

## Macrolink-Texts

### [ToC]

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### **Text 1.1: Bible translations (+ Exercise)**

The Bible translation into West Saxon was the product of a society in which religion was an instrument of power in support of the state (the Kingdom of Wessex). The OE translation was undertaken by monks as translators and scribes in ca. 750 CE. The tradition of the production of such texts was well established, though there were never very many copies of any given text because of the costs of production, viz. the vellum used and the time necessary to make a copy.

This text, a prayer attributed to Jesus, has been transmitted to us in a manuscript from about the year 1000. This may have entailed changes vis-à-vis earlier translation. As a written religious text intended for use in religious services or devotions, its formal, conservative style seems appropriate. And indeed this is a prime example of Old English. It stands firmly within the standard West Saxon written tradition, which itself influenced other (non-West Saxon) dialect areas. The text uses a modified Latin alphabet (with additional letters) and was written in the Insular Script (see color plate no. 3.2). The spelling of the West Saxon standard was relatively standardized, but might vary according to local custom, pronunciation, or chance.

The following parallel text illustrates many general characteristics of the older stages of the language. For example, it makes the greater synthetic nature of Old English clear as well as the enormous changes which occurred between Old and Modern English.

**The beginning of the Lord's Prayer in Old English, Early Modern English, and Modern English (late 20th century)**

fæder ūre, þū þe eart on heofonum,

our father which art in heaven,

our father in heaven:

sī þīn nama gehālgod.

Hallowed be thy name.

may your holy name be honored;

tōbecume þīn rīce.

Thy kingdom come.

may your kingdom come;

gewurþe ðīn willa on eorðan swā swā on heofonum

Thy will be done as in earth, as it is in heaven.

may your will be done on earth as it is in heaven

Ūrne gedædhwāmlīcan hlāf syle ūs tō dæg.

Give us this day our daily bread.

Give us today the food we need.

And forgyf ūs ūre gyltas,

And forgive us our debts,

Forgive us the wrongs that we have done,

swā swā wē forgyfað ūrum gyltendum.

as we forgive our debtors.

as we forgive the wrongs that others have done us.

And ne gelæd þū ūs on costnunge,

And lead us not into temptation,

Do not bring us to hard testing,

ac ālŷs ūs of yfele. Sōþlice.

but deliver us from evil.

but keep us safe from the Evil One.

**Text 1.2: The Anglo-Saxon Chronicle: The Arrival of the Anglo-Saxons in 449**

Her Mauricius 7 Ualentes onfengon rice 7 ricsodon .vii. winter. 7 On hiera dagum Hengest 7 Horsa from Wyr̄tgeorne geleapade Bretta kyninge gesohton Bretene on þam stape þe is genemned Ypwinesfleot, arest Brettum to fultume, ac hie eft on hie fuhton. Se cing bet hi feobtan agien Pibtas, 7 hi swa dydan 7 sige hæfdan swa hwar swa hi comon. Hi ða sende to Angle 7 heton beom sendan mare fultum 7 beom seggan Brytwalana nabtnesse 7 ðæs landes cysta. Hy ða sendan beom mare fultum. þa comon þa menn of þrim mægþum Germanie, of Ealdseaxum, of Anglum, of Iotum. Of Iotum comon Cantware 7 Wibtware, þæt ys seo mæið ðe nu eardað on Wibt, 7 ðæt cynn on Westsexum þe man gyt hæf Iutna cyn. Of Ealdseaxum comon Eastsexa 7 Sudsexa 7 WestSexan. Of Angle comon, se a siððan stod westi betwux Iutum 7 Seaxum, Eastengla, Midelangla, Mearca 7 ealle Norðhymbra. Heora heretogan wæron twegen gebroðra Hengest 7 Horsa, þet wæron Wibtgilses suna. Wibtgils wæs Witting, Witta Wecting, Wecta Wodning; fram þan Wodne awoc eall ure cynecygn 7 Sudanhymbra eac.

**Translation.** This year Marcian and Valentinian assumed the Empire, and reigned seven winters. In their days Hengest and Horsa, invited by Wurtgern [Vortigern], king of the Britons to his assistance, landed in Britain in a place that is called Ipwinesfleet [Wippidsfleet]; first of all to support the Britons, but they afterwards fought against them. The king directed them to fight against the Picts; and they did so; and obtained the victory wheresoever they came. They then sent to the Angles, and desired them to send more assistance. They described the worthlessness of the Britons, and the richness of the land. They then sent them greater support. Then came the men

from three powers of Germany; the Old Saxons, the Angles, and the Jutes. From the Jutes are descended the men of Kent, the Wightwarians (that is, the tribe that now dwelleth in the Isle of Wight), and that kindred in Wessex that men yet call the kindred of the Jutes. From the Old Saxons came the people of Essex and Sussex and Wessex. From Anglia, which has ever since remained waste between the Jutes and the Saxons, came the East Angles, the Middle Angles, the Mercians, and all North Humbria. Their leaders were two brothers, Hengest and Horsa, who were the sons of Wihtgils; Wihtgils was the son of Wittu, Wittu of Wecta, Wecta of Woden. From this Woden arose all our royal kindred, and that of the Southumbrians also.

**Text 2.1: Æðelbirht's Laws (excerpts) (602 or 603)**

Codes of law are among the earliest OE texts which have survived into our own times. Other collections include the laws of Alfred and the laws of Ine.

**Title. þis syndon þā dōmas, þe Æðelbirht cyning āsette on Augustinus dæge**

*These are the laws which King Æðelbirht set up in St. Augustine's days.*

**1. Godes feoh and ciricean XII gylde. Biscopes feoh XI gylde. Preōstes feoh IX gylde.**

**Diacones feoh VI gylde. Cleroces feoh VI gylde. Cyrifrið II gylde. M(ynstres) frið II gylde.**

*Property of God and the church is to be recompensed twelvefold, a bishop's property elevenfold. A priest's property ninefold. A deacon's property sixfold. A cleric's property sixfold. The peace of the church twofold. The peace of monasteries twofold.*

**2. Gif cyning his leðde tō him gehāteð and heom man þær yfel gedō II bōte and cyninge L scillinga.**

*If the king orders his people (to come) to him and someone then causes them injury, double compensation and fifty shillings to the king.*

**3. Gif cyning æt manes hām drincæð and þær man lyswæs hwæt gedō, II bōte gebēte.**

*If the king is drinking at a man's home, and anyone commits any evil deed there, he is to pay twofold compensation.*

**57. Gif man oðerne mid fyste in naso slæhð, III scill.**

*If someone hits another on the nose with his fist, three shillings.*

**82. Gif man mægð-man nēde genimeð, þān āgende L scillingas and æft æt þān āgende sinne willan æt gebiege.**

*If someone abducts a virgin/maiden by force, 50 shillings for the person she belongs to, and then he may buy her back as desired.*

Glossary and grammatical information: (nom. = nominative; gen. = genitive; dat. = dative; acc. = accusative; sg. = singular; masc. = masculine; fem. = feminine; pres. = present; p. = person)

Title

<i>þis</i> "this" nom. sg. neuter	<i>cyning</i> "king" nom. sg. masc.; note reverse word <i>Athelbert King</i>
<i>syndon</i> "are" pres. pl. of <i>bēon</i> ; agrees with pl. subject	<i>āsette</i> "established, set up" 3 <sup>rd</sup> p. sg. past of <i>āsettan</i>
<i>þā</i> "the" plural, agrees with following pl. noun	<i>on</i> "in, on" prep. here with the acc.
<i>dōmas</i> "laws" nom. pl. masc.	<i>dæga</i> "days" acc. pl. masc.
<i>þe</i> "which" indeclinable relative particle	

**Law 1.** The first sentence has an unnamed but understood 3<sup>rd</sup> person subject ("someone") of the subjunctive verb *gylde* "is to pay" plus accusative objects as recipients. The translation gives the whole in the ModE passive.

<i>Godes</i> "of God" gen. sg. masc.	<i>gylde</i> "recompense, pay" 3 <sup>rd</sup> p. sg. subjunctive

<i>feoh</i> “property” acc. sg. neuter	<i>Cyrið</i> “the peace of the Church” acc. sg. masc. or neuter
<i>ciricean</i> “church” acc. sg. fem.	<i>Mynstresfrið</i> “ditto of the Monastery” as above.

**Law 2.** Note the word order in this and the following sentences: The *if*-clause has the order Subject-Object-Adverbial-Verb; in 2. the second half of the *if*-clause has Dative Object-Subject-Adverbial-Direct Object-Verb. The definite noun *cyning* is used without a definite article as is *man* if it is the masc. sg. nom. noun for “man, person”; however, it may be the indefinite pronoun meaning “someone.”

<i>gif</i> “if” (pronounced /jif/)	<i>ȝfel</i> “evil” acc. sg. neuter
<i>leðde</i> “people” acc. pl.	<i>gedo</i> “make, act, do, cause”
<i>tō</i> “to” with dat.	<i>bōte</i> “recompense” fem. pl., cf. ModE (give someone something) to boot
<i>gehāteð</i> “order” 3 <sup>rd</sup> p. sg. pres. tense	
<i>þær</i> “there, then”	<i>gebete</i> “order” 3 <sup>rd</sup> p. sg. subjunctive

Law 3.

<i>æt</i> “at” takes dat., sometimes acc.	<i>drincæð</i> “drink” 3 <sup>rd</sup> p. sg. indicative
<i>manes</i> “a man’s” “man, person” gen. sg. masc.	<i>lyswæs</i> “evil” adjective
<i>hām</i> home masc. sg. dat.	<i>hwæt</i> “something, what”

Law 57.

