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Introduction, Crawford Gribben-- Contexts: Writing the Scottish reformation, David G. Mullan-- Language attitudes and choices in the Scottish reformation, Marina Dossena-- 'The divine fury of the Muses'-- neo-Latin poetry in early modern Scotland, David Allan.

This post is contributed by John F. An investigation of these inscriptions not only reveals an exact place and date for its composition at odds with earlier conclusions, but also discloses the inspiration for its creation and the appropriate music for its lyrics. In addition, the manuscript itself corrects a common misreading and provides evidence to identify the copyist. Remembrance wakened in my heart And I knew I loved her dearly. In my still heart, the thoughts awoke; Came bone by bone together. Say, birds and sun and spring, is Love A mere affair of weather? The first work in the cycle was Come, Here is Adieu to the City, and a third was represented only by a Roman numeral without any following text. The hand of the Lord was on me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones "This is what the Sovereign Lord says to these bones: I will make breath enter you, and you will come to life" there was a noise, a rattling sound, and the bones came together, bone to bone. When it is compared with the ms. In the *Collected Poems*, Roger C. Lewis indicates no date, but says the poem was written in Edinburgh. RLS never returned to that city after, and so Lewis implies the poem was written before J Beinecke, McKay remarks, Stevenson has written the following notes in pencil at the bottom and in the left margin: Lewis quotes the same remark in his comments on the poem. What stands out in these marginalia is that for no apparent reason two words are in French: RLS himself was unsure about that initial letter, first writing a small c and then capitalizing it. Martial, via Gallica ark: The October 16, issue of the *Academy*, a British publication for which RLS wrote criticism and which he was known to read in Paris, reveals the correct spelling in an announcement of the new manager of the Gymnase: The Date According to J. For Stevenson Paris in the springtime of was not much to sing about. Fanny and Lou had been married hardly a year and they were both recovering from illnesses. *Virginibus Puerisque*, in which the first three essays are about love and marriage, was published April 15th of that year and contained a statement about lovers that hardly proved true for the newlyweds. They are half inclined to fancy it is because of them and their love that the sky is blue and the sun shines. And certainly the weather is usually fine while people are courting. During that sojourn in Paris he wrote at least 11 letters. The second and last time Fanny and Louis were in Paris was in August of They stayed at 12 rue Vernier with the painter Will H. Low, whom he had not seen for ten years. They first became acquainted at Grez, where Lou also met Fanny for the first time, probably in August of Remembrance must certainly have wakened in his heart at this reunion. In *A Chronicle of Friendships*, p. Lewis pointed out another note in pencil on the left side of the ms. If little time elapsed between his conceiving of Spring Song and writing it down on the road behind the Gymnase, it implies that he did his hunting in Paris. What was he after? On one excursion with Stevenson, Low says their first goal that day was the bookshop of Calmann-Levy at 3 rue Auber to find a copy of *New Arabian Nights* as a gift for Rodin, who was doing a bust of Henley. From there they went across the Seine to J. Although Low does not recount any more of the journey, he may have had one more goal in mind. His former teacher and friend the sculptor Adrien Gaudes was restoring the sculptures on the Porte Saint-Denis at the junction of boulevards Bonne-Nouvelle and St. It would seem natural that Low would want to surprise Stevenson with a visit to his other old friend since the Gymnase was only an eight minute walk from where Gaudes was working. We naturally group together any notes concerning these four poems, so manifestly are they the result of the Heine influence. The metre of the first and third was used by the German poet time and time again. Nor is it alone in form that the effect of Heine on Stevenson is apparent. The meter is almost identical. Establishing the date of Spring Song as August is important because RLS began learning piano in April of the same year, and by December of he had developed a passion for writing lyrics to music. This is meaningless to those untrained in music but is easily understood

LANGUAGE ATTITUDES AND CHOICE IN THE SCOTTISH REFORMATION

MARINA DOSSENA pdf

from its use in connection with Happy Birthday. Though there is no evidence that RLS owned this edition of the music, it seems clear that he had seen and remembered it.

2: Table of contents for Literature and the Scottish Reformation

The complex relationship that has always existed between Scots and Gaelic, and indeed between Gaelic and English, has often been the object of studies in language contact (e.g. Å“ Baoill and.

An often-used explanation for this is that Standard English was acquired in schools by the shifting population Filppula In this paper, I discuss three cases of language shift in the Early Modern period: I offer evidence that the role of Standard English education was, in fact, fairly limited, and suggest that the standard-likeness of Cornish English, Manx English and Shetland Scots is most likely due to the particular sociolinguistic circumstances of language shift, where not only language contact, but also dialect contact contributed to a loss of non-standard-like features and the acquisition of a standard-like target variety. This atelic and non-hierarchical process is termed apparent standardisation. An often underlying question is how our knowledge about the causes of language shift can prevent that same phenomenon, or even reverse it Fishman On the other side of the process, attention is given to the structural characteristics of the variety of language that minority-language speakers end up speaking after the language shift. Often these language-shift varieties have substratum influence from the minority language â€” e. Irish features in Hiberno-English Hickey or Spanish features in Chicano English Fought â€” and it is exactly these substratum non-standard features that researchers have mostly been interested in. Even if descriptions often focus on deviations from the standard, one characteristic of language-shift Englishes in fact appears to be a striking similarity to Standard English. Trudgill and Chambers If such a generalisation about the standard-likeness of language-shift varieties really holds true, this raises the question of why this should be. Naturalistic language learning and rapid shift are to have led to more substratum influence in Hiberno-English, while Welsh and Hebridean English are more standard-like because of a longer period of bilingualism and the introduction of Standard English through education. In this paper, I argue that â€” at least for a particular subset of language-shift varieties of English â€” the standard-likeness of these varieties is not due to education or to a prolonged period of bilingualism, but is a result of the particular sociolinguistic circumstances and processes in which these varieties arose. My argument is based on data drawn from three cases of language shift that took place in the British Isles roughly from the sixteenth to the nineteenth centuries, viz. These cases are relatively well described with regard to both the social background of the various language shifts and the resulting language-shift varieties, although as is often the case with the historical sociolinguistics of minority languages, even for well-described cases, there may still be a dearth of clear and reliable data. I therefore cannot offer entirely conclusive evidence and may well be overstating my case; however, I will argue that in these specific sociolinguistic situations, and ruling out a role for education, the scenario I sketch is highly plausible and deserves serious consideration alongside traditional accounts of the top-down imposition of Standard English. I begin this paper with a discussion of important processes in dialect change, detailing similarities and differences on the social and linguistic levels Section 2. I then discuss two processes through which the target language in language shift may end up standard-like and introduce the concept of apparent standardisation Section 3. This concept is applied to the three case studies in Section 4. In the conclusion Section 5 , I discuss the relevance of apparent standardisation to ongoing work in social dialectology. The first process is that of standardisation. This term conventionally applies to the four-stage process of development of a standard language described by Haugen In this paper, however, I use the term standardisation in a much narrower sense and restrict it to a particular type of acquisition of the standard language: A clear account of standardisation of spoken language is given by Pedersen for Scandinavian languages, especially Danish. She links the spread of the standard spoken Danish to both attitudinal factors â€” prescriptivism and a standard language ideology, propagated in schools Pedersen In particular, Pedersen The spread of an urban-based Standard Danish, then, may have taken place following a gravity model, with the standard hopping from town to town before reaching the intervening countryside Chambers and Trudgill This change of dialects towards a spoken standard, also termed dedialectisation, is the

