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*Sincerely,*

**IJLLC, Team**

# Table Of Contents:

# LANGUAGE PLANNING AND LANGUAGE POLICY DILEMMA IN PAKISTAN

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*Naeem Dilpul*
*Monica Gill*
*Syed Aziz, Sher Azam*
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## Abstract

In this project, we have focused Langue planning and language policy (LPLP) generally, in particular, in Pakistani context and discussed the dilemma of language policy in Pakistan. The problems are as well discussed which were caused by language policy and close study of language policies have been done from 1947 to date. The language policies have been debated and gaps have been pointed out. At last, a recommended proposal has been given for language policy in Pakistan to be implemented.

**Keywords:** Language planning, language policy, overview of language policies

## Introduction

The language planning is essentially so important for the survival of any nation which can elevate it to the level of high prestige or very lower ones. The language planning was first introduced by Einar Haugen, an American linguist, in the late 1950s, which states '…all conscious efforts that aim at changing the linguistic behavior of a speech community.'[1] Language planning and policy mainly are considered to be similar terms relating to each other; however, language policy refers to more general linguistics, political and social goals.[2]

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[1] (Mesthrie, 2009)
Language policy in Pakistan is meant to strengthen the state. This is taken to mean that there should be a national language which should symbolize the nation-state. This language is Urdu. The policy also claims to modernize the state (Rahman)

Language planning has been defined in multiple ways, one of which is:

'….language planning is an attempt by someone to modify the linguistic behavior of some community for some reason.' [3]

The reasons multiple such as spreading the language, creating standardized form of it as Cooper discusses three major types of language planning:

'…status planning, corpus planning and acquisition planning.'[4]

The first one is status planning which is to giving status to a language and selecting a language to standardize it. Tariq Rehman writes that '…term was used by Kloss (1969) for the importance given to a language by the state.'[5] It is invariably done by the governmental bodies, who decide which language is taken to be national language or official one.

The second one is corpus planning, which is primarily is to create literature in the language, to codify it and make the orthography so that the masses get it easy to read and write it. Most of the time, corpus planning is done by the institutions and linguists authorized by the state, but not necessarily all the time. The efforts are taken to make dictionaries in that language, translate world literature in it and produce neologism.  As mentioned ' Corpus planning may include attempts to define or reform the standard language by changing or introducing forms in spelling, pronunciation, vocabulary and grammar.[6]

The third one is known as acquisition planning, the third type given by Cooper, discusses the teaching of language. This too 'refers to organized efforts to promote the learning or relearning of a language'[7]. It is to boot considered the 'sub-category' of status planning[8] and it promotes the use of language in media, education and research by the help of status planning.

Language planning seems a very complicated concept which not only solves out linguistic issue but also generate simultaneously linguistic issues to the surface. The reason behind it is that it creates problem may be that it's done by the bureaucratic organizations or ruling elites who always do language planning and formulate language policy to their own favor ignoring the other minor languages. Mansoor points out that ''….language policy and

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(Crystal, 1987)

[6] (Jr, 1997)

The strategy is to establish language policies on a local, regional, and international level as part of overall political planning and resource management (Romanie, 2000)

(Jones, 1998)

(Mansoor, 2005)

planning decisions take place not only at the policy level but also in bureaucratic organization (Mansoor, 2005)'[9]

When devising language policy or working on language planning, some very crucial factors are never neglected, be that social needs, religious, technological and financial. Moreover, by the emergence of nation-states in Europe, the significance of LPLP doubled, for every state endeavored to prove itself as a distinct identity which made the language the strong ground for it. Commenting on same process Mansoor states 'The choice of language, therefore, has to fulfill the functions of both nationalism and nationsim so that the social structure is not disrupted and the country is not isolated from the outside world (Mansoor, 2005)'[10]

From the day one, in Pakistan, government policy regarding the language has faced on its each step sheer fiasco; however, no significant lesson has ever been learnt by policy-makers. Given the national unification the strong base, the ruling elites very earlier just decided one-prong-approach to language problem in Pakistan, which was to impose Urdu both declaring it the identity marker of Islam and unifying force to unite all ethnic groups together. To the contrary, the same fruitless approach made the building block to the separation of Bangladesh.

The dilemma in LPLP in Pakistan is that of no implementation but only paper work or rhetoric, and no considerable attention towards regional and provincial languages. Some writers carry the belief that the controversy on languages in Pakistan is a sense of a pre-partition drama. As Rafiqul Islam writes:

"The language controversy of Pakistan started even before the creation of Pakistan. Dr. Ziauddin Ahmed, a former Vice-Chancellor of the Aligarh University of India had suggested that Urdu should be the state or official language of the future state of Pakistan. Simultaneously Dr. Md. Shahidullah, a noted Bengali linguist from Decca University, opposed the suggestion and put forth argument in favor of Bengali as the future state language of Pakistan (Islam, 2008)"[11]

It was the dreadful beginning of a politico-lingual problem for Pakistan which very harshly and compellingly led to the making of a country on face of world as Bangladesh. By the time, Pakistan emerged as a state in the world; it had two parts, West Pakistan (present one) and East Pakistan (now Bangladesh). It was a blunder on part of West Pakistan to ignore Bangla language and impose Urdu on Bengali people who were in majority, as opposed to same illogical decision the agitation were waged. Bengali

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[11] (Islam, 2008), 143.

people endeavored so enthusiastically to get the decision changed, but to no avail. Once such example is of Mr. Dhirendra Nath Dutta's proposal which was openly rejected by Mr.Liquat Ali Khan, the then PM of Pakistan in 25th of Feb, 1948 in Constitutional Assembly of Pakistan.[12] The proposal emphasized that the lingua franca of state should be the language majority speak, absolutely indirect indication to Bengali. Moreover, in the second Advisory Board Committee decided that Arabic should be the script of all regional languages[13] which added fuel to the fire of Bengali language issue and in response to it a protest memorandum was sent to education advisory board which is following:

'The attempt of introducing Arabic script for the Bengali language, which has a rich heritage and tradition, is an attack on our language, literature and culture. This attempt has created a fear of new colonial design and slavery in the minds of Bengalis. (Omar 1970:263)"[14]

Furthermore, language related issues not only are confined to Bengali movement, but also the history witnessed in 1971 to 1972 the Sindhi-Muhajir linguistic riots in Pakistan. The basic reason of which was the problem of Sindhi salariat who were of the opinion that Urdu-speaking people avail greater jobs than them because of language, absolutely Urdu. Fearing this that in coming time, they would be turned into the inferior citizen; they wages a protest to change language policy towards them and bring Sindhi language in place of Urdu. Till today, ethnic politics is mostly based on language as seen in case of Seraiki province movement, which shows their language different from Punjabi and consider themselves a distinct ethnic identity on base of language; therefore, they keep struggling to get a new province.

## Overview of Language Policies in Pakistan

Pakistan has now completed 65 years of its independence, though it has not got any authentic policy for language which is wholeheartedly implemented and is in the official process. Below are the given policies pertinent to language from the day one of independence.

## 1948-1958

The first meeting on education was held at Karachi in 1947, but at that time Pakistan was going through a critical period and education was not a subject of high priority in the new state. Then the topic of language

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[12] We must think locally but act globally: local languages for expressing local identities and global languages for communicating beyond local levels and expressing our identities as citizens of the world (Romanie, 2000)

[13] (Rehman, Language Planning and Politics in Pakistan, 1995)

erupted, elite wanted to make Urdu national language while at the same time a controversy between majority and minority language arose as the issue of 'Bengali as the national language of the country'.[15] At the time of independence, Pakistan was faced with the problem of language developing a language policy. The problems in designing and implementing such a policy were complicated by language groups competing to be recognized as national languages, the two dominant native languages were Urdu and Bengali. Urdu was used as a symbol of Muslim unity and Bengali was the majority language of East Pakistan. Bengalis were in majority and half of the total population of Pakistan. The prominent leader of Pakistan Muhammad Ali Jinnah delivered a speech in Dhaka University in 1948, said that Urdu is going to be a state language of Pakistan and no other language .According to this speech Bengali recognized as a provincial language. The Bengalis protested against this speech, many students were killed and several others injured. The Pakistani leaders believed that there should be one national language and more than one language could not bring the nation together. This policy strongly criticized by Bengalis and the government towards Bengali was symbolically terminated the Bengali culture and the Bengali nationalist movement that eventually separated to form Bangladesh (East Pakistan) in 1971.[16]

## 1958-1971

Ayub Khan was openly pro-English and he believed that most of the qualified personnel should acquire their knowledge in English medium schools. All training for military officers was in English and cadets were not allowed to use regional languages.

In 1959 a comprehensive document in education policy was set up to explore language issues in Pakistan. According to this commission, Urdu and Bengali should be the medium of instruction in secondary schools in the government schools and Urdu would reach to become the medium of instruction at university level in 15 years. The Sharif commission stated clearly that Urdu should replace English.

"English should continue as second language since advance knowledge which was in English only needed for advanced study and research". In the government schools institutionalized Urdu was the language

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[15] (Rehman, Language and Politics in Pakistan, 1996), 84-85.
English was supposed to continue as the official language of Pakistan till such time that the national language(s) replaced it. However, this date came and went, as had many other dates before it, and English is as firmly entrenched in the domains of power in Pakistan as it was in 1947 (Rehman, Language policy, multilingualism and language vitality in Pakistan)
[16] (Afzal, 1976), 01.163-175.

of instruction, English was taught as a compulsory subject and English medium schools were allowed to flourish.[17]

**National Language**

In addition to maintaining English, Bhutto tried to give Urdu official recognition in the newly form constitution. According to the article 251 of 1973 constitution states that:

✓     The national language of Pakistan is Urdu and arrangements shall be made for its being used for official and other purposes within 15 years from the commencing day.

✓     The English language may be used for official purposes until arrangements are made for its replacement by Urdu.

✓     In addition to the national language, provincial languages should promote to the status of national language.

Thus, 1973 constitution gave English a new lease for 15 years based on first clause, language instructions were set up to develop Urdu and English medium schools got legal protection under this constitution. According to the article 251, states clearly that Urdu is the national language of Pakistan and the policy planners desire that it should play its role as the official language of Pakistan. It has only mentioned in the constitution of 1973, but no materials or documents have been developed successfully after twenty-three years of the country's independence. National and official language of Pakistan in Article 251 has remained unchanged in all three constitutions. The constitution very clearly states the role of English as the language for all official purposes for definite time. Abbas (1998) and Rehman (1998) pointed out the official policy is being promoted Urdu as the official language and English continues for all practical purposes as the official language of Pakistan.

The status of provincial languages in Article 251 is also conditional to the national language. The development of regional languages has been remained only on the lip service based on constitutional provision but, there is no concrete stet to promote regional languages at the cost of the status to the national language. Regional languages should organize in all provinces in the official shapers including education.[18]

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(Rehman, Language Planning and Politics in Pakistan, 1995)
The stated policy was to support Urdu but that was only to create a subordinate bureaucracy at low cost (vernacular-medium education costs less than Englishmedium education). It was also to keep an anti-ethnic, centrist, ideological symbol potent and vibrant in the country. (Rehman, Language policy, multilingualism and language vitality in Pakistan)
The armed forces, better organized than any other section of society, created cadet colleges from the nineteen fifties onwards. These schools, run on the lines of the elitist British public schools, were subsidized by the state (Rahman)

**National Language Policy (1979)**

General Zia ul Haq justified his coup by implementing Islamization and Urduization policies. This policy involved drastic change towards English. Consideration for medium of instruction and provincial languages can be placed in educational system. National language and its programs are going to adopt as medium of instruction. The importance of English particularly at higher level of education .The 1979 language policy advised the English medium to shift either to Urdu or to another regional language; all Pakistani schools throughout the country will be required to adopt Urdu and provincial languages used as a medium of instruction. Only one language was recognized as the provincial in each province. According to this policy English medium schools abolished, so this policy imposed forcefully and some English medium schools had to go back to Urdu and after few months they adopted English again. In addition to Urdu, and as a provincial language, Arabic was introduced as a compulsory foreign language and used as a symbol of Islamic government.

In 1979 Muqtadira Quami Zaban (National Language Authority) was formed to devise ways and means for the promotion of Urdu as the national language of Pakistan. Urdu was imposed as the medium of instruction in all government schools from class1 and English was not introduced until class 6.

The government imposed the Urdu policy quite strictly in government schools however; the elite schools were not affected and were allowed to operate due to political influence exerted by the people who sent their children to these schools. English elite medium schools got legal protection in 1987, used as the medium of instruction for science subjects .Urdu only policy had surfaced and the students did not get the same exposure to the English language the generation before had them. The teachers stopped working in English and the sharp competency of people in English was completely declined.

**National language policy (1992)**

The objective of national educational policy of Nawaz Sharif government was to restructure the education system according to the teachings of Islam. The 1992 education policy did not directly address the language in education issue. During this period, there were some changes in the government's stance on English; Benazir Bhutto gave schools the option of adopting English as the medium of instruction in all subjects beginning class 1.This change in policy was supported by informants who participated. This policy was focused on Islamiat in the education system and to promote Islamic education as a compulsory subject in all educational institutions from class 1 to BA/B.Sc. The policy fully recognized the importance of the

contributory role of higher education in economic development and to improve efficiency of higher education and to strengthen graduate programs and capability of universities for creating new knowledge and materials. According to this policy,   English may be used is one of the medium of instructions in addition to Urdu as a provincial language. At secondary level, English may be the medium of instruction for science and technical subjects.

**National language Policy (2009)**

This policy was introduced by General Pervez Musharraf in 1999. According to this policy, the state makes a commitment to use Urdu as the medium of instruction in state schools. The main focus of this policy is that to elevate the status and development of English in his government, reforms in the areas of basic education and literary, revision of curriculum in secondary and technical education and interfacing between higher education and industry. Furthermore, one of the justifications for the coup is the poor shape of the Pakistani economy. Improvement of economy and boosting foreign investment has been set as the primary goal by this policy. In order to attract multinational investment, he stated that government will have to increase the literary rate and resource requirements in all these areas. English is a key to the global economy; the government will have to develop English language skills.

**Recommendations**

Having done a comprehensive study on this topic, our approach to design a language policy for Pakistani society will be mainly trilingual model which in some sorts has been mentioned in some commissions done before.

This trilingual formula or model included the regional language, communicational language and international language. Urdu to be changed from National to Communication so that grudge against it lesser down, for it has been the bone of contention among many ethnic groups in Pakistan, i.e. Sindhi movement in case in 1971 to 1972. However, for this to happen a modification in educational policy is worth needing or without it this would either not be implemented or would be paid completely blind eye.