<i>oðerne</i> “other” adjective, acc. sg. masc.	<i>naso</i> “nose” fem. sg. acc.
<i>mid</i> “with” takes dat. or instrumental; sometimes acc.	<i>slæbð</i> “hits” 3 <sup>rd</sup> p. sg. indicative of <i>slean</i>
<i>ƿyste</i> “fists” fem. sg. dat.	<i>scill</i> “shillings” masc. pl. acc. (abbrev.) of <i>scillingas</i>

Law 82.

<i>mægð-man</i> “maiden, virgin” masc. sg. acc.	<i>aft</i> “after” adverb
<i>nēde</i> “by force” fem. sg. instrumental case without a preposition, literally “by need”	<i>æt þān</i> “then”
<i>genimeð</i> “take” 3 <sup>rd</sup> p. sg. indicative of ( <i>ge-</i> ) <i>niman</i>	<i>sinne</i> “his (maid)” possessive adjective, masc. sg. acc.

<i>þān</i> “then” adverb	<i>willan</i> “will, want” masc. sg. instrumental “as desired”
<i>āgende</i> “(pay) back” past participle of <i>agan</i> ; “again, back”	<i>gebiege</i> “buy” 3 <sup>rd</sup> p. sg. subjunctive of ( <i>ge-</i> ) <i>bicgan</i>

Translation:

4. Gif frigman cyninge stele, IX gylde forgyldē.

*If a freedman steals from the king, the recompense is ninefold.*

5. Gif in cyninges tūne man mannan ofslea l scill. gebēte.

*If someone kills a man in one of the king’s towns, the fine is 50 shillings.*

59. Gif dynt sweart sīe būton wædum, XXX scætta gebēte.

*If the blow is black (a bruise) outside the clothing, the fine is 30 pence.*

60. Gif hit sīe binnan wædum, XX scætta gebēte.

*If the blow is inside the clothing, 20 pence is the fine.*

Text 2.2: Christ was on the Cross (7<sup>th</sup> or 8<sup>th</sup> century) (+ Exercise)

ƿ	feoh (f)	ƿ	ur (u)	þ	thorn (þ, th)	𐌺	ós (o)	𐌺	rad (r)	ċ	cen (c/k)	ꝥ	gyfu (g, j)	ƿ	wynn (w)	𐌺	hægl (h)	†	nyd
(n)	is (i)	ǰ	ger (j)	∫	eoh (eo)	𐌺	peorð (p)	ƿ	eolh (x)	𐌺	sigel (s)	↑	Tiw (t)	𐌺	beorc (b)	𐌺	eh (eoh)		
(e)	mann (m)	𐌺	lagu (l)	ꝥ	ing (ŋ)	𐌺	éðel (œ)	𐌺	dæg (d)	ƿ	ac (a)	𐌺	æsc (æ)	𐌺	yr (y)	✱	ior (ia, io)	↑	ear (ea)

Figure 2.2: The Futhorc

YRIHT. ƿF̅H. ƿ†. RƿMI. NPMƿRF. ƿMR. ƿN̅H̅F̅. ƿTRR̅†  
 . YP̅M̅N̅. ƿBB̅IF̅. TIF. ƿ†N̅M̅. IK. ƿF̅T. ƿ†. BIN̅...  
 M̅IB̅. ƿ†R̅M̅N̅M̅. XIP̅N̅+M̅M̅. ƿ†M̅X̅N̅†. NI. NIH̅F̅.  
 N̅PM̅R̅IX̅†. XIHT̅M̅M̅N̅†. NI ƿM̅

Cross

Text 2.2: Christ was on the

**Glossary**

<i>rodi</i> “cross” fem. sg. dat.	<i>anum</i> “one” masc. sg. dat.; meant is Christ
<i>hwepra</i> “yet”	<i>m̅ið</i> “with” + dat.
<i>fusa</i> “eager, brave” pl.	<i>strelum</i> “arrows” masc. pl. dat.
<i>fearran</i> “from far”	<i>z̅iwundad</i> “wounded” past part.
<i>kwomu</i> “come” 3 <sup>rd</sup> p. pl. past	<i>alezdun</i> “laid away” 3 <sup>rd</sup> p. pl. past
<i>appila</i> “noble” pl.	<i>limwærizna</i> “limb + weary” masc. sg. acc.
<i>til</i> “to, till” takes dat.	<i>z̅istoddun</i> “stood” 3 <sup>rd</sup> p. pl. past

Text 2.3: The birth of the first Beowulf (700 or later)

The following excerpt has been extended to include the first twelve lines leading up to the excerpt given in the printed version of text 2.3. The poem has been set to accentuate the division of lines into two

parts with a hiatus in between. Line 15 (*folce to frofre; fyrendearfe ongeat*), for example, has two stresses (in bold) before and two after the break. The two halves are linked by alliteration, here with an <f>. This is realized in ideal fashion in the first three words carrying stress, also the case in lines 14 with <g>, l. 18, with <w>, and l. 19 with <b>.

*Beowulf*

Hwæt! We Gardena	in geardagum,	Lo, praise of the prowess of people-kings
þeodcyninga,	þrym gefrunon,	of spear-armed Danes, in days long sped,
hu ða æþelingas	ellen fremedon.	we have heard, and what honor the
athelings won!		
Oft Scyld Scefing	sceaþena þreatum,	5 Oft Scyld the Scefing from squadroned
foes,		
monegum mægþum,	meodosetla ofteah,	from many a tribe, the mead-bench tore,
egsode eorlas.	Syððan ærest wearð	awing the earls. Since once he lay
feasceaft funden,	he þæs frofre gebad,	friendless, a foundling, fate repaid him:
weox under wolcnum,	weorðmyndum þah,	for he waxed under welkin, in wealth he
throve,		
oðþæt him æghwylc	þara ymsittendra	10 till before him the folk, both far and near,
ofer hronrade	hyran scolde,	who house by the whale-path, heard his mandate,
gomban gyldan.	þæt wæs god cyning!	gave him gifts: a good king he!
ðæm eafera wæs	æfter cenned,	To him an heir was afterward born,
geong in geardum,	þone god sende	Young in the world, whom God sent
folce to frofre;	fyrendearfe ongeat	15 Help for the folk, to confirm the terrible
plight		
þe hie ær drugon	aldorlease	That they once endured without an earl
lange hwile.	Him þæs liffræa,	For so long a while. Him then the Lord,
wuldres wealdend,	woroldare forgeaf;	the Wielder of Glory, gave worldly renown.
Beowulf wæs breme	(blæd wide sprang),	Beowulf was famous: wide spread his glory,
Scyldes eafera	Scedelandum in.	Scyld's son, in the Scandian lands.

Glossary.

<i>eafera</i> “son, heir” masc. sg. nom.	<i>fyrendearfe</i> “terrible plight”	<i>wuldres</i> “glory” neuter sg. gen.
<i>wæs cenned</i> “was conceived”; passive	<i>ongeat</i> “confirm”	<i>wealdend</i> “wielder” plus gen.
<i>geong</i> “young”	<i>ær</i> “once”	<i>woroldære</i> “worldly renown”
<i>geardum</i> “dwelling place” masc. sg. dat.	<i>drugon</i> “endure” past	<i>forgeaf</i> “give” past
<i>folce</i> “people, folk” neuter sg. dat.	<i>aldorlease</i> lit. “earl-less”	<i>breme</i> “renowned”
<i>frofre</i> “help, joy”; masc., fem., neuter	<i>liffræa</i> “Lord of Life” masc. sg. nom.	<i>blæd</i> “glory, success” masc. sg. nom.

**Text 2.4: “The Wanderer” (c. 600)**

Text 2.4 is an archaic text in the sense that it stands between the pagan and the Christian traditions. It may have been written as early as the time of Augustine’s mission, but may also have been considerably later. In any case the one existing manuscript was preserved in the 10<sup>th</sup> century Exeter Book (see 3.5.1). The poem contains reminiscences of past pagan warriorhood, but is tempered about half way through by thoughts of Christian salvation.

Oft ic sceolde ana	uhtna gehwylce	Often I had alone	each dawn
mine ceare cwīpan.	Nis nu cwicra nan	To speak of my trouble.	Nor is now
anyone living			



þe ic him modsefan thoughts. sweotule asecgan. know þæt biþ in eorle noble custom þæt he his ferðlocan fast, healde his hordcofan, wants.	minne durre Ic to soþe wat indryhten þeaw, fæste binde, hycge swa he wille.	Who I dare Openly speak. That it is in men That he [a man] his breast Guard his treasure chest, think as he	my innermost I in truth a hold
Glossary			

<i>sceolde</i> “should, have to”	<i>nu</i> “now”	asecgan “say”	<i>ferðlocan</i> “breast,” metaphor: “mind”
<i>ana</i> “alone”	<i>cwicra</i> “quick, alive”	<i>to soþe</i> “in truth, forsooth”	<i>fæste</i> “fast, tight”
<i>ubtna</i> “dawn”	<i>þe</i> relative “who”	<i>wat</i> “knew” 3 <sup>rd</sup> p. sg. pres.	<i>binde</i> “bind, hold”; 3 <sup>rd</sup> p. sg. pres. subjunctive
<i>gebmylce</i> “each one”	<i>modsefan</i> “courage,”	<i>biþ</i> , lit. <i>be-eth</i> “is”	<i>healde</i> “hold, protect”; 3 <sup>rd</sup> p. sg. pres. subjunctive
<i>ceare</i> “cares, troubles”	<i>mine</i> “my”	<i>eorle</i> “nobleman”	<i>hordcofan</i> “treasure/hoard chamber,” metaphor: “thoughts”
<i>cwiþan</i> “quoth, say”	<i>durre</i> “dare, venture”	indryhten “noble”	<i>hycge</i> “think”; 3 <sup>rd</sup> p. sg. pres. subjunctive
<i>Nis ... nan &lt; ne is</i> “is not” plus <i>ne</i> <i>ane</i> “none,” a double negative	<i>sweotule</i> “openly” adverb fr. the adj. + adverb ending {-e}	<i>þeaw</i> “custom”	<i>swa</i> “so, as”

**Text 2.5: The Anglo-Saxon Chronicle: Britain (9<sup>th</sup> century)**

Text 2.5, though a later text, is thematically fitting: it is the introductory passage of Bede’s *Historia ecclesiastica gentis Anglorum* (finished in 731), but translated into Old English as the introduction to the *Anglo-Saxon Chronicle* in the 9<sup>th</sup> century. It may rely on material from lost West Saxon annals which ended in 754. The text used here is from the Peterborough manuscript (aka *Laud Chronicle* or *Peterborough Chronicle*). The text is so relatively clear and easy to follow that a glossary can be dispensed with, but see the linguistic comments following the text.

