii – stoor an bai notn!

REEFER: an yu sii, di esteet – wi yuustu kwalifai fu sevnti-faiv posen tu get a bak pee, an eeti eet pasent fu get o prodokshan boonas. nou hii bring am nainti pasent – in odo wordz, hii bring moo sleevri pan awi. awi a chrai fu get wee from sleevrii, hii ad mo pan abi. ii ad nainti pasent bifoo yu intaintl a twenti-faiv daala a wiik wok. an ii ad seventi faiv posent befoor yu intaitl a twenti daala as wiik wok.

JOHN R: wo – nainti posent o wo?

REEFER: nainti pasent a di amongt a deez aveelobl.

FRIEND: a di dee!

JOHN R: oo, o sii wo yu miin.

REEFER: den yu o ge tweni-fai daala wenevo di esteet na a fain wok fu yu. an sevnti-faiv posent a di deez aveelobl yu gatu wok biifoo yu get twenti daala – a wiik – wenevo di esteet na a fain wok fu yu. o woko – waan maan bei iisef kaant liv pon twenti daalo nou. wot about a man wid, lawii se foor children, an ii waif? wo dem gu du wid twenti daala monii? dem ga wan – dem ga fu tek am n wach am so. yu sii? an wii na ga noo ada riisoors, yu noo, ar noo ada ingkom, eedo dan di shigo indoschri.

Text 9.11 Guyanese CE: A police incident at a rum shop (1987)

REEFER: waan maan a tek out waan o ii kozn from di romshap swiit. an chrii – tuu puliismaan wid a aadineri konstobl, yu noo – a kom in di shap. an mii si dong rai de, mi witnis da wid me ai wo gaad gi mi. di tuu puliisman kom in, su di bai a hool ii knzn an a kya am. wel di bai – dis maan na waan fu gu, yu noo hou, di jentlma – dii kozn wo swiit na waan fu gu, so ii a ool a – so di puliismaan kom, an a hool di bai – a maan – ya su. wel di maan na ton bak fu gu in di bar? i hool di maan ya so. wel di maan a se, “luus mi!” yu noo ou? wel di man no noo dat i wan puliismaan hool ii a ii bak.

JOHN R: ye, ii jos – ii swiit.

REEFER: so afta di maan a pul ou di – di puliismaan grabgl di maan ya, an ii giyam waan chok bak so, yu noo hou? an di maan a – yu noo, di maan swiit, ii akshulii o faal dong. so ii ada kozn gu tu di puliiman se, “man wo yo chok di maan fa?” di puliismaan hool ii – di ada bai – joosii – nen nee teer dong, teer op di maan hool shot. yu noo, lil ting kuda don –

JOHN R: ye-es.

REEFER: yu noo, an ii – de mek am big; teer op di bai hool shot, bos op aal dis ting ya – in di presen – mi wit – mi sidong de an mi witnis da.

JOHN R: wee da? B?

REEFER: noo. rait a di romshap de. wi gat o ... o romshap de.

FRIEND: da – de na don! di kech dem a rood, den kerii in dem.

REEFER: an di puliismaan, wen di poor piipl dem gu we, di puliismaan dem kech di maan dem a rood, an kyar dem gu lak dem op.

Text 10.1 Grammatical number in ME: Geoffrey Chaucer, *Canterbury Tales*, “The Prolog” (c. 1385)

*Now have I toold you shortly in a clause,
Th'estaat, th'array, the **nombre**, and eek the cause
Why that assembled **was this compaignye**
In Southwerk, at this gentil hostelrye
That highte the Tabard, faste by the Belle.*

Obviously there are lots of pilgrims gathered, but in a grammatically singular company; ModE could have *this company was* or *were*

(*Canterbury Tales*, General Prolog, ll. 717–721)

Text 10.2 Second person singular pronoun in Northern English (Yorkshire): Barry Hines, *Kes* (1968)

“Where’s **tha** been, Casper?” Billy just smiled and mingled, and moved alongside Tibbut.

“Seen our Jud?”

“Hey up, where’s **tha** been? They’ve been looking all over for **thee**.” ...

“What for? I haven’t done **owt**.”

“Youth Employment. **Tha** should have gone for **thi** interview last lesson.”

“Seen our Jud? ... Did he say **owt**?”

“Just asked where **tha wa**’ that’s all. What **did tha** run away for when **tha** saw him?” ...
What’s up, is he after **thi** for **summat**?”

(Barry Hines. *Kes*. Harmondsworth: Penguin, 1969, 134)

Text 10.3 Quaker use of subject *thee* : Harriet Beecher Stowe, *Uncle Tom’s Cabin* (Chapter 8, “The Quaker Settlement”) (1850) [extended text] (+ Exercise)

This, indeed was a home, – a *home*, – a word that George had never yet known a meaning for; and a belief in God, and trust in his providence, began to encircle his heart, as with a golden cloud of protection and confidence, dark, misanthropic, pining, atheistic doubts, and fierce despair, melted away before the light of a living Gospel, breathed in living faces, preached by a thousand unconscious acts of love and good-will, which, like the cup of cold water

given in the name of a disciple, shall never lose their reward.

5

“Father, what if thee should get found out again?” said Simeon second, as he buttered his cake.

“I should pay my fine,” said Simeon, quietly.

“But what if they put thee in prison?”

“Could n’t thee and mother manage the farm?” said Simeon, smiling.

10

“Mother can do almost everything,” said the boy. “But is n’t it a shame to make such laws?”

“Thee must n’t speak evil of thy rulers, Simeon,” said his father, gravely. “The Lord only gives us our worldly goods

that we may do justice and mercy; if our rulers require a price of us for it, we must deliver it up.”

“Well, I hate those old slave-holders!” said the boy, who felt as unchristian as became any modern reformer.

15

“I am surprised at thee, son,” said Simeon; “thy mother never taught thee so. I would do even the same for the

slave-holder as for the slave, if the Lord brought him to my door in affliction.”

(from: H.B. Stowe. *Uncle Tom’s Cabin*. NY: Signet Classic, 1966 [1851–1852], 156f)

Exercise on 10.3: Quaker use of subject *thee* : Harriet Beecher Stowe, *Uncle Tom’s Cabin*

Linguistic (pragmatic) point

How is the second person pronoun used? How has its use changed in comparison to the use found in Shakespeare?

Cultural point

How does the attitude toward authority compare to that expressed in Winthrop's *Arrabella*-sermon (Text 6.3)?

Text 10.4 Reflexive-intensifier use of *herself* without a same-sentence antecedent (2003)

"What sense would it make to us, sir, that she'd set off for Dungarvan and night coming down, that she'd gone up through the woods to get on the road and it miles off? It wouldn't have made sense, sir, any more than it does to **herself** now."

(W. Trevor. *The Story of Lucy Gault*. (2003) London: Penguin, p. 48

Text 10.5 Non-third person {s} in present-day GenE (2008)

"This is something he has to do."

"**Says** you?"

"**Says** him."