Let us give a brief sketch of the historical overview of the English language policies in Pakistan. We have seen a number of educational policies instituted by different governments but never has there been a comprehensive document on language policy and these documents have not been bolstered by institutional support. English is an important contemporary language used for wider communication in the world. Pakistanis must learn English but not at the cost of rejecting regional languages. In fact, we should be striving for a balance between English and the local languages. There is a

serious need to carve out a policy that is realistic in nature and that makes the attempt to preserve local languages and cultures.[19]

**Trilingual Formula**

| | |
|---|---|
| **Regional Language** | **Class first to Middle as medium of instruction including Urdu and English being compulsory subject within that.** |
| **Urdu** | **It should be changed to communicational language from national language and English language should be national language** |
| **English** | **It should be given serious attention from the beginning so as to equip students with modern technology and fast running world.** |

Moreover, the status of 1973 constitution regarding Urdu to be implemented but with modified version as the official language and communicational language. After completing middle, the students should be given their own choice to any language to further proceed their study in that, be that regional language, Urdu or English. The most important thing is that NLA should be empowered to work for the development of all languages in Pakistan with having linguists or educationist from every region of country to contribute. The language policies of Pakistan, declared and undeclared, have increased both ethnic and class conflict in the country. Moreover, our Westernized elites, in their own interests, are helping the forces of globalization and threatening cultural and linguistic diversity. In this process they are impoverishing the already poor and creating much resentment against the oppression and injustice of the system.

Both globalization and the continuation of colonial language policies by the governments of Pakistan has increased the pressure of English on all other languages. While this has also created an increased awareness of language rights and movements to preserve languages, it has generally resulted in more people learning English. In Pakistan this means that the poor are under more pressure than before because they cannot afford expensive schools which 'sell' English at exorbitant rates. As such linguistic globalization is anti-poor, pro-elitist and exploitative (Rahman)

**Conclusion**

Issues relating languages must be discussed with unbiased approach by the help of any community and this should be given a lot of attention,

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Most language policy deals with national or international levels rather than local usage (Romanie, 2000)

[19] (Mahboob, 2002)

because it's no more 1947 in which on name of religion people can be compelled to follow the orders. In fact, the ethnic-politics throughout the history of the country has been based on language which contributed a lot of disintegration within the communities. To the advantage of unity in the country, the state should formalize a policy which can serve both elites and common individuals in the country.

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# GIRLS OF RIYADH AND ROMEO AND JULIET: AMONG PHYSICAL, FAMILIAL, AND PSYCHOLOGICAL CONFLICTS FOR SEEKING TRUE LOVE

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## Abstract

This paper explains how the characters in *Romeo and Juliet* and *Girls of Riyadh* seek for their true love facing all the challenges, which result in many familial, psychological, physical, and social conflicts. As well as explaining how false- fake- love may be a destructible element for separating between lovers. Additionally, this short paper clarifies the problems and matters, that causing these conflicts, such as the tribal traditions, the social life of that society, the intercultural customs and its influences…etc. In addition, the paper compares between some characters in these two literary works in terms of their sufferings for seeking true love, and how they face their families' refusal of not accepting or agreeing on the marriage.

## Introduction

Love! By just, instantaneously, uttering it, many thoughts come to the mind from happy, sad, unearthly feelings and emotions. As the proverb says: "It is love that makes the impossible possible", and, in many philosophies of the world that only in love "1+1 may not necessarily be equal to two [and love makes your feelings and thoughts] … set… on fire" (Alsanea 2), mentioned in every land, culture, civilization…etc. In addition, this wonderful equation of love is expressed in *Romeo and Juliet* when Friar Lawrence stated, "Till Holy church incorporate two in one" (II. V. 37). What is more, many poets say poetry because of elaborating their inner feelings towards something or someone. Through all periods, each culture has its own love mixed with its people identity as well as blended with many special

"flavors" and an intuition that stabilizes in their hearts. Love is the language of soul, unlike distaste, which is the language of devils as the Armenian adage says, "all men have three ears, one on the left of his head, one on the right and one in his heart". More deeply, it- love- is fabulously expresses largely in Rajaa Alsanea's novel *Girls of Riyadh* and in Shakespeare's *Romeo and Juliet*. Love in these two great literary works have different ways in its forms in addition to many vicissitudes of many occasions that are resulting from it. This novel, *Girls of Riyadh*, which sculpting some of traditions, rehashing some tribal ordinances and shaping them in city of Riyadh, capital of Saudi Arabia, made many hot debates, thusly it was suppressed and blackballed, in the society, especially in Riyadh city, which later on- the novel- was heavily, largely, and strongly fulminated against by many Saudi writers in different newspapers as well as magazines. On one hand, the novel's main concern and theme is love in addition to its explanation by giving many background of those who drank from "sea of lovers". It tells a story of four open girls, Gamrah, Sadeem, Lamees, and Michelle, who try to find a true "love" that is defined fantastically in *Romeo and Juliet* as " a smoke made with the fumes of sighs" (I. I. 190) in Riyadh and their doings to encounter some conservative families who are criticizing them always due to their openness in a conservative society. On the other hand, *Romeo and Juliet* is generally epitomizing for love and the pulchritude between Romeo and Juliet as characters. These two playwrights did great and huge portraitures for expressing many incommensurable themes and intimations, which are classified as preventive barriers and encumbrances, are obviating the happiness, by getting married, of their lovers. One of these hindrances is contraventions which is, importantly, a thematic element in these two novels, and ergo, Gamrah, Sadeem, Lamees, and Michelle- also called Mashael- as well as Romeo, and Juliet face many familial, psychological, and physical contraventions that keep them away from, or even seeking for, their true lovers.

Fake or false love, excogitated as a serpentine thing, can be a devastating constituent, causing all kinds of conflict stated above, for some lovers; this sort of love does not prolong or even survive for the sake of true elements of love. For example, Romeo loves Rosaline, whose his love to her has been completely forgotten when he saw Juliet in the outset of the play. He pays a careful attention to her, and even he attended the feast prepared by Capulet to see Rosaline despite all disputes between the two ménages, Capulet and Montague. Al the more, before he, Romeo, attends the feast, he describes, with many great words, his lovely Rosaline when he meets his friend Benvolio as:

BENVOLIO.   At this same ancient feast of Capulet's
Sups the fair Rosaline whom thou so loves,

> With all the admired beauties of Verona.
> Go thither, and with unattained eye
> Compare her face with some that I shall show,
> And I will make thee think thy swan a crow.

ROMEO.    When the devout religion of mine eye
> Maintains such falsehood, then turn tears to [fires];
> And these, who, often drown'd, could never die,
> Transparent heretics, be burnt for liars!
> On fairer than my love!  The all-seeing sun
> Ne'er saw her match sine first the world begun. (I. II. 82-93)

The interlocution, above, pushes Romeo to appear in his best romance towards love of Rosaline even by describing his love as "Love goes toward love as schoolboys from their books / But love from love, toward school with heavy books" (II. II. 156-57), and he gives her the portion of eternal beauty, by enunciating, that he doesn't find a match of her or a girl, before Juliet, that is as elegant and pulchritudinous as Rosaline. Due to this, he goes to the feast of Capulet privately for looking at Rosaline which resulted in a fight between Romeo and Tybalt, Lady Capulet's nephew. Conjointly, love forced Romeo to attend the feast not for having food but for food of "heart" that how hard he can be satisfied with. It isn't mentioned or even declared that Romeo dated Rosaline or even giving a hint for finding an answer for this wringer, "Does she love Romeo? If she does, Romeo in this case might probably break Rosaline's feelings and heart after his love especially when he and Friar Lawrence start talking about Rosaline:

FRIAR LAWRENCE. God pardon sin! Wast thou with Rosaline?
ROMEO. With Rosaline? My ghostly father, no;
I have forgot that name, and that name's woe. (II. III. 44-46)

It is just short love that ended up after Romeo saw Juliet. Wondrously, Romeo describes Rosaline as "O, she is rich in beauty, only poor/ That, when she dies, with beauty dies her store" (I.I. 215-16) with perfection of beauty that kills his feelings and psychologically battles himself for this fake love. Like Sadeem in Alsanea's novel *Girls of Riyadh* (*Banat al-Riyadh*), she fights herself when she was divorced by Waleed who made her startled, perplexed, and speechless for days and has a terrible shock physically and psychologically when Waleed, her inamorato and suitor, divorced her after *milkah*, the period betwixt the sanctioned confirming of documents and the nuptials (Alsanea 31). According to the Islamic laws, a husband can sleep, or meet, with his prospective wife even ere the wedding ceremony after making *milkah.* Nevertheless, in consonance with most tribal traditions, in Saudi Arabia, it is abjured for a one to sleep or even meet his wife-to-be after *milkah*. But in case of Sadeem, she throws all these tribal

traditions, a girl vs. a society, and allows herself to meet her husband to-be without her father's knowledge. Alsanea mentions incontrovertibly that Sadeem has no brothers, no sisters, and her mother died when she was small. After the sundown, she "put[s] on the black lace nightgown he had bought for her but which at the time she had refused to try on his presence. She invited him to come over for the evening without informing her father, who was out camping with friends in the desert" (32). After she meets Waleed that night and convinces herself that "he wouldn't be satisfied unless she offered him a little more of her 'femininity,' and she was willing to do anything to please him… even if it meant exceeding the limits she had spent her lifetime guarding" (Alsanea 32). She remained bewildered and very depressed when her divorce paper was sent to her father by Waleed's father without giving any plausible, rational reasons for this divorce. Wherefore, she suffers psychologically and startles whether to let her father know concerning her wrongdoing that night or not though she has wished her mother would be alive to consult her about this. Put differently, Waleed's action for divorcing Sadeem shows how the false love, which he claimed for her, might be a destructible, perishable, easily spoiled and short- lived love. Shakespeare does not mention, *in Romeo and Juliet*, whether Rosaline suffers or not when Romeo shifted his love towards Juliet. As a consequent of Sadeem's action, she will pay it mixed and accompanying with much torture and anguish when she completely gave up her whole body for Waleed enduring her doing's consequences as Mohammad Abdu, a Saudi singer who nicknames the Arab singer, says, "whom you love will humiliate you". Finally, she is thrown as a "victim of the painful fate" by Waleed who answered his father's question, apropos of the divorce, carelessly that he " had said to his father…he had discovered he wasn't comfortable with his bride and he preferred break the contract now before the wedding was consummated" ( Alsanea 35).

In Aristotle's *Poetics* apperception is a modification from philistinism to be a knowledgeable person that can gain experience from life and being cognizant of the surroundings (56). Here is another wonderful experience, in *Girls of Riyadh*, of Gamrah's marriage from Rashid, who has a scholarship to the USA for studying Ph. D in electrical engineering and will take her with him to America. She suffers and faces many challenges resulting in many physical, social, psychological, and familial conflicts while she was in the United States of America. In other words, Gamrah's accompaniment of her husband is very challenging and demands patience because she faces most kinds of the literary conflicts- person vs. person, person vs. self, person vs. society, person vs. nature, person vs. supernatural, and person vs. technology. Consequently, her new life in Chicago is described as a "banishment" for her because she knows nothing of this city.

15

Moreover, this new life, I can call, is like an ostracism for Gamrah that keeps her as an imprisoned girl in the jail or is locked on her in an attic in a society she herself knows nothing about,reminding her with those novels and stories of those who the attics become their lifetime friend behind walls, or those who lived in strange communities which have different culture and lifestyles from theirs, such as Angela Carter's *The Bloody Chamber*, Jean Rhys's *Wide Sargasso Sea*, Queen Abreeza character in *The Arabian Nights* when she left her home in Europe to live with her lover son of King Noaman in Baghdad, character Alice in movie *Alice in Wonderland*  and Charles Bronte's *Jane Eyre.* During the first weeks of her arrival there, she got bored from her life there:

> Gamrah began her new life in absolute fear and trepidation. She felt like she died of terror every time she walked into the elevator that took her up to the apartment they shared on the fortieth floor of the Presidential Towers. She felt the pressure splitting her head open and blocking her ears as the elevator shot upward through the floors of the skyscraper. She got dizzy every time she tried to look out of a window in the apartment. So very far down, everything appeared tiny and fragile. She stared down at the city streets, which looked to her exactly like the streets in the Lego sets she played with when she was little, with their minuscule cars no larger than matchboxes. Indeed, from this height the cars looked like ants in row: they were so very small and so neatly and quietly arranged in long and slow- moving lines.
> Gamrah was afraid of the drunken beggars and shook their paper cups in her face, demanding money. The stories of theft and murders that she always seemed to be hearing terrified her. Every story she heard has something to do with this dangerous city! She [even] was just as afraid of the huge black security guard at their building, who ignored her whenever she tried to get his attention with her poor English hoping he would help her commandeer a taxi. (Alsanea 25-26)

So, these problems faced Gamrah while her stay in Chicago, conflicting her life there which later on considered as a "strange life". She tries to learn and enhance her poor English, and she did a great job for having a try to head forward regarding that; by the time, she becomes able to commandeer a taxi and goes to the supermarkets and malls without asking help from anyone. Her husband, Rashid, doesn't not pay any looking after her:

> Gamrah had dreamed of much more; of caresses and love and tenderness and emotion like the feelings that stirred her heart when she read romance novels or watched romantic movies. And here she was, facing a husband who clearly felt no attraction toward her and indeed had not touched her since that ill- fated night in Rome. (Alsanea 26)

In more details, Gamrah considers her new life as an ouster like Romeo when he killed Tybalt, he is exiled to Mantua causing him much pain until he suffered physically, socially, and even he complains from Mantua nature that doesn't fit his presence and being far from Juliet. More clearly, Gamrah feels wretched many times and remains physically with Rashid in Chicago. But spiritually all her feelings are with her family in Riyadh. She is like Romeo when he is banished, he suffered, stating the whole harsh, uneasy consequences of Coventry with Friar Lawrence, much especially physically and psychologically:

ROMEO.    There is no world without Verona walls,
            But purgatory, torture, hell itself.
            Hence "banished" is banish'd from the world,
            And world's exile is death, then "banished"
            Is death misterm'd. Calling death "banished,"
            Thou cut'st my head off with a golden axe,
            And smilest upon the stroke that murders me.
FRIAR LAWRENCE.   O deadly sin! O rude unthankfulness!
            Thy fault our laws calls death, but the kind prince,
                Taking thy part, hath rush'd aside the law,
            And turn'd that black word "death" to "banishment."
            This is dear mercy, and thou seest it not. (III. III. 17- 28)

In *Girls of Riyadh*, Alsanea clarifies that some guys marry according to their mothers' choice of a girl not their ones, which this might probably leads to atrocious upshots resulting in surging rate of divorce in the Saudi community, especially among the tribal people. For example, when Gamrah discovered, while navigating internet on her husband's computer that her husband Rashid was in relationship with a Japanese girl named Kari even before and after her marriage. When Gamrah meets Kari in order to encounter her why she does that to her husband, she- Kari- called Rashid and told him to come to the place where she and Gamrah are. On her way there, she warns the little demon in her head against persuading her to strangle this fallen woman the moment she sees her.

