

Hyperlink-Exercises

Text-based: 1.1; 2.2; 3.6, 3.9, 5.6, 6.14, 6.19, 6.21-22, 6.23, 6.6, 6.28, 6.7, 6.29, 6.31, 7.1, 8.12, 8.13, 9.1, 10.2, 10.3, 10.13, 10.15, 10.16, 12.3, 13.10, 13.11

Exercises 14.1 (Anglo-Saxon four-letter words), 14.2 (Tabooed animal names), and 14.3 (Antonomasia and eponymy) are not connected with specific texts.

The exercises which follow (and as listed above) are almost all oriented toward a selection of texts taken from among those in the printed version of the book and additional ones included in the *Hyperlink-Texts*. The idea behind these exercises is to give you an opportunity to try yourself out on a variety of points revolving around the English language in some of its many historical and regional guises.

Exercise 1.1: The Lord's prayer

This text illustrates many general characteristics of the older stages of the language. It also makes the greater synthetic nature of Old English clear as well as the enormous changes which occurred between Old and Modern English.

1. What differences do you see in the following respects between OE and ModE?
 - pronunciation (as seen in the spelling)
 - word order
 - inflection
 - pronouns
2. Which words in each are of non-Germanic origin?

The beginning of the Lord's Prayer in **Old English**, **Early Modern English**, and **Modern English** (late 20th century)

<p>fæder ūre, þū þe eart on heofonum, our father which art in heaven, our father in heaven:</p> <p>sī þīn nama gehālgod. Hallowed be thy name. may your holy name be honored;</p> <p>tōbecume þīn rīce. Thy kingdom come. may your kingdom come;</p> <p>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</p> <p>Ūrne gedædhwāmlican hlāf syle ūs tō dæg. Give us this day our daily bread. Give us today the food we need.</p> <p>And forgyf ūs ūre gyltas, And forgive us our debts, Forgive us the wrongs that we have done,</p> <p>swā swā wē forgyfað ūrum gyltendum. as we forgive our debtors. as we forgive the wrongs that others have done us.</p> <p>And ne gelæd þū ūs on costnunge, And lead us not into temptation, Do not bring us to hard testing,</p> <p>ac ālȳs ūs of yfele. Sōþlice. but deliver us from evil. but keep us safe from the Evil One.</p>

Exercise 2.2: “Christ was on the cross”

Using the futhorc (given in the box) transliterate Text 2.2 (copied in below).

ƿ	feoh (f)	u	ur (u)	þ	thorn (þ, th)	o	ós (o)	ƿ	rad (r)	ƿ	cen (c/k)	X	gyfu (ǰ, g/j)	ƿ	wynn (w)	h	hægl (h)
ƿ	nyd (n)	i	is (i)	ǰ	ger (j)	eoh	eoh (eo)	ƿ	peorð (p)	Y	eolh (x)	ƿ	sigel (s)	T	Tiw (t)	B	beorc (b)
M	eh (eoh) (e)	M	mann (m)	l	lagu (l)	ƿ	ing (ŋ)	ƿ	éðel (æ)	ƿ	dæg (d)	ƿ	ac (a)	ƿ	æsc (æ)	yr	yr (y)
*	ior (ia, io)	Y	ear (ea)														

YRHT. ƿƿh. ƿt. Rƿƿi. NƿMƿRƿ. þMR. ƿN ƿh.
 ƿTRRƿt. YƿƿƿN. ƿƿƿiƿ. Tƿ. ƿtN ƿ. l. ƿƿt. Yt.
 BIn... ƿiþ. ƿTRMƿN ƿ. XƿN tƿƿƿ.
 ƿMXXN t. Nl. Ntƿ. NƿƿORIXtƿ. Xlht ƿXXN t.
 Nlƿ

