

CLiS 'Diachrony through Corpora'  
2/12/2016 @ University of Edinburgh

*The Corpus of Sermons in Early Modern England:*  
Methodological Issues in Corpus-Based Idiolectal Analysis

Hiroshi Yadomi  
University of Glasgow

# Research Question

Do confessional states of sermon writers explain the language variation?

## ***Corpus of Sermons in Early Modern England (CoSEME)***

- Idiolects of 20 contemporary preachers
- 20 small corpora, each of which contains 50,000 words of sermons representing language of each preacher in the sole genre of sermons
  - > 1 million words in total
- Early English Books Online (EEBO)
  
- Preachers born 1535-1615  
(80 years)
- Sermons published 1588-1666 (78 years)

\*Yadomi (2016) 'The Corpus of Sermons in Early Modern England: A New Corpus for Idiolectal Analysis of the English Language' Available online at:

[https://www.academia.edu/30256786/The\\_Corpus\\_of\\_Sermons\\_in\\_Early\\_Modern\\_England\\_A\\_New\\_Corpus\\_for\\_Idiolectal\\_Analysis\\_of\\_the\\_English\\_Language](https://www.academia.edu/30256786/The_Corpus_of_Sermons_in_Early_Modern_England_A_New_Corpus_for_Idiolectal_Analysis_of_the_English_Language)

Authors	Life	Publication
Thomas Cartwright	1535-1603	1612
Richard Bancroft	1544-1610	1588,93
John Dod	1549-1645	1614
Richard Hooker	1553-1600	1612,14,66
Lancelot Andrewes	1555-1626	1629
William Perkins	1558-1602	1606
Henry Smith	1560-1591	1593
George Abbot	1562-1633	1600
Arthur Lake	1569-1626	1640
John Donne	1572-1631	1640
William Laud	1573-1645	1651
Joseph Hall	1574-1656	1609,13,25,28,29
Richard Sibbes	1577-1635	1639
Thomas Adams	1583-1653	1615
Thomas Hooker	1586-1647	1651
John Preston	1587-1628	1631
Henry King	1592-1669	1621,25,26,61,62,65
Thomas Fuller	1608-1668	1652,55
Jeremy Taylor	1613-1667	1653
Richard Baxter	1615-1683	1660

Table 1.  
20 Contemporary  
Sermon Writers  
in the CoSEME

Anglican = shaded

metaphysical preachers = red

Puritan (Calvinist) = white

# Why sermon?

Sermon offers

- Enormous amount of data available
- Single genre
- Oral register, familiar to common people
- Relatively free from stylistic/sociolinguistic variations (sex, education, age, occupation, social class)
- Information of writers' background known

**Lake (1988):**

## **Confessional states of Early Modern Preachers**

### **Presbyterianism (Non-conformism)**

> against the Church of England and was banished from major offices

### **Moderate Puritanism (Conformism)**

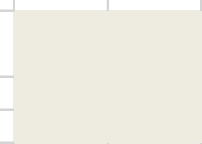
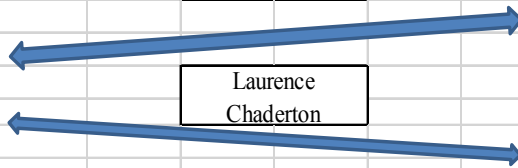
> was not satisfied with the status quo because of their Calvinist faith but did not explicitly criticize the Church.

### **Anglican Conformism (Conformism)**

> respected traditional episcopacy and sacramentalism with ceremonial atmosphere  
> occupied many major offices in the Church of England