> Kari … came down into the lobby. The waiting had been killing Gamrah. This woman [Kari] put out her hand, but Gamrah didn't take it….

> [After hot debates and discussions between them], Kari took out her cell phone and called up Rashid while his wife watched. She told him that she was in Chicago and was on her way to see him, and would come to wherever he was. (Alsanea 83-84)

After Rashid came, the truth of his fake love of Gamrah realized eventuating in slapping her face and slandering her and her family and acknowledging that his family pressurized on him to marry her not by his own choice and intention:

> Rashid grabbed her arm and yanked. "Look, lady! You are the one who is going and you're the one who is apologizing [for his beloved girlfriend, Kari]. And after that you are getting on the first airplane out of here and you are going back to your family and I don't want to see your face here ever again. I am not a man that a woman like you is going to order around.
> That 'maid' [meaning Kari] is as good as you, and she's worth your whole family, too, do you understand? At least her father didn't come kissing up to my father so he could marry his daughter to a man who knew loved someone in America and had been living with her for seven years. This housemaid loved me and stood next to me and gave me a place to live when I wasn't getting a penny from home, when my family refused to let us get married and cut off my money for three years! *She* didn't run after me because of money and my family's reputation! The one who you hate so much is more honest and more honorable than you are and more than you family is, much, much moral. (Alsanea 84-85)

After this familial conflict with Rashid, she returns to her country-Saudi Arabia- while she is pregnant and is divorced later on. Rashid chose to divorce Gamrah when she refused to apologize for Kari upon reviling her, which Rashid's action reminds anyone how true love is always appreciated. He again fights against his family revenging the mistakes they made to him by choosing Gamrah for him without keeping in mind or asking him whether he loves her or not. Gamrah after months from her divorce and gave birth to Rashid's son, she is engaged to Abu Musa'ed, who is over forty years old and a general in the army. Gamrah refrained from agreeing on this betrothment in addition to Abu Musa'ed refusal to not take her son with her if she agrees to marry him. Upon Gamrah's interdiction, she is shocked when her father said to her, "it is required to marry Abu Musa'ed rather than staying at home as a divorced woman- a widow" (Alsanea 192). She after that went directly to her mother to let her know that her father and her uncle, they became angry when she left the room leaving Abu Musa'ed alone

without asking permission from them, might force her upon this marriage, but her mother's response was shocking when she said, "she can't interfere between her and her father":

> Young girl has no shame! Um Mohammad [Gamrah's mother]! She is so spoiled. I say we go ahead and marry her to this man. There is nothing wrong with him, and praise be to God, the girl already has a son, that is, she isn't completely without children to fill her life. And we all know that leaving her here to sit around without a man to shield and protect her isn't a good thing. People is always talking, sister, and besides, we have other girls in the family who shouldn't pay for what people say about your divorced daughter…. Gamrah's boy we can leave here to grow up in your house. His mama can come and see him whenever she wants to, and I don't think that this man will forbid that.
>
> [After her father and her uncle left the house], Gamrah remained at home, able only to rant at her mother. Provoked and agitated, she flung her words into her mother's face. "Why? Why do I need a man to shield and protect me? Does your brother think I am a disgrace, I can't protect my own self? You people don't realize that I am a grown woman now and I have a son! My word should count and I should be listened to…. He [her uncle] wants to dump me on that old defective junk of a man just so he can be rid of me and clear the way for good men to marry his daughters…. May he and every one of his daughters go to hell! (Alsanea 192-93)

Gamrah's mother, her father, and her uncle play the same rule of Capulet and Lady Capulet, representing the familial conflicts in addition to some parents, in reality, who sometimes refuse to listen to their daughters concerning their (dis)agreement of accepting marriage, resulting in breaking their daughters' feelings. *In Romeo and Juliet*, when Paris, kinsman to Prince Escalus, engaged Juliet without any primary knowledge of her secret marriage from Romeo, Juliet argues with her mother Lady Capulet to postpone her marriage which becomes something inevitable:

> JULIET.   Is there no pity sitting in the clouds,
> That sees into the bottom of my grief?
> O sweet my mother, cast me not away!
> Delay this marriage for a month, a week,
> Or if you don't, make the bridal bed
> In that dim monument where Tybalt lies
> LADY CAPULET. Talk not to me, for I'll not speak a word.
> Do as thou wilt, for I have done with thee. (III. V. 196- 203)

In the time of Juliet's debates with her mother trying to neglect her marriage from Paris, she toils psychologically and physically and thinks of committing suicide. But Friar Lawrence gives her the suitable solution after she explained the situation to him in order to cancel this marriage by drinking the sleeping portion. Therefore, the portion was the best cure, a shift movement, for Juliet to start a new life with her true lover Romeo accompanying by overcoming from her marriage with Paris. So, Alsanea stated that Sadeem used a different cure to make her forget her true lover Waleed who, after that, divorced her without any logical reason:

> Sadeem asked him [her father], though, to let her go alone and stay in their flat in south Kensington [in London]. She wanted to spend a stretch of time by herself, she said. After some hesitation, her dad agreed, and he furnished her with some telephone numbers and addresses… [of his friends].
>
> Sadeem packed away her wound along with her clothes and carried it all from the Dust Capital of the World to the Fog Capital of the World…. Sadeem had decided to take refuge to overcome the mental maladies overwhelming her after her experience with Waleed. (Alsanea 61)

After spending many days in London, Sadeem finally realizes that there is no need for sadness upon her love to Waleed which, therefore, decided to try forgetting him, putting him under the "memory of oblivion"; remembering the famous saying of Graham Swift's *Waterland* "history is a thin garment, easily punctured by a knife blade called Now" (36); this saying gave her urgency to think of starting a new life, free of him.

Intercultural customs can be a huge reason for making familial and psychological conflicts among members of any society. Alsanea did a great job of discussing this kind of customs which may be a leadable way for breaking families. Michelle, in *Girls of Riyadh,* is half American and half Saudi i.e. her mother is American and her father is Saudi. While her stay with her father in Saudi Arabia, she loved Faisal, but when Faisal knew that her mother is American, his family forced him to not engage Michelle resulting in his withdrawal, breaking Michelle's heart after she became eager to him. She went to America to try forgetting, like her friend Sadeem, this love. But, when she was there, her cousin Mathew liked her, making us remember the famous proverb " love has no religion", so much resulting, after that, in Michelle's father refusal to not accompany Mathew upon her arrival to Saudi Arabia. This act made Michelle bewildered what should she do to get married encountering these strange familial laws which she and her friends started criticizing some familial acts as well as describing them as complicated ones.

Some physical, psychological, and familial acts may separate between lovers, making them despair, bewildered, and surprised. *Girls of Riyadh* and *Romeo and Juliet* are examples of the best literary works that are really depicting sufferings, sorrows, and difficulties of lovers when they are far from each other. Furthermore, they discuss how some societal customs are so harsh and useless for developing or starting a family. Shakespeare and Alsanea perfectly wrote these two literary works that are overgeneralizing how love's power may lead to break these complicated customs among families, and do represent how Juliet, Sadeem, Gamrah, and Michelle become disobedient, representing the theme of disobedience, to their families shouting that their love can't be controlled by them because parents at all can't control their daughters' hearts because love is something out of their hands. Feminism is something vigorously expressed in characterization of *Girls of Riyadh* and *Romeo and Juliet* making clear that some girls have freedom in their actions bearing their consequent results ahead. In my point of view, Alsanea tried to create characterization similar to those characters in *Romeo and Juliet,* describing most themes which Shakespeare stated in order to rewrite them in a different way for simplification of their understanding hastely, in order to apply it on sufferings of Saudi women who got bored from some complicated tribal traditions, which until this time most Saudi families and tribes are abiding by, from choosing a husband or that husband must belong to a girl's tribe and so on. Therefore, Alsanea was insulted and criticized hugely when she depicted in her novel that some Saudi girls must have freedom in their choice, women vs. society and family, of her lover- her husband to-be- causing many arguments among Saudi critics. Finally, love is happiness, and happiness is love.

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# THE OLD NORSE SEMANTIC CONTRIBUTIONS TO THE ENGLISH WORD STOCK – A STUDY BASED UPON PROTO-GERMANIC

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**Abstract**

The following paper constitutes an investigation devoted to one of the groups of English vocabulary resulting from the contact with the Old Norse tongue – the one comprising those English lexemes which consist of the Anglo-Saxon form and the Scandinavian denotation attached. Despite being tiny, this particular group of Norse lexical contributions to the English language highlights the unusual character and extremely rare outcomes resulting from the interaction between the two tongues in question. These, however, would not have been possible, had it not been for their common ancestor – Proto-Germanic. Therefore, this hypothesized parent language shall constitute the basis of the following lexical-semantic investigation, which in turn is hoped to offer a deeper insight into some of the Norse modifications of the English vocabulary, as well as to aid the revelation of surprisingly alluring histories hidden behind seemingly ordinary lexemes.

**Keywords:** Old Norse, Old English, Proto-Germanic, semantic change

**Introduction:**[20]

The Viking invasions of England and the resulting seizure of a substantial area of Anglo-Saxon territory by the Norse invaders, followed by their subsequent settlement thereupon and culminating with the reign of Cnut the Great, created conditions enabling the interaction between the languages of the two peoples involved. However, the racial and linguistic kinship of the Anglo-Saxons and the Norsemen, originating in their common Proto-Germanic past, substantially facilitated the communication between them and, what is most important, the final outcomes it yielded. For all the

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[20] Based upon the material in: Batey *et al.* (1998: 122-142, 207-212); Baugh (1971: 107-124); Bradley (1904: 83-84); Hughes (91-100); Jespersen (1919: 58-82); Kastovsky (2003: 320-336); Myers (1966: 107-112); Price (1985: 194-199); Roesdahl (2001: 202-222); Townend (2002: 201-211); Trudgill (1998: 98-113); Wooding (2001: 18-19, 53-56, 138-141); *DASL.*

modifications of and additions to the English language resulting from the Scandinavian influence point to an unparalleled language contact, a fusion of the two tongues manifesting itself, amongst others, in the character of the Norse loans – everyday words and expressions – those belonging to the realm of core vocabulary, the ones used by common people, and until this day occupying the central position in the English lexis. However, Old Norse not only constituted a source from which certain lexemes were borrowed, but it also led to slight modifications in relation to pronunciation of particular native Anglo-Saxon vocabulary items. Moreover, the Vikings are known to have stamped their presence on the English soil and their co-existence with its people in the family names and the names of places found throughout England, whereas their speech is additionally credited with affecting English grammar, as well as syntax, including form words – those hardly ever subjected to any foreign influence.

Nevertheless, it is the sphere of lexis which is the most extensive and plays the most prominent role as far as the effect of Anglo-Scandinavian linguistic contact is concerned. However, due to their multifold nature, the Old Norse lexical contributions are customarily divided into several categories exhibiting influence of a different type. Therefore, one may encounter a group comprising terms pertaining to the legal system and administration – these were unknown to the Anglo-Saxons prior to the Norse invasions  (f.e. ON *lǫg* and hence OE *lagu* 'law'; ON *útlagr* – OE *utlah* 'outlawed'; ON *logréttr* – OE *lahriht* 'law right'; ON *vrangr* – OE *wrang* 'wrong'; ON *vapnatak* – OE *wæpentace* 'a division of a county'); as well as a group embracing terminology associated with war and seafaring – such words were the earliest to make their way into the English language (f.e. ON *orrustu* and hence OE *orrest* 'battle'; ON *knorr* – OE *cnearr* 'small warship'; ON *barði* – OE *barda* 'beaked ship'; ON *háseti* – OE *hasæta* 'oarsman'); another group may be based upon those vocabulary items of Scandinavian provenance which functioned in the Middle English period, yet eventually passed out of use, having given their way to the Anglo-Saxon equivalents (f.e. Norse-derived *naken* used alongside with *naked*; *sterne* – *star*; *fisk – fish*; *heythen – heathen*); however, certain Norse loans, although now non-existent in the standard speech, may still be found in English dialects and as such they form a group in their own respect (f.e. *lake* 'to play' deriving from ON *leika*; *bairn* 'child' – ON *barn*; *dale* 'valley' – ON *dalur*; *gate* 'way, street' – ON *gata*); nonetheless, the most important category to be distinguished is the one comprising those Scandinavian loans which, despite being paired by their Anglo-Saxon counterparts, managed to survive for hundreds of years, eventually becoming a legitimate part of the standard, present-day English lexicon. It is reasonable, however, to apply a further division to this particular category of Norse contributions on account of its

differentiation. In such manner, three subgroups shall be obtained: one composed of those Scandinavian loans which succeeded in ousting their Anglo-Saxon equivalents, where the latter themselves lead to further dual subdivision depending on whether they differed in or shared their Proto-Germanic roots with the Norse lexemes (e.g. ON *vindauga* 'window' vs. OE *ēagþyrel*, ON *húsbóndi* 'husband' vs. OE *wer*; and ON *veikr* 'weak' vs. OE *wāc*, ON *gefa* 'give' vs. OE *ġiefan*); the second one comprising those instances in which both the Scandinavian loan and its Anglo-Saxon equivalent based upon the same Proto-Germanic root persist in modern English, often having undergone the process of semantic divergence (e.g. *skirt* and *shirt* as developed from ON *skyrta* and OE *sċyrte* respectively, or *dike* and *ditch* deriving from ON *díki* and OE *dīc*); finally, the third one consisting of those lexical items which survive as made up of the Old Norse meaning carried by the Old English form (e.g. *bread* carrying the sense of ON *brauð* but continuing the form of OE *brēad* 'fragment, crumb').