Text 2.2: Christ was on the Cross

Exercise 3.5: A riddle

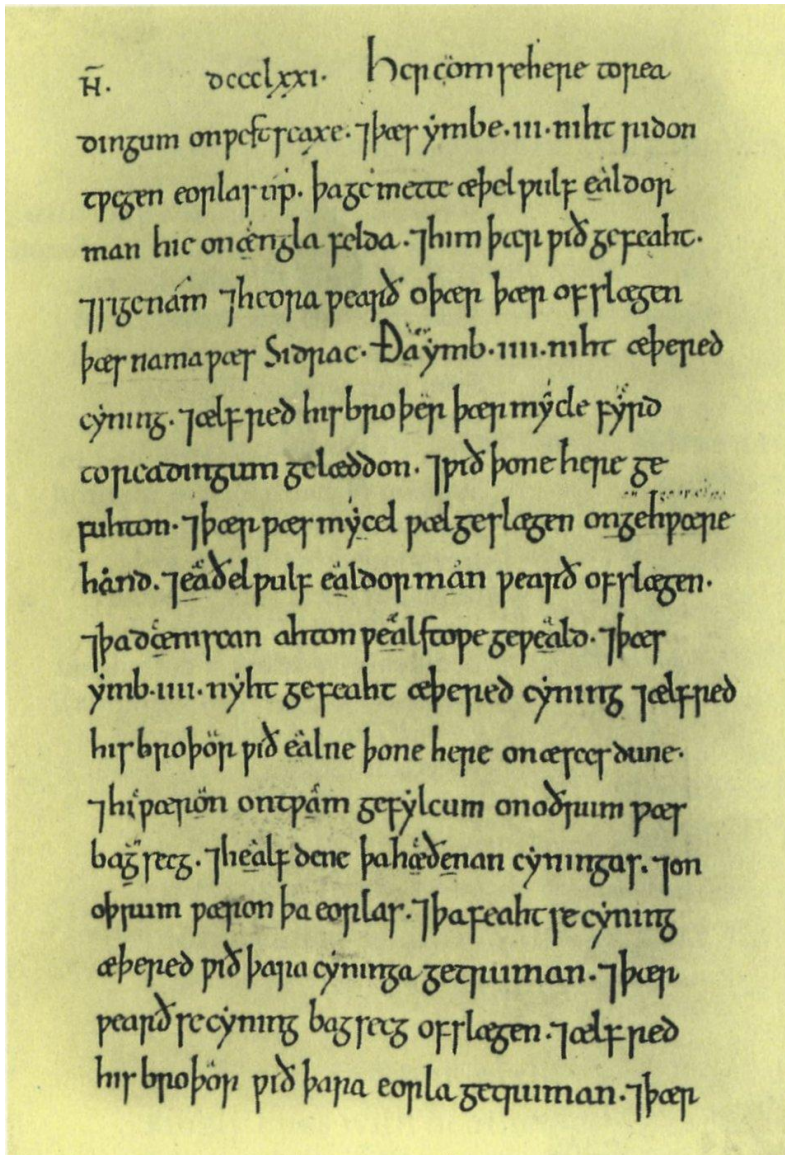
Riddles are popular in many cultures. They are chiefly oral in tradition and go back beyond the beginnings of literary expression. They are verbal puzzles that try the wit of the teller against that of the listeners. Like the one given below they are comparisons and usually consist of two parts, a straightforward 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.

What is your guess about the answer to the riddle?

Wrætlic hongað	bi, weres þeo	1	ofer cneo hefeð,	wile þæt cuþe 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				

Exercise 3.6: Insular script

This 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.

Text 3.6: The Anglo-Saxon Chronicles for the year 871 "Battle with the Danes at Ashdown"

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

eorlas up . þa _____
_____ ealodor man hie on
ængla felda . _____ þið
gefeht .

7 rigenam 7 heora þearð oþær þær
ofslægen þæs nama þæs Sidrac .
Ðaymb III _____ æþered cyning

7 ælfred his broþer þær mycle fyrð
to readingum gelæddon . 7 þið
þone here gefuhton .

_____ þæs mycel þælgeslægen
on gehþære hand . 7 eadelpulf
ealdorman þearð _____ .

7 þa dæniscan _____ þealstope
gepeald . 7 þæs _____
_____ gefeht æþered cyning

7 ælfred his broþor þið ealne þone
here on æsces dune . 7 hi þæron
on tþam gefulcum on oðrum þæs

bagsecg . 7 healdene _____
_____. 7 on
oþrum þæron þa _____ .

7 þa feaht _____ æþered þið þara cyninga getruman . 7 þær þearð se cyning begsecg ofslægen .