(L. Barclay. *No Time for Goodbye*. London: Orion, 2008, p. 358)

Text 10.6: Multiple negation in EModE (1601–1602)

I haue one heart, one bosome, and one truth,
And that no woman has, **nor neuer none**
Shall mistris be of it, saue I alone

(Shakespeare. *Twelfth Night* (c. 1601–1602) III:i)

Text 10.7 Hong Kong English (2004)

Q The Alliance has raised a lot of money from the citizens through its activities all these years. What is the financial picture now? What if **all the money are spent (1)**? Will the Alliance accept foreign sponsorship?

A As of April, we still have three million Hong Kong dollars in the bank. ... However, as Hong Kong **is going through (2)** an economic down turn **recently**, we shall have to see. ... **Last year**

we have raised (3) more than two million Hong Kong dollars. ... All our past resources **are (4)** based on the money donated to us directly from the citizens. ...

- Q **Last May**, a debate **has been (3)** successfully **motioned (5)** in the Legco to call **for (6)** Beijing for rectification of the June 4th massacre. ...

(Joseph, J.E. (2004) *Language and Identity. National, Ethnic, Religious*. Houndmills: Palgrave, 141)

Text 10.8 IrE vernacular correspondence (nineteenth century)

But Dear Joseph when you do write [emphatic] you mite say some thing to William as some like to be mentioned by Name for he is very Kind to Mary Ann. But your Bother in Law does think [habitual] that as you have no Brothers or Sisters in Ireland but Mary Ann and him

(Fritz, C. (2006) "Resilient or yielding? Features of Irish English syntax and aspect in early Australia," In: T. Nevalainen, J. Klemola, and M. Laitinen (eds.) *Types of Variation. Diachronic, Dialectal and Typological Interfaces*. Amsterdam: John Benjamins, 295)

Text 10.9: The passive in English for Specific Purposes (ESP) (1999)

In an experimental facility without breeding animals the health status **can be restored** if healthy animals **are issued** into a clean **fumigated** or **disinfected** room, and the **infected** room **is** gradually **emptied** as experiments **are terminated**. It is essential during the period that the clean and **infected** rooms are both in use that a strict barrier **is maintained** between them. Once the room **has been emptied** it **can be** thoroughly **cleaned** and **disinfected** or **fumigated**.

(Biber et al. 1999: 938)

Text 11.1 Literary representation of non-standard pronunciation: James Fenimore Cooper, *The Last of the Mohicans* (1826)

With an Indian 'tis a matter of conscience; what he calls himself, he generally is – not that Chingachgook [the pro-British-American Native American], which signifies big **sarpent**, is really a snake, big or little; but that he understands the windings and turning of human **natur**⁷, and is silent, and strikes his enemies when they least expect him.

(Cooper. *The Last of the Mohicans* (1826: Chapter VI)

Text 12.1 British-American differences in vocabulary (current)

A man serving in the American army in World War II was stationed in England, where he picked up a lot of friends. One of them invited him to his country manor for the week-end. The atmosphere was hospitable and friendly. But only before they went fox-hunting. When they returned, many of the Englishmen he had gotten on with so well were suddenly cool and distant. After a while he took his host aside and asked what the matter was.

“Well,” his host said, “in England it is common practice when sighting the fox, to say, ‘Tallyho,’ and not ‘There goes the son of a bitch!’”

Text 12.2 Scots Leid: “Aboot William Loughton Lorimer” (2009)

The Translate

Lorimer haed aye been interestit in the Scots leid (syne he wis a bairn o nine year auld he haed written doun Scots wirds an eedioms) an his

kennin o the strauchles o minority leids that he got frae his readins o the neutral press durin the Weir led him tae feel that something needit

daein tae rescue the Scots leid. He becam convinced, that gin Scots wis tae be ruised up frae the laich status that it haed fawen tae, it needit

twa main things first: I) a guid modren dictionar an II) a guid modren translate o The New Testament that maist weel-read fowk an mony

ithers wad be fameeliar wi. Sometime aboot September 1945, he decidit tae yoke tae on pittin The New Testament ower intil Scots. Bein an unco dab-haund wi leids, he read throu mony translates o New Testament beuks ...

His first drauchts wis begoued in 1957, an bi early 1961 he stairtit wark on The Gospels that teuk him twa year an three month tae

feenish the first drauchts o. The last o the first drauchts (that seems tae hae been Hebrews) wis feenished on the 10t o October 1965. It

haed sae faur taen him aicht year tae pit the hail New Testament ower intil Scots.

(from: http://sco.wikipedia.org/wiki/William_Laughton_Lorimer)

Glossary

<i>aye</i> (1) /eɪ/ “always”	<i>kennin</i> (2) “recognition”	<i>yoke tae</i> (5) “begin work”	<i>begoued</i> (7)/ bigud/ “begun”
<i>leid</i> (1ff) /lid/ “language”	<i>strauchle</i> (2)/straːxl/ “struggle”	<i>pit</i> (5, 9) “put, i.e. translate”	<i>aight</i> (9)/ext, eɛt/ eight(h)
<i>syne</i> (1) /səɪn/ “since”	<i>gin</i> (3) “if”	<i>unco</i> (6) /'ʌŋkə/ “very”	
<i>bairn</i> (1) “child”	<i>laich</i> (3)/lex/ “low”	<i>draucht</i> (7f) /draːxt/ “draft”	

Text 12.3 AusE vocabulary: Banjo Patterson, “Waltzing Matilda” (1887)

“Waltzing Matilda”

Banjo Patterson (Christina Macpherson manuscript)

Oh there once was a swagman camped
in the billabong
Under the shade of a Coolibah tree

And he sang as he looked at the old billy boiling

Who’ll come a’waltzing Matilda with me

Refrain:

Who’ll come a’waltzing Matilda my darling
Who’ll come a’waltzing Matilda with me
Waltzing Matilda and leading a waterbag
Who’ll come a’waltzing Matilda with me

Down came a jumbuck to drink at the billabong

Up jumped the swagman and grabbed him with glee
And he said as he put him away in the tucker bag
“You’ll come a’waltzing Matilda with me”

Down came the squatter a’riding
his thoroughbred

Down came policemen, one, two and three,
“Whose is the jumbuck you’ve got
in the tuckerbag?”

You’ll come a’waltzing Matilda with me.”

But the swagman he up and he jumped in the
water-hole

Drowning himself by the coolabah tree
And his ghost may be heard as it sings by the
billabong

waltzing “traveling on foot” slang

matilda “bag, swag” colloquial

swagman “itinerant worker” compound of
Brit. dialect

swag “bed-roll” + *man*

billabong “waterhole” < Wiradjuri *bila*
“river” + *bong*

coolibah “kind of eucalyptus” <
Yuwaaliyaay *gulabaa*

billy “can for boiling water” < Scot. dialect
bally

a-waltzing a-prefixing; earlier stage in the
development of the progressive (see 10.2.3)

jumbuck “semi-wild sheep” < Aus. pidgin
jump up (?)

tucker “food” British slang
+ Refrain

squatter “a prosperous farmer”

+ Refrain

+ Refrain

(http://www.nla.gov.au/epubs/waltzingmatilda/3versions_of_WaltzingMatilda.doc)

Text 12.4 Loan words in SAmE: André Brink, *Praying Mantis*. (2005, representing eighteenth century SAmE)

But it is when it comes to hunting that **Heitsi-Eibib** [the hunter-god of the Khoikhoi] really takes him [Cupido] in charge. It begins with small buck – **oribi** [Afrikaans < Khoikhoi “a small antelope”], **grysbok** [< Afrikaans “a gray antelope”], *sun*i [< Swahili “a very small antelope”], **steenbok** [< Afrikaans “a small antelope”] (never a hare, as this repulsive creature with its split lip is the messenger of death). These he catches in ingenious traps. Then follow larger antelopes: **springbok** [< Afrikaans “gazelle”], **blesbok** [< Afrikaans “an antelope with ‘blazed’ marking”], **hartebeest** [< Afrikaans “a large antelope”]. Heitsi-Eibib helps him carry those home, so that there will be food for him and his people. ...

