

# That's Not English: Britishisms, Americanisms, and What Our English Says About Us

Erin Moore

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## THAT'S NOT ENGLISH



BRITISHISMS, AMERICANISMS, AND  
WHAT OUR ENGLISH SAYS ABOUT US

ERIN MOORE

"Funny, smart, and almost worryingly observant.

I was charmed from first to last." —From the Foreword by

LYNNE TRUSS, author of *Eats, Shoots & Leaves*

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Erin Moore : **That's Not English: Britishisms, Americanisms, and What Our English Says About Us** before purchasing it in order to gage whether or not it would be worth my time, and all praised **That's Not English: Britishisms, Americanisms, and What Our English Says About Us**:

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labsietoots Good light read and reminds me when I lived in the UK for a decade where I learned to speak the language everyday in a professional surrounding although had learned it in school, fluently and talking a foreign language correct and fast only comes with practice Enjoyable read, sometimes funny. Recommend if you like everything British 0 of 0 people found the following review helpful. Entertaining read. This book has very short chapters about ... By Andrew L. Entertaining read. This book has very short chapters about very specific words or topics and is in a very casual conversational tone. 1 of 1 people found the following review helpful. Good for A Laugh By Bideford I love this book and there are parts that made me laugh out loud. There are times when although we all speak English it is very different but the Brits a funnier.

An expats witty and insightful exploration of English and American cultural differences through the lens of language that will leave readers gobsmacked In *Thats Not English*, the seemingly superficial differences between British and American English open the door to a deeper exploration of a historic and fascinating cultural divide. In each of the thirty chapters, Erin Moore explains a different word we use that says more about us than we think. For example, "Quite" exposes the tension between English reserve and American enthusiasm; in "Moreish," she addresses our snacking habits. In "Partner," she examines marriage equality; in "Pull," the theme is dating and sex; "Cheers" is about drinking; and "Knackered" covers how we raise our kids. The result is a cultural history in miniature and an expatriates survival guide. American by birth, Moore is a former book editor who specialized in spotting British books including *Eats, Shoots Leaves* for the US market. She's spent the last seven years living in England with her Anglo American husband and a small daughter with an English accent. *Thats Not English* is the perfect companion for modern Anglophiles and the ten million British and American travelers who visit one another's countries each year.