last stage of a centuries-long development posited for many European language communities, as charted in detail by Auer. The development of standard written languages, used instead of Latin, allowed for a reading pronunciation of these standards to be targeted as a spoken H variety as well, causing spoken diglossia. Once a spoken standard was available, variable use of standard and non-standard features gave rise to a diaglossic continuum ranging from basilectal traditional dialects to the acrolectal standard. More recently, the social factors also identified by Pedersen have caused traditional dialects to be lost in favour of more widely spoken regiolects, and, in the most advanced cases such as Denmark, the spoken standard as the only surviving spoken variety. In addition to this gradual development, Auer. A prime example of this is the loss of Low German dialects in favour of a standard based on High German dialects. Relevant social factors here, too, are the prestige associated with the standard language, and the complementary loss of prestige for the dialects, which become associated with lower-class and less educated speakers. Where there is increased contact between speakers of different dialects, continuous adaptation towards the other may cause permanent changes in the dialects, causing convergence. Dialect levelling is theoretically an atelic process, i. Dialect levelling is thought to be the process behind the loss of highly localised dialect features in the North of England and the emergence of a more general Northern English e. Jones offers some evidence for this in her study of the formation of an incipient standard for spoken Welsh in two speech communities at opposite ends of the country cf. Standardisation does clearly play a role, as is evident from the rise of spelling pronunciations of the established written standard, but there is evidence for levelling as well in the appearance of North Walian features in the South Walian community, and vice versa. Although standardisation and levelling are presented here as dichotomous, it must be stressed, therefore, that they may apply simultaneously. Supralocalisation can involve telic standardisation-type processes, and dedialectisation can likewise involve atelic levelling-type processes. For standard varieties, this can be linked to the fact that they are often codified to have as wide as possible a basis among the speech community. A final parallel is the reduction of variation in both processes. Howell on Early Modern Dutch urban vernaculars. The first of these concerns the social background of the varieties in contact: In the cases of language-shift varieties discussed in this paper, the question of status and power becomes recursive: However, as far as the nature of the standardized variety itself is concerned, in purely linguistic terms there is very little difference between the end-products of either process. Bearing in mind the uniformitarian principle Labov. Instead of standardisation, then, I argue that in these varieties we find apparent standardisation: Acquiring this type of input will result in a fairly standard-like language-shift variety. This scenario is most likely to occur where language acquisition happens in a more formal, educational setting. If they acquire this type of input, the resulting language-shift variety will be much like the local dialect, and very unlike the standard language. This scenario involves naturalistic language acquisition in face-to-face contact with majority-language speakers. We may also posit a fourth scenario, in which there is a combination of naturalistic language learning and formal acquisition in an educational setting. Although this is probably the dominant paradigm in the present day, I assume that, as education, and especially second-language education, was considerably less widespread in the Early Modern period, we can ignore this scenario for our present purposes. The level of majority-language education among minority-language speakers was very low, and even if a speaker would acquire the majority language in such a setting, they would continue to use the minority language with their family and relations in the minority-language community. In a present-day setting, this is achieved by presenting learners with near-invariable standard-language input, and by negatively evaluating either implicitly or explicitly linguistic behaviours that do not conform to the norm Wolfram. Although we would require time travel to ever find out what form the English-language input in the Early Modern classroom had, it is highly unlikely that the target was anything other than an interpretation of standard English. Mitchell discusses a range of English grammars and readers from the seventeenth and eighteenth centuries. It is striking that every text she discusses appears to describe English as a uniform, non-variable entity, although this may of course be ideologically inspired. The only text that acknowledges variation, *A General Dictionary of the English Language* by the Irishman Thomas Sheridan