One day, ..., he comes upon a lion in the **veld** [< Afrikaans “open land with grass, bushes, thin wooding”] beyond the tract of red earth mottled with anthills where there is a patch of dry bush. ... That afternoon, as he follows a stray goat, a **meerkat** [see above] suddenly appears before him. Nothing strange about that. Except that the meerkat begins to speak.

(A. Brink. *Praying Mantis*. Ondon: Secker & Warburg, 2005, pp. 25f)

Text 12.5a Borrowings in IndE: Newspaper business section (1984)

Urad and moong fell sharply in the grain market here today on stockists offerings. Rice, jowar and arhar also followed suit, but barley forged ahead.

(Kachru 1984: 362)

Text 12.5b Borrowings in Pakistani English: newspaper report (1991)

He said that Gujrat police recovered five maunds of charas, one kg heroin, 131 bottles of liquor, two maunds of lehan [raw materials for making liquor] and raided four distilleries from where five drunkards were arrested.

(*The News*, Lahore 16 August 1991, L 20/1 qtd in *ibid.*: 184)

chattank = 5 *tola*

pao = 4 *chattank*

seer = 4 *pao* (933.12 grams)

dhari = 5 *seer*

maund = 37.3242 kg = 40 *seer* for drugs, flour, wheat, red chilies, cotton

Text 12.6 Place names: Brian Friel, *Translations* (of toponyms) (1980)

The sappers have already mapped most of the area. YOLLARD's official task, which OWEN is now doing is to take each of the Gaelic names – every hill, stream, rock, even every patch of ground which possessed its own distinctive Irish name – and Anglicize it, either by changing it into its approximate English sound or by translating it into English words. For example, a Gaelic name like Cnoc Ban could become Knockban or – directly translated – Fair Hill. These new standardized names were entered into the Name-Book and when the new maps appeared they contained all these new Anglicized names.

(B. Friel. *Translations*, Act 2: scene I in: *Selected Plays of Brian Friel*. London: Faber and Faber, 1984)

Text 12.7 New spelling: Abraham Lincoln, Gettysburg Address (excerpt) (1972)

But in a larjer sens, we kanot dedikaet – we kanot konsekraet – we kanot haloe – dhis ground. Dhe braev men, living and ded, huu strugld heer, hav konsekraeted it far abuv our puur pouer to ad or detrakt.

(P. MacCarthy (1972) “Criteria for a New Orthography for English,”
In: *Talking of Speaking: Papers in Applied Phonetics*. Oxford: OUP, 71)

Conventional spelling:

But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. the brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract.

Text 12.8 Text in one suggested spelling for Scots (2010)

The **Scots Leid Associe** (kent in Inglis as the **Scots Language Society**) is a bodie that warks for the furdal [support, furthering] o the Scots leid in “leiture, drama, the media, education an ilka day uiss [everyday use].” It wis foundit in 1972, an haes about 350 memmers the nou.

The SLA sets furth a bi-annual journal, *Lallans*, that's nou a 144-page magazine wi prose, musardrie [poetry], reviews, news etc. aw in Scots. It's furthest [supported, furthered] wi help by the Scottish Arts Council. *Lallans* is postit free tae memmers o the SLA, an it is estimate that it haes a readership o about a thousan, syne [since] copies is also postit tae libraries an siclike.

(at: http://sco.wikipedia.org/wiki/Scots_Leid_Associe)

**Text 12.9 Early creole spelling: “William Saves His Sweetheart”
(a continuation of Text 9.5) (1960)**

nóu di tríi sistaz liviñ gúid, bót di máda om óóa dídn láik dat wán dáata atál,
Now the three sisters living good [got along well together], but the mother-in-law didn't like that one daughter at all,
fi-di mán. him prefár fi-ar túu. bot jét di tríi gjol wor gúobial wid wán anáda.
the man's. She prefer her own two. But yet the three girls were jovial with one another.

**Text 12.10 Nineteenth century literary dialect spelling: ‘Josh Billings,’
“Amerikans” (1868)**

Amerikans love caustic things; they would prefer turpentine tew colone-water, if they had tew drink either.

So with their relish of humor; they must hav it on the half-shell with cayenne.

An Englishman wants hiz fun smothered deep in mint sauce, and he iz willin tew wait till next day before he tastes it.

If you tickle or convince an Amerikan yu hav got tew do it quick.

An Amerikan luvz tew laff, but he don't luv tew make a bizzness ov it; he works, eats, and haw-haws on a canter.

I guess the English hav more wit, and the Amerikans more humor.

We havn't had time, yet, tew bile down our humor and git the wit out ov it.

The English are better punsters, but I konsisder punning a sort of literary prostitushun in which future happynesz is swopped oph for the plezzure ov the moment.

(from: W. Blair, (1960 [1937]) *Native American Humor*. NY: Chandler, 427)

**Text 12.11 Scots writing: Billy Kay, “Cairtes in the Scots Leid”
(current) (+ Exercise)**

Scotland hes aye been a multilingual kintrae, fae the foundin o the natioun whan French, Flemish, Gaelic an Scots wes spoken in the early burghs richt tae the present day wi the Celtic leid Gaelic an the Germanic leids English an Scots yet tae the for. O thir thrie leids, Scots is by faur the maist ne-gleckit an hauden down in offeicial terms, yet ironically is spoken in ae dialect or anither by the feck o the fowk. Wi gey pickle status, it is maistly uised in informal, familiar situations.

Whiles I compare it tae an underground activity preed by consentin adults in the privacy o their ain hames! Despite this restrictit uis o the leid for a lang time, it hes aye been the medium o a great literary

tradeition at the makars o the praisent day is eident tae continue. Thir cairtes is pairt o a process tae normalise Scots, tak it frae the private tae the public domain an gie fowk a sense o whit it wes and whit it will be again - a leid o mense an virr that will aye express the smeddum o the Scots fowk an their ties tae the land an its culture. In daein this we ar takin pairt in a process that is dingin doun barriers an biggin brigs aw ower Europe, whaur aince suppressit leids an natiouns ar reassertin theirsels. They ar threapin for their veice tae be heard in a Europe o a Hunder Flags an a hunder tongues, a Europe whaur linguistic diversity is regairdit wi pleasure rather than wi suspeicion. For the relationship atween Scots an English hes monie parallels in a wheen European kintraes; Friesian an Dutch in the Laigh Kintras, Occitan an French in France, Catalan an Spanish, or Galician an Spanish in Spain. Aw thay leids cam frae similar ruits, but gaed their ain gait through elangin separate political entities. In maist cases it wes anely when they got thirlit tae political union wi mair pouerfu neebours at their mither tongues stairtit tae erode in competeitioun wi the standard language o the centrist states they belangit. The naiture o fowk's identity houeever is sic that aw thae leids hes tholit the straiks agin thaim an bidit on in a mair restrictit uis as the ilka-day language o the fowk. In monie cases this strang fowk-feelin wi the leids gart thaim that spoke thaim aw the mair determinit tae haud on tae whit they hed. No sae lang syne at wes restrictit tae bodies jalousin at the erosion hed tae stop there wi thaim. Nou the same fowk is gaen muckle faurer an threapin at the rebiggin o the leid maun stairt here wi thaim. They hae decidit at ye ar either pairt o the problem, or pairt o the solution, an ar determinit tae be pairt o the solution for their mither tongue.