As many of us know, straddling the Atlantic can be quite uncomfortable and it doesn't help that the word quite doesn't always mean what you think it means. This is a brilliant guide to the revealing differences between two branches of English. As an English person I will say, Oh, jolly well done, but I'd like to add Good job! From the foreword by Lynne Truss, author of *Eats, Shoots Leaves* I'm mad about this book! I don't mean angry in the American sense, but Britishly enthusiastic, gobsmacked. Much has been written about the language barrier between Britspeak and Americanspeak, but, more than any other explorer, Erin Moore puts a human face on the subject. Richard Lederer, author of *Anguished English* The ocean that divides England and America is awash with linguistic wreckage and cultural tumult. But Erin Moore's study of these infested waters is serene, assured and hugely entertaining. They should hand her book out at border control. Simon Garfield, author of *Just My Type* Moore manages to create a text that is eminently readable, clever (in the sincerely-intended American sense) and thought-provoking, gently breaking down some of the cultural stereotyping that plagues both Americans and British. Publishers Weekly About the Author Erin Moore grew up in Key West, Florida, and is a graduate of Harvard who also attended Kings College, London. She lives in London. Excerpt. Reprinted by permission. All rights reserved. Foreword Reading Erin Moore's book, I suddenly realised a great truth. I was raised bilingual. Not that my Londoner parents took any pains in this department, but they were the first generation to have TV, and they considered it such a blessing to mankind that they never considered (for a single second) the option of switching it off. There were four things I absorbed about television from an early age: You never switch it off. American films are superior to British films. Jumping up and down in front of the television to get parental attention is just childish and will be ignored. American television is better than British television. Thus I grew up watching *Bilko* and *My Three Sons* and *I Love Lucy* and *Dennis the Menace*. And I was happy. The dialogue wasn't so hard to understand, after all once you knew that candy meant sweets, that sidewalk meant pavement, and that children said Gee at the start of every sentence. True, nothing in the sunny home lives of the Americans on television related to my own experience. We had no picket fence; we had no gigantic refrigerator; we had a markedly different climate. But theirs was self-evidently the pleasant reality, ours but the bathetic and murky shadow. No wonder I grew up believing that Americans were the only standard by which to measure one's own inadequacies. At the age of seven, I was reading a fairy story about a banished king and his daughter in which the king exclaimed, Have we not blue blood in our veins? and I went to my mum (who was watching television) and tugged her arm. Mum, I said, what colour blood have Americans got? This bilingualism was an illusion, of course. I did not speak American. The first time a waitress barked, Links or patties? at me in a real American diner, I was so confused that I wanted to cry. I just want a sausage, I said lamely. Similarly, Erin Moore, before she came to live in England, believed she was a great Anglophile. Based in New York, she edited books written by British authors; she visited England frequently; she had British-born in-laws. However, nothing had prepared her for the day-to-day cultural chasms of misunderstanding that tiresomely divide the British English speaker from the American. As this book so beautifully reveals, it's not just the vocabulary that is different: First, the vocabulary is symptomatic of much more; second, if you aren't pitch-perfect in your delivery, you still fail, and all your effort goes for nothing. Take the word cheers. The English say this out of the sides of their mouths when they mean thank you or good-bye. Americans do not pick up on this and instead say cheerstoothily, hitting the r a bit hard and implying an exclamation point, whether they mean it as a toast or as a casual good-bye. An English banker living in New York grouched, I'm getting sick of my clients saying cheers to me. Americans say cheers