Brittene igland is ehta hund mila lang.	7 twa hund brad.	7 her sind on þis iglande fif geþeode.
The island Britain is 800 miles long,	and 200 miles broad.	And there are on the island five languages;

Englisc. 7 Brittisc. 7 Wilsce. 7 Scyttisc. 7 Pyhtisc. 7 Bocleden. Erest weron bugend þises landes Brittes.

English & British & Welsh & Scottish & Pictish & Latin. The first inhabitants were the Britons,

þa coman of Armenia. 7 gesætan suðewearde Bryttene ærost. þa gelamp hit þæt Pyhtas coman suþan

who came from Armenia, and first peopled Britain southward. Then happened it, that the Picts came south

of Scythian. mid langum scipum na manegum. 7 þa coman ærost on norþ Ybernian up.

from Scythia, with long ships, not many; and, landing first in the northern part of Ireland,

7 þær bædo Scottas þet hi ðer moston wunian. Ac hi noldan heom lyfan. forðan hi cwædon

and then the Scots said that they must dwell there. But they would not give them leave; for they [the Scots] said

þæt hi ne mihton ealle ætgædere gewunian þær. 7 þa cwædon þa Scottas. we eow magon þeahhwaðere ræd gelæron.

that they could not all dwell there together; And then, said the Scots, we can nevertheless give you advice.

We witan oþer eglanð her be easton. þer ge magon eardian gif ge willað. 7 gif hwa eow wiðstent.

We know another island here to the east. There you may dwell, if you will; and if someone withstands you,

we eow fultumiad. þet ge hit magon gegangan. Ða ferdon þa Pihtas. 7 geferdon þis land norþanwear

we will assist you, that you may gain it." Then went the Picts and entered this land northward.

Linguistic features of Text 2.5.

**Spelling:** The use of <7> is conspicuous. This character comes from the Tironian notes<sup>1</sup> and stands for *and* "and" in much the way that <&> (ampersand) does today.

**Vocabulary:** Among the few borrowings from Latin in this text all but *mila* (miles) are proper names.

**Grammar:** The word order is Verb-Subject inversion after an introductory adverbial in both the following examples:

<sup>1</sup> Devised by Marcus Tullius Tiro (103-4 BCE), the secretary of Cicero, as a stenographic short-hand.

Adverbial	Verb	Subject
Erest	weron bugend þises landes	Brittes.
þa	gelamp	hit þæt Pyhtas coman suþan of Scithian

Such inversion was common, but not absolute.

There were three types of verb in OE, the weak or consonantal, the strong or vocalic, and the irregular ones. This text offers examples of all three types, though only in a few of their possible forms.

The consonantal verbs are what today are called the regular verbs, that is, the ones that have a regular past tense and past participle, namely {-ed}. In OE the vast majority of verbs were consonantal, though not regular in the sense we are familiar with since they also included cases of vowel and consonant change. The past and past participle endings were, however, often the almost familiar inflections {-ode} and {-od} respectively. In this text *wunian* “helped” is an example:

infinitive	present 3 <sup>rd</sup> p. sg.	past	past participle
(ge)wunian	(ge)wunað	(ge)wunode	(ge)wunod

The vocalic type of verb depended on a variety of patterns of vowel change and had one further distinct form due to the fact that the past singular and the past plural often had different vowels. From the text we may take as an example *cuman* or *(ge-)limpan*

infinitive	present 3 <sup>rd</sup> p. sg.	past 1 <sup>st</sup> and 3 <sup>rd</sup> sg.	past-plural	past participle
cuman	cymð	cōm	cōmon	(ge-)cūmen
(ge-)limpan	(ge-)limpð	(ge-)lamp	(ge-)lumpon	(ge-)lumpen

The irregular verbs are a diverse set. The most central of them is the verb *be*, which remains the most irregular in ModE as well. Next to the present indicative *eom, eart, is, sind(on)* “am, art, is, are” there is an alternative paradigm *bēo, bist, bið, bēoð*. The past has 1<sup>st</sup> and 3<sup>rd</sup> p. sg. *wæs*, 2<sup>nd</sup> p. sg. *wære* and pl. *wæron*. In Text 2.5 we find examples of *is, sind*, and *weron* (alternate form of the past plural). The subjunctive has its own paradigms: present singular *ȝī* and plural *ȝīn* or *bēo* and *bēon* and past singular *wære* and plural *wæren*. The subjunctive was used, among other things, to express wish or volition, the possible, but not certain truth of a situation, or hypothetical contexts. Only vestiges of the subjunctive are to found in ModE ([link: mood](#)). An example of volition is the phrase *sī þin nama gehālgod* from the Lord’s Prayer, where *sī* is the present subjunctive of *be*. In the King James Version (KJV) of the Bible it is still rendered in the subjunctive *Hallowed be thy name*, but in a ModE translation we find instead the modal auxiliary verb ([link: auxiliary verbs](#)) *may*: *May your holy name be honored*. Examples of the subjunctive were also pointed out in Text 2.1.

One final point is the existence of aspectual distinctions in the verbs. What this means is that different facets or aspects of meaning could be expressed by using prefixes. One of the most prominent of these is {ge-}, which emphasized the completed or perfective nature of the action designated by a verb. In Text 2.5 we find *wunian* in l. 5 in the simple meaning of “dwell, live,” but *gewunian* in l. 6, where it is the suitable way of emphasizing the idea of togetherness or completeness. In l. 8 we find first *ferdon* “go,” but immediately afterwards *geferdon* “enter,” cf. also *brecan* “break” – *abrecan* “smash”; *slean* “hit” – *ofslean* “kill”; or *bærnan* “burn” – *forbærnan* “burn up” (cf. Samuels 1972: 163ff). These prefixes were, however, generally in decline and were to be replaced by new developments in the language in the ME and EModE periods ([link: aspect](#)).

Text 2.6: Cædmon’s Hymn (657-680)

We only have Latin writing from Bede (with the possible exception of his five-line *Death Song*) in OE, but “Cædmon’s Hymn,” composed in the 7<sup>th</sup> century and available in a manuscript from 737, gives us some idea of Anglian usage. The choice of words in the two versions below is identical with the exception of l.5, which has Anglian *scop aelda barnum* “created, the High Lord, for men”, but West Saxon *sceop eorðan bearnum* “created the earth for men.” (Both the Anglian and the West Saxon versions vary in themselves between the two readings, cf. Cædmon (2010).) The major differences are to be found in the vowels. It is widely recognized that West Saxon underwent a process of diphthongization which does not show up in northern texts. Vowel qualities also seem to have varied. Some apparent differences are, however, probably only spelling conventions. Since the two texts come from different regions and from different times, the variation may be due to either factor or both. The following table, drawn from material in the texts, is only a selection of the contrasts to be found in the two versions. Yet despite the differences between the two texts both share the division of lines into two times two stresses tied together by alliteration.

line	Anglian (A)	West Saxon (WS)	contrast A-WS	comment
l. 1	hefænicæs uard	heofonrices weard	e – eo; a – ea	WS diphthongization
l. 2	metudæs maecti end his modgidanc	meotodes meahte and his modgeþanc	æ – e; ae (æ) – ea; e – a; i – e	differing vowel quality
1. 2	maecti	meahte	cC – hC	spelling convention
1. 3	uerc uuldurfadur	weorc wuldorfæder	u – w	spelling convention
l. 4	dryctin	drihten	y – i	WS unrounding of /y/
ll. 5,7	modgidanc, -, tha	modgeþanc, eorðan, þa	d, th – ð/þ	spelling conventions
ll. 4,9	astelidæ, foldu	onstealde, foldan	a – on; u – an	Loss of nasal in unstressed syllables

Table 2.2: Anglian and West Saxon parallel forms

Note that the translation has been given in a fashion which is intended to remain as close to the word order of the original as possible. The result is not highly artistic, but may help you to read the OE version more easily.