# Figure 1. The Confessional states of Early Modern Preachers

	Low-Church views			High-Church views		
Timeline	Presbyterian		Moderate Puritanism		Anglican Conformism	Roman Catholicism
1500	Hugh Latimer (1487-1555)				Thomas Crammer (1489-1556)	
	John Knox (1513-1572)		Edmund Grindal (1519-1583)		Matthew Parker (1504-1575)	
1520					John Whitgift (1530-1604)	
1540	Thomas Cartwright (1535-1603)		Laurence Chaderton		Richard Bancroft (1544-1610)	
	Walter Travers (1548-1635)				Richard Hooker (1553-1600)	
	John Dod (1549-1645)				Lancelot Andrewes (1555-1626)	
1560			John King (??-1621)		Richard Sheldon (1570?-1651?)	
			William Perkins (1558-1602)		John Donne (1572-1631)	
			George Abbot (1562-1633)	Joseph Hall (1574-1656)	William Laud (1573-1645)	
1580			Richard Sibbes (1577-1635)		James Ussher (1581-1656)	
			Thomas Hooker (1586-1647)		Gilbert Sheldon (1598-1677)	
			John Preston (1587-1628)			
1600	John Owen (1616-1683)	Richard Baxter (1615-1691)	Thomas Fuller (1608-1668)		Jeremy Taylor (1613-1667)	
					William Sancroft (1617-1693)	



# Anglican Metaphysical vs. Puritan Plain

- Mitchell, W. F. (1932)

*English Pulpit Oratory from Andrewes to Tillotson: A Study of its Literary Aspects*

Anglican Metaphysical style vs. Puritan Plain style

- Davies (1986)

*Like Angels from a Cloud: the English Metaphysical Preachers, 1588-1645*

Metaphysical preachers “employed in the pulpit the same daring wit, esoteric knowledge, colloquial directness, and striking imagery that had marked their verse.” (Davies 1986: 7)



## Third-person singular inflections *-th/-s*

- ... , yet the difference of the place *maketh* this the greater.
- [W]hen God waketh, then he *makes* this their image, or ...  
(Arthur Lake)

# Previous studies on the transition of third-person singular inflections

Holmqvist (1922)

Bambas (1947)

Stein (1985, 1987, 1990)

Kytö (1993)

Ogura & Wang (1996)

Lass (1999)

Nevalainen & Raumolin-Brunberg (2000, 2003)

Raumolin-Brunberg (2005, 2006, 2009)

Gries & Hilpert (2010)

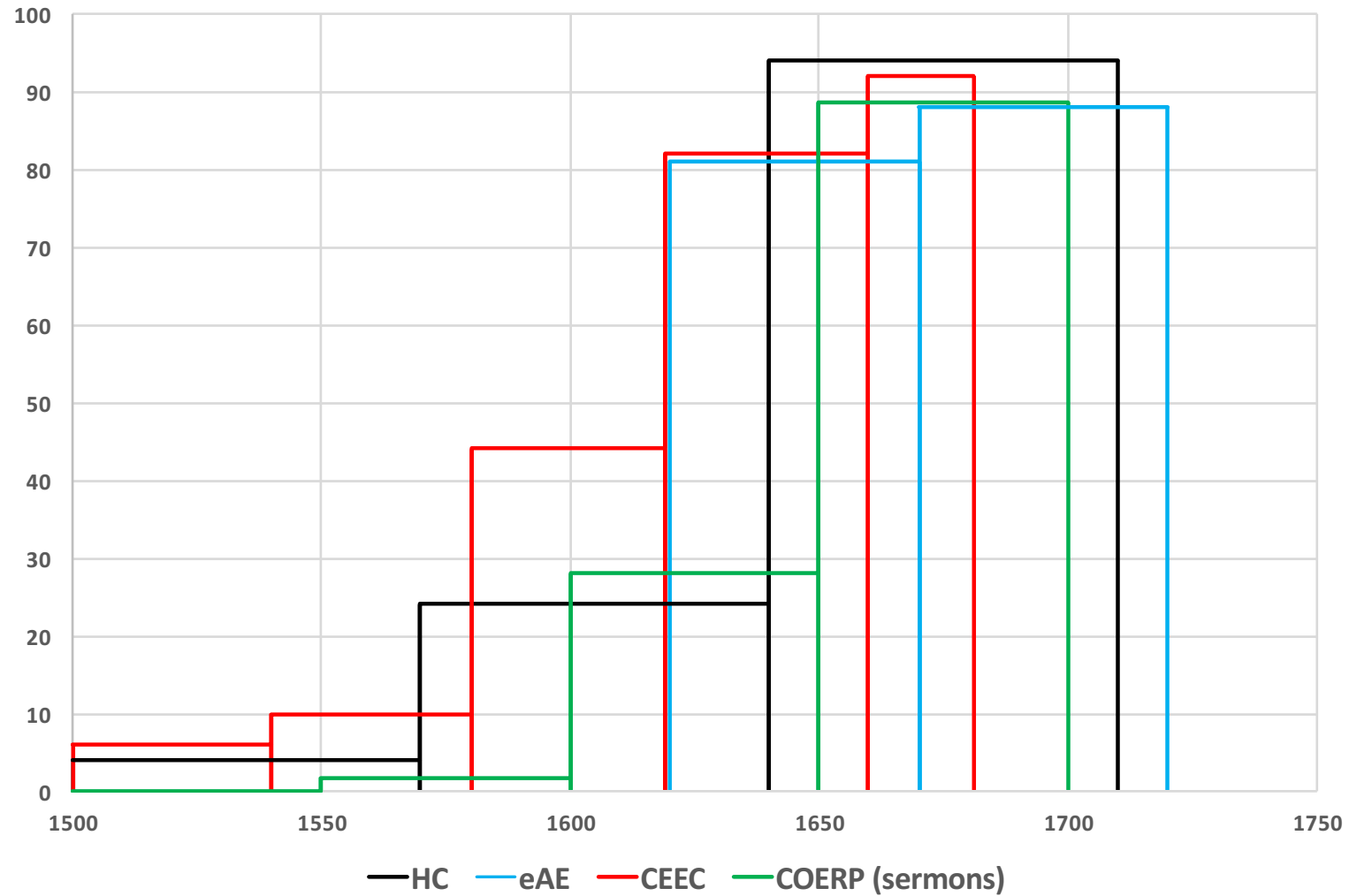
Kohnen et al. (2011)