like Dick Van Dyke in *Mary Poppins*. If you're a British person who has ever been confused by an American saying that he quite liked you (apparently this meant he liked you a lot, not that he was being mealy-mouthed), or if you are an American constantly looking round for the phantom gin and tonic that has elicited the bizarre British salute of Cheers!, this book will get to the heart of your alienation. Word by troublesome word, Erin Moore delves into more cultural differences than you ever knew existed. A discussion of proper takes us to the proper English breakfast (with links, of course, not patties). This in turn leads to the latest item on the Dennys breakfast menu: the Peanut Butter Cup Pancake Breakfast, which sounds like a heart attack on a plate but also would probably be worth dying for. Similarly, the word dude takes us on a brilliant digression concerning the bogus power of the British accent to intimidate Americans and also speculates on why the British somehow can't bring themselves to adopt the term dude, no matter how much they happen to be exposed to it. By the end of this book you will be impressed (as I was) that the long-standing affection between our two cultures has managed to override all this mutual incomprehension for so long. Why no international incidents caused by honest misunderstandings? Is it because we are both too polite to say when we think there is a miscommunication? On a book-promotion tour in America a few years ago, I was asked on live National Public Radio to talk about what Kingsley Amis had famously said about berks and wankers when it comes to preserving rules of grammar. Now, Lynne, would you consider yourself a berk or a wanker? asked the solemn broadcaster, with no apparent mischief in mind. Both words are, of course, rude in British English, but wanker is very rude indeed, a more potently offensive equivalent to jerk-off, and you wouldn't expect a nice British lady to use it while discussing outmoded attitudes to, say, ending sentences with prepositions. But I was on live radio, and the chap had asked the question without embarrassment, so I just went along with it. I pressed on and explained what Amis had meant about berks and wankers, all the while praying that wanker was either meaningless in American English or meant something innocuous such as clown. As many of us know, straddling the Atlantic can be quite uncomfortable and it doesn't help that the word quite doesn't always mean what you think it means. Being British, I can (infuriatingly) even have it both ways. I can say, Are you quite sure? meaning Are you positive? But I can also say, shrugging, Mmm, I'm only quite sure meaning I'm not sure at all. I can only apologise for the confusion that this linguistic imperiousness understandably engenders in others. No wonder the British are known abroad as slippery customers who never mean what we say and never say what we mean. We must appear like Humpty Dumpty in Lewis Carroll's *Through the Looking Glass*: The question is, said Alice, whether you can make words mean so many different things. The question is, said Humpty Dumpty, which is to be master that's all. But I am so glad that such weaselly problems have led Erin Moore to write *That's Not English*. It is a brilliant guide to the revealing differences between two branches of English from a writer who is funny, smart, and almost worryingly observant. I was charmed from first to last. As an English person I will say, Oh, jolly well done, but I'd like to add: Good job! LYNNE TRUSS Introduction The idea that England and America are two countries separated by a common language is variously attributed to George Bernard Shaw and Oscar Wilde. Regardless of who said it, this ubiquitous line trivializes the problem. I've known Americans who made entire careers in the Middle East on a few lines of Arabic and conducted affairs in Paris without enough French to fill an *clair*. So why do Americans, who arrive in England with an entire language in common, have such a hard time fitting in? And why do English people, who once set up homes in every far-flung outpost of their empire, find America so foreign? What underlies the seemingly superficial differences between English and American English are deep and historic cultural divisions, not easily bridged. An American who moves to England is like Wile E. Coyote running over a cliff into thin air. It isn't a problem until he notices something is missing, and that something is the ground under his feet. An unscientific survey has shown that it takes about six months for an average expatriate to plummet into the ravine. Eight years after moving to London from New York, I'm still having Wile E. Coyote moments. English people get a kick out of Americans cheering their children on at the playground because they would only say Good job with reference to a child's bowel movement. Americans are similarly bemused when the English shout Well done! because to them that's nothing but an unsophisticated way to order meat. Americans are wary of anything described as a scheme because in American English the word has nefarious connotations, whereas the English will talk about their retirement schemes or their payment schemes without guile. An American friend of mine got a huge unintentional laugh at her company's London office when she said, I really have to get my fanny into the gym! (If you don't know what's so funny about that, check Mufti.) You don't even have to stray into scatological or sexual realms to cause offense. Saying couch (or worse, settee) instead of sofa is a class-baiting crime in some English households, but the only way to find this out is to trespass on the delicate sensibility. This particular social minefield does not exist for the American, who is allowed to bumble along in ignorance. But ignorance is not always bliss, as every expat learns. The English abroad in America are less prone to such gaffes, since they have been exposed to American vocabulary and pronunciation through television, films, commercials, and other cultural exports for most of their lives. But landing in America can be overwhelming nonetheless. It isn't just that Americans make certain assumptions about the English character; it's also that having your own assumptions about Americans constantly confronted and challenged can be exhausting at first. We underestimate the culture shock involved when traveling between English-speaking countries at our peril. Once the novelty wears off, homesickness hits hard and fast. You can take nothing for granted. England and the United States exist in mutual admiration and antagonism. This tension won't go away anytime soon, and it's regularly stoked.