7 ælfred his broþor þið þara eorla getruman . 7 þær ...

Exercise 3.9: Old English

Translate the following text, 3.9, into ModE. It is followed by a glossary to help you with the vocabulary.

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

Se cyng sealde his land swá deóre to male 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 mást beád, and ne rôhte ná hú swiðe synlice þa gerefan hit begeatan óf 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 éarfophe to areccenne.

Se cyng Willelm, þe we embe sprécað wæs swiðe wís man, and swiðe ríce, 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 munecas þær gesætte, þæt hit wel gegóðade.

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

Eác þis land wæs swiðe afylled mid munecan, 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 folgode, 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 ríce 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)

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”

cinehelmm “chin guard”

cnihtas “knights”

com “came” (cuman)

cyng “king”

dæg “day”

deóre, deórest “dear,
dearest”

dýdan “kill”

dyde “did”

eác “also”

eall “every”

éarfoþe “hard”

earme “arm, poor”

Eastron “Easter”

embe “about”

eorlas “earls”

folgode “followed”

foregenga “precede”

geare “year”

gegán “cry out”

gegóðade “went”

gemett “met”

gerefan “stewards”

gesætte “set”

gét “yet”

getimbrod “built”

geuðe “gave”

gitsunge “coveted”

Gleaweceastre

“Glouster”

góðum “good”

golde “gold”

háde “person”

heafod men “captain”

ilcan “the same”

lage “law”

land “land, earth”

leódbiscop “lord bishop”

leofodan “lived”

líf “live”

lufedon “loved”

mære, mæst “more,
most”

male “mark”

manig “many”

máre “more”

mid “with”

mihte “be able to”

milde “mild”

móste “have to”

munec “monk”

mynster “minster”

ná “no”

ne “not”

óðer eác

óf “from, out of, of”

on “in, on”

regule “rule”

ricé “great”

rihte “right”

róhtan, róhte

sealed, sealed

seolfre “silver”

sinðon “are”

spæc, sprécað “spoke”

stearc “strong”

stede “place, spot”

strengere “stronger”

sum “some”

swá “so”

swiðe “very much”

swilc “such a”

swýðor “the more” synlice

“wicked”

þa “then, there”

þe “who, which”

þegnas “thane”

þridde “third”

þriwa “three”

tóllas “tribute”

unlaga “unlawful”

unriht, unrihte

wære, wæron “were”

wæs “was”

wiðcwædon “contradict”

Winceastre

“Winchester”

wolde “wanted”

wurðful, wurðfulre

“(more) worthy”

Exercise 5.6: Doublets

1. How many words are there of French origin?
2. Find and list all the doublets and identify them according to their source (Germanic vs. non-Germanic).

Text 5.6: Bokenham on English and French (1440)

And þis corrupcioun of Englysshe men yn þer modre-tounge, begunne as I seyde with famylar commixion 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 oþer nacyns, here owne modre-tonge lafte and forsakyn, lernyd here Donet on Frenssh and to construyne yn Frenssh and to maken here Latyns on þe same 5 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 Frensshe, or þan þey cowde spekyn Ynglyssh and þat all wrytyngis and endentyngis and all maner plees and contraverceys in courtis of þe lawe, and all maner reknygnis 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 famylarite of þe worthy and þe grete, leftyn hure 10 modre tounge and labouryd to kunne spekyn Frenssh: and thus by processe of tyme barbarizid thei in bothyn and spokyn neythyr good Frenssh nor good Englyssh.

Bokenham on English and French, 1440

Exercise 6.14: Bradford's *History***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 which differ in spelling from current usage. Are any of the spellings due, in your opinion, to a difference in pronunciation? Which ones and why?

Cultural knowledge:

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

Text 6.14: W. Bradford. *History of Plimoth Plantation (1630-1650)*

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 yoake 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 yoake 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 affterward 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 subject to the miseries of warr, it was by many thought an adventure almost desperete, a case intolerable, and a misserie worse then death. Espetially seeing they were not acquainted with trades 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 beleved. 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 spectacle 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 6.19: The language of *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 which 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.

Text 6.19: J. Bunyan. *The Pilgrim's Progress: The First Stage (beginning)* (1677/78)

THE FIRST STAGE

As I walked through the wilderness of this world, I lighted on a certain place **where was a den**, [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 **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, 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 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.