That is whit thir cairtes is about – heizin up the vernacular o the fowk tae its richtfu place in our national life, an culturally reclaimin our land through seein our place names whaur they belang - on our national map. Tae the feck o the fowk that stey there, Jeddart hes never been Jedburgh, Glesca gey rarely Glasgow, Aiberdeen nae aften Aberdeen. Yet it wes the anglicised form that aye appearit. Nou for the first time - I am gey shuir no for the last time – it is the Scots form gien precedence ower the English. The leid, the touns an the land bund thrang thegither on the cairtes as they aye hae been on the guid Scots tongue o the fowk. Hugh MacDiarmid, the faither o the Scots literary renaissance earlier in the century, scrievit thir words;

For we hae faith in Scotland's hidden poo'ers

The present's theirs, but a' the past an future's oors.

We ar eident tae seize the praisent for Scots an Scotland by kythin tae her fowk at her spoken language can be seen in this licht as a formal leid for a formal purpose. This cairte then is a challenge tae our praisent, a dedicatioun tae our past an a declaratioun o our faith in the future o Scots as a leivin European leid o the 21st century.

(from: B. Kay "Cairtes in the Scots Leid" at: <http://www.scottishcorpus.ac.uk/corpus/search/document.php?documentid=778>)

Exercise on Text 12.11: Scots spelling: Billy Kay, "Cairtes in the Scots Leid"

Linguistic points

1. How difficult is it to read a text in Scots spelling?
2. How lexically divergent is this text in relation to StE?
3. What syntactic differences (vis-à-vis GenE) does this text contain?

Text 12.12 Later creole spelling: The New Testament in Jamaican Creole (Patois) (1998)

Jus di oda day some highity tighty edicated people translate di Bible into patois. Mi understan if dem trying to increase the numba of di yardies who get fi read di Holy book. Nevadeless, all a de reverence mus gaan, cause when we ready fi chat de patois it just sound RAW. So jus imagine yuh go a church and de pason start fi read St. John 3:16 and all yuh hear is sommen like dis...

"Is jus cause God did love de whole a wi why him sen him ONE Son fi come dead fi wi, so dat all a de people dem who believe seh Him real woan dead but wi live fieva."

("Di Bible in patois," Leslee Dennis (Aug 30, 1998) at: <http://www.jamaicans.com/culture/jatimes/bible.shtml>)

Text 12.13 Nineteenth century literary dialect spelling: George Washington Harris, "Parson John Bullen's Lizards" (1867)

AIT (\$8) DOLLARS REWARD.

'TENSUN BELEVERS AND KONSTABLES!

KETCH 'IM!

This kash wil be pade in korn, ur uther projuce, tu be kolected at ur about nex camp-meetin, *ur thararter*, by eny wun what ketches him, fur the karkus ove a sartin wun SUT LOVINGOOD, dead ur alive, ur ailin, an' safely giv over tu the purtectin care ove Parson John Bullin, ur lef' well tied, at Squire Mackjunksins, fur the raisin of the devil pussonely, an' permiskusly discumfurtin the wimen very powerful, an' skeerin ove folks generly a heap, an' bustin up a promisin, big warm meetin, an' a makin the wickid larf, an' wus, an' wus, insultin ove the passun orful.

Test, JEHU WETHERO.

Sined by me,

JOHN BULLIN, the passun.

I found written copies of the above highly intelligible and vindictive proclamation, stuck up on every blacksmith shop, doggery, and store door, in the Frog Mountain Range. Its blood-thirsty spirit, its style, and above all, its chirography, interested me to the extent of taking one down from a tree for preservation.

In a few days I found Sut in a good crowd in front of Capehart's Doggery, and as he seemed to be about in good tune, I read it to him.

"Yas, George, that ar dockymint am in dead yearnist sartin. Them hard shells over thar dus want me the wus kine, powerful bad. *But*, I spect ait dollars won't fetch me, nither wud ait hundred, bekase thar's none ove 'em fas' enuf tu ketch me, nither is thar hosses by the livin jingo! Say, George, much talk 'bout this fuss up whar yu're been?" For the sake of a joke I said yes, a great deal.

"Jis' es I 'spected, durn 'em, all git drunk, an' skeer thar fool sefs ni ontu deth, an' then lay hit ontu me, a poor innnersent youf, an' es soun' a belever es they is. Lite, lite, ole feller an' let that roan ove yourn blow a litil, an' I'll 'splain this cussed misfortnit affar: hit hes ruined my karacter es a pius

pusson in the s'ciety roun' yere, an' is a spreadin faster nur meazils. When ever yu hear eny on 'em a spreadin hit, gin hit the dam lie squar, will yu?I haint dun nuffin tu one ove 'em. Hits true, I did sorter frustrate a few lizzards a littil, but they haint members, es I knows on.

"You see, las' year I went tu the big meetin at Rattlesnake Springs, an' wer a sittin in a nice shady place convarsin wif a frien' ove mine, intu the huckil berry thickit, jis' duin nuffin tu nobody an' makin no fuss, when, the fust thing I remembers, I woke up frum a trance what

I hed been knocked inter by a four year old hickory-stick, hilt in the paw ove ole Passun Bullin, durn his alligator hide; an' he wer standin a striddil ove me, a foamin at the mouf, a-chompin his teeth – gesterin wif the hickory club – an' a-preachin tu me so you cud a-hearn him a mile, about a sartin sin gineraly, an' my wickedness pussanely; an' mensunin the name ove my frien' loud enuf tu be hearn tu the meetin 'ous. My poor innersent frien' wer dun gone an' I wer glad ove hit, fur I tho't he ment tu kill me rite whar I lay, an' I didn't want her tu see me die."

(G.W. Harris. (1966). *Sut Lovingood's yarns*. M.T. Inge (ed.) New Haven: College & University Press)

Text 12.14 New Zealand English: K. Hulme, *The Bone People* (1983)

On Wednesday, Joe rang at midday.

"Hello, guess who's got the afternoon off?"

"You, by the sound of it." ...

"E ka pai ... well, I thought you might like a drink at the pub. Not like last time," he says hastily, "hell, was I ever

sorry about that ... I was almost glad Himi was hurt, because it meant I didn't have to stay round too long." **5**

"I'm an ogre?" she asks incredulously.

"O no," he sounds shocked. "What I meant was that I had behaved badly, and you knew it, and I knew it, and I

knew you knew it."

"Well, to say something very original, that morning I knew you know I know you know, you know." **10**

So to speak."

He giggles.

"You do have a knack of saying things *so* unequivocally."