The BBC was inundated with suggestions after asking the public to submit their most reviled Americanisms. The New York Times reported Americans, in contrast, to be Barmy over Britishisms. The differences in our language are most telling when it comes to vocabulary, which opens the door to a deeper exploration of how we think and who we are. The same word can have divergent, even opposite, meanings in England and America (quite, proper, middle-class). Some words exist in one English and not the other (mufti, bespoke, dude). There are words lionized by one country and reviled by the other (whilst, awesome, shall) and words that have connotations in one country that they lack in the other (sorry, smart, ginger). There are words that just sound veddy, veddy English, that Americans are more and more tempted to borrow willy-nilly, even when they don't always know what they are getting into (bloody, shag, bugger, cheers, gobsmacked). These differences may charm, annoy, or obsess English speakers, but one thing is sure: They mark us wherever we go. And that is a good thing. Differences in language contribute to individual and cultural identity. They are interesting, valuable, and fun in themselves, but they are also the blazes on the trail. If you ignore or fail to understand them, you might as well be speaking a different language. You'll certainly feel lost in the wilderness. This book is a guide to English and American cultural differences, through the lens of language: the words we use that say the most about us, and why. It is a cultural history in miniature, and an expatriates survival guide from the United Kingdom, to the United States, and back again. Joe Queenan once wrote that Anglophilia, like pornography, is one of those things that are hard to describe but you know when you see them. I've always been one of those Americans. It runs in families. My nana gave me a pop-up book about the royal family and told me stories about her family's time in the Cotswolds while my grandfather enjoyed what had to be one of the cushiest postings of his air force career. At the age of five, I dragged my mother out of bed for a predawn viewing of Princess Diana's wedding. I still remember the nightdress I wore for the occasion. Mom was the one who woke me sixteen years later with the terrible news from Paris. For a certain cohort of American women, unlikely or silly or embarrassing as it may seem, these events were childhoods bookends. A hopeful and credulous part of us, awakened while watching Princess Diana walk down the aisle, died a little during her funeral cortege. Today, a new generation is delighting royal watchers worldwide, and giving souvenir makers a renewed revenue stream. The English have a lot to be proud of, having recently celebrated the marriage of the Duke and Duchess of Cambridge, the Olympics on home soil, the Queen's Diamond Jubilee, and the birth of a future king. American Anglophilia is at an all-time high, too. You know it when you see it. It has been more than three decades since my sentimental education at Nanas knee. After studying nineteenth-century British literature at colleges in America and England, marrying into an English/American family, and realizing the dream of becoming a dual citizen, let me tell you: Living in England really takes the edge off ones Anglophilia. What I loved before was not England itself, but the idea of England. Now my feelings, while still positive, are more complicated, attached as they are to specific people, experiences, and the circumstances of daily life in London with my husband, Tom, and our young children, Anne and Henry. As a sympathetic soul said to me during my first, rocky transitional year, moving to a new country is jolly hard! An American in England will always feel like a foreigner, and not always entirely admired or welcome. Which is fair enough. American expatriates are a dime a dozen, particularly in London, and have been for a long time. In Hugh Walpole's *Portrait of a Man with Red Hair*, published in 1925, Harkness, an American expat on a train, is told by an Englishman, If I had my way I'd make the Americans pay a tax, spoiling our country as they do. I am an American, says Harkness, faintly. This may come as a surprise to Americans who have been to England on vacation, and spent a couple of madcap weeks seeking out everything they expected to find: legendary politeness and reserve, the much-vaunted stiff upper lip, Beefeaters, ravens, double-decker buses, infallible taxi drivers, Shakespeare, warm beer, pub lunches, and afternoon tea. Check, check, check, and check. Stereotypes confirmed, there is just enough time for a stop at Harrods before heading for Heathrow. Meanwhile, one of my English friends makes a compelling case that the English have more, culturally and temperamentally, in common with the Japanese than they do with Americans. That's why it is possible to spend months, and even years, as an outsider in the country and never penetrate beneath the surface to how people really live and think, and what their words actually mean. Though as time passes, one does begin to develop an inkling of just how much one doesn't know, and this actually helps. The similarities in our English can be misleading. It's the differences that give us direction and help us, finally, to know where we stand. As late as the nineteenth century, it was feared that the two nations would lose their ability to communicate. Noah Webster predicted American English would one day be as different from the English spoken in England as Swedish and Dutch were from German. Thankfully, this never happened. What developed instead is a keen sibling rivalry. England plays the role of the cool older sister, trying to ignore the fact that pesky little America is now big enough to pin her to the wall. Given their history, it should surprise no one that Americans were not always so enamored of Britishisms. In the early 1920s, H. L. Mencken sneered at English neologisms and the small class of Anglomaniacs who used them. He noted that the majority of Americans regarded everything English as affected, effeminate, and ridiculous. This, long before American moviegoers' obsession with Hugh Grant and Daniel Craig, though it was the theater that would later supply untraveled Anglophiles with a steady supply of Briticisms, both in vocabulary and in pronunciation.... Thus an American of fashionable pretensions, say in Altoona, PA, or Athens, GA, learned how to shake hands, eat soup, greet his friends, enter a drawing-room and pronounce the words path, secretary, melancholy, and necessarily in a manner that was an imitation of some American actors' imitation of an