, puts it in a rather negative light Mitchell The research on part-naturalistic language learning discussed in this section suggests, however, that the variety acquired by learners is more standard-like than the input. In this setting, the learners received naturalistic non-standard input from their native-speaker peers, and they showed increased use of the non-standard morphosyntactic variables investigated compared to their stay-at-home peers. They did not, however, use the features with as high a frequency as native speakers, and they did not acquire the sociolinguistic and stylistic constraints on the variables. Despite the non-standard input, then, these students acquired a French that was more standardised than native-speaker speech. A final example of the link between near- naturalistic language acquisition and standardisation comes from an experiment with native-speaker and immigrant students in Lille, France Pooley Non-native speakers of French failed to distinguish between standard and non-standard variants as native speakers could. Assuming non-native speakers in historical situations had similar problems, Pooley suggests that nineteenth-century migrants may have acquired non-standard variants that they perceived as French, their mix of standard and non-standard forms contributing to convergence between the standard and non-standard varieties. These are three studies of near- naturalistic second-language acquisition leading to standard-like language in very different environments. Although naturalistic acquisition was primary in these cases, education was probably a factor that brought the acquired variety more in line with the standard. But, as is the case with the Irish learners of French or the Polish learners of English, exposure to and awareness of the standard does not necessarily lead to the acquisition of standard-like speech; nor must exposure to non-standard forms lead to the acquisition of non-standard speech. This means that the full range of standard and non-standard variants in the input must be taken into account if we are to explain the standard-likeness of language-shift varieties. The legendary last speaker of Cornish died in The dominant narrative of Cornish language death emphasises the enforcement of English in church. Repression of Cornish was already commonplace after the secular uprising of , but was increased in severity after the Cornish rebelled against the imposition of the English-language Book of Common Prayer in the Act of Uniformity Kent Even if there may have been some room for Cornish in the religious domain Berresford Ellis The use of English code-switches in sixteenth-century mystery plays by devils, demons and tyrants suggests that English was understood, if negatively evaluated, but as the plays rework earlier material, the form of the language is not necessarily reflective of that in use in Cornwall at the time Mills Equally important as the influence of the church were the changes to Cornish social networks that took place during the sixteenth century. The incorporation of Brittany into France caused Cornish-Breton trade and religious links to be cut, and contact with speakers of the closely related Breton language to be lost. At the same time, contact with speakers of English increased as numerous English migrated to Cornwall to work in the tin mines, and Cornish speakers were employed in the English army and merchant navy Smith There, they will have met speakers of a broad range of traditional English dialects, but may also have become aware of Standard English and of negative evaluations of non-standard English Kent In fact, their observation was preceded by Jespersen This is confirmed by metalinguistic comments from the sixteenth and seventeenth centuries, presented in Wakelin A few excerpts are especially worth mentioning. This was followed in by Bishop William Camden: Evidence of basic literacy in Cornwall supports this view of the development of education. Analysis of signatures in a document that all adult males were expected to sign shows an average illiteracy rate of There was, of course, variation: Of course, literacy is not as black and white as an analysis of signatures versus marks suggests. There will have been many signatories whose literacy skills were stretched to their limits when they labouriously scribbled the characters that made up their names. There are other reasons as well for Stephens By the s, however, writing was widespread and even common practice among the working classes, and a minority had even mastered the rules of standard written English Austin There is a general idea that education contributed to the decline of Manx. And sure enough, although both secular and religious education fluctuated between supporting and repressing the language, the overall attitudes towards Manx in the educational system were never very positive. But as an education system was set up in the seventeenth century and Manx did not start to become lost until the nineteenth, changes in Manx social

networks in the eighteenth and nineteenth centuries seem at least as important. Manx speakers developed closer contacts with English speakers through trade and smuggling, improved transport connections, and even tourism. There was also a significant immigration of English speakers from the North West of England, which – together with a nineteenth-century emigration of Manx speakers to the United States – increased the proportion of English speakers in the Manx population Broderick In the late nineteenth century, Ellis characterised the dialect as more similar to Standard English than the adjacent dialects in England, although he did note close similarities to the English of Lancashire Broderick The pivotal figure in this development was Bishop Barrow, according to whose plan schools were set up in all parishes, to be staffed by existing clergy.

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Dialect and dialect use in the eighteenth and early nineteenth centuries: But this is missing the point somewhat. Before the critical period focussed on in this essay, an elitist view of language use existed. The fully literate minority largely had no desire for their generally standardised language to be replicated by the poor and the provincial. The modern situation develops In western Europe, it is the eighteenth century – particularly the middle and late eighteenth century – and the early decades of the nineteenth century which see a fundamental shift in the boundaries of the acceptable use of language in both written and, eventually, spoken domains. This change in awareness led to a number of highly contradictory tendencies both in literary perception and use of language and, more importantly, in the ways in which speakers related to how they spoke and increasingly wrote. Chapter 2, the same views were also creating an environment which imperilled this diversity, replacing it with near-homogeneity for many and an increasingly self-conscious employment by the new minority, first in writing and then in speech, of dialect features as markers of personal and group identity. The causes for this change are well studied: The increasing affordability of the products of print capitalism must also be factored in. At the same time, as established religion was replaced by national integration along vertical rather than horizontal lines as the abiding ideology of successful states Anderson and Gellner, the idea that one national language, used in writing and speech, became necessary and, indeed, prescriptive. Such a view need not be seen as reactionary: Chapter 2 are only among the best-known of many progressive thinkers who argued that establishing one form of spoken language in a state would lead to equality or at least greater class solidarity. Of course, these tendencies were at their most overt in post-Revolutionary France; they were very active in the British Isles, however, in the same period. In its strongest form, these attitudes created the idea of a white imperial egalitarianism where all would sound and, we assume, act in pretty much the same way. Of course, counter-tendencies were also at work during this period. It is practically the first time that someone of relatively lowly background would have had both the means and the possibility of making his or her voice heard in the print marketplace. On occasion, this voice would be in something approaching a local dialect. But there is an issue here, which we are all aware of: The use of dialect in these contexts is therefore marked and inevitably self-conscious. One way of illustrating is to look at two letters from semi-literates, one dating from the first decades of the eighteenth century, the other from the second decade of the nineteenth. I would argue that this change in perception has occurred specifically between these periods. The first letter, which exists in a number of different printed versions, purports to be from one Donald Macpherson, an indentured servant in Maryland, to his father in Culloden, near Inverness; the letter was written, however, by one James Macheyne, originally resident in Petty, a hamlet just outside Fyvie, some 30km north-west of Aberdeen. Dis is te lat ye ken, dat I am in quid healt, plessed be Got for dat, houpin te here de lyk frae yu, as I am yer nane Sin I wad a bine ill, leart gin I had na latten yu ken tis, be kaptein Rogirs skep dat geangs te Innernes, per cunnan I dinna ket anither apertuniti dis Towmen agen. Pi mi fait I kanna komplin for kumin te dis quintry, for mestir Nicols, Lort pliss hem, pat mi till a pra mestir, dey ca him Shon Bayne an hi lifes in Marylant in te rifer Potomak, he nifer gart mi wark ony ting pat fat I lykit mi sel: Mi Mestir seys til mi, fan I kon speak lyk de fouk hier dat I sanna pe pidde di nating pat gar his plackimors work, for de fyt Fouk dinna ise te work pat te first yeer aftir dey kum in te de Quintry. Lofen Fater, fan de Sarvants hier he deen wi der Mestirs, dey grou unco rich, an its ne wonter for day mak a hantil o Tombako; and des Sivites an Apels and de Sheries an de Pires grou in de Wuds wantin Tyks apout dem. De Tombako grou shust lyk de Dockins en de bak o de Lairts yart an de skeps dey kum fra ilka Place an bys dem an gies a hantel o Silder an Gier for dem. Fait ye mey pelive mi de pirst Plantir hire lifes amost as well as de Laird o Collottin. Mai pi fan mi Tim is ut I wel kom hem an sie yu pat not for de furst nor de neest yeir til I gater somting o mi nane, for fan I ha dun wi mi Mestir, hi maun gi mi a plantashon te set mi up, its de