# The outline of the history

## The *-(e)s* suffix:

- originated in Northumbria in the 10th c.
  - first attested in London in the 14th c.  
(e.g. in Chaucer)
  - unusual until the 15th c.
  - rapidly replaced the old southern variant *-(e)th* variant during 1500-1700
  - rapid transition 1590-1600 “take-off point”  
(Bambas 1947, Stein 1987)
- \*High-frequency verbs (*have, do, say*) are slow to accept the new inflection *-(e)s*.

Figure 2. The Frequency of -s forms in Previous Studies  
(*have* and *do* excluded) %



Traditional studies sometimes lack perspectives developed in recent sociolinguistics and pragmatics.

For example, Bambas (1947)

“by the 1590’s the -s-form was fully acceptable in literary prose usage, and the varying frequency of the occurrence of the new form was therefore a matter of the individual writer’s whim or habit rather than of deliberate selection.” (183)

“from [the last decade of the seventeenth century] until the middle of the seventeenth century -s stands side by side with -*th*, varying unaccountably in frequency in the usage of different writers.” (186)

Writers	-s forms %	says %	does %	has %
Thomas Cartwright	16%	-	-	-
Richard Bancroft	1%	-	-	-
John Dod	24%	-	-	-
Richard Hooker	1%	-	-	-
Lancelot Andrewes	55%	-	-	-
William Perkins	32%	-	-	-
Henry Smith	17%	-	-	-
George Abbot	0%	-	-	-
Arthur Lake	56%	2%	-	-
John Donne	97%	98%	85%	-
William Laud	94%	10%	-	-
Joseph Hall	88%	11%	-	-
Richard Sibbes	83%	-	-	-
Thomas Adams	82%	14%	-	-
Thomas Hooker	15%	-	-	-
John Preston	81%	-	-	-
Henry King	95%	33%	6%	-
Thomas Fuller	46%	-	-	-
Jeremy Taylor	97%	50%	96%	-
Richard Baxter	30%	-	-	-
<b>Sum</b>	<b>55%</b>	<b>12%</b>	<b>6%</b>	<b>0%</b>

Table 2.  
The rate of -s  
forms in the  
CoSEME

Shaded= Anglicans  
White = Puritans (Calvinists)  
Red = metaphysical preachers

Table 3. The frequency of –s forms  
in the first and second generations in the CoSEME