The last group represents the case of semantic changes undergone by the Anglo-Saxon lexemes as a result of the influence of Scandinavian cognate forms with a differing denotation attached, and at the same time constitutes the area of investigation intended for the present paper. However, in view of the significance that ought to be attached to Proto-Germanic – the ancestor of the two tongues in question – as a factor contributing to all the unique interactions between them, this paper aims at basing the analysis upon the Common Germanic parent language and creating a detailed account of the evolution of the crucial lexemes, those involved in the Norse-English sense-shifting process.

## The Analysis

As has been stated above, the following, main part of the present paper shall be devoted to the process of sense-shifting from Norse onto English affiliated forms, and it is hoped to provide a comprehensive explanation on why one uses: ***bread*** as a substitute of ***loaf***; ***plough*** in place of ***sullow***; ***bloom*** additionally to ***blossom***; ***dream*** instead of ***sweven***; ***dwell*** in the sense of 'living' and not 'deceiving'; ***earl*** as a replacement of ***alderman***; ***gift*** rather than ***\*yive***.[21]

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[21] The analysis has been based upon the material in: Acker (2002: 229-243); Algeo (2010: 253-254); Barber (1993: 132); Baugh (1971: 114); Becker (2005: 22-27); Bergen (1906: 272); Blumetti (2004: 214-221); Burnley (2006: 490-491); Cavill (1999: 7-59); Crouch (1992: 35-54); Fabiszak (2001: 48-49); Gelderen (2006: 96); Hughes (2000: 99); Jespersen (1919: 68-69); Lass (1995: 59); Liberman (2008: 60-61); Liberman (2009: 86-87); Looijenga (2003: 30-32); Lutz (2012: 15-42); MacLeod (2006: 183-200); Martell (2001: 10-11); Plowright (2006: 144-148); Polome (1996: 143-144); Poole (2005: 269-284); Spurkland (2005: 20-53); Strang (1970: 255); Syrett (1994: 171); Vinaver (1971: 17); Weekley (2003:

The first to be discussed is undoubtedly one of the most important lexemes associated with food and household, namely _bread_. It owes its modern meaning to ON _brauð_ 'bread', since its OE cognate in the form of _brēad_ stood for 'bit, fragment, morsel', whereas in order to refer to 'bread' the Anglo-Saxons made use of _hlāf (_also 'food in general' or 'loaf, cake') – the word representing the original Germanic name applied to this particular type of food, and in its reconstructed form appearing as _*hlaibaz_ (Goth. _hlaifs_, OHG _hleib_ 'bread'). What is more, the Common Germanic word for 'bread' constitutes the source of loans found among different non-Germanic tongues: Est. _leib_ 'bread', Finn. _leipä_ 'bread' (also 'food, fare'), OSl. _chlebu_ 'bread' or more precisely 'sourdough bread formed into loaves' as that is the exact type of bread to which the Slavs applied the name borrowed from the Germanic peoples (up to then they had only known unleavened flatbread). As far as the source of _bread_ is concerned, this remains a point of dispute as there are two forms purported to represent its ancestor: PGmc. _*braudan_ 'fragment, piece' – akin to OE _brecan_ (ModE. _break_) and OE _breōtan_ 'to bruise, break, demolish, destroy', hence the basic sense of _bread_ would be 'piece of food' (PGmc. _*braudsmon-_ 'fragments, bits', OHG _brosma_ 'crumb'); and PGmc. _*bruthan_ 'broth' (OE _broþ_, Ice. _broð_, OHG _brod_) deriving from the sense 'to boil, seethe' and thus cognate with OE _breōwan_ (ModE. _brew_, PGmc. _*brewwanan_)[22] – whence the basic sense 'cooked food'. Furthermore, _bread_ – despite its being a modern common Germanic word denoting 'the substance' (and _loaf_ 'the shape'): Ice. _brauð_, Nor. and Dan. _brød_, Swe. _bröd_, Ger. _Brot_, Fris. _brea_, Du. _brood_ – in early times, down to the 9th century, it did not carry the present meaning in any of the Germanic tongues (even in old heathen Scandinavian poems _hleifr_ is the word denoting 'bread'), instead it was used only to refer to 'honeycomb' and as such may be found in the following compounds: OHG _bibrod_, Ger. _Bienenbrot_, OE _beobrēad_ 'bee-bread' (in Icelandic there are also: _bráð-björg_ 'thyme' and _þinga-brauð_ referring to certain cures). The shift from 'honeycomb' to 'bread' remains obscure, it may, however, have had something to do with the honeycomb texture of a baked bread. When that semantic change occurred in North Germanic, the Anglo-Saxons still resorted to _hlāf_ (its relation to OE _hlīfan_ 'to stand out prominently, tower up, raise higher' has been suggested, as relating to the bread rising while it

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153); and the following dictionaries: _AHDIER_; _ASD_; _CASD_; _CDME_; _CDOL_; _CEDEL_; _ChEDEL_; _CODEE_; _EDME_; _IED_; _MED.M2_; _MED.XYZ_; _MSIP-PI_; _MWCD_; _OALDCE_; _SEJP_; _SF-P_; _SMNP-PN_; _TOE_; _WHM_; _WIS_; as well as the following websites: (IS 1); (IS 2); (IS 3); (IS 4); (IS 5); (IS 6); (IS 7); (IS 8); (IS 9); (IS 10).

[22] According to food historians, the beginnings of leavened bread baking and brewing industry go more or less in pair. See: (IS 6).

bakes)[23], the original sense of which, though vaguely to modern eye, is preserved in the words *lord* and *lady* (hence testifying the importance of that particular food, yet found only in English) – OE *hlāford* 'loaf-ward, keeper of bread' and OE *hlǣfdige* 'kneader of bread, breadmaker'. Nevertheless, the oldest Teutonic name by which Germanic peoples referred to 'bread' eventually acquired the sense of its shape, thus resulting in modern English *loaf* (as well as Ice. *hleifur*, Nor. *leiv*, Ger. *Leib*) – which have been carrying the sense of 'a portion of bread baked in one mass' since the 12th century, as a result of transplanting its original sense onto *bread* under the influence of the Viking *brauð*.

However, before any bread may be baked and consumed, seeds need to be sown in the soil prepared by a *plough* – a basic farming tool representing one of the chief advances in the history of agriculture. However, in all likelihood one would not talk about *plough* as 'an implement for cutting furrows in soil' if it had not been for the ON *plógr* from which that particular sense was transplanted upon OE *plōh* – originally used to refer to 'a measure of land' or more precisely 'what a yoke of oxen could plough in a day'. Both the forms descend from PGmc. *\*plôguz* 'plough' (might be based upon the root *\*pleg-* 'to beat, strike, whip')[24] – a common Germanic word found in many of its daughter languages as carrying the same denotation: OFris. *plōch*, Ice. *plógur*, Nor. *plog*, OHG *pfluog*, Ger. *Pflug*, Du. *ploeg*; and additionally borrowed by non-Germanic peoples, hence: OSl. *plugu*, Lit. *plugas*; yet unknown to the Goths. However, *plógr* in fact is not native to the North Germanic peoples and must have been borrowed, as the original name they used to refer to that type of agricultural implement was *arðr* (the first colonizers of Iceland also made use of it), cognate with Goth. *arjan* and OE *ærian*, which probably differed in size and shape from *plógr*. Its name appears for the first time in an Eddic poem titled *Rígsþula*[25] in which distinction is made between *arðr* and *plóg*. What is more, other Germanic peoples made use of their own names as well: OHG *medela* (akin to OE *mattuck* 'mattock'), Goth. *hoha* (akin to OHG *huohili* 'small arable land'), and finally the genuine Old English *sulh* deriving from PGmc. *\*sulhiz*

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[23] Due to the fact that the earliest breads were unleavened, the relation between *half* and *hlīfan* would suggest that Germanic peoples knew well its leavened version, whereas Slavic peoples did not – hence they borrowed *\*hlaibaz* to refer to the type of bread new to them.

[24] *Plough* might have been loaned from one of the north Italic languages and is thought to have originally denoted 'a wheeled heavy plough' common by the 5th century AD in Roman northwestern Europe. According to Pliny, it comes from Rhaetian (non-IE language) – Rhaetic *plaumorati* 'a wheeled heavy plough'.

[25] *Rígsþula* describes the creation of three classes of Norse society, as represented by: *Þræll* 'slave', *Karl* 'freeman' and *Jarl* 'nobleman'.

'plough' (OHG *suohili* 'little plough'), cognate with Latin *sulcus* 'furrow'. However, due to the transference of the meaning carried by the Viking *plógr* upon the Anglo-Saxon *plōh*, *sulh* entered the route to oblivion, and even though still occasionally found in the Middle English period (ME *sūl*, *sulle*; and now only dialectal – *sullow*), it was *plough* with its new meaning to constitute the primary word.

The most interesting case, however, is provided by the word not particularly intriguing at first glance – <u>bloom</u>. Its primary sense, that of 'flower, blossom', comes from ON *blóm*, as the almost identical lexeme *blōma* was used by the Anglo-Saxons to denote 'mass, lump of metal', whence *bloomer* 'the one who worked in a bloom-smithy', and *gold-blōma* – a compound most probably denoting 'a golden mass', or less likely 'marigold', since *blōma* is not found in Old English as referring to 'flower', yet the corresponding forms in all other Teutonic languages carry that particular sense – OS *blōmo*, OFris. *blōma*, OHG *bluomo*, Goth. *bloma*. What is more, a similar compound appears in OLG *golth-blómo*, <u>Du.</u> *goud-bloem*, <u>Ger.</u> *Gold-blume*, <u>Swed.</u> *<u>guld-blomma</u>* – with all of them pertaining to '<u>marigold</u>'. Furthermore, as far as the ancestry of *blóm*, as well as its cognates, is concerned, these may be traced back to PGmc. *\*blômô* 'flower', itself deriving from the root *\*blô-* ('to bloom, flower') the extention of which in the form of *\*blôs-* gave rise to the proper Anglo-Saxon word for 'bloom, flower' – OE *blōstma* (whence ModE. *blossom*) as well as ON *blómstr* 'bloom, blossom' (synonymous with *blóm* which additionally, in its plural form *blómi*, was used as a metaphor denoting 'prosperity'), MLG *blossem*, or Du. *bloesem*. Even though almost identical in the form, it is difficult to connect the meanings carried by ON *blóm* and OE *blōma*, therefore they may either represent two separate words or the latter might have lost the basic meaning of 'flower' (otherwise present in all other Teutonic languages) with its secondary sense of 'lump of metal' remaining as the only one. However, even if it is a question of the former case, both of them appear to have evolved from the same source, represented by the suffixed Proto-Germanic form *\*blô-môn-*, ultimately descending from the sense 'to thrive, bloom', with the Old English semantic development remaining quite obscure. Nonetheless, due to the similarity between the native and Scandinavian forms, the peculiar Anglo-Saxon *blōma* eventually came to denote 'flower', becoming synonymous with its Old Norse sister, and as such surviving into Modern English in the form of *bloom*, not having, however, lost its genuine meaning, though probably mostly known to those dealing with metallurgy.

At this point a shift will be made from daily fare and work to the night's rest, thus bringing under discussion the word <u>dream</u>. Although its form represents the legitimate continuation of OE *drēam*, its modern reference to 'a vision experienced in sleep' derives from (or alternatively

may be seen as reinforced by) the Norse cognate *draumr* (Ice. *draumr*, Nor. *drøm*). The Old English literature exhibits *drēam* as denoting 'joy, mirth, music, revelry' and as Barber (1993: 132) explains, it appeared "in descriptions of the pleasures of the warriors relaxing in the hall over their ale or mead, and of the music accompanying those pleasures". However, it has been suggested that 'sleeping vision' might have been a secondary meaning attached to *drēam*, yet avoided in writing to prevent confusion with the primary sense. What is more, its Old Saxon cognate *drōm* carried the sense of both 'joy, revelry' as well as 'sleeping vision', and in the light of the close relation between the "English Saxons" and the "Old Saxons" it might be inferred that the latter sense was either lost or indeed avoided in the speech of the Anglo-Saxons, or the Old English *dream* underwent a shift in meaning (with the Old Saxon form exhibiting an intermediate stage). Furthermore, as far as the roots of *dream* are concerned, these may be ascribed to PGmc. *\*draumaz* 'dream' evolved from PGmc. *\*draugmaz* standing for 'deception, illusion, phantasm' and itself closely related to PGmc. *\*draugaz*, that is 'delusion, ghost' (ON *draugr* 'ghost, apparition', or OE <u>*drēag*</u> 'spectre, apparition'), ultimately based upon the PGmc. root *\*drug-* 'to deceive' (hence Ger. *trügen* with the same denotation). However, due to the Anglo-Saxon and Old Saxon usage of *dream* in relation to 'music, revelry', *\*draumaz* might be seen as additionally denoting 'cheering, singing, merriment', and as such would point to the PGmc. root *\*dru-* pertaining to 'making noise'. [26] These, however, are only hypotheses and the mystery behind the Old English *dream* still remains unsettled. As for the words which enabled the Anglo-Saxons to talk about 'sleeping visions', the two following were in use: *swefn* – literally 'sleep' (*unswefn* 'bad dream'), deriving from PGmc. *\*swefnaz* 'sleep' (ON *svefn* 'sleep, dream'; akin to *hypnosis*); and

<u>*mǣting*</u>, additionally accompanied by the OE verb *mǣtan* 'to have a dream', of uncertain origin, though it might bear some relation to OE *mētan* 'to paint, design' (akin to Goth. *maitan* and Ice. *meita* 'to cut' from PGmc. *\*maitijanan* 'to cut'). When it comes to the Middle English period, one may encounter 'sleeping vision' as rendered by the continuations of both *swēven* (ModE. archaic *sweven* 'dream, vision') and *mēten*, whereas *drēm* appears as carrying both the native and foreign denotations, with the earliest substitution of the Anglo-Saxon *sweven* with the Scandinavian *dream* on the territory corresponding to the densest Scandinavian settlement. What is more, Middle English literature demonstrates the co-occurrence of these three lexemes, and *Le Morte D'Arthur* by Sir Thomas Mallory may serve as an example: "The Kynge of the Hondred Knyghtis that tyme **mette** a wondir **dreme** two nyghtes before the batayle: that there blew a grete wynde and

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[26] See: *WIS*.

blew downe hir castels and hir townys, and aftir that com a watir and bare hit all away. And all that herde of that **swevyn** seyde hit was a tokyn of grete batayle" (Vinaver 1971: 17).