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 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, 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 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 6.21-22: 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 6.21: Letters Patent to Sir Humfrey Gylberte (June 11, 1578)

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, certaine 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** remaine within the allegiance of us, our heires and successours, paying unto us for all services, duties 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 ourselve 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)

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, remaine 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 ciuil quietnes ech with other, whereby euey 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 criminal!, 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 6.23: The Mayflower Compact

Linguistic (pragmatic) question: 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 6.23: The Mayflower Compact (November 11, 1620)

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
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 6.6: Sidney's language

Explain how the items in red differ from present practice.

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

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 *Klains*, (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. *Klains.*

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 eares to **playning** musique,
Which to my woes **giues** still an early morning:
And **drawes** the dolor on till verry euening.

Klains. 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 eares to **plaining** musique,
Which oft **hath** *Echo* tir'd in secrete forrests.

Strephon. I **that** was once free-burges of the forrests,
Where shade from Sunne, and sports I sought at euening,
I that was once esteem'd for pleasant musique,
Am banisht now among the monstrous mountaines
Of huge despaire, and foule afflictions vallies,
Am growne a shrich-owle to my selfe each morning.

Klains. I that was once delighted euery morning,
Hunting the wilde inhabitants of forrests,
I that was once the musique of these vallies,
So darkened am, that all my day is euening,
Hart-broken so, that molehilles seeme high mountaines,
And fill the vales with cries in steed of musique.

Strephon. Long since alas, my deadly Swannish musique
Hath made it selfe a crier of the morning,
And hath with wailing strēgth clim'd highest mountaines:
Long since my thoughts more desert be then forrests:
Long since I see my ioyes come to their euening,
And state throwen downe to ouer-troden vallies.

...

Me seemes I see the high and stately mountaines,
Transforme themselues to lowe deiected vallies:
Me seemes I heare in these ill-changed forrests,
The Nightengales doo learne of Oswles their musique:
Me seemes I feele the comfort of the morning
Turnde to the mortall serene of an euening...

Strephon. These mountaines witnesse **shall**, so shall these vallies,

Klains. These forrests **eke**, made wretched by our musique,

Our morning hymne is this, and song at euening.

...

Zelmae.

If **mine** eyes can speake to doo hartly errande,
Or mine eyes language she **doo** hap to iudge of,
So that eyes message be of her receaued,
 Hope we do liue yet.

But if eyes faile then, when I most doo need them,
Or if eyes lanuage **be** not vnto her [Philoclea] knowne,
So that eyes message doo returne rejected,
 Hope we doo both dye.

Yet dying, and dead, doo we sing her honour;
So **become our tombes** monuments of her praise;
So **becomes our losse** the triumph of her gayne;

Hers **be** the glory. (qtd. from Farnham 1969: 107-109)

Exercise 6.28: The language of Shakespeare

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

Text 6.28: William Shakespeare. *The Tragedy of Julius Caesar*, Act I, Scene I (1599, pub. 1623)

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 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 6.7: Milton. *Paradise Lost*. BOOK 1 (1667)

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 adjoining. 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.*

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

[5]

Glossary

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.

Of <i>Oreb</i> , or of <i>Sinai</i> , didst inspire That Shepherd, who first taught the chosen Seed, In the Beginning how the Heav'ns and Earth Rose out of <i>Chaos</i> : Or if <i>Sion</i> Hill	[10]	The Creation of the world out of chaos.
Delight thee more, and <i>Silba's</i> 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' <i>Aonian</i> Mount, while it pursues	[15]	
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	[20]	
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 justify 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 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! '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 <i>Palestine</i> , and nam'd <i>Beelzebub</i> . To whom th' Arch-Enemy, And thence in Heav'n call'd Satan, with bold words Breaking the horrid silence thus began.	[70]	
	[75]	What was lost when Heaven was lost.
	[80]	

Exercise 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 6.29: William Shakespeare. *The Two Gentlemen of Verona* (Act I, Scene 1) (1590)

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 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.	5 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.	30

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.	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 Is turned to folly, blasting in the bud, Losing his verdure even in the prime, And all the fair effects of future hopes." 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.	45 50
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.) <i>The Oxford Shakespeare. The Complete Works</i> . Oxford: Clarendon, 1988, 1998)	