	First Half	Second Half	Total
<i>-th</i>	1473	743	2216
<i>-s</i>	493	2219	2712
<i>-s</i> %	25%	75%	55%

**Table 4. The rate of –s forms in the first generation of the CoSEME**

Writers	-s forms %	says %	does %	has %
Thomas Cartwright	16%	-	-	-
Richard Bancroft	1%	-	-	-
John Dod	24%	-	-	-
Richard Hooker	1%	-	-	-
Lancelot Andrewes	55%	-	-	-
William Perkins	32%	-	-	-
Henry Smith	17%	-	-	-
George Abbot	0%	-	-	-
Arthur Lake	56%	2%	-	-
<b>Sum</b>	<b>25%</b>	<b>0%</b>	<b>0%</b>	<b>0%</b>



**Table 5. The rate of –s forms in the second generation of the CoSEME**

Writers	-s forms %	<i>says</i> %	<i>does</i> %	<i>has</i> %
J. Donne	97%	98%	85%	-
W. Laud	94%	10%	-	-
J. Hall	88%	11%	-	-
R. Sibbes	83%	-	-	-
T. Adams	82%	14%	-	-
T. Hooker	15%	-	-	-
J. Preston	81%	-	-	-
H. King	95%	33%	6%	-
T. Fuller	46%	-	-	-
J. Taylor	97%	50%	96%	-
R. Baxter	30%	-	-	-
Sum	75%	27%	12%	0%

# Methodological Issues

- Accuracy of EEBO-TCP
- Balanced corpus
  - Representative of a preacher's language in a single genre (i.e. sermons)
- Comparing data from different sermons (CoSEME vs. CEEC)
  - >different dating criteria (date of composition vs. publication)
- Sermons, an uniform (clear-cut) genre?
  - sermons vs. treatises
- Bible citations/quotations
- What kind of evidence is explored here?
  - >text transmission, intervention of different informants

# Bible Quotations in sermons

My concern is:

Do Bible quotations skew the data (of third-person inflections)?

Why can it be an issue?

Sermons contain different types of Bible quotation throughout text.

Early Modern Bibles are known for their archaic language style (Crystal & Davy 1969, Barber 1997, Nevalainen 2006: 135).

(ex. Authorized version does not contain single example of the new variant -(e)s, in spite of its publishing date of 1611.)

# Pilot Studies

- Pilot study 1
  - Quantification of Quotations
- Pilot study 2
  - Does the archaic *-th* occur more often in quotations?
- Pilot study 3
  - What if the epigraph contains the old variant *-th*?

# Traits

- In Early Modern printed sermons, quotations usually appear in italic. (However, italic entails different meaning. Simple emphasis or Bible reference (paraphrases from Bibles) are also indicated in italic.)
- Marginal notes indicate where each quotation (and paraphrase) comes from (but not always)
- Huge variation between individuals and sermons (and printers)

# Taxonomy of Quotations

Quotations in sermons (appearing in *italic*) can be classified into:

- ① Epigraph & its repetition (\*usually direct quotations)
- ② (Direct) quotations from Bibles
- ③ Paraphrases of Bible lines
- ④ Code switching (Latin or Greek)
  - > quotations in foreign languages

\*It is very difficult to distinguish quotations from paraphrases.

I need clear criteria. (Ex. phrases containing more than 5 consequent identical words from the Bible)

## Richard Sibbes *A Description of Christ.* (1639)

### (1) Quotation

Rom. 8. *If hee spared not his owne sonne but delivered him **to death** for us all, how shall hee not with him give us all things?*

AV [Romans 8:32]

He that spared not his own Son, but delivered him **up** for us all, how shall he not with him **also freely** give us all things?