Quistium hier in dis Quintry; an syn I houp te gar yu trink wyn insteat o Tippeni in Innerness. I wis I hat kum our hier twa or tri yiers seener not I dit, syn I wad ha kum de seener hame, pat Got bi tanket dat I kam sa seen as I dit. Gin yu koud sen mi owr be ony o yur Innerness skeps, ony ting te mi, an it was as muckle Clays as mak a Quelt it wad, mey pi, gar mi Meistir tink te mare o mi. Lofen Fater, de man dat vryts dis letter for me is van Shams Macheyne, hi lifes shust a myl fe mi, hi hes pin unko kyn te mi syn efer I kam te de Quintrie, Hi wes Porn en Petie an kam our a Sarfant fe Klesgou an hes peen hes nane Man twa yeirs, an has Sax Plackimores wurkin til hem alrety makin Tombako ilka Tay. Luck dat yu duina forket te vryt til mi ay, fan yu get ony Ocashion. I weit yu will be veri vokie, fan yu sii yur nane Sins Fesh agen, for I heive leirt a hantle hevens sin I sau yu an I am unco buick leirt. The dialect represented here is a heavily Gaelic-influenced form of North-East Scots does not exist any more, for reasons discussed in Millar The use of dialect throughout is, I would argue, inherently lacking in self-consciousness. It is an honest albeit flawed attempt to represent sound. The second letter, from a political prisoner in New South Wales to his family in central Lancashire tells a different story, however for a discussion of this corpus of letters, see Millar forthcoming: Original punctuation and spelling, but not line division, has been retained. Reproduced by kind permission of the Lancashire Public Records Office. Yes, there are features here which are dialectal or at least non-standard but they are hardly omnipresent. It would be impossible to localise the writer basing the findings purely on his language as represented by this letter and, indeed, the entire corpus of which it forms a part. But that is not the full issue: Holden has been educated into using the sole acceptable written variety. Nevertheless its use would have represented a highly desirable and desired register which may also have been attainable. Up flies the bouncing woodcock from the brig Where a black quagmire quakes beneath the tread, The fieldfare chatter in the whistling thorn And for the haw round fields and closen rove, And coy bumarrels twenty in a drove Flit down the hedge rows in the frozen plain And hang on little twigs and start again. Of course, the primary charm of this poem is in its embedding of dialect words most of which would be difficult to understand unless we have a glossary in an essentially Standard English framework. The point is, however, that it is knowing. John Clare did naturally speak a rural Northamptonshire dialect this is a point that is worth making: In using his native dialect words in writing, he is accepting a role both for his native variety and for himself as writer, a role constructed by both the problematisation of dialect speech in a literate age and the foregrounding of nature in an age of industrialisation. Middle class language use and language attitudes in late eighteenth and early nineteenth century Scotland But it is not enough to make these kinds of assumptions: The answer is, of course, that we do. In the case of Scotland we already know a great deal about the attitudes towards Scots and Standard English around the middle of the eighteenth century through self-help guides of Scotticisms to avoid and other language guides and commentaries Dossena But this material is generally metropolitan indeed, Edinburghcentric in its focus. As Cruickshank also demonstrates, the effect of these changes in view was felt in the first place by the patrician class, the upper middle classes in general and, eventually, perhaps, the lower middle classes. Since I have already suggested that it was these very lower middle classes who had the most profound effect on the development of language attitudes and language ideology of the time, we need to find evidence for the formation of their attitudes during the period. For Scotland, one of the most fecund sources for this evidence is the Original Statistical Account of Scotland, upon which I have worked, off and on, for the last decade and more. The Statistical Account, instigated and edited by Sir John Sinclair, represented an attempt in the 1790s and early 1800s at describing each Church of Scotland parish in the Kingdom, the entry normally being written by the parish minister or saving that, the parish schoolmaster or another lower middle class authority figure. Sir John provided a set of topics not predominantly statistical, as we would understand the word which he wished his correspondents to ponder when writing their reports, one of which was as his questionnaire puts it Language. Not all correspondents commented on this category, but many did, making the Account arguably the first genuine attempt to map language onto space at ground level. In a brief essay it would be impossible to give anything other than a taste of the richness of language analysis available from this source. I will concentrate, therefore, upon what I have termed the expression of overt and covert language