English actors imitation of what was done in Mayfair. If this seems an unnecessarily cruel assessment of the origins of Anglophilia, consider the source. Few partisans of American English have been as sure of themselves, or as committed to American individualism, as Mencken. Believe it or not, there was once a time when British travelers could not praise American English enough. Relatively soon after America was founded, the English language spoken there sounded just archaic enough free of the neologisms that corrupted that of their countrymen. But it wasnt long before America had neologisms of its own such as *happify*, *consociate*, and *dunderment* that sounded preposterous to English ears. America was too new and too young to pose a threat to their culture and language. There is little love for an Americanism now. From the time of the first talkies (which were often translated for British audiences in the early days of the movie invasion), anxiety about American Englishs influence has spread. John Humphrys, venerable presenter of BBC Radio 4s *Today* program, admitted that as much as the English like to tell themselves (and, even more, the French) that their language has become the worlds second language, they know that the *lingua franca* is actually American. Naturally, there is resentment that our former colony has stolen our crown... The language is by rights ours, so anything they might do to it is bound to be a debasement. Its no wonder that some people still think of the English spoken in England as the mother tongue, and the English spoken in America as its wayward child. But it isnt true. Todays English English, like American English, evolved as a dialect from sixteenth-century English, and neither can claim to be closer to the original. What we are left with is the vanity of small differences, and we are more focused on them than ever. Greater access to travel and international journalism might be expected to cause a flattening-out of such differences in language, but ironically it has only increased our awareness of them. Cross-pollination is largely self-conscious, whether we embrace or avoid it. The American market routinely remakes English-language books and television for American audiences. Harry Potters jumpers and biscuits become sweaters and cookies. *The Office* is remade with American actors (and their American teeth). Publishers and producers claim that they do this to make English exports more accessible. But many Americans resent it, and avidly ferret out the originals. Why would they, if they werent seeking entre to the preoccupations, idiosyncrasies, and oddities of the other culture? Not to mention shamelessly borrowing words to enhance their cultural cachet call it *Masterpiece Theatre syndrome*. Shows that survive the move to America more or less intact like *Downton Abbey* do so because they are inextricable from their cultural setting and that is the reason Americans love them so much. (Just as the English love quintessentially American shows like *The Wire* and *Breaking Bad*.) When will publishers and Hollywood come to realize that the differences are valuable in themselves, and stop tampering with them? We should celebrate them instead, and by celebrate, I dont mean imitate. In this book, Ill correct some popular misconceptions about both England and America and explain the subtleties that elude the cursory look, or the tourist on a ten-day tour. One of the most important of these is what it means to say England versus Britain or the United Kingdom. Great Britain includes the countries of England, Scotland, and Wales. The United Kingdom includes not just Great Britain, but also Northern Ireland. So only someone who is from England the UKs largest country, containing 84 percent of its population is English. Someone who is British might be Scottish, Welsh, Irish (from Northern Ireland), or English. Similarly, Americans, while resigned to being called Yankees by the English, have a narrower definition of the word, and it differs regionally. Southern Americans use Yankee to describe Northerners, and Northerners use it to describe New Englanders the only Americans who identify themselves as Yankees (for more on this, see *Yankee*). England and America are diverse countries with a lot of different local accents and dialects, not to mention regional differences in vocabulary, which it would be impossible to do individual justice to. Still, to the extent that it is possible to generalize about them, Ill be doing just that. Anyone who would find out the truth has to start somewhere. I pledge not to play favorites as is only fair when speaking of siblings. My loyalties, like my language, are transatlantic. I refuse to choose sides at least not permanently. I also refuse to relinquish my American accent, even if I adopt a few new words and allow my syntax to shift and adapt. Using English spellings still feels wrong, if not exactly treasonous. My father-in-law understands; he retains his English accent almost four decades after moving to America, yet his siblings tease him for what they feel is a thorough defection. A small (American) child once told my mother-in-law, Im sorry about Mr. Moores disability, meaning his funny accent, a kind of speech impediment few people had in Tucson, Arizona, in the 1980s. I would say expatriates cant win, but it isnt really true. I think we have the best of both worlds. As a former book editor who specialized in finding and publishing British books for American readers, I know how fruitful cultural tensions can be. I am a passionate and curious reader and observer of the way people talk, and the ways we understand or misunderstand one another. This subject is a moving target, and extremely subjective. You are bound to disagree with me at times. My hope is that this book will help Americans and the English communicate better, or at least understand why we dont. Thats *Not English* is for you if you love language enough to argue about it; if you enjoy travel, armchair or otherwise; if you are contemplating a move to England or America; if you consider yourself an Anglophile; or if youve ever wondered why there isnt a similarly great word for English people who love America. (Americanophile feels like a mouthful of nails, and Yankophile sounds truly disreputable.) This is a love letter to two countries that owe each other more than they would like to admit. God bless us, every one. Quite In which we find out why Americans really like quite and the English only quite like really. What harm could an innocent little adverbial modifier do? Look no further for evidence than quite, which has been the cause of confusion, unemployment,