### (2) Paraphrase

This adds to our comfort, that whatsoever Christ did for us, he did it as chosen, hee is a chosen stone, as Saint *Peter* saith, 1. *Peter* 2.6. *A precious corner stone, though refused of the builders, yet precious in Gods sight.*

AV

[1 Peter 2:4] To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

[1 Peter 2:5] Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[1 Peter 2:6] Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

# Pilot study 1: Quantification of quotations

	Donne		Sibbes		J. Taylor		L. Andrewes	
Bible quotations	225	3%	412	5%	179	3%	404	6%
Epigraph (& repetition)	231	3%	245	3%	109	2%	15	0%
Latin	277	3%	2	0%	116	2%	162	2%
Greek (phrases)					7		13	
Total number of words	8943		7933		6427		7230	

Table 6. Quantification of quotations in 4 sermons



Pilot study 2: Does the *-th* ending occur more often in quotations than the rest of the sermons?

	Quotations	Other	Total ( <i>-th</i> )
John Donne	2 (34%)	4	6
Henry King	2 (15%)	11	13
Jeremy Taylor	5 (50%)	5	10

Table 7. Occurrence of *-th* endings in 3 sub-corpora

## Pilot study 3: What if the epigraph contains a third-person singular inflection (-*th*)?

- In John Donne's Mark 16.16. sermon (1621)  
the epigraph goes:

*He that beleeveth not, shall be damned.*

>In direct quotations, the third-person singular form of *believe* always carries the old variant *-th*. In other cases, the verb bears *-s* forms.

>An example that the original inflection (from AV) is retained in straightforward way in direct quotations of sermons

John Donne's sermon, Mark 16.16. (1621)			
1	Sion. Epigraph: MARK. 16.16. He that	beleeveth not, shall be damned. The first words that are	Epigraph
2	inflict eternall condemnation; He that	beleeveth not, shall be damned. That then which man was	Epigraph
3	alty, everlasting condemnation, He that	beleeveth not, shall be damned. In the first of these	Epigraph
4	he Commission; for in the Text, He that	beleeveth not, is implied this particle, <i>this</i> , this word <i>this</i>	Epigraph (part)
5	article, <i>this</i> , this word <i>this</i> , Hee that	beleeveth not <i>this</i> , that is, that which Christ hath said	Epigraph (part)
6	full intermination, <i>Damnabitur</i> , He that	beleeveth not, shall be damned. First then, it is within	Epigraph
7	he is bound to beleve, (for hee that	beleeveth not <i>this</i> , shall be damned ) Man hath thus much	Epigraph
8	d meanes of salvation here, and He that	beleeveth not <i>this</i> , that such a Commission there is, <u>shall be damned.</u>	Epigraph (split)
9	th said and sworne, <i>Damnabitur</i> , he that	beleeveth not, shall be damned. He shall be; but when?	Epigraph
10	[Note: Iohn 3.18. ] from <i>damnabitur</i> to <i>damnatur</i> ; for he that	beleeveth not, is condemned already. But why should he be	Iohn 3.18.
11	[Note: 1 Iohn 5.10. ] that is not enough; for, He that	beleeveth not God, hath made God a lyar, because he	1 Iohn 5.10.
12	God, hath made God a lyar, because he	beleeveth not the record that God gave of his Son.	2 Iohn 5.10.
1	; for that <i>Hoc, Qui non crediderit hos [sic]</i> , He that	beleeves not this, (which is implied in this Text) reaches	Qui non
2	all this, as <i>Qui non crediderit hoc</i> , He that	beleeves not this, is within the penalty of this T	Qui non
3	nd Baptize, and then <i>Qui non crediderit</i> , Hee that	beleeves not, not onely he that beleeves not, when	Qui non
4	diderit, Hee that beleeves not, not onely he that	beleeves not, when it is done, but he that beleve	Qui non (continuation)
5	beleeves not, when it is done, but he that	beleeves not that this ought to be done, shall bee	Qui non (continuation)
6	red in this. But <i>Vincenti &amp; credenti</i> , to him that	beleeves aright, and overcomes all tentations to a	?
7	I the Scriptures, <i>Qui non crediderit hoc</i> , He that	believes not <i>this</i> , that he must be saved by hearin	Qui non
8	eternity, and this eternity is God; To him that	beleeves and overcomes, God shall give himselfe in	?

# Question

- Bible quotations skew the data to some different degree.
- Any suggestion on how to deal with quotations?
  - How to spot Bible quotations?
  - Criteria to distinguish quotations from paraphrases?

etc...