attitudes Millar The examples given here are not generally one of a kind; rather they are normally the best or most representative example of that particular type of attitude. Most of these comments, as we might expect, are phrased in terms of their impropriety in relation to the standard: Roxburgh, Hounam The people speak a harsh, broad language; and here, as in most places this side of Teviot, pronounce many words ending in e like ae, as me, mae, with a long disagreeable tone, and use many words improperly. III; Aberdeen, Longside The Buchan dialect has been long famous for the want of that neatness of articulation, and of that elegance of sound and accent, by which the southern and more cultivated nations have charactered their respective languages. In proportion as language becomes more refined, the uncouth guttural is either entirely excluded, or very much softened. And it is probable that we shall retain these peculiarities of language longer than most places equally distant from the capital; because, except the resort of strangers to Peterhead, during the water-season, few visit us; and, of consequence, little of that intercourse is enjoyed, by which language is so materially affected. If the degree of mental cultivation in a country be commensurable by the state in which a language is found, which is not a very uncommon rule then we must not state our pretensions very high. The inhabitants, however, have less of a provincial brogue than many parts of North Britain. XIX; or through contact with the standard: Ayr, Mauchline The Scots dialect is the language spoken, but is gradually improving, and approaching nearer to the English. Aberdeen, Peterhead The language spoken in this parish is the broad Buchan dialect of the English, with many Scots idioms, and stands much in need of reformation, which it is to be hoped will soon happen, from the frequent resort of polite people to the town in the summer. XV; There is a counter tendency, however, where the influence of the Rousseau end of Enlightenment culture, coupled with early Romantic leanings, produces views which at least overtly are positive towards the local dialect and local culture: It is a provincial dialect of the English. Some words are of Greek original. The celebrated author of the Wealth of Nations observes, that people who live in the country have more intelligence than those in towns. Farming does not require many words, but much reflection and observation, and great exertion and industry. People that live in retirement are not so expert in their use of words as they that live in society are; but their tongues are better indexes of their hearts. They do not need to live on little traffic, which is a great enemy to truth and morals; and one not always a match for those arts of trade, by which towns-people sometimes take them in. XII; But if we look more closely at what the correspondent is saying, we can see that his interest in the local variety is validated primarily through its association with an academically weighted past, including learned asides and references. Such a view leads us on to another feature of the treatment of language in the Statistical Account: Orkney, Sandwick and Stromness The ebb tide, with a westerly wind, makes a very rough sea near the coast, especially at the top of spring tides, and is called the rost â€ Sinclair XIX; As I have shown in my essays of and , however, other, more ideologically charged, reasons may be underpinning the use of the vernacular. In the entry for Sorn, for instance, only one Scots word is used: At the very same place he might now find a tolerable inn and a warm dinner. VI; Note that the dialogue involving the use of the word Deil refers to an historical event set in a time when modern comforts were unknown. From the same part of Ayrshire we also have: Ayr, Kilmaurs The keen edge which they put on instruments requiring it, gave rise to a mode of speech which is yet in use through the country. A man of acute understanding, and quickness in action, is said to be as sharp as a Kilmaurs whittle. VI; Unlike most of the passages already cited, this appears positively inclined towards the use of Scots. But does it have ideological undercurrents? What we have here are the first stirrings of the kailyard Campbell and Knowles Indeed, this kind of story could find itself in the pages of The Sunday Post today. The association of Scots with an idealised rural past occupied by couthie and pawkie worthies does not say much for the present vitality of the dialect in an industrialising and urbanising country. When the attitudes involved are rather less positive, this double-edged nature is even more revealed: Lanark, Symington As a specimen of the spirit and eloquence of those times [ie of the schisms of the 18 th century], the following prayer, for the established minister of the place, is kept in remembrance, as uttered by one of the preachers on the green, after a discourse, in which he and his brethren were represented in the blackest colours: Cut him down as a cumberer of the ground; tear him

LANGUAGE ATTITUDES AND CHOICE IN THE SCOTTISH REFORMATION
MARINA DOSSENA pdf

up, root and branch, and cast the wild rotten stump out of thy vineyard. Thresh him, Lord, and dinna spare!

4: Project MUSE - Recent Studies in the English Renaissance

Writing the Scottish Reformation / David G. Mullan --Language attitudes and choice in the Scottish Reformation / Marina Dossena --The divine fury of the muses: neo-Latin poetry in early modern Scotland / David Allan --Texts.

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5: Dialect and vernacular features in Late Modern English correspondence : beginnings of a quest

3 , *Language Attitudes and Choice in the Scottish Reformation*. In Gribben, Crawford / Mullan, David George (eds), *Literature and the Scottish* www.enganchecubano.comm: Ashgate,

He has however not been involved in the editorial process of this publication. MS Wellcome , f. To view a copy of this license, visit [creativecommons](http://creativecommons.org). This license allows for copying any part of the work for personal and commercial use, providing author attribution is clearly stated. From Clerks to Corpora: SES strives to provide a broad forum for research on English language and literature from all periods. In terms of subjects and methods, the orientation is also wide: It is the ambition of SES to place equally high demands on the academic quality of the manuscripts it accepts as those applied by refereed international journals and academic publishers of a similar orientation. Titles in the series 1. Dialogues on Literature, Art and Culture. Spelling Evidence 1 Gjertrud F. Introduction The nineteenth century proved crucial for the establishment of a romanticized image of Scotland. Despite, or, more correctly, as a result of, the impact of the Highland Clearances, which left many areas virtually deserted, the country came to be perceived in the Lowlands, in England, and even abroad, as a picturesque wilderness, a totally appropriate setting for ballads, stories and legends. Indeed, even dramatic episodes of often forced emigration became the object of artistic representation, as perhaps most famously in the painting *The Last of the Clan* , by Thomas Faed, currently at the Kelvingrove Art Gallery and Museum in Glasgow. In this contribution I intend to highlight the main features employed in a sample of nineteenth-century texts relating to Scottish history and landscape, in an attempt to identify what linguistic choices played a key role in the construction of a romanticized environment. Picturesque Notes , while placing them in the framework of other materials available in the Corpus of Modern Scottish Writing, travelogues, and other well-known publications, both literary and non-literary texts. Special attention will be paid to evaluative language and stylistic moves that enabled authors to signify their appreciation of their topics. The role of intertextual references will thus be taken into consideration, in order to outline the textual networks that appear to be in place. Close readings of the texts will be supplemented with corpus-based investigations of specific lexical items. Finally, the concluding section will summarize the main strategies that appear to be at work in both texts. Scotland in Late Modern times: This attention to linguistic roots appears to have close cultural connections with the fashionable search for antiquity, the picturesque and the sublime, which persisted through the times of the Napoleonic wars and reached a turning point during the Victorian age. In particular, for the Romantics the chief attraction in Scotland was possibly the isle of Staffa, first discovered by Joseph Banks in Turner and Felix Mendelssohn-Bartholdy. The role played by Walter Scott in the organization of the visit is also well-known, and 1 On Turner in Scotland see Grenier On Mendelssohn-Bartholdy see Grenier Description, Narration and Evaluation does not need to be summarized here. Kilda and A Description of the Western Islands of Scotland report on journeys that appear to have been made mainly at the request of an antiquary, Sir Robert Sibbald. The raging fashion for antiquity also gave rise to satire Brown Towards the end of the century, an anonymous author referred to the same texts by Sir Walter Scott Anon. Travelogues and geographical narratives thus appear to have had both an informative and a promotional function, not least in terms of cultural perception. In what follows I will investigate two texts currently available in electronic format, in order to assess the linguistic choices that appear to be most significant in this respect. As I mentioned above, these are case studies: Two milestones The value of travelogues for the dissemination of knowledge concerning specific areas and cultures is well-known: Description, Narration and Evaluation What is particularly interesting within this framework, then, is the way in which description and evaluation appear to interact, in order to make the text both convincing and reliable. The two texts selected for this analysis, in spite of apparent similarities, place themselves at opposite ends of a chronological and generic cline. One, *Scotia Depicta*, published in London in , is a prototypically illustrated narrative in which a sequence of 48 sights is presented to the reader with a clearly defined agenda; the subtitle