<i>Early Anglian</i> (Northumbrian, MS of 737)		<i>Early West Saxon</i> (1 <sup>st</sup> half of 10 <sup>th</sup> century)	
<i>Nu scylun bergan</i>	<i>hefænicæs uard,</i> Now shall we praise the guardian of the heavenly kingdom,	<i>Nu sculon berigean</i>	<i>heofonrices weard,</i>
<i>metudæs maecti</i>	<i>end his modgidanc,</i> The Creator’s power and His conception,	<i>meotodes meabte</i>	<i>and his modgeþanc, 2</i>
<i>uerc uuldurfadur,</i>	<i>sue be uundra gibnaes,</i> The work of the Father of Glory, as He of every wonder	<i>weorc wuldorfæder,</i>	<i>swa be wundra gebwæs,</i>
<i>eci dryctin,</i>	<i>or astelidæ.</i>	<i>ece drihten,</i>	<i>or onstealde. 4</i>
Eternal Lord, created the beginning.			

<i>He aerist scop</i>	<i>aelda barnum</i>	<i>He ærest sceop</i>	<i>eorðan bearnum</i>
He first created, the High Lord; for men (A)		He first created the earth for men (WS)	

<i>heben til brofe,</i>	<i>haleg scepen;</i> Heaven as a roof hallowedly shaping it.	<i>heofon to brofe,</i>	<i>halig scyppend;</i>	6
<i>þa middungeard</i>	<i>moncynnæs uard,</i> Then the earth, mankind's guardian,	<i>þa middangeard</i>	<i>moncynnes weard,</i>	
<i>eci dryctin,</i>	<i>after tiada</i> The Eternal Lord, afterwards brought forth	<i>ece drihten,</i>	<i>after teode</i>	8
<i>fīrum foldu,</i>	<i>frea allmectig.</i>	<i>fīrum foldan,</i>	<i>frea almibtig.</i>	
For man the fields, the Almighty Lord.		("Cædmon's Hymn": 2009)		

### Caedmon's Hymn: Northumbrian Version

(<http://www8.georgetown.edu/departments/medieval/labyrinth/library/oe/minor-poems.html>)

### Text 2.7: Bede's Account of the Poet Cædmon (early 8<sup>th</sup> century)

(<http://www.ucalgary.ca/UofC/eduweb/engl401/texts/caedfram.htm>)

*In ðeosse abbudissan mynstre wæs sum broðor syndriglice mid godcundre gife gemæred & geweorðad.*

*Forþon he gewunade gerisenlice leoð wyrcan, þa ðe to aƿæstnisse & to arƿæstnisse belumpen, swa ðatte, swa hwæt swa he of godcundum stafum þurb boceras geleornode, þæt he after medmiclum fære in scopgereorde mid þa mæstan swetnisse & inbryrdnisse geglangde & in Englisgereorde wel geworht forþbrohte.*

*Onð for his leopsongum monigra monna mod oft to worulde forhogdnisse & to gepeodnisse þæs heofonlican lifes onbærnde wæron.*

*Onð eac swelece monige oðre after him in Ongelpeode ongunnon aƿæste leoð wyrcan: ac nænig hwæðre him þæt gelice don meahþe.*

*Forþon he nales from monnum ne þurb mon gelæred wæs, þæt he þone leoðcraeft leornade, ac he wæs godcundlice gefultumed & þurb Godes gife þone songcraeft onfeng.*

*Onð he forðon næfre noht leasunge, ne idles leopes wyrcan meahþe, ac efne þa an þa ðe to aƿæstnesse belumpon, & his þa aƿestan tungan gedafenode singan.*

*Wæs he, se mon, in weoruldbade geseted oð þa tide þe he wæs gehƿfdre ylde, & næfre nænig leoð geleornade.*

*Onð he forþon oft in gebeorscipe, þonne þær wæs blisse intinga gedemed, þæt heo ealle sceolden þurb endebyrdnesse be hearpan singan, þonne he geseah þa hearpan him nealecan, þonne aras he for some from þæm symble & ham eode to his huse.*

*þa he þæt þa sumre tide dyde, þæt he forlet þæt hus þæs gebeorscipes, & ut wæs gongende to neata scipene, þara beord him wæs þære meahþe beboden — þa he ða þær in gelimþlice tide his leomu on reste gesette & onslepte, þa stod him sum mon at þurb swefn & hine halehte & grette & hine be his noman nemnde: "Cædmon, sing me hwæthwugu."*

*þa ondswarede he & cwæð: "Ne con ic noht singan; & ic forþon of þeossum gebeorscipe ut eode, & hider gewat, forþon ic naht singan ne cuðe."*

*Eft he cwæð, se ðe mid hine sprecende wæs: "Hwæðre þu meahþt singan."*

*þa cwæð he: "Hwæt sceal ic singan?"*

*Cwæð he: "Sing me frumsceaft."*

*þa he ða þæs andsware onfeng, þa ongon he sona singan in herenesse Godes Scyppendes þa fers & þa word þe he næfre gebyrde, þara endebyrdnes þis is:*

*"Nu sculon herigean heofonrices Weard,  
Meotodes meahþe & his modgeþanc,  
weorc Wuldorfæder, swa he wundra gehwæs,  
ece Drihten, or onstealde.  
He arest sceop eorðan bearnum*

*beofon to brofe halig Scyppend;  
þa middangeard monncynnes Weard,  
ece Dribten, æfter teode  
firum foldan, Frea ælmihtig."*

*þa aras he from þam slæpe, & eal þa þe he slæpende song faste in gemynde hæfde & þam wordum sona monig word in þæt ilce gemet Gode nyrðes songes togeþeodde.*

*þa com he on morgenne to þam tungerefan, þe his ealdormon wæs: sægde him hnylce gife he onfeng; & he hine sona to þære abbudissan gelædde & hire þa cyðde & sægde.*

*þa heht heo gesomnian ealle þa gelæredestan men & þa leorneras: & him ondweardum het secgan þæt swefu, & þæt leoð singan, þæt ealra heora dome gecoren wære, hwæt oððe hwonon þæt cuman wære.*

*þa wæs him eallum gesegen, swa swa hit wæs, þæt him wære from Drihtne sylfum beofonlic gifu forgifen.*

*þa rebton heo him & sægdon sum halig spell & godcundre lare word: bebudon him þa, gif he meahthe, þæt he in swinsunge leofsonges þæt gehnyrfde.*

*þa he ða hæfde þa wisan onfongne, þa eode he ham to his huse & cwom eft on morgenne & þy betstan leoðe geglenged him asong & ageaf þæt him beboden wæs.*

*Ða ongan seo abbudisse clyppan & lufigean þa Godes gife in þam men; & heo hine þa monade & lærde þæt he woruldhad anforlete & munuchad onfenge: & he þæt wel þafode.*

*Onð heo hine in þæt mynster onfeng mid his godum, & hine geþeodde to gesomnunge þara Godes þeowa; & heht hine laran þæt getæl þæs halgan stæres & spelles.*

*Onð he eal þa he in gehyrnesse geleornian meahthe mid hine gemyndgade & swa swa clæne neten eodorcende in þæt sweteste leoð gehwerfde; & his song & his leoð wæron swa wynsumu to gehyranne, þatte seolfan þa his lareomas at his mude wreoton & leornodon.*

*Song he ærest be middangeardes gesceape & bi fruman moncynnes & eal þæt stær Genesis, þæt is seo æreste Moyses booc; & eft bi utgonge Israhela folces of Ægypta londe & bi ingonge þæs gebatlandes; & bi oðrum monegum spellum þæs halgan gewrites canones boca; onð bi Cristes menniscnesse; & bi his þrowunge; & bi his upastignesse in beofonas; & bi þæs Halgan Gastes cyme, & þara apostola lare: & eft bi þam dage þæs toweardan domes, & bi fyrhtu þæs tintreglican wiites, & bi swetnesse þæs beofonlecan rices, he monig leoð geworbhte.*

*Onð swelce eac oðer monig be þam godcundan fremsumnessum & domum he geworbhte.*

*In eallum þam he geornlice gemde, þæt he men atuge from synna lufan & mandæda, & to lufan & to geornfulnessse awebhte godra dæda.*

*Forþon he wæs se mon swiþe æfast & regollecum þeodscipum eaðmodlice underþeoded.*

*Onð wið þam þa ðe in oðre wisan don woldon, he wæs mid welme micelre ellenwodnisse onbærned.*

*Onð he forðon fægre ænde his lif betynde & geendade.*

*Forþon þa ðære tide nealæcte his gewitenesse & forðfore, þa wæs he feowertynum dagum ær, þæt he wæs lichomlicre untrymnesse þrycged & hefgad, hwæðre to þon gemetlice, þæt he ealle þa tid meahthe ge spreca ge gongan.*

*Wæs þær in neaweste untrumra monna hus, in þam heora þeaw wæs, þæt heo þa untrumran, & þa ðe at forðfore wæron, inlædan sceoldon & him þær atsomme þegnian.*

*þa bæd he his þegn on æfenne þære neahte, þe he of worulde gongende wæs, þæt he in þæm huse him stowe gegearwode, þæt he gerestan meahte.*

*þa wundrode se þegn, for hwon he ðæs bæde, forþon him þubte þæt his forðfor swa neah ne wære: dyde hwæðre swa swa he cwæð & bibeað.*

*Onð mid þy he ða þær on reste eode, & he gefeonde mode sumu þing mid him spræcende atgædere & gleowiende wæs, þe þær ær inne wæron, þa wæs ofer middeneabt þæt he frægn, hwæðer heo ænig husl inne hæfdon.*

*þa ondswardon heo & cwædon: "Hwylc þearf is ðe husles? Ne þinre forþfore swa neah is, nu þu þus rotlice & þus glædlice to us spræcende eart."*

*Cwæð he eft: "Berað me husl to."*

*þa he hit þa on honda bæfde, þa frægn he hwæþer heo ealle smolt mod & buton eallum incan bliðe to him hæfdon.*

*þa ondswardon hy ealle & cwædon, þæt heo nænigne incan to him wiston, ac heo ealle him swiðe bliðemode wæron: & heo wrixendlice hine bædon, þæt he him eallum bliðe wære.*

*þa ondswarda he & cwæð: "Mine broðor mine þa leofan, ic eom swiðe bliðemod to eow & to eallum Godes monnum."*

*Onð swa wæs hine getrymmende mid þy heofonlecan wegneste, & him oðres lifes ingong gegearwode.*

*þa gyt he frægn, hu neah þære tide wære, þætte þa broðor arisan scolden & Godes lof ræran & beora ubtsong singan.*

*þa ondswardon heo: "Nis hit feor to*

### Text 3.1: Anglo-Saxon Chronicles for 787 "The Invasion of the Vikings"

... 7 on his [Brihtric cing] dagum comon ærest .iii. scipu Norðmanna, 7 þa se gerefa þærto rad  
 ... and in his [King Bertric] days came first three ships of Northmen, and at this the reeve there rode  
 7 hie wolde drifan to þæs cinges tune, þy he nyste hwæt hie wæron, 7 hine man ofsloh.  
 and them he wanted to drive to the king's town, for he didn't know what they were, and him they killed.  
 þæt wæron þa ærestan scyðu Deniscra manna þe Angelcynnes land gesobton.  
 These were the first ships of the Danes that England sought out.