"Shuddup. I'll see you down at the Duke in about an hour?"

"Beaudy." ... **15**

And this afternoon is flowing along nicely on small talk and beer. Two in a row, great! she thinks. Then Piri comes over.

"Giddyay," she says, grinning happily.

"Giddyay," he replies, with a grin for her ...

"Get up. I want to talk to you." **20**

Joe puts his schooner down slowly. “Why? I’m drinking with Kerewin. What’s so important that you think you can interrupt us?”

“You know bloody well what. Excuse us, Kere.”

“Okay,” she says with surprise.

(K. Hulme (1986 [1983]) *The Bone People*, London: Picador, 131ff)

Text 12.15 Scots Leid: Aboot William Loughton Lorimer (2009)

The Translate

Lorimer haed aye been interestit in the Scots leid (syne he wis a bairn o nine year auld he haed written down Scots

wirds an eedioms) an his kennin o the strauchles o minority leids that he got frae his readins o the neutral press durin

the Weir led him tae feel that something needit daein tae rescue the Scots leid. He becam convinced, that gin Scots

wis tae be ruised up frae the laich status that it haed fawen tae, it needit twa main things first: 5
I) a guid modren

dictionar an II) a guid modren translate o The New Testament that maist weel-read fowk an mony ithers wad be

fameeliar wi. Sometime aboot September 1945, he deciddit tae yoke tae on pittin *The New Testament* ower intil

Scots. Bein an unco dab-haund wi leids, he read throu mony translates o *New Testament* beuks ...

His first draughts wis begoued in 1957, an bi early 1961 he stairtit wark on *The Gospels* that teuk him twa year an three

month tae feenish the first draughts o. The last o the first draughts (that seems tae hae been 10
Hebrews) wis

feenished on the 10t o October 1965. It haed sae faur taen him aicht year tae pit the hail *New Testament* ower intil

Scots.

(at: http://sco.wikipedia.org/wiki/William_Laughton_Lorimer)

Glossary

aye (1) /ei/ “always”

leid (1) /lid/ “language”

syne (1) /s↔in/ “since”

bairn (1) “child”

kennin (2) “recognition”

strauchle (2) /straúxl/ “struggle”

gin (4) “if”

laich (5) /lex/ “low”

yoke tae (7) “begin work”

pit (7) “put, i.e. translate”

unco (8) /'ʌŋkə/ “very”

draucht (9) /draúxt/ “draft”

begoued (9) /gigud/ “begun”

aicht (11) /ext, eçt/ eight(h)

Text 13.1 Local color writing: Mark Twain, *Adventures of Huckleberry Finn* (1885)

THEY asked us considerable many questions; wanted to know what we covered up the raft that way for, and laid by in the daytime instead of running – was Jim a runaway nigger? Says I:

“Goodness sakes! would a runaway nigger run *south*?”

No, they allowed he wouldn’t. I had to account for things some way, so I says:

“My folks was living in Pike County, in Missouri, where I was born, and they all died off but me and pa and my brother Ike. Pa, he ’lowed he’d break up and go down and live with Uncle Ben, who’s got a little one-horse place on the river, forty-four mile below Orleans. Pa was pretty poor, and had some debts; so when he’d squared up there warn’t nothing left but sixteen dollars and our nigger, Jim. That warn’t enough to take us fourteen hundred mile, deck passage nor no other way. Well, when the river rose pa had a streak of luck one day; he ketched this piece of a raft; so we reckoned we’d go down to Orleans on it. Pa’s luck didn’t hold out; a steamboat run over the forrard corner of the raft one night, and we all went overboard and dove under the wheel; Jim and me come up all right, but pa was drunk, and Ike was only four years old, so they never come up no more. Well, for the next day or two we had considerable trouble, because people was always coming out in skiffs and trying to take Jim away from me, saying they believed he was a runaway nigger. We don’t run day-times no more now; nights they don’t bother us.”

(M. Twain (1885) *The Adventures of Huckleberry Finn*; Chapter 20)

Text 13.2 English-Māori code-switching: Keri Hulme, *The Bone People* (1983)

The following text comes from a New Zealand novel and revolves around the complex relationships between Joe, Kerewin, and Joe’s son Simon.

Joe was very still; so softly, that it was almost on a level with his breathing, “That’s the way I feel most of the time.” More loudly, My father’s father was English so I’m not yer 100% pure. But I’m Maori. And that’s the way I feel too, the way you said, that the Maoritanga [Maori culture, Maoriness] has got lost in the way we live.”

He shook his head and sighed.

“God, that’s funny. I never said that to anyone before, not to Piri or Marama or Wherahiko, or Ben. Not even to my wife.”

“She was Maori too?”

“Tuhoe.” [a North Island Māori tribe]

“Yeah.”

He drank the rest of his cocoa at one swallow.

“Ho well.” He slides his hands under Simon and gently lifts him and stands in a graceful exact movement straight to his feet. The child doesn’t stir.

“Kerewin....”

“Yes?”

“I don’t know how to say thank you except this way.” He says very formally, “Ka whakapai au kia koe mo tau atawhai.” [Thanks very much for your kindness]

Kerewin smiles. “Ka pai, e hoa.” [That’s okay, mate.]

(K. Hulme (1986) *The Bone People*, London: Picador, 62)

Text 13.3 Text-message poem (2007) (e)

txtin iz messin
mi headn’me englis,
try2rite essays,
they all come out txtis.

(Crystal 2007: 14)

gran not plsed w/letters shes getn,
swears I wrote better
b4 comin2uni.
&she’s african

Exercise 13.3: Txtng

Figure this one out! Transform it into standard spelling.

GD CTRL-S r gr8sh Qun.
Long liv r nobl Qun.
Gd CTRL-S th. Qun!
ALT-S hr vktr ES,
Hp E & glr ES,
Lng 2 rain ovR S;
Gd CTRL-S th. Qun!

Text 13.4 Excerpt from an American insurance policy (1944)

If the Policy does not contain the provisions relating to Owner and Beneficiary as specified on the reverse hereof, the Company is hereby directed to modify the Policy by including such provisions therein, superseding any existing Policy provisions relating to be effective as of the date this is signed upon its recordation at the Home Office of the Company.

Text 13.5 Military jargon: Philip Caputo, *A Rumor of War* (1964)

Enemy sit. Aggressor forces in div strength holding MLR Hill 820 complex gc AT 940713-951716 w/fwd elements est. bn strength junction at gc AT 948715 (See Annex A, COMPHIBPAC intell. summary period ending 25 June) ... *Mission:* BLT 1/7 seize, hold and defend obj. A gc 948715 ... *Execution:* BLT 1/7 land LZ X-RAY AT 946710 at H-Hour 310600 ... A co. GSF estab. LZ security LZ X-Ray H minus 10 ... B co. advance axis BLUE H plus 5 estab. blocking pos. vic gs AT 948710 ... A, C, D cos. maneuver element commence advance axis BROWN H plus 10 ... Bn tacnet freq 52.9 ... shackle code HAZTRCEGBD ... div. tacair dir. air spt callsign PLAYBOY ... Mark friendly pos w/air panels or green smoke. Mark tgt. w/WP.