Exercise 6.31: Shakespeare's *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

Text 6.31: William Shakespeare. *Twelfth Night, or What You Will* (Act 3, Scene 2) (1601)

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 bestowed upon me. I saw't i'th'orchard.	5
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 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.	15
Sir Andrew:	An't be any way, it must be with valour, for policy I hate. I had as lief be a Brownist as a politician.	20
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 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.	30
(from: S. Wells and G. Taylor (eds.) <i>The Oxford Shakespeare. The Complete Works</i> . Oxford: Clarendon, 1988, 1998)		

Exercise on Text 7.1: 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 7.1: Richard Hakluyt. *Discourse of Western Planting* (1584)

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 chapiters, the titles whereof followe in the nexte leafe.

1. That this westerne discoverie will be greatly for thinlargement of the gospel of Christe whereunto the Princes of the reformed religion are chefully bounde amongst whome her matie 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 their obedience to her Matie.
3. That this westerne voyadge 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 imploymente of members of idle men, and for breedinge 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 performed 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 overlände, 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 8.12: 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 8.12: Dickens *Bleak House* (chapter 26, “Sharpshooters”) (1853).

“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.

“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 15 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.”

“She must have been a fine old lady, gov’ner,” Phil observes.

“Ay! and not so old either, five-and-thirty years ago,” says Mr. George. “But I’ll 20 wager that at ninety she would be near as upright as me, and near as broad across the shoulders.”

“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 25 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 **anythink** else, and I doubt if I ain’t a 30 getting too old to take to novelties.”

“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. 35

“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 **wery** comfortable, and he says, “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 40

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. 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?” 45

“Drink put him in the hospital, gov’ner, and the hospital put him – in a glass-case, I *have heard*,” Phil replies mysteriously.

“By that means you got promotion? Took the business, Phil?”

“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 50 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 of music in me. Besides, I was too ill-looking, and their wives complained of me.” 55

“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’rallyunfort’nate** in the way 60 of 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 **65** wars! I didn’t say much to you, commander, then for I was **took** by surprise, that a person so 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 you, and **70** 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 8.13: Scots spelling

Linguistic points:

1. Explain the principles of Scottish spelling where it differs from the spelling of StE.
2. How lexically divergent is this text in relation to StE?
3. What syntactic differences (vis-à-vis StE) does this text contain?

Text 8.13: Billy Kay “Cairtes in the Scots Leid” (present-day)

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 negleckit an hauden doun in official 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 tradetion 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 when 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 whan they got thirlit tae political union wi mair pouerfu neebours at their mither tongues staitit 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 straits 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 stait 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 culturallly 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 are evident to see the praise for Scots and Scotland by which the spoken language can be seen in this light as a formal lead for a formal purpose. This cause then is a challenge to our praise, a dedication to our past and a declaration of our faith in the future of Scots as a living European lead of the 21st century (from: Billy Kay "Causes in the Scots Lead" at: <http://www.scottishcorpus.ac.uk/corpus/search/document.php?documentid=778>)

Exercise 9.1: 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 9.1: Guyanese CE: Basilect (1987)

dis bina wan 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, "ongk!!
 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, bikaaaz 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
- bee 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: <i> = /i:/, <oo> = /ou/; <o> = /ɔ:/; <O> = /ɒ/; <ou> = /ʌu/; <oh> = /ɔ:/; <aa> = /ɑ:/; <uu> = /u:/

Exercise 10.2: 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 "unknown tongue" referred to?

Text 10.2: Early ModE Puritan legal text (1647)

It being one chiefe piect [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^d, y^t ev^y township in this iurisdiction, aft^r y^e Lord hath increased y^m to y^e number of 50 household^s, 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^s, they shall set up a gra^mer 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 10.3:

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. 31 and 33).
3. What kind of a figure of speech is *pillows o' Society* (l. 41)?
4. Explain how *ain't* (ll. 36, 48) is used?
5. Comment on the forms *quaverin'* (l. 2), *ast* (l. 3), *idear* (l. 4), *live at* (l. 10), *these here* (l. 14), *out o'* (l. 16), *did I play bridge* (l. 23), *over to* (l. 27), *light on* (l. 41), *we was* (l. 45)