### Text 3.2: "The Battle of Brunanburh" (937)

Sixty years after Wedmore Alfred's grandson Æthelstan was the one who would make a great step toward uniting the kingdom under the West Saxons. This is celebrated in the poem "The Battle of Brunanburh", where we read about the victory of the West Saxons in 937 over the Viking raiders and the Scots with whom they were allied. The following lines from the poem show the dynastic claims against those perceived to be the enemy, the Scots and the Vikings (*scip-flotan*).

<i>easforan Eadweardes,</i>	<i>swa him ge-aethele wæs</i>	The sons of Edward, it was only befitting their noble descent
<i>fram cneo-magum</i>	<i>thaet hie aet campe oft</i>	from their ancestors that they should often
<i>with lathra gebwone</i>	<i>land ealgodon,</i>	defend their land in battle against each hostile
people,		
<i>bord and hamas.</i>	<i>Hettend crungon,</i>	horde and home. The enemy perished,
<i>Scotta leode</i>	<i>and scip-flotan,</i>	Scots men and seamen [Vikings],
<i>faege feollon.</i>	...	fated they fell. ...
12)		(ll. 7-

### Glossary

<i>easforan</i> "son"	<i>lathra</i> (adj.) "hostile, hateful, hated"	<i>leode</i> "people"
<i>swa + wæs</i> "it was only"	<i>gebwone</i> "each"	<i>scip-flotan</i> "seamen"; literally:
<i>ge-aethele</i> "befitting noble descend"	<i>ealgodon</i> (3 <sup>rd</sup> p. pl.) "they might defend"	"ship-floater"

<i>cneo-magum</i> “ancestors”	<i>Hettend</i> “The Enemy”	<i>faege</i> “fated”
<i>campe</i> “battle”	<i>crungon</i> (3 pp. past) “fell in battle, perished”	<i>feollon</i> 3 p.p. past) “they fell”

**Text 3.3: “The Battle of Maldon” (late 10<sup>th</sup> or early 11<sup>th</sup> century)**

The lines given below are the reply of the Saxon leader Byrhtnoð to the demand of Vikings that the Saxons pay them tribute. The translation is given word-for-word and not in idiomatic English. A gloss has been added in the right-hand column. A smoother translation follows.

42	<i>Byrhtnoð mapelode, bord hafenode, mapelode</i> (3 <sup>rd</sup> p.sg.past of <i>mapelian</i> “herangue”;		
	Byrhtnoth spoke, his shield holding, <i>bord</i> “board” (neut.sg.acc.); <i>hafenode</i> 3 <sup>rd</sup> p.sg.past)		
	<i>wand wacne asc, wordum mælde, wand</i> “whirled” (> ModE <i>wind</i> ); <i>wacne</i> > ModE <i>weak</i> ;		
	shook the slender ash (spear), with words spoke, <i>wordum</i> “with words” (neut.pl.dat.); <i>mælan</i> “talk”		
44	<i>yrre and anræd ageaf him andsware: yrre</i> “with ire, angry” (adj.); <i>an-</i> “one” + <i>-ræd</i> “plan”;		
	angry and single-minded gave him answer: <i>a-</i> emphatic prefix + <i>geaf</i> “gave” (3 <sup>rd</sup> p.sg.past)		
	<i>Gebyrst þu, salida, hwæt þis folc segeð?</i> <i>Ge-</i> prefix + <i>byrst</i> “hearest” (2 <sup>nd</sup> p.sg.pres.);		
	Hear you, sailor (Viking), what this folk says? <i>salida sæ</i> “sea” + <i>lida</i> < <i>liðan</i> “travel, sail”		
46	<i>Hi willað eow to gafole garas syllan, eow</i> “to you” (2 <sup>nd</sup> p.pl.dat.); <i>gofol</i> “tribute”(neut.sg. dat.) < <i>giefan</i> “give”; <i>garas</i> (masc.pl.acc.)		
	They want to you for tribute spears to give, <i>ealde</i> “old; tried and true”; <i>swurd</i> (neut.pl.acc.)		
	<i>attrynne ord and ealde swurd, and old swords,</i>		
48	<i>þa heregeatu þe eow at hilde ne deah. here</i> “army” + <i>geatu</i> “weapons”; <i>hilde</i> “combat, war” then armor that for you in war is useless. (fem.sg.dat. after <i>æt</i> ); <i>deah</i> “be of value” (3 <sup>rd</sup> sg.pres.)		
	<i>Brimmanna boda, abeod eft ongean, bimm-</i> “surf, sea” + <i>manna</i> “men” (masc.pl.gen.) Seamen’s messenger, bear word back again; <i>a-</i> emph. prefix + <i>-beod</i> “bear” (past participle)		
50	<i>sege þinum leodum miccle lapre þinum</i> “thing” (dat. pl.); <i>leodum</i> “men” > tell your people a very loathsome tale: ModE “lewd”; <i>miccle</i> > ModE <i>much</i>		
	<i>þæt her stynt unforcuð eorl mid his werode, un-</i> “not” + <i>-for-</i> “loss of” + <i>-cuð</i> “famous”; that here stands a good earl with his war-band, <i>werode</i> , related to ModE <i>war</i>		
52	<i>þe wile gealgean epel þysne, þysne</i> (masc.sg.acc.) note inverted word order that will defend homeland this,		
	<i>æpelledes eard, ealdres mines, eard</i> cf. ModE <i>earth</i> ; <i>ealdres</i> “elder” (masc.sg.gen.); Aethelred’s land, land of my prince, <i>mines</i> (masc.sg.gen.) note inverted word order		
54	<i>folc and foldan. Fealla sceolon fold</i> , “land” cf. ModE ( <i>sheep</i> ) <i>fold</i> folk and fold. fall must <i>sceolon</i> “shall, must”		
	<i>hapene at hilde. To beanlic me þinceð bean-</i> “despised” + <i>-lic</i> “like” the heathens at war. Too shameful me-thinks		
56	<i>þæt ge mid urum sceattum to scype gangon ge</i> “ye”; <i>sceattum</i> “treasures” (masc. pl. dat.) that you, with our wealth, to (yours) ships went		
	<i>unbefohtene, nu ge þus feor hider unbefohten</i> “un+fought-against” unfought against, now you thus from far hither		
58	<i>on urne eard in becomon. in</i> came (have come). to our earth (land)		
	<i>Ne sceole ge swa softe sinc gegangan; soft-</i> + <i>-e</i> (adverbial ending) Not shall you so softly riches gain:		
60	<i>us sceal ord and ecg ær geseman, ær</i> “ere, first”; <i>ge-</i> “complete”+ <i>-seman</i> “same” us shall point and edge, first reconcile,		



<i>grim guðplega,</i> grim battle-play,	<i>ær we gofol sylloŋ.</i> " before we tribute give."	<i>guð-</i> "combat" <i>-plega</i> "quick motion," cf. ModE <i>play</i>
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**Translation.** *Byrhtnoth spoke, lifted his shield and shook his slender spear; angry and determined he answered: "Do you hear, Viking, what this people says? They will give you spears as tribute with deadly points and experienced swords, then armor which is useless to you in battle. Messenger, take back our answer and tell your people a more loathsome story: here stands not so bad a leader with his troops, who will defend their homeland, Æthelred's land, the land of our prince, home and hearth. You beathens must now die in battle. It seems to me it would be shameful if you escaped on your ships with our treasures without any resistance on our part now that you have come here from so far away. You cannot just disappear with our riches: rather things must be settled with our sharp weapons in grim battle, before we will pay tribute.*

### Text 3.4: An inscription showing OE-ON mixing (11<sup>th</sup> century)

One of the few pieces of evidence available from this period, an 11<sup>th</sup> century runic inscription at Aldburgh (Yorkshire):

Ulf let aræran cyrice for hanum and for Gunware saula

Ulf let build church for him and for Gunware soul

Ulf had (this) church built for him(self) and for Gunwaru's soul.

This text is a good example of code-mixing ([link](#)). *Ulf* is a Danish name (OE: *Wulf*) and the dative object of the preposition *for* is ON *hanum* rather than OE *him*.