The notion of deceiving, upon which *dream* was originally based, is connected with one more word that owes its modern sense to the speech of the Norsemen. The lexeme in question is represented by <u>*dwell*</u> as its initial Old English meaning was 'to mislead, deceive, lead astray or lead into error, make a fool of', at that time found in the forms *dwellan* and *dwelian*. However, under the influence of an akin Old Norse verb *dvelja* (Dan. <u>*dvæle*</u>, Swe. <u>*dväljas*</u> 'to dwell') carrying a wide array of denotations, such as 'to delay, keep back, tarry, stay, stop oneself, abide', the Anglo-Saxon verb entered the process of semantic shift and thus appeared in the Middle English period as *dwellen* meaning 'to delay, be tardy in coming or starting, tarry, linger' (the trace of 'linger' is still present in the phrase *dwell upon*); 'to hold back or restrain (lust), postpone, detain'; as well as 'to remain (somewhere or with somebody), stay', and finally, from the 13th century, 'to have one's abode, reside, live'. However, ME *dwellen*, also rendered by forms such as *dwelen*, *dweillen* or *dwollen*, was curiously accompanied by another ME verb *dwēlen*, additionally spelt as *dwellen*, carrying quite a familiar sense 'to deceive, delude' as well as 'to be misled, go wrong in belief or judgement, wander, stray'. The two Middle English verbs – *dwellen* and *dwēlen* – might be seen as separate developments of Old English *dwellan* and *dwelian* respectively, though the additional Middle English spelling of the latter rendered by *dwellen*, as well as the shared meaning of the Old English forms, may point to a coalescence of the two. However, it should be noted that during the period in question the original Anglo-Saxon signification became quite rare, having given way to the denotations carried by the Norse *dvelja*, those successfully transplanted onto the English verb. Nonetheless, in *Cursor Mundi* one still may read: "Quen yee sa bede your war to sell, Þe fole marchandis eth to **duell** [to deceive]"[27], yet it is the Scandinavian meaning that prevails, hence in *Lydgate's Troy Book* one reads: "Ʒet neuer-þe-less, as somme bokis telle, Þat þese kynges no lenger wolde **dwelle** [to delay, tarry], But as fast as Paris was a-goon þei toke a schip and folweden a-noon"[28], in *The assumption of the Virgin*: "Fere yow not lady for I schal wyth you **duelle** [to stay]"[29], and finally, in *Mandeville's Travels*: "In þat contree ben many ipotaynes, þat **dwellen** [live] som tyme in the water, and somtyme on the lond"[30]. As far as the origin of both OE *dwellan* and ON *dvelja* is concerned,

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[27] See: *MED.M2*, *marchaunt* entry.
[28] See: Bergen (1906: 272).
[29] See: Greg (1915: 53).
[30] See: *MWCD*, 27a.

these two are assumed to have emerged from PGmc. *dwaljanan*, itself related to Common Germanic roots *dwal-*, *dwul-* and *dwel-* which at the same time represent the source of OE *dwola* (also *gedwola* or *gedweola*) 'error, heresy, madness' (hence f.e. OE *se mennisca gedwola* 'human error'), ON *dvǫl* 'delay', OS *bidwellian* 'to hinder', OHG *twellen* 'to delay, harass', MDu. *dwellen* 'to stun, perplex'. However, it has been noted[31] that words clustered around the above mentioned roots have somewhat incoherent meanings, these being 'tarry' and 'lead astray' which in turn constitute the source of 'have one's abode' and 'be stupid' respectively – hence Goth. *dwals* 'foolish', OE *dol* 'foolish' (ModE. *dull*), OHG *tol* 'foolish' (Ger. *toll* 'great, awesome'). What is more, the root *dwal-* is also identified with 'being confused, bewildered' or 'numb, drugged, intoxicated' – hence Dan. *dvale* 'trance, stupor', *dvaelbær* 'narcotic berry'. According to Wyld (Liberman 2008: 60), the meaning 'to hinder, delay' "is the connecting link between that of 'wandering' and 'dwelling'; to wander, having lost one's way; to linger, delay, in doubt which way to go,' & finally, 'to remain where one is'", whereas the ultimate sense of the roots *dwal-*, *dwel-* suggested by him is 'to lead astray in the dark'. At the same time, Lübben (Liberman 2008: 61) reconstructs the original meaning of *dwellan* as 'to move in a circle', basing it upon MHG *twellen*, which according to Liberman is more convincing since "a person moving in a circle gets nowhere (is delayed) and labors under the illusion of making progress (is led astray)".

There is also such a Scandinavian semantic loan which may be seen as a remnant of the Viking ruling system in England, the loan pertaining to the Norse-derived ranks of society as found on the Danelaw territory, the one embraced by Modern English <u>earl</u> – a lexeme which shall require much more space for its complex history to be told. This 'nobleman of high rank' as it is known to us, originally, in the form of OE *eorl*, represented 'a warrior (often a brave one), hero, leader, chief' as well as 'a man in general or that of high birth'. As such, until the 10th century, *eorl* made its presence mainly in poetry – *Beowulf* may serve as an example: "Wyrd oft nereð unfægne **eorl** þonne his ellen deah" – "Fate often spares the undoomed warrior when his courage holds out" or "Deað við sella **eorla** gehwylcum þonne edwitlif" – "Death is better for any warrior than a life in shame".[32] The two quotations are evident of the ethos associated with the Anglo-Saxon *eorlas*, as Cavill (1999: 13-14) explains: "vengeance is a social responsibility for anyone, whereas the high code of honour embraced by the *eorl* [...] makes death preferable to shame: this is a social distinction in the heroic code (...)". Nevertheless, the time of the Scandinavian rule in England and the resulting

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[31] See: Liberman (2008: 60-61).
[32] See: Cavill (1999: 13, 58).

appearance of the Viking 'governors' known as *jarls* brought about a steady shift in meaning to the linguistically affiliated Anglo-Saxon *eorlas*. It is interesting to note, however, that amongst all the Germanic societies, North Germanic peoples constituted the only one to make a practical use of "earls", yet the role applied to those was secondary – it was 'man' or 'warrior' that represented the original Germanic denotation carried by PGmc. *eralaz* (*-ulaz*, *-ilaz*), as such also known to the earliest Norsemen and common to all the Saxons (OS *erl*). Unfortunately, no conclusion has been reached as far as the circumstances which contributed to ON *jarl* having acquired the role of 'a nobleman in dignity next to the king' are concerned, as well as the degree of affiliation between *eralaz*, *erular* and *erilaz*, though some of the theories may suffice to form quite an interesting and satisfying background. There exist several Proto-Norse runic inscriptions containing the word *erilaR* or *irilaR* (thus attesting PGmc *erilaz*) and the denotation attributed to those is usually that of 'rune-master' or 'rune-carver', yet in fact only two of those state clearly that *erilaR* was the writer of the given runes: *ek erilaR runōr wrītu* 'I, the *eril*, carve the runes' (Järsberg Runestone, Sweden); *e(k) erilaR fāhidō* 'I, the *eril*, painted' (Väsby bracteate, Sweden).[33] In the case of other inscriptions *erilaR* simply identifies himself as one: *ek WagigaR irilaR Agilamundon* 'I (am) WagigaR, Agilamundō's *eril*' (Rosseland Runestone, Norway); *ek erilaR* (Bratsberg brooch, Norway); *ek irilaR hroRaR* 'I am the *eril* hrōRaR' (a rock in Sigdal, Norway), *ek erilaR Asugisalaz Muha haite, gagaga* 'I, the *eril* of Āsugīsalaz, am called Muha', whereas *gagaga* may stand for a kind of battle chant (Kragehul I spear-shaft, Denmark). These, however, still do not clarify who exactly that quite a mysterious person was – "only the *eril* qualified to handle runes, or did the term imply a function of which knowledge of runes was only a part?" (Spurkland 2005: 50). The obscure status and origin of *erilaR* has also been attached to a Germanic tribe known as *Heruli*. They originated on the Danish islands but due to their expulsion by the Dani tribe they migrated to the Black Sea, on the coasts of which their presence is reported for the first time (by the Roman writers) as falling on the second half of the third century. However, even though engaged in the migration, they are thought to have maintained contact with their Scandinavian homeland and thereby transmitted the runic writing to their North Germanic kinsmen.[34] Therefore, it would be *Herul* originally representing the name of an accomplished rune-carver, Proto-Norse *erulaR* which later gave rise to *erilaR*, a general term, as opposed to the former one applied to a rune-carving member of *Heruli* tribe. However, there still

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[33] See: Spurkland (2005: 49-51).

[34] In the year 508 Heruli suffered defeat by the hands of Germanic Lombards and many of them are said to have returned to their Scandinavia homeland.

remains the question of *jarl*. Its Proto-Norse version is rendered by *\*erlaR* and a suggestion has been made that *\*erilaR* represents its earlier form – in the same way PGmc. *\*karilaz* 'man' (attested by a Finnish loan *karilas* 'old man') gave rise to ON *karl* 'freeman'. In phonological terms, it might have been "abnormally early medial syncope" (Syrett 2012: 171).[35] As far as the development of *\*erilaR-jarl* meaning is concerned, relying upon the assumption that the two are somehow connected, at first it may have stood for 'rune-magician' representing the Proto-Norse priesthood, the office which later could have been secularised, and those skilled at runic arts participated in the formation of their own upper class, the upper class of rune-masters, or, if understood in a much broader sense, the upper class of the learned ones. And as members of the upper class they began to be referred to by means of the term *jarl*, thus sharing this secular title with the upper class of chieftains, which may indicate a process of *\*erilaR-jarl* generalization. At this point, the discussion may be aided by the material provided by an Old Scandinavian poem titled *Rígsþula*, that is 'Lay of Ríg', describing the emergence of three classes of Viking society: *Thrall* 'slave' (ON *Þræll*), *Karl* 'freeman', and finally *Jarl* 'warrior, chief, nobleman'.[36] Out of them only *Jarl* learned runes and magic, amongst other aristocratic skills he was obliged to master, thus forming the upper class of educated noblemen.[37] However, his primary occupation was warriorship, therefore *\*erilaR* does not necessarily need to refer to 'rune-master' but an educated warrior who mastered, among others, the knowledge of runes. Plowright (2006: 145) argues that "[n]othing in the linguistic or historical evidence suggests *Erilaz* means 'rune magician'. [...] *ek Erilaz* is 'I the earl', indicating a warrior of high standing or a commander who is stating his authority".[38] Whereas *Heruli* would stand for 'army people', not a tribe, but

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[35] The process of syncope, falling on the period between 500-800, led, among others, to the elision of short vowels in unstressed syllables.

[36] *Rígsþula* ascribes the emergence of the three classes of Viking society to the Norse god Heimdall who, having acquired the name Ríg, set out on a journey during which he visited three different houses. In each of them a married couple offered him food and shelter for the night, as a result of which, after nine months, each woman gave birth to a child. The poor one bore a son dark in colour and ugly, yet strong – the progenitor of the race of slaves, whom she named *Thrall*. The woman of moderate means bore a son neat in appearance, whose hair was red and face ruddy – she named him *Karl* – he was the ancestor of all the freemen. Finally, the rich woman bore a son of great beauty, who was white in color and whose hair was blond, and it was him who became the forebear of kings and warrior nobility, the one known under the name *Jarl*.

[37] According to *Rígsþula*, it was *Ríg* who passed the runic knowledge to him.

[38] It may be useful to note that runic inscriptions (usually the oldest ones) were often carved on warrior equipment, weapons, and jewellery. Their presence on those, with a simultaneous inclusion of an ample number of names, "can be interpreted as the expression of a ruling class" for which "runic script may have filled a need for writing of some sort to express

a war band consisting of warriors belonging to various Germanic tribes. The only real connection between *Heruli*, *Erilaz* and *Jarl*, according to Plowright (2006: 148), is their stemming from "a military root word", therefore all of them should be seen as originally representing warriors.[39] Indeed, as has been stated, *\*eral-*, *\*erul-*, *\*eril-* denoted 'warrior',[40] yet in the Scandinavian society the warrior appears to have acquired a new role, thus becoming *jarl*, which was then passed upon the Anlgo-Saxon *eorl*. But how exactly did the whole process advance? The period of the Viking rule in England brought the imposition of Danish governors – *jarls* – upon particular shires, thus reducing the function of their Anglo-Saxon equivalent – OE *ealdorman* – 'a nobleman who held an office inferior only to that of a king'. Its name, as built upon OE *eald* 'old', originally denoted 'an old man', yet not only old in age but primarily in knowledge.[41] In the course of time, the role of 'a ruler and administrator of the region' within the Danelaw territory shifted upon the native *eorl*, thus contributing to *eorlas* being identified with the function of governors. Nonetheless, outside the territory in question, Anglo-Saxon *ealdormen* still held their genuine position, even though it was doomed to be lost. In the 10th century the Old English form with the Norse denotation attached entered the process of gaining steady recognition. First, only Scandinavian leaders were referred to as *eorlas* in vernacular, yet during the reign of Cnut the Great (1016-1035), the title gained special popularity on account of which, not only Scandianvians, but also Englishmen, were those to whom the *eorl* designation was applied, which term of rank thus became the successor of the native *ealdorman*. The period following the Norman Conquest contributed to the further consolidation of the title due to its inclusion in the terminology assigned to the Norman feudal hierarchy. The earls performed the function of king's governors in the provinces, being in charge of their defence and presiding over the shire court (a duty they shared with a local bishop). The importance attached to the *earl* title contributed to its becoming the equivalent of French *count* after the year 1066. The whole process, in turn, resulted in quite a dramatic change of reference carried by the legitimate Anglo-Saxon *ealderman* – such a hierarchically prominent

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ownership or prestige on the one hand, and a cultural identity on the other" (Looijenga 2003: 31).

[39] Plowright (2006) provides other presumably affiliated forms: PGmc. *\*harjaz* 'army' which combined with *\*-il-* 'person belonging to' results in *\*harjilaz* 'army person'.

[40] In accordance with *WIS*, see: *erala* entry.