(P. Caputo (1996 [1977]) *A Rumor of War*. NY: Henry Holt, 15)

Text 13.6 Foreigner English from an ESL scholar in 2009 showing innovative use of vocabulary (2009)

“It has been concluded that the structure is transferred from the indigenous languages..., and rhymes with other syntactic processes in the variety,...”

(Mbangwana /Sala 2009: 183)

Text 13.7 Blog: Igbo Girls Like Money a Lot (2005) (+ Exercise)

georgee (m) « **on:** June 14, 2006, 11:27 AM »

wt due respect 2 d ibo guys/babes in d house, wuld really love 2 knw y ibo girls r over -money conscious, though all naija babes like money, but ibo girls own just 2 much, no wonder yoruba guys dey run away frm them, they r just 2 demanding, frm their parents ryt 2 thier daughter, i pity them sha, this is naw age, no guys will allow himself 2 b troubled by one yeye ibo girl all 4 one kind unrealistic love, wen there r so many babes out there, wt less demand, ibo chicks its better y'all change, b4 u start running 2 christ embassy @ age 40, cos of husband

Damsal (f) « **#1 on:** June 14, 2006, 11:57 AM »

Well i've heard that the money makers in Nigeria are ibo's, and so i do not find it surprising that the women should also be interested in finance the only thing i find wrong. Is taking money from guys for goodness sake women you call yourself independent how about trying to be just that everyonce in a while

dominobaby (f) « **#2 on:** June 14, 2006, 12:04 PM »

Georgee, i bet u are aware of the word 'some'? Dnt start some tribal war here.

Big Shishi (m) « #3 on: June 14, 2006, 12:33 PM »

i think ibo gurls is sexy, kedu ka odi? all my fine ibo thoroughbreds

...

diddy4 (m) « #19 on: June 14, 2006, 05:46 PM »

you better watch ya mouth girl and put a comma when u talking cuzz eerone aint d same. not all igbo girls like money afterall most of them are proud independent women that don't need no ones cash.

@edygirl

go easy on him abeg, i am crying with laughter her abeg. u will kill him if u continue. d fool must be broke and he came here to see if he will get a cheap girl.

if you don't have anything to offer to a girl, don't bother going to her cuzz all girls have needs and it must be met whether u like it or not. if u don't like it, leave them alone. kapish

...

2fine4u (f) « #21 on: June 14, 2006, 05:58 PM »

Igbo girls are hardworking, smart, successful and independent so ain't nuffin wrong in them lookin for a hardworkin, successful man. if u ain't gats the money, they aint gon want u cos u below their level of achievement. so bruh, if u heartbroken by one Igbo girl wey chop ya money it's cos ya lame backside is dumb and puhleeze don't take it out on other Igbo girls. we too cute and sophisticated to be messing with broke backside n199as like u. and we ain't gold diggers cos we gats our own gold.

(from: Igbo Girls Like Money a Lot)

Text 13.8 A story in Basic English (1932)

One day last *May* there was a rat in a hole. It was a good rat which took care of its little ones and kept them out of the way of men, dogs, and poison. About sundown a farmer who was walking that way put his foot into the hole and had a bad fall. "Oh," was his thought, when he got on his legs again, "a rat for my dog, Caesar!" Naturally the rat had the same idea and kept very quiet. After an hour or two, Caesar got tired of waiting, and the farmer put his spade over the top of the hole, so that the rat was shut up till the morning when there might be some sport. But the farmer's daughter, May, had seen him from her window. "What a shame," said May, "Poor rat! there is no sport in letting cruel dogs loose on good mothers! I will take the spade away. There – *the rat may go*." Then she took the spade to her father: "See! your spade was out there in the field, and I went to get it for you. Here it is." "You foolish girl," was his answer, "I put that spade over a rat-hole till the morning and now – *the rat may go*."

(Ogden 1932: 26–28)

Text 13.9 Philippine Mix-Mix English (1982)

Maniwala ka kaya, pare, kung sabihin ko sa iyo that a mere whisper can cause death. It may even create chaos.

Tipong heavy and intro ko, pero it happened one night dito sa destitute place namin. Ganito iyon, listen carefully....

[Can you believe it, friend, if I were to tell you that a mere whisper can cause death. It may even create chaos.

[It looks like my introduction is heavy [too serious], but it happened one night here at our destitute place. It was like this, listen carefully.]

(qtd from Gonzalez 1982: 213)

Text 13.10 Immigrant English (Yiddish): Abraham Cahan. *Yekl* (1898)

... there was a knock at the door.

“**Coom** in!” Gitl hastened to say somewhat coquettishly, flourishing her proficiency in American manners, as she raised her head from the pot in her hands.

“Coom in!” repeated Joey.

The door flew open, and in came Mamie, preceded by a cloud of cologne odors. She was apparently dressed for some occasion of state, for she was powdered and straight-laced and resplendent in a waist of blazing red, gaudily trimmed, and with puff sleeves, each wider than the vast expanse of white straw, surmounted with a whole forest of ostrich feathers, which adorned her head. One of her gloved hands held the huge hoop-shaped yellowish handle of a blue parasol.

“**Good-evenin’**, Jake!” she said, with ostentatious vivacity.

“Good-evenin’, Mamie!” Jake returned, jumping to his feet and violently reddening, as if suddenly pricked. “**Mish** Fein, my **vife**, **Mish** Fein!”

Miss Fein made a stately bow, primly biting her lip as she did so. Gitl, with the pot in her hands, stood staring sheepishly, at a loss what to do.

“Say ‘I’m **glyad** to **meech** you,’ ” Jake urged her, confusedly.

The English phrase was more than Gitl could venture to echo.

She is still *green*,” Jake apologized for her, in Yiddish.

“*Never min’*, she will soon *oysgreen* herself,” Mamie remarked, with patronizing affability. ...

“You mush vant your twenty-**fife** dollars,” he [Jake] presently nerved himself up to say in English, breaking an awkward pause.

“**I should cough!**” Mamie rejoined.

“In a couple o’ weeksh, Mamie, as sure as my name is Jake.”

“In a couple o’ weeks! **No, sirree! I mus’** have my money at **oncet**. I don’ know vere you vill get it, **dough**. Vy, a married man!” – with a chuckle. “You got a – lot o’ **t’ings** to pay for. You took de **foinitsha** by a custom peddler, **ain’ it?** But what a – do I care? I vant my money. I voiked hard enough for it.”

“Don’ **shpeak** English. She’ll t’ink I don’ **knu** vot ve shpeakin’,” he besought her ...

“Vot d’I care vot she t’inks? She’s your vife, ain’t it? Vell, she mus’ know ev’ryt’ing. Dot’s right! A husban’ **dass’n’t** hide **not’ink** from his vife!” – with another chuckle and another look of deadly sarcasm at Gitl “I can say de same in Jewish [Yiddish] – ”

“**Shurr-r up**, Mamie!” he interrupted her, gaspingly.

(A. Cahan (1970 [1898]) *Yekl*. N.Y.: Dover, Chapter 5)

Text 13.11 English-Spanish Code-Switching: Gus Lee. *China Boy* (1994)

I told Tío Hector Pueblo what I was doing.... Hector had said that he was going to teach me “street,”...

“**I ready**, Tío,” I said. I flexed my right arm, showing him my new, developing bicep.