### Text 3.5: An Old English riddle from the Exeter Book (Riddle 42) (10<sup>th</sup> century)

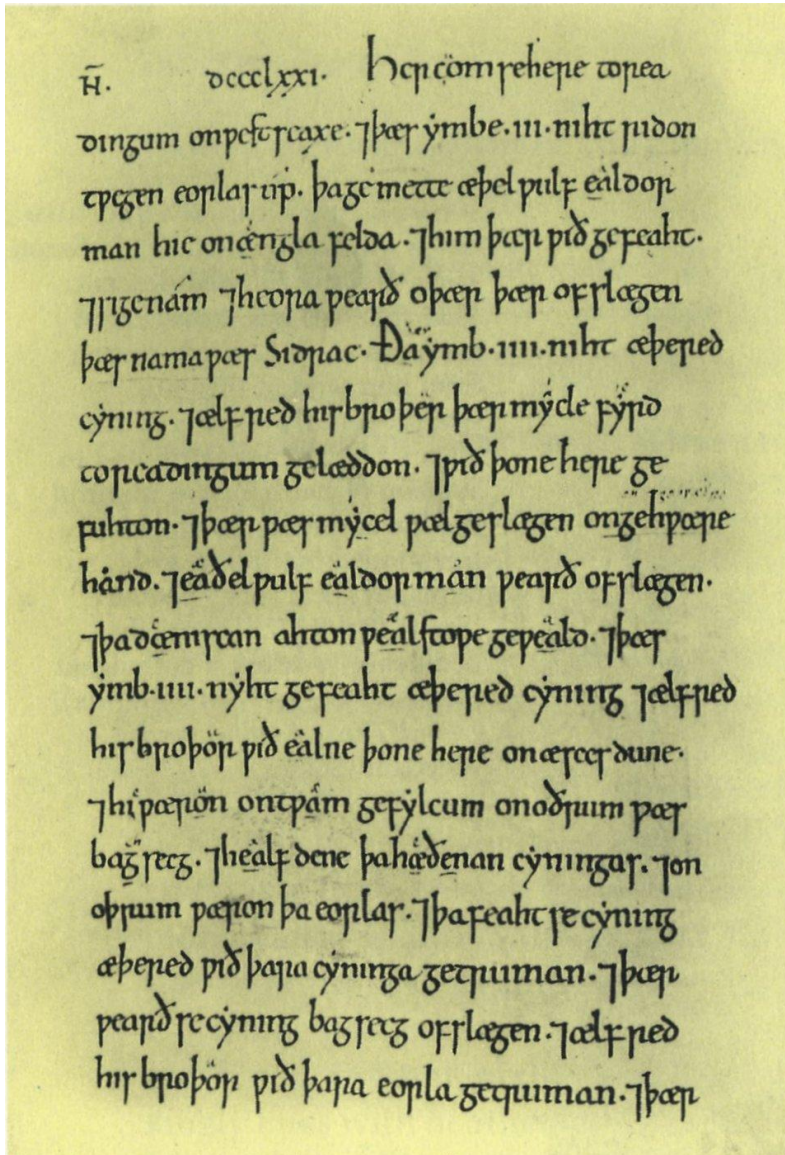
Riddles are popular in many cultures. They are chiefly oral in tradition and go back beyond the beginnings of literary expression. They are verbal puzzles that try the wit of the teller against that of the listeners. Like the one given below they are comparisons and usually consist of two parts, a straightforward description and a more precise, but contradictory or misleading block, plus, of course, an answer. In Text 3.5 lines 1-2 are the description; lines 3-7, the block. In addition to this general structure, Riddle 42, like the others in the Exeter Book consist of lines typical of OE poetry: they are divided into two halves, each with two strong beats and a caesura in between.

Wrætlic hongað	bi, weres þeo	1	ofer cneo hefeð,	wile þæt cupe hol	
5					
Wonderously it hangs	by a man's thigh		over his knee raises	he wants the well-known	
hole					
frean under sceate.	Foran is þyrel.	2	mid his hangellan	heafde gretan	6
Noble under a cloak	in front a hole.		with its hanging	head to greet	
Bið stiþ ond heard,	stede hafað godne;	3	þæt he efenlang	ær oft gefylde.	7
It is stiff and hard,	has a good stand.		that he even so long	before did often fill.	
þonne se esne	his agen hrægl	4			
Then this man	his own coat				

#### Short glossary

<i>weres</i> "man" gen. sg.; cf. Latin <i>vir</i> ; cf. also ModE <i>werewolf</i>	<i>stede</i> "stand"; cf. ModE <i>stead</i>
<i>þeo</i> "thigh"	<i>se esne</i> "this man"
<i>frean</i> "master, king, spouse, god"	<i>agen</i> "own"
<i>sceate</i> "cloak", cf. ModE <i>sheet</i>	<i>hrægl</i> "coat"; cf. ModE <i>rail</i>
<i>foran</i> "in front" cf. ModE ( <i>be</i> ) <i>fore</i>	<i>wile</i> "wish, want" from <i>willan</i> ; cf. ModE <i>will</i>
<i>þyrel</i> "hole"; cf. ModE <i>drill</i>	<i>cupe</i> "well-known"; cf. ModE <i>uncouth</i> with significant change in meaning

**Text 3.6: The Anglo-Saxon Chronicles for the year 871 “Battle with the Danes at Ashdown” (+ Exercise)**



This is from the entry for 871, a year of battles between the forces of Wessex and the Vikings.

**Orthography.** OE spelling reflects more the Continental European phonetic values than does modern English spelling. Note the following:  
 <c> is used for /k/ or /tʃ/; <sc> is used for /ʃ/; <cg> is used for /dʒ/

<æ> (ash) is used for /æ/ = modern <a> with the phonetic value of /æ/

< > is used for modern <&>

ƿ (wynn) = modern <w>

ð (eth) and

þ (thorn) = modern <th> are used without differentiation for /θ/ or /ð/

ȝ = modern <g>

ƿ = modern <r>

ſ = modern <s>, cf. EModE <ʃ>

**Text 3.7: A second Old English riddle from the Exeter Book: Riddle 27 (10<sup>th</sup> century)**

<i>Ic niht geseah wundorlice</i>	I saw someone wonderful
<i>hornum bitweonum hupe ladan,</i>	Carrying loot lightly between its horns,
<i>lyftfat leoblic, listum gegierwed,</i>	An airy vessel lightly, skillfully adorned
<i>hupe to þam ham of þam heresipe,</i>	Booty homeward from the warring raid;
<i>walde hyre on þære byrig bur atimbran,</i>	It wanted to erect itself a room in this castle,
<i>searwum asettan, gif hit swa meabte.</i>	Skillfully built that it might do so.
<i>Da cwom wundorlicu niht ofer wealles brof,</i>	A strange being came over the top of the wall,
<i>seo is eallum cuð eorðbuendum,</i>	It is known to all earthly beings,
<i>abredde þa þa hupe ond to ham bedraf</i>	It recovered then its booty & drove the other home
<i>wreccan ofer willan-- gewat hyre west þonan</i>	Awake against its will – the rascal went west
<i>fehþum feran, forð onette.</i>	hostilely travel, hurry forth.
<i>Dust stonc to beofonum, deaw feol on eorþan,</i>	Dust rose to the heavens; dew fell on the earth
<i>niht forð gewat. Nænig siþþan</i>	Night went forth. No man since
<i>wera gewiste þære nihte sið.</i>	knew its way at all. Solution (suggested): Sun and Moon

### Glossary for Text 3.7

wiht > wight “person” (cf. Wicht)  
huþe (possibly related to hand “possession”  
booty, loot, plunder  
lædan > lead “carry, lead, etc.”  
lyftfæt > loft + vat  
leohtlic > light + ly  
listum > with skill, cunning (cf. List)  
gegierwed > “prepare, dress, adorn” (cf. garen)  
ham > home  
heresiþe “army raid” (cf. Heer) + sið “way, road  
/ raid”)  
walde > would “wanted”  
hyre > her “herself, itself”  
byrig > -burg, -bury “castle”  
bur > bower “room”  
atimbran > timber “build”  
searwum >  
asettan > set “build”  
gif > if  
meahte > might  
cwom > came  
ofer > over “over, above, against”  
wealles > wall

hrof > roof  
eallum > all (dat. plural)  
cuð > couth  
eorðbuendum > earth (+ buan “dwell”)  
ahredde > “rescue” (cf. retten)  
þa þa > then then “then when”  
bedraf > drove  
wreccan > wake  
willan > will  
gewat “depart”  
hyre > hire “low or hired person, servant”  
þonan > thence  
fæhþum feud “evil deeds” (dat. plural)  
feran > fare  
onette “quickly, hurriedly” (adv.)  
stonc (variant of stanc)  
deaw > dew  
feol > fell  
nænig > not any  
siþþan > since  
wera > wer(wolf) “man, person”  
gewiste > wit “know”  
sið “journey, way, etc.”

### Text 3.8: *Sermo Lupi ad Anglos* (1010-1015)

The *Sermo Lupi ad Anglos* (“Sermon of the Wolf to the English”) is the title of a homily written between 1010-1016 by Wulfstan II, Archbishop of York (died 1023); he referred to himself *Lupus* “wolf,” drawing for this on his name: *wulf-stan* = “wolf” + “stone.” Only the title is in Latin; the remainder is OE. His basic message is to repent so as not to deserve the anger of God, as seen in the Viking raids.