provides a detailed list of what will be the object of representation, both in words and in pictures: Picturesque Notes, on the other hand, is a series of essays published in , in which the author presents his own views and comments on selected traits of the Scottish capital and its suburbs. With more than seven decades separating them and with this different approach to narration, the two texts *Scotia Depicta*, henceforth SD, and *Edinburgh: Picturesque Notes*, henceforth PN may thus provide useful benchmarks for the identification of informative and persuasive strategies in their linguistic choices and textual organization. The books are obviously quite different in many ways: SD discusses 48 images, while Stevenson never refers to the illustrations, which 6 This concerns both his travels around Europe and his experiences crossing first the Atlantic and then the USA, prior to settling down permanently in Samoa. This finding is somewhat unsurprising in the light of the different literary skills of the authors under discussion; nonetheless, it may also be indicative of the more or less sophisticated approach taken by the two texts. In the next section a more fine-grained analysis will be offered on a few relevant features. Findings Table 1 below presents the absolute and relative frequency with which selected lexical items occur in SD, PN, and in the nineteenth-century section of the Corpus of Modern Scottish Writing henceforth CMSW , employed as a reference corpus. In the case of adjectives, such items were selected on account of their evaluative quality, while nouns were selected on the basis of their relative keyness. While percentages are too low in PN and CMSW to enable statistical generalizations, it may be interesting to compare these with the ones in Table 1. Selected lexical items in the text under investigation and in CMSW. Description, Narration and Evaluation SD, in which scenery and picturesque emerge as recurring items, in line with the centres of interest indicated in the subtitle. Also ruins appear to elicit significant interest, which might have been predicted of a text published in indisputably romantic times. In what follows a few instances are provided from both SD and PN, in which descriptive and evaluative elements are seen to co-occur; the former are italicized, while the latter are in boldface: SD, Balgonie Castle 2 No country is more diversified, adorned, and benefited, by the different lochs, that are scattered over its surface, than Scotland; in almost every part of which they produce great variety of scenery, form a beautiful and picturesque series of views, and afford a plentiful and cheap article of food. SD, Taymouth 3 Chartered tourists, they make free with historic localities, and rear their young among the most picturesque sites with a grand human indifference PN, ch. In addition, first-hand experience is highlighted: Stevenson does not appeal to authority, but adds credibility with personal anecdotes, whether referring to himself or his own family; two examples are given below: Stevenson, on the other hand, disliked it, as seen in a letter dated Alas, that I should be thus stabbed in the home of my friends! The name of my native land is not North Britain, whatever may be the name of yours. Indeed, there are not many uproars in this world more dismal than that of the Sabbath bells in Edinburgh: These may be more or less elliptical, depending on the degree of background knowl- edge readers may be expected to share. References to Scottish literature, for instance, may be assumed to be fairly transparent: In a letter to Charles Baxter, dated 18th May , he announced he wanted to repair the gravestone that Burns had set up for Fergusson in the Canongate Kirkyard, and wrote: Description, Narration and Evaluation near the base, form a passage along that side, by which, with some difficulty, I reached the farthest end, and seated myself in a kind of natural throne, formed in the rock. From this seat, the general effect of the cave appears truly magnificent, and well calculated to form the eye and taste of a picturesque architect. Personal experience thus proves crucial for the presentation of strik- ing sights and memorable venues. SD and PN, however, appear to take different approaches to personalization strategies: Table 2 below pre- sents the absolute and relative frequency of first- and second-person subject pronouns, in order to highlight what subjects appear to take or be given responsibility for the predication. These data show that in SD the author appears to prefer an inclusive use of we, allowing readers to participate in the enjoyment of what is represented on the page and, consequently, in their imagination. Stevenson, instead, like the authors in CMSW, stresses the subjectivity of his representations, using I twice as often as we, but he also appeals to the reader much more directly, you being the most frequently occur- ring pronoun in his text. See the examples below: SD, the Port of Inverary [sic] 15 Into no other city does the sight of the country enter so far;