“Say, *soy listo*. **Dat mean**, ‘**I ready**,’” he said. “**Dat’s** a mighty fine muscle, my **fren**,” he added, nodding his head and pursing his lips in stern approval.

“*Soy listo*, Tío,” I said. “**Teach me secret kick?**”

Instead, he taught me how to walk.

“*Joven*,” he said, “you *walkando como un armadillo* **dat** go from **four leg** to **two leg**.”...

“*Joven*, you gotta show some *prestigio*. You gotta roll **yo’** shoulder *back*. Now, put up **yo’** head, *tu cabeza*. **Lif** up high. Keep **yo’** back **mo’** straight. **Don** forget **yo’** shoulder.... *Jesus Cristo*, **wha’s** wrong **wif yo’** body, *chico*? Now, you try, take step same time – ”...

“*Cho’* anger, *niño*! *Enojado*! **You pissed!** All **dese** kids pound you, **you angry!** Even if **yo’ li’l** body all **shrivel’** up an bent, no **matta!** Mean mug, **dat’s** good. Now, you practice **yo’** anger face.”...

“**I wan** rearn [Chinese interference: /r/ for /l/] secret kick,” I said,....

“*Niño*, **firs’** you need a face. *Tu cara bonita*, it **look** so empty. **Dat** piss kids off, **dey tink** dey got no **effec’** on you.

“**Yo’** *cara*, *she* start more **fight den no** secret kick can finish, you get my meaning,” he said.

I thought he was talking about cars in his shop [Tío Hector runs a car repair shop].

“*Cara bonita*. Han’some face. **Yo’** han’some face, *niño*. *Hombre!* **You so much work!** I gotta teach *walkando*, **yo’** face, gotta teach **yo’** secret kick, gotta teach you *Español, también!*

“*Escucheme, joven*. You get big, someday, you **’member** Hector Pueblo, *hokay?*” He smiled and rubbed my hair.

When I started taking formal Spanish language classes in junior high, I persisted in the belief that *walkando* was the correct idiomatic gerund for the infinitive *andar*, to walk.

“*Señor Losada*,” I said. “*Yo aprendí Español cuando era un joven, y la palabra correcta es ‘walkando.’*”

(G. Lee (1994) *China Boy*. NY: Plume, 180ff)

Text 13.12 Igbo borrowing in English: Chimamanda Ngozi Adichie, *Purple Hibiscus* (2005)

Every time Auntie Ifeoma spoke to Papa, my heart stopped, then started again in a hurry. It was the flippant tone; she did not seem to recognize that it was Papa, that he was different, special. I wanted to reach out and press her lips shut and get some of that shiny bronze on my fingers.

“Where do you want to take them [the narrator and her bother]?” Papa asked, standing by the door.

“Just to look around.”

“Sightseeing?” Papa asked. He spoke English, while Auntie Ifeoma spoke Igbo.

“Eugene, let the children come out with us!” Auntie Ifeoma sounded irritated; her voice was slightly raised. “Is it not Christmas that we are celebrating, eh? ...”

... “Okay. They can go with you, but you know I do not want my children near anything ungodly. If you drive past *mmuo*, keep your windows up.”

“I have heard you, Eugene,” Auntie Ifeoma said, with exaggerated formality.

(C.N. Adichie (2005) *Purple Hibiscus*. London: Harper Perennial, 77f)

Text 13.13 English-Spanish code-switching: “Oscar as a young boy” in Junot Díaz, *The Brief Wondrous Life of Oscar Wao* (2007) (+ Exercise)

Those were more innocent days, so their relationship amounted to standing close to each other at the bus stop, some undercover hand-holding, and twice kissing on the cheeks very seriously, first Maritza, then Olga, while they were hidden from the street by some bushes. (Look at that macho, his mother’s friends said. *Que hombre*.)

The threesome only lasted a single beautiful week. One day after school Maritza cornered Oscar behind the swing set and laid down the law, It’s either her or *me*! Oscar held Maritza’s hand and talked seriously and at great length about his love for her and reminded her that they had agreed to *share*, but Maritza wasn’t having any of it. She had three older sisters, knew everything she needed to know about the possibilities of *sharing*. Don’t talk to me no more unless you get rid of her! Maritza, with her chocolate skin and narrow eyes, already expressing the Ogún energy that she would chop at everybody with for the rest of her life. Oscar went home morose to his pre-Korean-sweatshop-era cartoons – to *Herculoids* and *Space Ghost*. What’s wrong with you? his mother asked. She was getting ready to go to her second job, the eczema on her hands looking like a messy meal that had set. When Oscar whimpered, Girls, Moms de León nearly exploded. Tú ta llorando por una muchacha? She hauled Oscar to his feet by his ear.

Mami, stop it, his sister cried, stop it!

She threw him to the floor. Dale un galletazo, she panted, then see if the little puta respects you.

(J. Díaz *The Brief Wondrous Life of Oscar Wao*. NY: Riverhead, 2007, 14)

Exercise on Text 13.13: English-Spanish code-switching

Why do you think the author used Spanish where he did?

Text 13.14 Chinese-English code-switching (1998)

Mother: *Nay sik mut-ye a?* ("What do you want to eat?")

Child: JUST APPLES:

Mother: JUST JUST APPLES? *Dimgai m sik YOGHURT a?* ("Why not have some yoghurt?")

(Wei, L. (1998) "Banana Split? Variations in language choice and code-switching patterns of two groups of British-born Chinese in Tyneside," In: R. Jacobson (ed.) *Codeswitching Worldwide*. Berlin: Mouton de Gruyter, 155)

Exercise 14.1a-d: Text identification of four ModE texts

Look for linguistic clues to the national origins of each of the following texts.

For each:

- Identify the variety each represents.
- Find a syntactic structure different from StE (only one in the four texts).
- List at least three lexical items different from StE from each text.
- Give reasons to motivate the non-StE words.

Text 14.1a

"What. Am I. After. *Saying* to you?"

Poke. Poke, *Poke*. [the father with his index finger to his son]

Sometimes I wonder why there wasn't murder in that kitchen.

But Daddy didn't even bother pushing Liam any more. The Gardai had rung the house and the shame of it was so total, there was nothing left to be said.

When I think of it now – such carry-on. Liam, in the kitchen, lifting his hair to show the dried patch of blood, and a streak of red from cheek to neck, where he had caught his face on the handle of the cell door. I remember it in vivid technicolour: his hair very black, and the streak very red, and eyes an undiluted blue. They just "knocked him round a bit", he said, gave him 'a bit of a thump'. ...

Soon after the Gardai took him in and our father got him out again, he threw the breadknife across the kitchen at my mother, who was probably just trying to say something nice, and the whole family piled into him, and kicked him around the back garden.

"Ya fuckin eejit."

"You missed, you think."

And there was great satisfaction to it, as I recall. Like a scab that needed to be picked. *He had it coming to him.*

But still I wondered, for a long time, what the cops had lifted him for. I thought about it a lot. It might have been for a broken window, or nicking drink in the offie, or just the look in his eye.

Text 14.1b

Amaka helped Papa-Nnukwu get into the front seat, and then she got in the middle with us.