#### **Sermo Lupi ad Anglos, quando Dani maxime persecuti sunt eos, quod fuit anno millesimo xiiii ab incarnatione Domini nostri Iesu Christi**

Lēofan men, gecnāwað þæt sōð is. Dēos worold is on ofste, and hit nēalæcð þām ende, and þy hit is on worolde aa swā leng swā wyrse. And swā hit sceal nýde for folces synnan ær antecristes tōcyme yfelian swyþe, and hūru hit wyrð þænne egeslic and grimlic wīde on worolde. Understandað ēac georne þæt dēofol þās þēode nū fela gēara dwelode tō swyþe, and þæt lýtle getrēowþa wæran mid mannum, þēah hý wel spæcan, and unrihta tō fela rīcsode on lande. And næs ā fela manna þe smēade ymbe þā bōte swā georne swā man scolde, ac dæghwāmlīce man ihte yfel æfter oðrum and unriht ræarde and unlaga manege ealles tō wīde gynd ealle þās þēode.

### Text 3.9: An extract from the *Anglo-Saxon Chronicle* for the year 1087 (+ Exercise)

Se cyng and þa heafod men lufedon swiðe and ofer swiðe gitsunge on golde and on seolfre, and ne róhtan hū synlice hit wære begytan, búton hit come to heom.

Se cyng sealde his land swá deóre to male swá heo deórest mihte; þonne com sum oðer and beade máre þonne þe oðer ær sealde, and se cyng hit let þam men þe him máre beád;

þonne com se þridde, and beád gét máre, and se cyng hit let þám men to handa þe him ealra mæst beád, and ne róhte ná hú swíðe synlice þa gerefan hit begeatan óf earme mannum, ne hú manige unlaga hi dydon. Ac swá man swýðor spæc embe rihte lage, swá man dyde máre unlaga.

Hi arerdon unrihte tóllas, and manige oðre unriht hi dydan þe sindon éarfōþe to areccenne.

Se cyng Willelm, þe we embe sprécað wæs swíðe wís man, and swíðe ríce, and wurðfulre and strengere þonne ænig his foregenga wære.

He wæs milde þám góðum mannum þe God lufedon, and ofer eall gemett stearc þám mannum þe wiðcwædon his willan.

On þám ilcan stede þe God him geuðe þæt he móste Engleland gegán, he arerde mære mynster, and munecas þær gesætte, þæt hit wel gegódade.

On his dagum wæs þæt mære mynster on Cantwarbyrig getimbrod, and eác swíðe manig óðer ofer eall Engleland.

Eác þis land wæs swíðe afylled mid munecan, and þa leofodan heora líf æfter Sanctus Benedictus regule,

and se Cristendóm wæs swilc on his dæge þæt ælc man hwæt his háde to belumpe folgode, se þe wolde.

Eác he was swíðe wurðful; þriwa he bær his cinehelm æce gear, swá oft swá he wæs on Engleland.

On Eastron he hine bær on Winceastre; on Pentecosten on Westmynstre; on midewintre on Gleaweceastre; and þænne wæron mid him ealle þa ríce men ofer eall Engleland, arcebiscopas, and leódbiscopas, abbodas, and eorlas, þegnas and cnihtas.

(from: "Character of William the Conqueror" from the *Anglo-Saxon Chronicle* for the year 1087 in: S.H. Carpenter *An Introduction to the Study of the Anglo-Saxon Language*. Boston: Ginn, 1891, 67-69)

## Glossary.

ælc "any, every, each"

ænig "any"

abbod "abbot"

ac "but (also)"

afylled "filled up"

arcebiscop "archbishop"

areccan "erect"

arerde, arerdon "erect"

bær "bare"

beadan "command"

begéotan "acquire"

begytan "acquire"

belimpan "concern,  
happen"

búton "outside of"

Cantwarbyrig

"Canterbury"

cinehelmm "chin guard"

cnihtas "knights"

com "came" (cuman)

cyng "king"

dæg "day"

deóre, deórest "dear,  
dearest"

dýdan "kill"

dyde "did"

eác "also"

eall "every"

éarfōþe "hard"

earme "arm, poor"

Eastron "Easter"

embe "about"

eorlas "earls"

folgode "followed"

foregenga "precede"

gear "year"

gegán "cry out"

gegódade "went"

gemett "met"

gerefan "stewards"

gesætte "set"

gét "yet"

getimbrod "built"

geuðe "gave"

gitsunge "coveted"

Gleaweceastre

"Glouster"

gódum "good"

golde "gold"

háde "person"

heafod men "captain"

ilcan "the same"

lage "law"

land "land, earth"

leódbiscop "lord bishop"

leofodan "lived"

líf "live"

lufedon "loved"

mære, mæst "more,  
most"

male "mark"

manig "many"

máre "more"

mid "with"

mihte "be able to"

milde "mild"

móste "have to"

munec "monk"

mynster "minster"

ná "no"

ne "not"

óðer eác

óf "from, out of, of"

on "in, on"

regule "rule"

ríce "great"

rihte "right"

róhtan, róhte

sealed, sealed

seolfre "silver"

sindon "are"

spæc, sprécað "spoke"

stearc "strong"

stede "place, spot"

strengere "stronger"

sum "some"

swá "so"

swíðe "very much"

swilc "such a"

swýðor "the more" synlice

"wicked"

þa “then, there”	unlaga “unlawful”	“Winchester”
þe “who, which”	unriht, unrihte	wolde “wanted”
þegnas “thane”	wære, wæron “were”	wurðful, wurðfulre
þridde “third”	wæs “was”	“(more) worthy”
þriwa “three”	wiðcwædon “contradict”	
tóllas “tribute”	Winceastre	

#### Text 4.1 The Norman Conquest recounted in the *Anglo-Saxon Chronicle* for 1066 (expanded version)

<p>On þissum gearre man halgode þæt mynster at Westmynster on Cildamæssedæg.  7 se cyng Eadward forðferde on twelfta mæsse afen. 7 hine mann bebyrgede on twelftan mæssedæg.  innan þære niwan halgodre circean on Westmynstre.  7 Harold eorl feng to Englalandes cynerice. swa swa se cyng hit him geude.  7 eac men hine þær togecuron. 7 wæs gebletsod to cyngre on twelftan mæssedæg.  7 þy ilcan gearre þe he cyng wæs. be for ut mid sciphere togeanes Willelme.  ... 7 þy ilcan ... com Tostig. eorl into Humbran mid .lx. scipum. ... 7 he for to Scotlande mid .xii. snaccum.  7 þa hwile com Tostig. eorl into Humbran mid .lx. scipum. Eadwine eorl com mid landfyrde.  7 draf hine ut. 7 þa butse carlas hine forsocan. 7 he for to Scotlande mid .xii. snaccum.  7 hine gemette Harold se Norrena cyng mid .ccc. scipum. 7 Tostig him tobeah.  7 hine gemette Harold se Norrena cyng mid .ccc. scipum 7 Tostig him tobeah.  7 hi bagen foran into Humbran. oð þæt hi coman to Eoferwic. 7 heom wiðfeabt Morkere eorl.  7 hi bagen foran into Humbran. oð þæt hi coman to Eoferwic. ... 7 man cydde Haroldre cyng  7 Eadwine eorl. 7 se Norrena cyng abte siges geweald. 7 man cydde Haroldre cyng hu hit wæs þær gedon  hu hit wæs þær gedon 7 geworden. 7 he com mid mycclum here Englisra manna.  7 gemette hine at Stangfordes bryce. 7 hine ofslob. 7 þone eorl Tostig. 7 eallne þone here abtlice ofercom.  7 hine ofslob. 7 þone eorl Tostig. 7 eallne þone here abtlice ofercom. 7 þa hwile com Willelm eorl upp  7 þa hwile com Willelm eorl upp at Hestingan on sancte Michaelæs mæssedæg.  And the while, William the earl landed at Hastings, on St. Michael's-day:  at Hestingan on sancte Michaelæs mæssedæg. 7 Harold com norðan 7 him wiðfeabt ear þan  7 Harold com norðan 7 him wiðfeabt ear þan þe his here come eall.  7 þær he feoll. 7 his twægen gebrōðra Gyrð 7 Leofwine. 7 Willelm þis land geode.  þe his here come eall. 7 þær he feoll. 7 his twægen gebrōðra Gyrð 7 Leofwine. 7 Willelm þis land geode.</p>	
<p>7 com to Westmynstre. 7 Ealdred arcebisceop hine to cyngre gehalgode. 7 menn guldon him gylt.  7 gislas sealdon. 7 syððan beora land bohtan. 7 ða wæs Leofric abbot of Burb at þæt ilca feord.  7 sæclode þær 7 com ham. 7 wæs dæd sone þær after on ælre halgan mæsseniht. God are his saule.  On his dæg wæs ealle blisse 7 ealle gode on Burb. 7 he wæs leaf eall folc. swa þæt se cyng geaf sancte Peter  7 him þæt abbotrice on Byrtune. 7 se of Couentre þæt se eorl Leofric þe wæs his eam ar heafde macod.  7 se of Crlande. 7 se of þorneie. 7 he dyde swa mycel to gode into þæt mynstre of Burb on golde  7 on seolfre 7 on scrud 7 on lande. swa nefre nan oðre ne dyde toforen him ne nan after him.  Ða wearð gildene burh to wrece burh. Ða cusen þa munecas to abbot Brand prouost. forðan  þæt he wæs swiðe god man 7 swiðe wis. 7 senden him þa to Ædgar aþeling. forðan þæt þe landfolc wendon  þæt he sceolde cyng wurðen. 7 se aþeling hit him geatte þa bliþolice. Ða þe cyng Willelm geberde þæt seggen.  þa wearð he swiðe wrað. 7 sæde þæt se abbot him heafde forsegon. Ða eodon gode men heom betwene  7 sahtloden heom forðan þæt se abbot wæs goddera manne. Geaf þa þone cyng .xli. marc golde to sabtnysse.  7 þa lifede he litte hwile þær after buton þry gear. Syððon comen ealle drænednysse  7 ealle ifele to þone mynstre. God his gemyltse.</p>	