Cultural points:

1. Who were Josephus Daniels and Henry Ford?
2. What is the allusion intended by the San Susie Club?

Text 10.3: Non-standard General English: R. Lardner "Three without, Doubled" (1917)

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

<p>“Who do you think called up?” she ast me. “I got no idear,” I says. “Guess!” says she. 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.”</p>	5
<p>“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.”</p>	10
<p>“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 gettin’ 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.”</p>	20
<p>“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. “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 nothing’ else I could tell her, because if I told her you didn’t, that would of ended it.” “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 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. “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.” “The Pearsons ain’t ast,” she says, “and they ain’t got no children.”</p>	25
<p>(from: R. Lardner. <i>Gullible’s Travells, Etc.</i> Chicago: University of Chicago Press, 1965 [1917], 115-118)</p>	30
<p>“The Pearsons ain’t ast,” she says, “and they ain’t got no children.”</p>	35
<p>“Probably,” I says, “that’s because we was the only eligibles that can go out nights on account o’ not havin’ no children.”</p>	40
<p>“The Pearsons ain’t ast,” she says, “and they ain’t got no children.”</p>	45

Exercise 10.13: Second person pronouns

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 10.13: H.B. Stowe. *Uncle Tom’s Cabin* (chap. 8, “The Quaker Settlement”) (1850).

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.

“Mother can do almost everything,” said the boy. “But is n’t it a shame to make such laws?” 10

“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.

“I am surprised at thee, son,” said Simeon; “thy mother never taught thee so. I would do even the same 15 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*. N.Y.: Signet Classic, 1966 [1851-52], 156f.)

Exercise 10.15: 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 10.15: Sen. Beveridge to the US Senate (1900)

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 10.16: Code-switching

Why do you think the author used Spanish where he did?

Text 10.16: English-Spanish code-switching: "Oscar as a young boy," from J. Díaz. *The Brief Wondrous Life of Oscar Wao* (2007)

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.

(from: Junot Díaz *The Brief Wondrous Life of Oscar Wao*. N.Y.: Riverhead, 2007, 14)

Exercise 12.3: The language of blogging

Look at the excerpt from a Nigerian blog and comment on the language used there.

1. How would you characterize it?
2. How suitable is it in the context of a blog (on Igbo girls)?
3. To what extent does it conform to the standard? (to what standard)?

Text 12.3: Igbo Girls Like Money a Lot (2005)

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)

Exercise 13.10: Four ModE texts

For the following four texts do the following:

- Identify the variety each represents.
- Find a syntactic structure different from StE (only one in all three texts).
- List at least three lexical items different from StE from each text.
- Give reasons to motivate the non-StE words.

Text 13.10a

“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 is vivid technicolour: his hair very black, and the streak very red, and eyes an undiluted blue. They just “knocked him fround 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.

(A. Enright. *The Gathering*, N.Y.: Black Cat, 2007, 166, 169f.)

Text 13.10b

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 the narrator’s grandfather]

“Kabbili, 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?” Aunty 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,” Aunty 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*,” Aunty 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?”

(from: C.N. Adichie. *Purple Hibiscus*, London: Harper Perennial, 82f.)

Text 13.10c

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 pounding repetitious music, a spruiker or two on the footpath pointing up the stairs.

(from: M. Bail *The Pages*. London: Harvill Secker, 2008, 43f.)

Text 13.10d

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*, *ktbal*, *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.

(from: K. Desai. *The Inheritance of Loss*. N.Y.: Grove, 2006, 193f.)

Exercise 13.11: Translate the following example of txtng into StE

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!

Exercise 14.1: 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 ([link: Exercise on Anglo-Saxon four-letter words](#)) (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 14.2: 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 14.3: Antonomasia and eponymy

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.

to wear a macintosh on a walk

to hoover the living room

to wear a stetson

to wear wellies when it rains

to be a Benedict Arnold

to go out for a coke

to boycott non-union products

to wear a cardigan on a cool day

to bowdlerize a novel

to ask a bobby for directions

to order a double-decker sandwich

to put your John Hancock down on the bottom line.

to be an Uncle Tom

to look it up in Webster's

to scotch tape something