|  |  |
| --- | --- |
| Student number: | 2467273 |
| Course title: | ENGLANG1003 English Language & Linguistics 1B |
| Questions answered: | 4a |

*Start exam here*

**Translate the text below into Standard English (some words have been glossed) and decide what genre it is. Then carry out a systematic analysis of diagnostic variants on the level of spelling, grammar and lexicon, and decide whether the text was written in Older Scots.**

*Item, yat all nychtbouris haiffand foir tenements dicht ye calsay fornent ye samyn to the middis of ye calsay, and remove all filth and staynis yairfra the morne be none, under ye payne of xl s. till be taikin of yame that failʒeis, but favoures; and yat yai hald ye said calsay fra thine furth clene quhill after ye entrie of ye Quenis Grace [...]*

The text is translated into:

*Furthermore, all neighbours who have tenements should tidy up the paved street in front, the same to the middle of the street, and all dirt and stones should be removed for it to be clean from the morning until noon, to pay 40 shillings for failure to do so, without favour; and they should hold said street clean after the entrance of Our Grace, the Queen […].*

As the text gives commands to residents of a town/city with a penalty for not following these orders, the text could be classified as an open proclamation by a governing body.

Firstly, diagnostic variants on the level of spelling, highlighted in green, are the most numerous in the text. Starting with vowels, some words in the text, like *Quenis, none,* and *clene*, have no additional markings for long vowels, which is characteristic of Older Scots, unlike their Middle English counterparts, i.e., *Queen’s, noon,* and *clean*, respectively, which have double vowels or an <a> added. The vowel <a> is also in the word *hald*, highlighting the difference in both spelling and pronunciation between Older Scots and Middle English, where Middle English would have <o> in *hold*. Regarding consonants, the characteristic <y> of Older Scots is found in multiple words, where the Middle English digraph <th> would usually be found, like *yat* (*that*), *yairfra* (*therefore*)*, ye* (*the*)*,* and *yame* (*them*). Furthermore, the unique Older Scots pronunciation of yoch or yogh <ʒ> appears in the word *failʒeis* as a letter combination <lʒ> borrowed from the Old French *faillir*,the spelling of which does not appear in Middle English pronunciation of the equivalent word (*failes*). Another example is the consonant group <quh> in *quhill*, which would be spelt as <wh> for *while* in Middle English.

Secondly, the grammar of the text, highlighted in blue, also seems to be of Older Scots origin. For example, most plural nouns, i.e., *nychtbouris* and *staynis,* have the characteristic ending ­*-is*, as does the possessive form *Quenis*, both of which are found in Older Scots. Furthermore, the ending *-and­* for the present participle *haiffand* is only found in Older Scots, as an alternative to the *-ing* ending for the equivalent *having* in Middle English. An interesting exception found in the text is the word *favoures* with an *-es* ending for plural nouns, characteristic to Middle English, which can be explained by Older Scots being influenced by Middle English grammar.

Thirdly, there is at least one Older Scots word used in the lexis of the text, highlighted in yellow, i.e., the word *failʒeis*, which is borrowed directly from Old French, explaining why it has the unique yoch letter characteristic to Older Scots.

To conclude, almost all diagnostic variants on the level of spelling, grammar, and lexicon found in the open proclamation indicate that the language of the text is Older Scots, with only one exception.