if you do not meet a butterfly, you shall certainly catch a glimpse of far-away trees upon your walk; [â€¦]. You peep under an arch, you descend stairs that look as if they would land you in a cellar, you turn to the back-window of a grimy tenement in a lane: You turn a corner, and there is the sun going down into the Highland hills. The section in which he discusses winter weather shows how culture and environment influence lexical distinctions, to which an interesting touch of perceptual dialectology is added: Snell, blae, nirlly, and scowthering, are four of these significant vocables; they are all words that carry a shiver with them; and for my part, as I see them aligned before me on the page, I am persuaded that a big wind comes tearing over the Firth from Burntisland and the northern hills; I think I can hear it howl in the chimney, and as I set my face northwards, feel its smarting kisses on my cheek PN, ch. Description, Narration and Evaluation Scots also occurs in snatches of conversation and the names of traditions associated with Hogmanay, i. Concluding remarks This overview, albeit brief and restricted to a few features, has shown a greater variety of involvement strategies in PN. PN also appeals to readers more directly, using second-person pronouns more frequently and thus encouraging direct participation in the virtual journey presented in the text. Victorian Travel on the West Highland Line: By Mountain, Moor and Loch. The Letters of Robert Louis Stevenson, vol. Bilder und Briefe aus Schottland. Scotia Depicta; or, The Antiquities, Castles, [Bensley and published by W. Simpkin, Marshall, and Co. Secondary sources Brown, I. A Scottish Character â€” National Library of Scotland. Davidson eds The Languages of Nation: Late Modern English â€” Semantics and Lexicon. Brinton eds HSK Scotland Across the Post colonial Borderline. The thistle and the words: Scotland in Late Modern English Lexicography. Scottish Language 31â€”32 â€”13 , 64â€” Description, Narration and Evaluation â€”â€”â€”. Tourism and Identity in Scotland, â€” The Man who Invented a Nation. Visions of Britain â€”

6: Literature and the Scottish Reformation: 1st Edition (e-Book) - Routledge

Throughout the twentieth century Scottish literary studies was dominated by a critical consensus that critiqued contemporary anti-Catholic by advancing a re-reading of the Reformation.

In addition to addressing some terminological points, I will stress the importance of studying authentic manuscripts, as it is only when we access original texts and manuscripts that we can go beyond the layers of interpretation added by later editors, and perhaps discover new perspectives from details that had been overlooked. The contribution will deal with a range of texts encoded by people of varying education levels, in order to highlight the different methodological problems under discussion; special attention will finally be given to correspondence, on account of its validity as a source of relatively spontaneous usage. Late Modern English; dialectology; prescriptivism; correspondence; language history from below; Scots; English in Scotland References: The Letters of Robert Louis Stevenson. Printed at the University Press for W. Church, College, and Cathedral. From the Earliest Times to the Present Day. Printed by James Watson, for the author. The Autobiography of a Gangrel. The University of Michigan Press. Dossena, Marina and Roger Lass eds. Studies in English and European Historical Dialectology. Dossena, Marina and Susan M. Business and Official Correspondence: Studies in Late Modern English Correspondence: Language, Fiction and the Press. Scots Prose from the Victorian Revival. Dossena, Marina and Charles Jones eds. Insights into Late Modern English. *Linguistica e Filologia* 18, 1-51 Dossena, Marina and Irma Taavitsainen eds. Diachronic Perspectives on Domain-Specific English. *The Bottle Imp* 4, 1-3. Kermas, Susan and Maurizio Gotti eds. Partly-schooled Writing of the Nineteenth Century. Socially-conditioned Language Change in a Diachronic Perspective. *Edizioni del Grifo*, 79 Gribben, Crawford and David George Mullan eds. Literature and the Scottish Reformation. *Studies from the Germanic Languages*. Brown Ian et al. The Edinburgh History of Scottish Literature 2. Edinburgh University Press, Edinburgh University Press, 21 Sociolinguistic Working Paper Methods and Data in English Historical Dialectology. *The Handbook of the History of English*. *Studies in Scottish Literature* 18, 1-47 Brown, Ian et al. Edinburgh University Press, 47 English Historical Linguistics Geo-Historical Variation in English. *New Insights into Late Modern English*. Writing in Nonstandard English. Edinburgh University Press, 1 Linguistica e Filologia 21, Germanic Language Histories from Below Edinburgh University Press, 57

7: Literature and the Scottish Reformation : David George Mullan :

Contents: Introduction, Crawford Gribben; Part I Contexts: Writing the Scottish reformation, David George Mullan; Language attitudes and choice in the Scottish reformation, Marina Dossena; 'The divine fury of the Muses'; neo-Latin poetry in early modern Scotland, David Allan.