heartbreak, and hurt feelings, all because of a subtle yet vital distinction that is lost on Americans, to the consternation of the English. Both nations use quite to mean completely or totally. This meaning dates to around 1300, and applies when there is no question of degree. If you say a person is quite nude or a bottle is quite empty, it might sound oddly formal to the American ear, but it will cause no controversy or misunderstanding. Nude is nude. Empty is empty. The trouble begins when quite is used to modify an adjective that is gradable, like attractive, intelligent, or friendly. For, then, the English use quite as a qualifier, whereas Americans press it into service as an emphaser. In English English, quite means rather or fairly, and is a subtle way of damning with faint praise. To an American, quite simply means very, and amps the adjective. No subtlety there. Is anyone surprised? The stereotypes of the discerning Brit and the hyperbolic American have as much currency now as they ever did. American adjectives have always gone up to eleven. English visitors to a young America were amazed by the tall language they heard words like rapsallionly, conbopperation, and helliferocious. Such words seem outlandish today only because of their unfamiliarity. Whether or not they were widely used in the Wild West, they made Americans seem badass. Everyone, not least the milquetoasts back east, wanted to believe in an America that was unleashed and not quite housebroken. These words beggar awesome, a widely derided modern example of American hyperbole. Once, only God could be awesome. Now even a mediocre burrito qualifies. It wouldn't be so bad if awesome hadn't been aggressively exported. A post on urbandictionary.com rings with contempt, describing awesome as a sticking plaster word used by Americans to cover over the huge gaps in their vocabulary. Here, sticking plaster is the dead giveaway to the poster's nationality. Another Englishman who has come out, bravely and publicly, against awesome is a poet who works in a Los Angeles bookstore (imagine!). John Tottenhams campaign to stamp out the word awesome (which he told the Daily Mail was bogus) extends to an Anti-Awesome oration and some snazzy bumper stickers. He devoted an almost American level of enthusiasm to the task before pulling himself up short at having T-shirts made, which would have been taking it too far. He was the one who chose to live in LA, after all. You can't very well move to the beach and complain about the sand. American enthusiasm was once an object of admiration. An English novelist named Mrs. Henry De La Pasture was quoted in The New York Times in 1910: The Americans have been obliged to invent a new verb for which we have no use over hereto enthuse. Why don't we enthuse? And why, if we do conjugate this verb in secret, are we so afraid to let it be known?... We fear terribly to encourage ourselves or others. The people over there are not afraid. They let themselves go individually and independently over what they like or admire, and pour forth torrents of generous praise which we should shrink from voicing unless we were quite sure that everybody else agreed with us, or unless the object of our admiration had been a long time dead. The English may detect a note of condescension here, but an American won't.