"Papa-Nnukwu, good afternoon sir," Jaja and I greeted. [Papa-Nnukwu is Jaja's and Kambili, the narrator's, grandfather]

"Kambili, Jaja, I see you again before you go back to the city? *Ehye*, it is a sign that I am going soon to meet the ancestors."

"*Nna anyi*, are you not tired of predicting your death?" Auntie Ifeoma said, starting the engine. "Let us hear something new!" She called him *nna anyi*, our father. I wondered if Papa used to call him that and what Papa would call him now if they spoke to each other.

"He likes to talk about dying soon," Amaka said, in amused English. "He thinks that will get us to do things for him."

"Dying soon indeed. He'll be here when we are as old as he is now," Obiora said, in equally amused English.

"What are those children saying, *gbo*, Ifeoma?" Papa-Nnukwu asked. "Are they conspiring to share my gold and many lands? Will they not wait for me to go first?"

"If you had gold and lands, we would have killed you ourselves years ago," Auntie Ifeoma said.

My cousins laughed, and Amaka [a cousin] glanced at Jaja and me, perhaps wondering why we did not laugh, too. I wanted to smile, but we were driving past our house just then, and the sight of the looming black gates and white walls stiffened my lips.

"This is what our people say to the High God, the *Chukwu*," Papa-Nnukwu said. "Give me both wealth and a child, but if I must choose one, give me a child because when my child grows, so will my wealth." Papa-Nnukwu stopped, turned to look back toward our house. "*Nekenem*, look at me. My son owns that house that can fit in every man in Abba [his village], and yet many times I have nothing to put on my plate. I should not have let him follow those missionaries."

"*Nna anyi*," Auntie Ifeoma said. "It was not the missionaries. Did I not go to the missionary school, too?"

"But you are a woman. You do not count."

"Eh? So I don't count? Has Eugene [her brother and Jaja's and the narrator's father] ever asked you about your aching leg? If I do not count, then I will stop asking if you rose well in the morning."

Papa-Nnukwu chuckled. "Then my spirit will haunt you when I join the ancestors."

"It will haunt Eugene first."

"I joke with you, *nwa m*. Where would I be today if my *chi* had not given me a daughter?"

Text 14.1c

People in the building came and went at all hours, and looking down from his window Wesley could see figures moving along Macleay Street, stopping now and then to talk. Where he came from, in the country, there was no movement after dark – nothing. By eight fifteen, everybody was asleep and loudly snoring. In the city, people couldn't sleep; and they talked more. Always someone, somewhere.

Much of the talk was in the realm of small courtesies, although a man could often be seen arguing on the footpath to convince another to his line of thinking.

As for his own talkability, the endless paddocks and the creaking tin roofs had passed through him and left behind a teeth-sucking way of speaking / smiling. It suggested some sort of face-in-shadow reserve; but soon enough he joined in giving the standard nod and “Good Morning!” to people in the building. ...

... Bottle shops, money-changers, the fluorescent optimism of the all-night newsagent. Strip joints – “nite spots”, they’re advertised as – had a door opening onto stairs going up to nowhere, to darkness and poiding repetitious music, a spruiker or two on the footpath pointing up the stairs.

Text 14.1d

She who could not eat with her hands; could not squat down on the ground on her haunches to wait for a bus; who had never been to a temple but for architectural interest; never chewed a *paan* and had not tried most sweets in the *mithaishap*, for they made her retch; she who left a Bollywood film so exhausted from emotional wear and tear that she walked home like a sick person and lay in pieces on the sofa; she who thought it vulgar to put oil in your hair and used paper to clean her bottom; felt happier with so-called English vegetables, snap peas, French beans, spring onions, and feared – feared – *loki*, *tinda*, *kthal*, *kaddu*, *patrel*, and the local *saag* in the market.

Eating together they had always felt embarrassed – he unsettled by her finickiness and her curbed enjoyment, and she, revolted by his energy and his fingers working the dal, his slurps and smacks. The judge [“her” grandfather] ate even his chapattis, his puris and *parathas*, with knife and fork. Insisted that Sai [“her” boyfriend], in his presence, do the same.

Exercise 14.2: Anglo-Saxon four-letter words

The vocabulary of English may be divided up according to its etymological sources. Words of Latin and Greek origin, often seen as **learned words** (a.k.a. **hard words**), are felt to be immune from vulgar use because they are not everyday words. The vocabulary of the elimination of bodily wastes includes *defecation* (the release of feces) and *urination* (ditto of urine). The basic problem is that the subject itself is too delicate to be appropriate for casual conversation. Consequently, the corresponding **taboo words** such as Germanic *shit* or Vulgar Latin *piss* are too drastic for “polite” company. Speakers are often caught between the extremes of the effete and the rude, an awkward situation. As a result, a wide register of substitute, euphemistic forms is in use for these tabooed items (aka *swear words*, *dirty words*), e.g. *heck* for *hell*, *Gosh* for *God*, *pee* for *piss*, and many, many more. Clearly the expression “four-letter word” is not restricted to words four letters in length (cf. *bitch*) nor even Anglo-Saxon in origin (cf. *damn*, *piss*). But the air of directness and earthiness associated with the Germanic element of English vocabulary serves to legitimate this usage.

Complete the following columns by supplying now the phonetically similar euphemism and now the taboo word. The tabooed terms stem ultimately from the areas of religion (= profanity), bodily excrements (= dirty words), or sex (= obscenities). Label the words accordingly.

Taboo	Euphemism	Area
1. bloody	_____	_____
2. damn	_____	_____
3. _____	doggone	_____
4. _____	gosh	_____
5. _____	fudge	_____
6. _____	jeez	_____
7. shit	_____	_____
8. _____	son of a biscuit eater	_____

Exercise 14.3: Tabooed animal names

The items below are examples of animal names which are so strongly associated with taboos that they have been replaced by new, euphemistic designations for the animal concerned.

- For each give the euphemistic term which has replaced it.
- What has motivated the substitution in each case?
- Comment on regional restrictions if appropriate.

ass →

bitch →

cock →

coney →

pussy →

Exercise 14.4: Antonomasia and eponymy

Antonomasia is the use of a proper name in archetypal fashion to express a generic idea. Closely related is the use of eponyms, the persons, places, or things that something is named for. For example, the Elizabethan period takes its name from the monarch in power, Queen Elizabeth I. This includes trademarks used generically as well as things named for their inventor. A fair number of antonomastic terms are restricted to a particular country for the simple reason that they are drawn from its history and literature. The following terms originated either in Great Britain and Ireland or in North America. In some cases they are known and used outside their area of origin as well. In each case tell

- whether the expression is a case of antonomasia or eponymy
- what the generic (non-antonomastic, non-eponymic) expression is (or otherwise define the word)
- what the source of the expression is

Note that this process is not restricted to nouns, but includes verbs created out of nouns as well.

1. to wear a macintosh on a walk
2. to hoover the living room
3. to wear a stetson
4. to wear wellies when it rains
5. to be a Benedict Arnold
6. to go out for a coke
7. to boycott non-union products
8. to wear a cardigan on a cool day
9. to bowdlerize a novel
10. to ask a bobby for directions
11. to order a double-decker sandwich
12. to put your John Hancock down on the bottom line.
13. to be an Uncle Tom
14. to look it up in Webster's
15. to scotch tape something