[41] Every shire was governed by an *ealdorman* representing its principal judicial officer, the leader of its armed forces, the supervisor of its internal regulations, as well as its interactions with the whole kingdom. This particular office was not rigidly hereditary, rather designated amongst families having already possessed it, and its bearer held it for life unless charged with treason or any other severe offence.

figure whose function came to be appropriated by the hitherto inferior *eorl*, thereby diminishing the former to no more than 'a local dignitary'.[42]

Finally, a word which "has been modified both with regard to pronunciation and meaning, and curiously enough has by that process been brought nearer to the verb from which it was originally derived" and therefore "[no] subtler linguistic influence can be imagined that this" (Jespersen's 1919: 68). The word in question is <u>*gift*</u> which owes its modern sense of 'a thing given' to ON *gipt / gift* (also 'endowment', *anda-gift* 'inspiration' *jarðligr giptir* 'earthly gifts') as its OE cognate *ġift* pertained to 'a payment for a wife', 'giving a woman in marriage' or 'marriage' in plural (<u>*ġifta*</u>). However, it should be noted that as such it was semantically related to its Norse counterpart's derivatives: *gipta* 'to give away in marriage', and *gipting* 'marriage of a woman' (hence Ice. <u>*giptu-mál*</u> '<u>marriage</u>', *giptar-gáfa* '<u>wedding</u> <u>gift</u>', *giptar-kveld* '<u>wedding</u> <u>eve</u>', *giptar-vitni* '<u>wedding</u> <u>witness</u>', *giptingar-dagr* '<u>a</u> <u>wedding</u> <u>day</u>'). Both the Old English *ġift* and the Old Norse *gipt* are assumed to have originated from PGmc. *\*giftiz* (*\*gebanan* 'to give' + <u>*\*-þiz*</u>) 'the act of giving, gift' which also constitutes the source of Goth. *fragifts* 'engagement' and Ger. *Mitgift* 'dowry', hence the developments of *\*giftiz* as related to 'giving in marriage' may be seen as reflecting the treatment of matrimony as a bargain in the past. However, this proto-form bears relation to another reconstructed Proto-Germanic word for 'gift', which is *\*gebō*. This, in turn, yielded OE *ġiefu* – representing the proper Anglo-Saxon word for 'gift, giving' (akin to Goth. *giba*, OHG *geba* 'gift'), as well as ON *gjǫf* or <u>*gjöf*</u> standing for 'gift in a material sense, present' and found in expressions such as: *skipta gjöfum við e-n* 'to exchange gifts with one', *leiða e-n út með gjöfum* 'to dismiss one with gifts (at the end of the visit)'; or in compounds: *gjafa-skipti* 'exchange of gifts', *gjafa-laust*

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[42] The three subsequent passages may illustrate a lexical route followed by 'a nobleman of a high rank, a governor of a territorial subdivision' in the English language: the end of the 9th century (or more precisely the Charter of King Alfred from 889) faces one with Æðelræd, the legitimate Anglo-Saxon viceroy of the Mercians, bearing the title *ealderman*: "[...] Æðelréd **ealderman** alle Mercna weotan tosomne to Gleaweceastre, biscopas, and aldermen, and alle his duguþe; and ðæt dyde be Ælfrédes cyninges gewitnesse and leáfe" – "[...] Æthelred alderman assembled all the witan of the Mercians together at Gloucester, bishops, and aldermen, and all his nobility; and did that with the knowledge and leave of king Alfred" (See: *ASD*); whereas the first half of the 11th century introduces one of the most powerful *eorlas* under Cnut the Great – Godwin, Earl of Essex: "Þe **Erl** Godwyne, þat þo was þe grettest lorde of al Engeland next þe kyng" (*The Brut, or the Chronicles of England*, see: (IS 3)); finally, the post-Conquest period brings the equation of *earl* with *count*, "thus paving the way for the present signification of *earl* as one of the grades in the (French) scale of rank" (Jepersen 1919: 68) – "Innan hærfest com se **eorl** Rotbert ham into Normandi, And se **eorl** Rotbert of Flandran, And Eustatius, **eorl** of Bunan" (*Peterborough Chronicle*, see: (IS 3)).

'dismissed without gifts' or *gjafa-leysi* 'scanty gifts'. These, on the other hand, are indicative of the importance attached to gift giving in ancient times – a ritual synonymous with hospitality (it was obligatory to dismiss a departing visitor with a gift) or cementing friendship, a symbol implying the relationship between the giver and the receiver.[43] That significance might be seen as reflected in Anglo-Saxon *ġift* acquiring the denotation carried by its Norse cognate, thereby becoming a semantic doublet of the native *ġiefu*, and hence in the Middle English period both *yift(e)* and *yēv(e)* respectively are used to refer to 'that which is given or offered, present', with the former one carrying somewhat broader application (also 'reward, payment for services', 'an offering made to God or pagan deity', and even a 'bribe') and paired by phonologically Norse-derived *gift(e)*. In such a way, not only the meaning but the initial sound as well (otherwise one would make use of *\*yift* resulting from the Old English process of palatalization), represent the linguistic remnants of the historical events from before a thousand years owed to the Viking raiders.

## Conclusion

The above presented analysis, even though pertaining to just a single, tiny group of lexemes resulting from the Scandinavian influence, is hoped to serve as an exhaustive example of the undoubtedly intriguing and undeniably incomparable linguistic peculiarities which occurred as a consequence of the Anglo-Scandinavian language contact and contributed to the present shape of the English language. The thorough examination of each vocabulary item undertaken above has been intended to provide a much broader approach to the question of Norse contributions to the English word stock, and at the same time to bring to light the facets involved in the path of their evolution, eventually contributing to their becoming a part of the language by means and on account of which this paper has been created. However, it ought not to be forgotten that all the linguistic interactions inscribed in the Anglo-Scandinavian co-existence and the ultimate outcome those yielded should be credited to their sharing the same immediate ancestor – Proto-Germanic, hence the prominence given to this parent speech in the course of the present work.

When considering the interaction and evolution of the ultimately surviving Scandinavian vocabulary items and their Old English equivalents, whether affiliated or unrelated, on their path into modern English, one most often deals with the latter having been eventually replaced or joined by the foreign lexemes or forms. However, a small number of those persists as instances of subjection to the Norse denotation transmission. Therefore, if it

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[43] See: *IED*; Poole (2005).

had not been for the Viking invasions and settlement on the Anglo-Saxon soil, the likelihood is that a modern English speaker would talk about: "spreading butter on a *loaf* slice", "kneading *loaf* dough", "earning one's *loaf*", or "being a *loaf*winner", whereas *bread* on account of its original denotation might accompany the former in a phrase "*loaf bread*", that is 'bread morsel' or 'bread crumb'; further chances are that Englishmen would use a *sullow* to till the land, in which circumstances its quantity might be still referred to by means of *plough*, and thus a phrase "a *plough* of land" might then be in use; moreover, one would not be able to employ expressions such as: "trees covered in *blooms*", "roses in full *bloom*", "a *blooming* orchard", and alike; yet they might describe a bad *sweven* waking them up at night, in which case, spending time in joy and revelry would continue to be referred to as *dreaming*; moreover, accusing someone of *dwelling* another person, if they turned out to be unfaithful to or have misled him or her, might be hypothesized as well; furthermore, one might be fond of reading tales about brave *earls* fighting malevolent dragons – yet then, books expounding on English history would provide commentaries on *aldermen* of Northumbria, Sussex, Chester, Cambridge, or Kent, whereas one of the most popular teas might be known by the name of "*Alderman* Grey"; finally, one would stand chances of wrapping up a birthday *yive*, as *gift*, or rather *yift* – bearing in mind that it was the speech of the Norsemen which contributed to the hard pronunciation of the initial stop consonant – due to its original reference to 'payment for a wife' would be likely to have either passed out of use or undergone semantic shift, yet following a different route than the one initiated by Old Norse.

Obviously, these are only loose assumptions and one may never predict the path followed by lexemes or a given set of those. However, such hypotheses do not utterly lack basis and even if these assumptions would not be congruent with the outcomes which would have arisen had the Viking invasion never taken place, one circumstance may be taken for granted – the vocabulary items in question would be known to modern English speakers as different words – carrying different meanings, used in different contexts. And even though the lexical group under analysis may be perceived as not particularly important due to the limited number of items included, it ought to be emphasized that all the meanings it embraces – all those that an English speaker is so familiar with and accustomed to – are owed to a chain of events involving the warlike Viking raiders and peaceful settlers. Hence, the vocabulary in question may be said to have preserved the history dating back about 1000 years, thus enabling one to: bake or buy a *loaf* of *bread*, admire *blossoms* in *bloom* (the two being remarkable linguistic manifestations of the Anglo-Scandinavian co-existence), drink *Earl* Grey, *plough* the fields, *dwell* on Earth and *dwell upon* its issues, take pleasure in receiving *gifts*, and

finally, have good and bad *dreams* at night as well as those that contribute to being lost in reverie.

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# GERMAN LEXICAL VARIATIONS AND THEIR MACEDONIAN FUNCTIONAL EQUIVALENTS

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**Abstract**

Subject of this paper are the lexical variations considered in terms of time (from diachronic aspect), region (from diatopic aspect), socio-cultural layers in the community (from diastratic aspect) and use of language (from diaphasic aspekt). Because they are wide fileds, for each field is choosen one representativ sub-category to be subject of further analyse, such as: archaisms, dialect words, bawdy expressions and Latin phrases. The analyse is made on German examples, followed by thier appropriate Macedonian functional equivalents.

**Keywords:** Lexical variation, equivalence, functional equivalence

**Introduction**

Each language endures some variations, which are influenced by external circumstances. Here in particular we think of time, regional terms, socio-cultural terms and conditions of use. So variations in languages can be considered in terms of time (from diachronic aspect), region (from diatopic aspect), socio-cultural layers in the community (from diastratic aspect), as well as in terms of use of language (from diaphasic aspekt) (Gerzymisch-Arbogast, 1994, pp. 24-34). Not only do they arise in everyday communication situations, but lexical variations often appear in written texts, too.

At the begining of this paper we will consider some of the most significant definitions of the term „equivalence" as a crutal term in this study, as well as in the most other comparative studies. Than we will make a review of the four relevant kategories of the lexical variations, as above mentioned: from diachronic, diatopic aspect, diastratic and diaphasic aspekt. Because they are wide fileds we will choose for each field one representativ sub-category that will be subject of further analyse. For all the German

examples will be given appropriate Macedonian functional equivalents, in parallel.

**Definition of the terms "equivalence" and "functional equivalence"**

The essence of transferring language messages from one language into another lies in the realization of translation equivalency. The term "equivalence" has been for a long time the main topic of translation discussions. Wills who, according to Prunč (2003, pp.33) was the first to use the term equivalence in translation, states that hardly any another term in the translation theory has provoked so many thoughts, has caused so many contradictory statements of opinion and has caused so manydefining attempts as the term of translation equivalence between source language text and target language text has caused.

Roman Jakobson (1959, pp. 233), one of the most prestigious representatives of structural linguistics, agrees with Willsand states that the equivalence in differenceis one of the main linguistic problems.

In the comparative sciences of languages, the term "equivalence"was borrowed from the technical disciplines implying that all the languages contain symmetrical relations between the elements and there can be an exchange of elements among the languages by simple system of rules. Later comes the notion that there are no language pairsthat contain perfectly symmetrical lexical and grammar structures and that the reversibility as the most important feature of equivalency is not sustainedin translation as it is in exact sciences. Snell-Hornby (1986, pp. 13) even considers the term equivalence as inappropriate for a measure for evaluation of the translation, since it was borrowed from exact sciences and it is very static and one-dimensional, and the languages contain no symmetry at all. Thus, as a more appropriate one, the term "functional equivalence" has been introduced. The functional equivalence is related to the Nida'smodel, according to which the most important thing to do is to reach message equivalency, hidden within the depth structure (meaning) of the original, regardless the size of the changes that will have to be made within the surface structure of the language (Mihajlovski 2006, pp. 38).

The most important representatives of the Leipzig school (Kade, Jäger and Neubert), when defining equivalency, refer to the language system itself, where the extralinguistic reality can be examined as tertium comparationis (Prunč, 2003, pp. 56), and within the functionalist-oriented theory Reiß/Vermeer (1991, pp. 124) examine equivalency along with adequacy. While equivalency is regarded as equatability (Reiß, 1971, pp.12), adequacy is defined as relation of adequacy between lingual means of expression on one hand, and the conditions and goals of the speaker on the other hand, in interlingual contrastive observation (Albrecht, 2005, pp.34).

So, we can conclude that the term "equivalence" suggests that between the information with same valuesof two languages, there are translation relations being established, conditioned by naming data on reference frameworks.

The *functional equivalence*, sometimes called dynamic equivalence, enables translation to be functional and understandable in the targen culture. According to Neufeld[44] is the functional equivalence „*a translation method in which the translator attempts to reflect the thought of the writer in the source language rather than the words and forms. The translator will read a sentence or other unit of thought, try to understand it as well as possible, and then write that thought in the target language. The forms of the source language are not important, because they are not the same as the forms of the target language*".

**Diachronic lexical variations**

The lexical varieties of diachronic aspect occur in a language under the influence of external circumstances, above all we mean here the time. They include modern words whose usage increases rapid with the increasing globalization today and the archaisms. Archaisms are evidence of how the respective language users have lived and spoken in the past. Their appearance is in proportion to the age they belong to. To archaisms in German language belong the extinct words as well as words with French and Latin origin. They are especially present in the older literature and in folklore.

Here we will try to find the nearest Macedonian functional equivalent of some German archaic words:

| German archaic expressions | Macedonian functional equivalents |
|---|---|
| Abort | тоалет, клозет, ВЕ-ЦЕ |
| Bengel | калпазан, неранимајко, измамник |
| Diskette | дискета |
| Fete | забава, фешта, |
| Flegeljahre | пубертет, луди години |
| Gesichtserker | нос |
| Glatzenschneider | фризер, бербер |
| Grüne Minna | марица, полициско возило |
| Heumonat | јули, златец |
| Hupfdohle | танчерка |
| Kassettenrekorder | касетофон |
| Knorke | супер, фантастично, одлично, топ |
| Schutzmann | полицаец, милицаец |
| Muhme | тетка |
| Mär | приказна, сказна |
| Minne | љубов, благонаклонетост |

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[44] http://www.participatorystudyseries.com/versioncomp.php, 18.12.2015)

| Notdurft | нужда, потреба од тоалет |
|----------|--------------------------|
| Oheim | вујко |
| Reklame | реклама |
| Schelm | шегаџија |
| Taler | монета, железна пара, |
| Tornister | училишен ранец |

## Diatopic lexical variations

The lexical varieties from diatopic aspect testify to the diversity in Usage depending on the regions. These include: Dialects / regiolects vs. standard language. The dialects / regiolects are often seen as deviations from the norms of the standard language and are mainly limited only to a particular space, so people from other regions can not understand them or their usage seems them unusual. Germany is very rich in dialects. Some of the dialects differ so much from the others that their speakers could only communicate with each other through interpreters.