Sweetnam 9 English bards and Scotch poetics: He is the author of a number of studies on the literature of the English and Scottish reformations. Farrow is the author of *John Knox: Reformation Rhetoric and the Traditions of Scots Prose*, and is currently in receipt of a larger research grant from the British Academy, to work on the writings of Alexander Scott. *Theological Debates in Cromwellian Ireland* and a number of other studies of literature and theology in early modern Scotland and Ireland. He is the author or editor of five books on early-modern Scotland, and is currently completing a study of religious narrative in the period. Adrienne Scullion works in the Department of Theatre, Film and Television Studies at the University of Glasgow where her research and teaching interests focus on Scottish theatre and drama from the eighteenth century to the post-devolution period. She is currently engaged in a study of the religious and political aspects of early-modern petrarchism. His recent work includes a study of the significance of the Reformation of the Eucharist in *Hamlet*, in *Literature and Theology*, and of African missionary writing, in *Journal of Ecclesiastical History*. Nevertheless, since the seventeenth century, the Scottish literary canon has been forged in a climate deliberately opposed to the theological ideas especially the Calvinist ideas that repeatedly appear at its heart. Yale UP, p. Tuckwell, in *SSR 4: Mercat Press*; revised, p. *Grace and Grammar Oxford: On the recent scholarship of early modern Scotland*, see A. Devitt, *Standardizing Written English: Diffusion in the Case of Scotland*, Cambridge: When opposition to Calvinism is itself identified as part of the criteria of Scottish essentialism, those writers concerned to articulate their voice within religious parameters discover that there is no room for them at the canonical inn. But, at the very least, there ought to be room for them in the writing of Scottish literary history. *Origins to Medieval and Renaissance Aberdeen: Aberdeen University Press*, p. Tuckwell; and the essay by Amanda Piesse in this volume. *Studies in the language and literature of Lowland Scotland in honour of David D. Aberdeen University Press*, pp. *Portrait of a Calvinist presented a searing critique of the cultural implications of the Scottish reformation, identifying the Protestant theological cultures of the late-sixteenth and seventeenth centuries as factors leading to the decimation of a rich medieval tradition: Eerdmans*, pp. *Portrait of a Calvinist London: Jonathan Cape*, pp. *The Association for Scottish Literary Studies*, pp. Muir and MacDiarmid were reconstructing history along with the literary tradition. Despite the evident weaknesses of their approach, the reading of the reformation developed by Muir and MacDiarmid has exercised immense influence on twentieth-century criticism. This kind of analysis should not now be acceptable simply because the target of its hostility has changed. The bigotry of this new literary orthodoxy, like that of the old theological orthodoxy, survives only because it has been largely untested. Despite these strident tones, the Muir-MacDiarmid thesis does appear to have undermined its own purpose. Simultaneously, there are also signs that the anti-theological bias of this critical hegemony may be moving into eclipse. *Macmillan*, pp. *Penguin*, p. *Longman*, pp. Their means to this end was to exaggerate the claustrophobia and myopia of sixteenth- and seventeenth-century Presbyterianism. Despite its nationalist claims, the revisionist thesis presupposed the accuracy of a long tradition of anti-nationalist propaganda, and provides yet another example of Scots colluding in the marginalization of their own culture. Although these developments have made some impact in historical studies, it remains to be seen how these changing theoretical perspectives will impact the study of Scottish literature. *EUP*, p. *Penguin*, pp. *Bigotry and Sectarianism in Modern Scotland Edinburgh: Mainstream*, pp. *Weidenfeld and Nicolson*, pp. *EUP*, vol. Jack and Kenneth D. Rutherford, in particular, has still to find his literary champion. Atkinson has published pioneering work in the study of Zachary Boyd. *Ashgate*, pp. *Reformation rhetoric and the traditions of Scots prose*, Oxford: *The mind of Samuel Rutherford Cambridge: University*

of Glasgow, , pp. McCoy and John Coffey have each made important forays into the field,³⁹ but no other Scot between George Buchanan in the sixteenth century and Andrew Fletcher at the end of the seventeenth has been the subject of sustained modern biographical study. Whatever their merits, they are limited by their concentration on the Reformed tradition, and should not be used uncritically. While a number of definitive critical editions have appeared, most republications of early modern Scottish theological texts, addressing a popular or clerical market, lack conventional scholarly apparatus. Readers would be missing a great deal if they allowed the essentialism of canonmakers, the rival concerns of historical theologians, or the commercial or ideological interests of publishers to limit the possibilities of their research. The literary cultures of the Scottish reformation were far broader than these competing canons suggest. *Literature and Theology*, â€” Dublin: Four Courts, , pp. There is significant value, Cummings has argued, in juxtaposing sermons and poems: Refusing to restrict their interests to the world to come, they sought to control and even define the Scottish nation, allowing writers to develop a variety of genres through which they might realize that goal. Whether by the private circulation of manuscripts or by formal publication, the writing of early modern Scottish theology paralleled the writing of the nation, its politics, its economy, its church, its families and individuals. It now seems clear that Muir and MacDiarmid overstated the social hegemony of the Reformed church. While it is certainly the case that Reformed orthodoxy sought and often wielded immense cultural authority, and commanded the support of divines across the Protestant ecclesiological spectrum, it never managed to eradicate competing systems of belief: Cummings, *Literary Culture*, p. Publication was this group addressing a wider audience; Mullan, *Scottish Puritanism*, pp. But the established church itself existed in flux. This kind of competition did not fundamentally challenge the idea of Scotland existing as a Protestant nation. But while Protestants were attempting to fashion the nation in their own image, they were also defining themselves in opposition to the state. Scottish theologians used their political theology to develop a position of radical dissent. The sheer ambiguity of this literary activity â€” affirming, controlling and even rejecting the identity of Scotland â€” challenges the reductionism of the Muir-MacDiarmid thesis. These tensions permeate the writing of early modern Scottish theology, where theological flux merged with cultural flux in several important areas. But the Reformed movement was not inherently Anglophone. The drive towards English was more evident in the south, where linguistic grievances were driven by sectarian tension. The Catholic apologist Ninian Winzet c. No attempt has been made to document individual references. CUP, , pp. At times it appeared that God and the Kirk spoke in different tongues. While preaching continued in Scots, sermons were explanations, more often than not, of an English Bible. Although Murdoch Nisbet fl. The first Bible published in Scotland was a printing of an edition of the Geneva Bible published in England in Publications Committee of the Free Church of Scotland, , p. Bannatyne Club, â€”42 , vol. British and Foreign Bible Society, , p. Revised and Expanded from the edition of T. British and Foreign Bible Society, , pp. The next printing of the Bible came in , when Andrew Hart, the Edinburgh printer, published a new edition, again in folio, with a revised New Testament and more radical notes on Revelation. Designed to educate its readers in the technique of proper interpretation, it came supplied with some , words of marginal commentary that discussed manuscript variations as well as the doctrinal and practical implications of the text. George Gillespie was unusually swift in transferring his loyalty to the new version. This may have been partly due to supply: If the voice of God was ubiquitous, projects to control the meaning of his words were almost as pervasive. Concerned by the unspiritual tenor of the land, the Kirk set about an ambitious programme of catechism to instruct the population in the rudiments of the Reformed faith. An indication of its early internationalism, the Kirk initially adopted the catechism prepared by Calvin. Liturgical innovations, on the other hand, were generated by domestic concerns. The edition was a printing of the Geneva-ThomsonJunius edition. The Saint Andrew Press, , pp. The symbolic importance of liturgical order is illustrated by the fact that a Gaelic edition of the Book of Common Order, translated by John Carswell d.

LANGUAGE ATTITUDES AND CHOICE IN THE SCOTTISH REFORMATION

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