From diatopic perspective we will now consider the Bayern dialect compared to their functional equivalents in Macedonian language.

| Bayern expressions | Macedonian functional equivalents |
|--------------------|-----------------------------------|
| Schmankerl | деликатес |
| pfeilgerade | директно |
| Pfinstag | четврток |
| bressant | итно, неодложно |
| deppert | глуп, прост |
| Brand | жед |
| Gickerl | петел |
| Tandler | трговец |
| Hauserin | домаќинка |
| Hemmert | кошула |
| Gescheitheit | интелигентност |
| Kampel | чешел |
| Standl | киоск, трафика |
| pappen | лепи |
| pumpern | тропа |
| Beize | меана, кафеана, |
| Bussl | бакнеж |
| Kukuruz | пченка |
| Millli | млеко |
| Gosche | уста |
| Schneid | храброст |

## Diastratic lexical variations

The lexical varieties of diastratic aspect base on different socio-cultural realities of a language community. Such varieties can be registered in the language of young people, little children, women, hunter, the bawdy

language etc. We well make a review of lexical means of bawdy language that come not only in the oral but also in the written speech acts (primarily in the dialogues). Their use may reflect the individual background of the speaker in relation to education, profession and social origin.

| Bawdy German expressions | Macedonian functional equivalents |
|---|---|
| Arschloch | гомнар, кретен |
| Hosenscheißer | серко |
| Affenarsch | кретен |
| Arschbratze | грдотија |
| Blödfisch | простак |
| Butterkuh | свиња |
| Großhirnkastrat | имбецил, идиот |
| Gesichtseintopf | грдотија, фаца |
| sich scheiße fühlen | се чувствува посрано |
| scheiß reden | тропа глупости |
| Penner | скитник |
| Wichser | дркаџија |
| Kuh | крава, коза, |
| Fotze | пичка |
| Lumpenhund | Неранимајко |
| Bastard | Копиле |
| Missgeburt | изрод, неранимајко |

**Diaphasic lexical variations**

From diaphasic point of view the differences in the communication due to the use of language, which depend on the respective communication situation. So, in this category we can count colloquial expressions, Latin phrases, words of foreign origin, terms of the technical languages, statements of the expressive (literary) language etc. The Latin phrases, especially the idioms and proverbs that come from large thinkers are in the most cultures more or less known and their usage testifies to the rich scientific background of the speakers.

We will list further some well-known Latin phrases and will try to find their appropriate functional equivalents in the Macedonian language.

| Latin phrases | Macedonian functional equivalents |
|---|---|
| Alea iacta est. | Коцката е фрлена. |
| Veni vidi vici. | Дојдов, видов и победив. |
| Cui bono? | За чие добро? |
| Patria est, ubicumque est bene. | Татквината ти е таму, каде што се чувствуваш удобно. |
| Quid verba audiam, cum facta videam? | Зошто да слушам зборови, кога гледам дела? |
| Aetas volat. | Времето лета. |
| Ea est natura hominum. | Тоа е човечката природа. |
| Carpe Diem! | Зграпчи го денот! |
| Quid leges sine moribus? | Што значи законот ако нема морал? |

| In medias res. | Во центар на збиднувањата. |
|---|---|
| Aut regem aut fatuum nasci oportet. | Човек се раѓа или како крал или како идиот |
| Omnia mea mecum porto | Сè свое со себе си носам. |
| In vino veritas | Во виното е вистината. |

**Conclusion**

Finally, we can conclude that all the lexical variations, no matter if from diachronic, diatopic, diastratic and diaphasic aspect are quite present in languages and testify to the lifestyle and speaking-style of the language users.

They are a kind of deviations from the language norms and as such may cause problems with understanding or transferring in another language.

If such expressions need to be translated in another langue, the mein purpuse for the translater is to establesh functional ewuivalence. This means that the translation should sound natural and be in the spirit of the language of translation. It's also important the translator to menage to transfer the content, but also to keep the same stylistic level. In order to help the translators find a way to adapt the German lexical variations to the Macedonian culture, we listed such expressions by giving their appropriate functional equivalents.

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# MAXIMIZING L2 INTERACTION THROUGH USING EDMODO IN SAUDI EFL CLASSROOMS

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**Abstract**

Many EFL students encounter massive difficulties when learning English and that is mostly due to the limited input of the target language (TL). English in EFL context such as Saudi Arabia is used only inside classrooms, and that leaves students with little opportunity to use TL through natural interaction. To overcome these problems, teachers of these contexts are always seeking new methods to prompt the English performance of their students. One way which is found to be of great effect is through the use of technology. Technological approaches have been widely recognized to facilitate the rapid growth in communication and information access. A great interest has been shifted to the concept of blended learning (BL) in English classes. This article sought to investigate the effectiveness of implementing a free e-learning platform; namely Edmodo, on the learning, interaction, motivation and classroom dynamics of L2 learners. The study also aims to examine Edmodo's eligibility in elevating the language level of foundation year students studying at the English Language Institution (ELI) at King Abdul Aziz University (KAU) in Jeddah, Saudi Arabia. For this type of research, a mixed method of quantitative and qualitative approaches were employed to gather data from 60 female students placed into two separate groups. A positive correlation between students' English proficiency and the employment of Edmodo was observed. It is intended that the research will contribute to the body of knowledge and raise awareness of the use of blended learning in EFL classes.

**Keywords:** Technology, Edmodo, EFL, Blended learning

## Introduction

In the past decade, technological communication has played a fundamental role in many life aspects and recently it has shown a major effect in the field of education. Many empirical studies have considered the

importance of teaching and learning of all subjects through technology, where English is no exception.   In English traditional classroom setting, students are very dependent on their teachers which make them passive learners whereas implementing blended learning help students to be autonomous and more responsible of their own learning. Recently, many research projects aim to investigate the benefit of using different forms of technology inside classrooms from which Edmodo is one of them (Khwaileh and AlJarrah, 2010; Addison, 2011; Serin, 2012 and Osang, et al., 2013).

In many contexts where English exists as a foreign language (EFL), such as China, Turkey, this problem of the disconnection between the inside and outside of the classroom is compounded by the fact that students are learning their second language (L2) while living in their L1 environment (Barrs, 2012).  In Saudi Arabia as well, English continues to be a language used solely for educational purposes. Surely enough, it is overwhelming and yet challenging for English teachers to teach and motivate students in such context. Nevertheless, the country does provide learning facilities in educational settings. Students have access to the internet through their smart phones and tablets, making it quite possible to apply blended learning in an L2 context. Since most EFL teachers have realized the need to make a connection for L2 both inside the classroom and outside as well, a blended learning approach is essential in facilitating a successful L2 experience.

The principal area of investigation in this study was whether or not students would participate and interact in an online platform that would facilitate L2 practice. In this way, it can be seen as beneficial both to the students in terms of their language learning, and to teachers in terms of being able to increase the ways in which students can be engaged in L2  practice.

## What is Edmodo?

Edmodo, which is known to be the 'Facebook for Education', is a free and secure learning website which was introduced to the world of technology by Jeff O'Hara and Nick Borg in 2008 and could be accessed at www.edmodo.com (ChadaKongcham, 2013). All stakeholders in the educational field could benefit from the different channels this site offers. It allows for educational social networking such as group discussions, posting pictures, web-links, submission of files in a controlled and secure online environment, and is accessible through computers and smart phones (Barrs, 2011).  Even though Edmodo is a free site, it is private in a sense that it only permits teachers to create groups for their students who could only join through a group code sent by their teachers. The teacher can control group activities, create quizzes/assignments/crossword puzzles, and keep track of students' progress. This innovated platform is found to be very useful for

both students and teachers as their interaction is not only limited inside the classroom, because Edmodo allows online interaction at anytime and anywhere (Hourdequin, 2014). In regards to the effect of Edmodo on classmates, it has been noted that Edmodo strengthens the relationship between peers and that eventually leads to an effective classroom communication (Mills and Chandra, 2011).

## Literature Review
### EFL Learners and Teachers

Learners of this era are seen to be digital natives who prefer to socialize and interact through various online channels. This shift in their preference does not only affect their social life but also their learning strategies and styles. When The British Council (2007) undertook research among learners around the world, their study results asserted that 69% of learners experience effective learning when socializing informally. It also shows a positive connection between the use of networks and students' academic progress (Arroyo, 2011).

As for English as a Foreign Language (EFL) teachers, Harmer (2014) emphasizes that "the ability to direct the students to other resources for research, preparation, practice and input – and to mix or blend these resources with course books and other in-class materials- gives the teacher a much broader and more varied 'palette' to work from than ever before." However, as teachers, it is necessary to carefully consider where online material contributes most appropriately in connection with the things being taught in the class (Harmer, 2014, p.205).

### EFL Blended Learning Practices

The idea of a blended learning environment is that of which both the teacher and students work with an interconnected mix of books, classroom presentations and activities, and digital resources including online material or smart phone apps (Harmer, 2014). To support the debate on the importance of incorporating a blended learning strategy in an EFL classroom, several studies have provided evidence of the usefulness of online interaction between students and teachers through the use of Edmodo as a platform for online learning.

Investigating the effects of Edmodo microblog, Nevas (2010) conducts a study examining his students' involvement and performance. The finding show an increase in communication among students, and it encourages them to become involved in many different challenging activities. Other studies have also been conducted by scholars who were interested in exploring the use of Edmodo inside classrooms and its' effect on the learning and teaching process. Among those is Thongmak (2013) who

carries a study on university students to explore the use of Edmodo as a classroom collaboration tool and to view students' perceptions towards Edmodo. The results confirm that the application of Edmodo will aid distance teaching and enrich physical classroom learning. Likewise, Sanders (2012) examines Edmodo's effect on students' engagement and their responsibility for their own learning. The findings clarify that the implementation of different and interesting aspects of Edmodo prompts students' engagement and that leads students to become more responsible for their own learning. Barrs (2011) notes the benefits that he has found from using EDMODO with his classes as not only limiting to staying in contact beyond the classroom but also during extended holidays and vacations. The platform is also great for archiving links to web pages and online context such as YouTube videos and online news articles. The featured tools such as the calendar option can be accessible by everyone in the class, and assignment submission and keeping track of who sent what and when is quite helpful. Furthermore, Barrs (2011) adds that Edmodo gives students extra opportunities for interaction and self-access learning beyond the walls of the classroom, which is valued as an approach to language education.

What these studies appear to show is that online learning takes away learning anxiety. Additionally, they can be proof of the support that online learning outside of the classroom can provide for learners who are less likely to speak the target language (TL) in their educational context. In classrooms where inhibition prevents student interaction, online connection can bring down this barrier of learner anxiety.

**Methodology and Research Site**
**Participants**

To investigate the aim of this study, data was collected from two different classes of Saudi foundation year female students, studying at a King Abdulaziz University (KAU) and registered in 102English Intermediate level courses. All 60 students in these two groups were chosen randomly by administration and placed in level 102 based on their previous test scores. Both classes had equally30 foundation year students with the same English proficiency level as determined by the Placement Test, which is held by the English Language Institute at the beginning of every academic year for all preparatory/foundation year students. Both classes were taught only by the two researchers respectively in order to observe students' progress and pay attention to any obstacles along the study. Edmodo application started at the beginning of the course and continued throughout the module which is a seven-week course. The two groups of students received the same method of teaching. Both teachers were in constant contact with each other, as they planned and designed their lessons throughout the entire module course,

using a blended learning approach. The university's computer labs were utilized to help students access Edmodo on campus until they became accustomed to using this educational website on their own.

## Research Site

The experiment took place at the English Language Institution at KAU. This location was chosen as one of the major centers for English language instruction in the country, dedicated to provide intensive instruction of English as a foreign language to students of higher education. This Institute uses an internationally-oriented curriculum delivered to foundation-year students in order to enhance their English language skills and facilitate their academic progress. The foundation year English language program is designed to help students achieve an intermediate level of proficiency in the use of the English language (B1 CEFR), the university's defined minimum English language competency, within one academic year. The program has four levels of instruction, correlated with the Common European Framework of Reference for Languages (CEFR), and focuses on developing students' language skills in general through an integrated skill curriculum that develops all four language skills; reading, writing, speaking, and listening.

## Research Methodology

Research is a systematic way of investigation to detect a problem and thus find solutions to overcome the case. The present research aims to investigate Edmodo as an effective platform to teach English to foundation year students. Therefore, the study was carried out following explanatory mixed method principles. It incorporates two approaches; quantitative and qualitative. The findings are backed up by self-observations of the two authors, as they were part of this study.

## Data Analysis
## Quantitative Approach

This approach is applied when analyzing the results of the collected data in terms of numbers. The analytical nature of this method helps to provide a specific degree of confidence.

For this study, an independent pre and post-test were the collected data throughout the course and later analyzed using percentages. The quantitative approach offered a great opportunity to the researchers to observe clearly the differences found in both tests' results. In order to investigate the impact of blended learning in this experimental case study, students in both groups were given the same number of tasks and

assignments in the form of pdf files that were posted on Edmodo for their convenience. Students were then asked to complete the assignments and send them back to the teacher in the form of e-mail. An overall average of 73% of students had completed these assignments. Edmodo was used as the one and only platform for incorporating online quizzes as well as gamification through the use of vocabulary crossword puzzles and grammar matching sentence games. Mixed activities were used to stimulate students' interest in learning English and encourage them to express themselves in English. Schuna (2010) asserts that educational games help students to focus, retain information, and they cater a high level of challenge.

The study design was to have a pre-experimental and a post-experimental test application. The post-experimental test was administered at the end of the course to see if students had achieved better results in comparison with the marks that they had received in the pre-experimental tests at the beginning of the course. The tests were for the purpose of evaluating students on different language skills including reading, vocabulary, and grammar. See figure 1.1 and 1.2 for pre and post experimental test marks of each group.
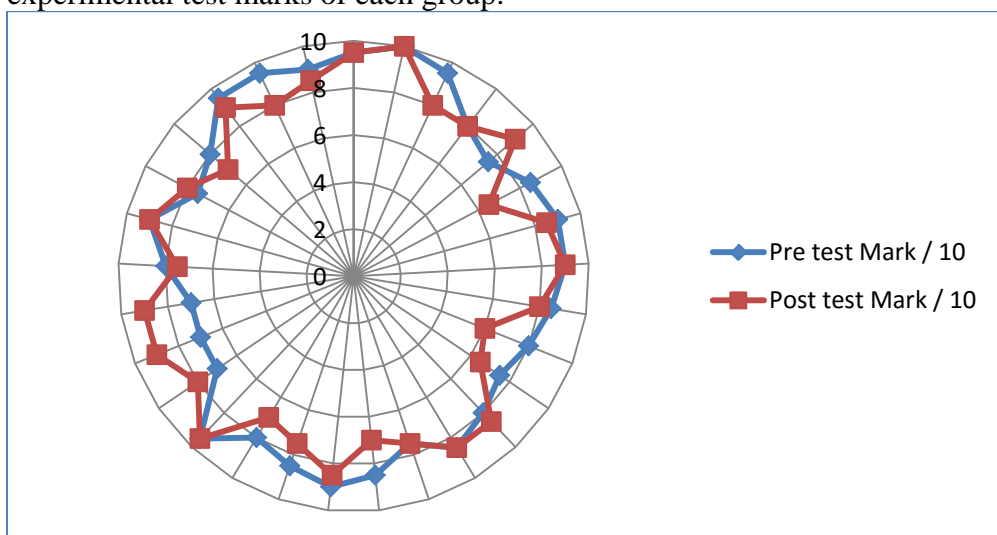


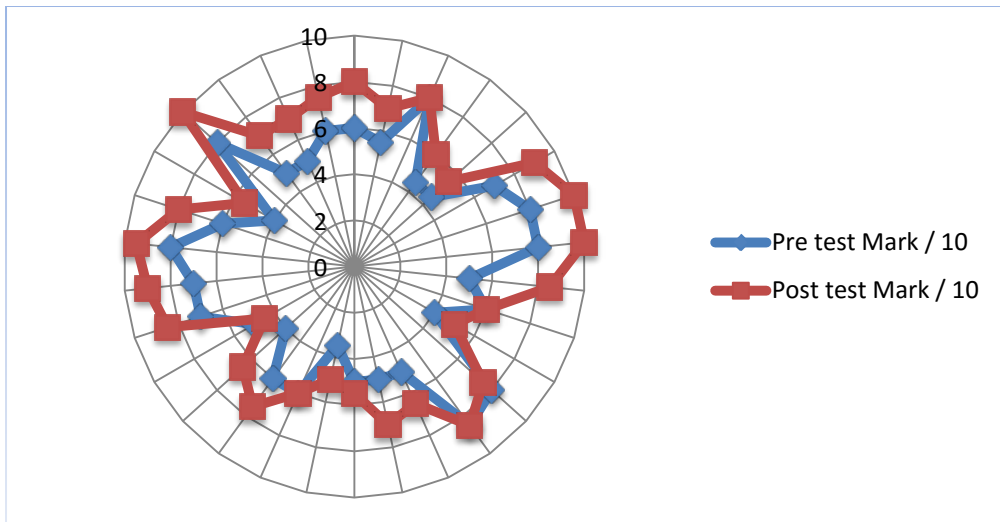Figure 1.1: Group 1 pre and post experimental test marks

Figure 1.2: Group 2 pre and post experimental test marks

It was noted from the pre and post experimental test analysis that over 50% of students in both groups had shown improvement. As an overall achievement, 52% of students had shown strong improvement, 30% had retreated and 18% showed stability (See figure 2 below). These experimental test results were an initial indication that the seven-week course, using a blended learning approach, was an overall success. At the end of the course, all students had passed their Intermediate Level English 102 (CEFR A2) with impressive results.
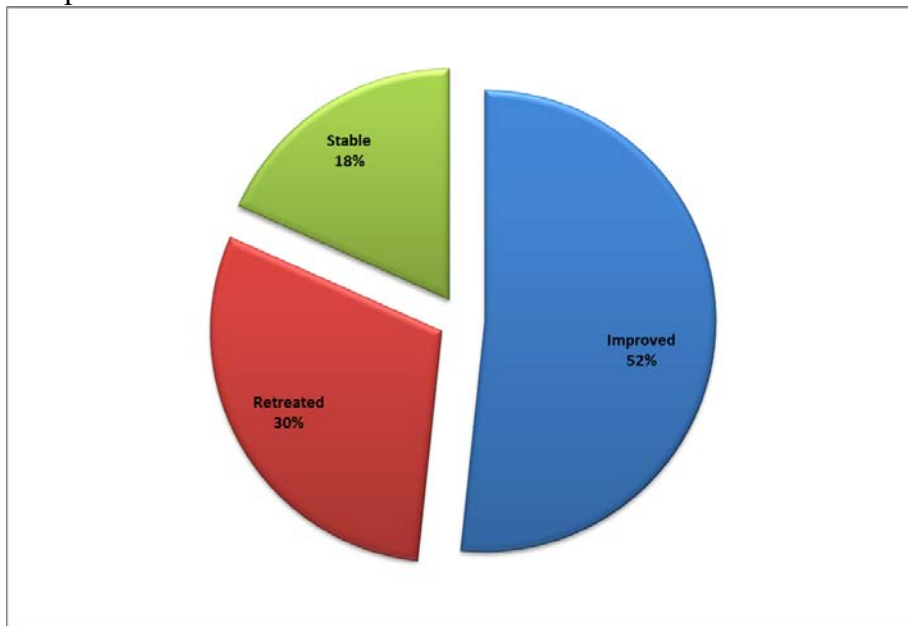


Figure 2**:**pre and post experimental test analysis of both groups combined

In terms of students' activity on Edmodo, more than 75% had shown interaction in the online crossword puzzles, and more than 50% had participated in online quizzes. Students in both groups were also asked to complete an online survey regarding their opinion of the simulator activity for grammar practice, and 58% of students were in favor of this activity, while 45% stated that they learned something new from such activity, and 40% thought it was quite an easy activity for them. As for the Edmodo forums provided by the teachers, which aimed at encouraging students' participation in an online discussion, four interactive forums were used with these classes and students would frequently express their opinions through writing. The online discussion was new to these university level students, and yet their responses were a representation of their English proficiency level signifying a good attempt to express themselves with very few errors. See figure 3 below for a collective display of students' interaction on Edmodo using all forms of learning tasks.
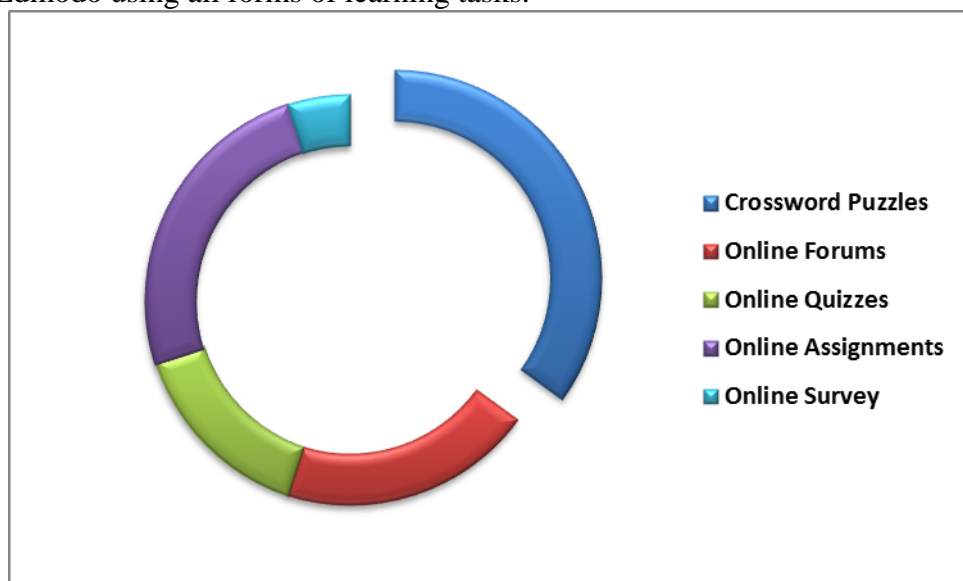


Figure 3**:** Students' interaction on Edmodo

## Qualitative Approach

In the field of teaching and learning, this method is of great effectiveness in delving deep into the proposed case and in studying the problem as a whole and not merely in separate components. On the one hand, it helps the researcher to immerse in the studied context. On the other, it allows interaction between the researcher and participants where the latter are provided with some space to express them-selves freely. One effective method of qualitative approach is observation. Observations were conducted

during the entire period of this study by the two researchers who were teaching these two groups of EFL students.  Being greatly involved with the participants, helped the researchers to view different study aspects, such as student's perception at the beginning and at the end of study, interaction, and most importantly their level of motivation which at the end of the course was rated high compared to the start.  Additionally, observation also served both researchers to monitor students' progress, assess their development and give immediate feedback on-site. The following two sections will shed the light on some of the remarks noted by the researchers.

## Researcher 1 Remarks

As much as I was optimistic about using new technology with students, I had noticed some resistance among these learners at the very beginning, especially since they had never heard of Edmodo. Therefore, I had to constantly remind them of its importance and how it was part of their continuous assessment grade. Since grades are the main concern of foundation year students, it seemed as if they were afraid of trying something that could jeopardize their GPA. There were however those who were enthusiastic about the new Edmodo App which they had never used before. Gradually, I noticed students who were reluctant at the beginning were starting to be drawn into this new experience and finally appreciating the benefit they sought through it (Figure 4).

I had experienced better communication with the e-learning group, as we would be constantly communicating in a virtual world.  I even grew to know the e-learning group better based on their participation in the class forums, in which they would frequently express their opinions through writing.  Also, collaborative work was very common throughout the course, as students would spontaneously pair up while discussing assignments and tasks.   At the same time, when this experiment was conducted, I was teaching another section of the same level; 102.  Students in this section were extremely quiet and well behaved, but they were not motivated.  I believe that if they had experienced e-learning through Edmodo, they would have advanced further in their L2, particularly through collaboration.



Figure 4: Poll results

**Researcher 2 Remarks**

Based on my experience in teaching English, I noticed that after a short period of time students tend to become easily bored with this subject. As a result of the usual routine of using rigid papers and textbooks, learners become reluctant towards their L2. Therefore, many teachers including myself barely keep students on track by providing them with online material to supplement papers and textbooks, and that was the goal of this experiment. The supplementary material in this project was created on Edmodo to fill students' needs through generating activities that concentrate on a specific unit. After the introduction of the study goal, some students showed a kind of rejection to the experiment, as they were worried of ending up doing extra work without getting any benefit, i.e. extra marks. But later on in the course, they discovered that it was quite fun, interesting, and motivating. They even requested more activities on Edmodo (Figure 5). Ultimately, it was noticed that students had been given more freedom for online exchange of opinions and self-expression using L2, and with less inhibition.
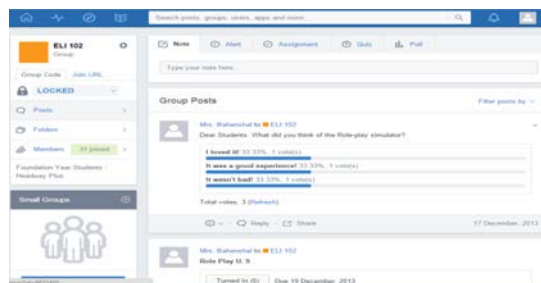


Figure 5: Students' respond to Edmodo

A few students however, continued to resist using the program and I thought that they could be the type of students who either do not like working with technology or do not have a knack for it. But then, I found out that they have no internet connection at home and they did not want anyone, especially their classmates, to know that. To solve this problem, those students were encouraged to come 15 minutes earlier to class and do whatever assignments they were given. In short, I could say that the influence of the implemented method on learning and teaching was evident. The positive impact this new method had did not only reflect students' learning outcome but also sparked their attitude towards online learning as well.

Based on the remarks of both teachers, we can say that Edmodo is rapidly growing and its unarguable benefit will guarantee it a leading role in

the teaching and learning process. Realizing its importance, there is a need to broaden our thoughts of what technology can do to the learning process in general and to our L2 learners in particular, in view of the benefit that it could provide for our students. Considering the fact that students' grades and most importantly their attitudes had improved after the use of Edmodo, we can say that this e-learning platform can have a great role in assessing and targeting the needs of all students especially the weak, shy and reluctant ones.

Looking at the data generated from both approaches, it can be seen that foundation year students have shown a considerable rate of adaptability and approbation to the implemented form of technology. Therefore, we recommend a slow and yet steady change to the traditional L2 classroom, allowing an advanced and increased usage of technology; namely Edmodo which is believed to add great value to the L2 experience.

**Implication**

Due to the nature of foundation/preparatory year programs, English language courses are modular based. This case study took place over a period of seven weeks only. Therefore, online interaction between the students and their teacher was limited to the module time frame. Once the module was over, these students were placed in new sections with different students and teachers, as is the procedure in this foundation year program. The Edmodo website however, allowed students to access their English class though they were unable to see each other face-to-face, allowing them to benefit from the learning resources provided by their previous teacher.

Even though, the study findings proved the effectiveness of Edmodo on EFL learning and teaching, the results of this study cannot be generalized due to small sample size and time limitation. Yet, there is still more research required to be done in this relatively new field, in order to explore the effectiveness of this technological approach in Saudi Arabian context in particular, and in other situations where English is learnt and used as a foreign language. Practical and influential results are ought to be drawn from studies with more students of different levels of English proficiency.

**Conclusion**

Through this research, an opportunity was created, whereby students could communicate online and interact in the target language (TL). High percentages of interaction and the frequent postings and replies on Edmodo, which was all conducted in the TL outside of the classroom, have shown that such platform can be a useful and practical way of increasing students' opportunity to engage in the TL.

Being accessible through the smart phone app, Edmodo, not only facilitated a blended learning approach but a mobile learning approach as well. Considering the realities, this paper suggests with special emphasis that EFL in context as Saudi Arabia should be facilitated with new teaching approach, like Edmodo, that will eventually prompt students' learning.

Almost all study participants held positive attitudes towards the use of Edmodo. Thus, a positive correlation between students' English proficiency and the employment of Edmodo has been witnessed. In terms of the effectiveness of Edmodo on learning and motivation, students' interaction on Edmodo had proven that they were motivated enough to use the TL outside of the classroom. As for classroom dynamics, students found technology to be an effective tool in helping to improve their TL through the use of the university's language facilities and students' own devices, which made the entire learning experience both productive and enjoyable. The researchers, in wrapping up, recommend the following chain of this technological approach to be highly effective and beneficial for Saudi context, and others with similar one, towards incorporating and improving EFL learning.

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