#### Text 4.2: Robert of Gloucester's Chronicle (before 1300)

<p>þus com lo! Engelond into Normannes honde.  Ond þe Normans ne coupe speke þo bote her owe speche,  Ond speke French as dude atom, &amp; here chyldren  dude al so teche.  So þat heymen of þys lond, þat of her blod come,  Holdeþ alle þulke speche, þat hii of bem nome.  Vor bote a man coupe French, me tolf of hym wel lute.  Ac lowe men holdeþ to Engliiss, &amp; to her kunde speche zute.  Ich wene þer ne be man in world contreyes none,  þat ne holdeþ to her kunde speche bote Engelond one.  Ac wel me wot vorto conne boþe wel yt ys,</p>	<p>Thus came, lo! England into Normandy's hand  And the Normans didn't know how to speak then but  their own speech  And spoke French as they did at home, and their children  did also teach;  So that high men of this land that of their blood come  5 Have all the same speech that they took from them.  For but a man know French men count of him little.  But low men hold to English and to their kind of speech yet.  I think there are in all the world no countries  That don't hold to their kind of speech but England only.  10 But men well know it is well for to know both,</p>
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<i>Vor þe more þat a man con, þe more worþe he ys</i>	For the more that a man knows, the more worth he is.
	(Robert of Gloucester 1724: 364)

**Glossary for Text 4.2**

*com(e)* (1, 4), *ond* (2, 3) *Engelond* (1,9), *bonde* (1), *þo* (2),  
*lond* (4), *blod* (4), *nome* (5), *con* (11) <o> for Southern  
 /ɒ/; elsewhere <a> for /a/  
*couþe* (2, 6) past “could”; *conne* (10) infin. “know”;  
*con* (11) 3<sup>rd</sup> sing. pres. “know”  
 3<sup>rd</sup> p. plur. pronoun: *ber(e)* (2, 3, 4, 7, 9) gen. “their”; *þii*  
 (5) nom. “they”; *hem* (5) dat.-acc. “them”  
*owe* (2) “own” with loss of final /n/  
*dude* (3) “did”  
*atom* (3) “at home”; this shows the loss of initial /h/  
*beymen* (4) {high} + {men}  
*holdeþ* (5, 7, 9) 3<sup>rd</sup> p. plur. pres. tense “hold”

*þulke* (5) {the} + {ilke} “the same, such”  
*nome* (5) “took” past plural of *niman* + loss of final /n/  
*vor* (5, 10, 11) initial Southern /v/; elsewhere /f/  
*me* (6,10) plur. of *man* under loss of final /n/  
*tolþ* (6) 3<sup>rd</sup> p. plur. pres. tense of *tell* “to count”  
*lute* (6) “little”; *ac* (7, 10) “but”; *þute* (7) “yet”  
*kunde* (7, 9) “kind”  
*wene* (8) “think, doubt, suppose”  
*ne ... none* (8) “not ... none” (double negative)  
*be* (8) 3<sup>rd</sup> p. plur. pres. tense subjunctive “are”  
*wot* (10) past of *witen* “know”

**Text 4.3 Cursor mundi (c. 1300)**

<i>Dis ilk bok es translate</i>	<i>ilk</i> “same”	This same book is translated
<i>Into Inglis tong to rede</i>	<i>rede</i> “read” (infin.)	Into the English tongue to be read
<i>For the loue of Inglis lede,</i>	<i>lede</i> “people”	For the love of the English people,
<i>Inglis lede of England,</i>		The English people of England,
<i>For the comun at understand.</i>	5 <i>at</i> “to” (infin. marker)	For the common people to understand.
<i>Frankis rimes here I redd,</i>	<i>redd</i> “read” (1 <sup>st</sup> p. sing.)	French rhymes here I read
<i>Comunlik in ilke[a] sted;</i>	<i>sted</i> “place”	Commonly in the same places;
<i>Mast es it wroght for frankis man,</i>	<i>mast</i> “most”; <i>es</i> “is”	Most is written for French men,
<i>Quat is for him na Frankis can?</i>	<i>wroght</i> “did” past of <i>work</i>	What is for him who no French can (speak)?
<i>In England the nacion,</i>	10 <i>quat</i> “what”; <i>na</i> “no”	In the nation of England,
<i>Es Inglis man þar in comun;</i>		English men are there in common;
<i>De speche þat man wit mast may spede;</i>	<i>wit</i> “know” (3 <sup>rd</sup> p. sing.)	The speech that one knows most may spread;
<i>Mast þarwit to speke war nede.</i>		Most necessary it is to speak with it.
<i>Selden was for ani chance</i>		Seldom was by any chance,
<i>Praised Inglis tong in France;</i>	15 <i>give we</i> condit. inversion	The English tongue praised in France;
<i>Give we ilkan þare langage,</i>	<i>me think</i> dat. subject	If we give to each their language,
<i>Me think we do þam non outrage.</i>	<i>laud</i> “ignorant” (cf. <i>lewd</i> )	I do not think we do them any outrage.
<i>To laud and Inglis man I spell</i>		To the ignorant and English man I write
<i>þat understandes þat I tell.</i>		Who understands what I say.
Prologue, II, ll. 232-250, qtd in Baugh and Cable 2002: 138f)		

**Text 4.4: Arthur and Merlin (before 1325) (from the opening)**

<i>Riȝt is, þat Ingliſche Ingliſche vnderſtonð,</i>		Right it is that English people understand English,
<i>þat was born in Ingland;</i>		Who were born in England;
<i>Freynsche vse þis gentilman,</i>	inversion OVS	The gentleman uses French,
<i>Ac everich Ingliſche can.</i>		As every Englishman knows.
<i>Mani noble ich have yſeiȝe</i>	past part. in {y-}	Many nobles I have seen
<i>þat no Freynsche couþe ſeye.</i>		Who could not speak French.
(qtd in Baugh and Cable 2002: 145f)		

**Text 4.5: Admonition from the *Ormulum* (c. 1300)**

<i>Forr ȝiff þe riĉe mann iſſ brap</i>		For if the powerful man is wrathful
<i>7 grimme. 7 tór to cwemem;</i>		And fierce and hard to please,
<i>Hiſſ lede þatt iſſ unnderr himm</i>		His people that are under him
<i>Himm dredeþþ þeſſ te mare</i>		Will fear him all the more.
<i>7 tohb ſwa þeþb ne till þe folc</i>	5	But yet neither for the people
<i>Ne till þe laferrd nonþerr.</i>		Nor for the lord
<i>Niſſ þatt nobbt þwerrt üt god inoh.</i>		Will it be particularly good
<i>Tell þeȝȝre ſawle berhbleſſ.</i>		For the salvation of their souls
<i>þatt he be grimme. 7 aȝeþfull.</i>		That he is fierce and frightening
<i>7 brap 7 tór to cwemenn.</i>	10	And wrathful and hard to please.

<i>Forr he ma33 ben swa gramme mann; Datt he beþ laþ hiss lede.</i>		For he may be so fierce a man That he is hateful to his people.
...		...
<i>7 tohb swa þebh iss ned tatt be. Dreding. 7 a3'e sette.</i>		But nevertheless it is necessary that he Impose dread and awe
<i>Onn alle þa þatt lufenn toþþ 7 who 7 unnasbhtnesse.</i>	15	On all those who love [lawlessness] And wrongdoing and conflict

(From inserted leaves 11b–c in MS Junius 1: see *Ormulum Project*)

**Text 4.6: Havelok the Dane (1295-1310)**

<i>Herkneth to me, gode men - Wives, maydnes, and alle men - Of a tale that ich you wile telle,</i>	<i>W'o so it wile here and therto dwelle. The tale is of Havelok imaked: Whil he was litel, be yede ful naked.</i>
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**Text 4.7: The Owl and the Nightingale (12<sup>th</sup> or 13<sup>th</sup> century)**

<i>Ich was in one sumere dale</i>	I was in a summer(y) valley
<i>In one suþe di3ele hale Iberde ich bolde grete tale An hule and one ni3tingale þat plait was stif and starc an strong</i>	In a very hidden corner I heard a great debate being held An owl and a nightingale Who were pleading firmly, severely, and strongly
<i>Sumwile softe and lud among</i>	Sometimes softly and loudly in between

*suþe* "truly, very"; *digel* "secret"; *hale* "hole, nook, corner"

**Text 4.8: Parallel excerpts from *Cursor Mundi*, Northern (Cotton) and Southern (Trinity) versions**

Northern	Southern	ModE
<i>Sanges sere of selcuth rime, Ingliš, frankys, and latine, to rede and here Ilkon is prest, þe thynges þat þam likes best.</i>	<i>Mony songes of dyuerse ryme As englišbe frenssbe &amp; latyne To rede &amp; here mony are prest Of þinges þat hem likeþ best</i>	Many a song of different rhyme, In English, French, and Latin. Each one to read and hear is pressed The things that please them all the best.

**Glosses:**

*sere* "very much"  
*Ilkon* "each one"

*selcuth* "diverse, different" or "strange, odd"  
*prest* "ready"

**Pronunciation (through spelling):**

Northern English has /a/ for OE ā, where Southern English has /ɔ/ (*sanges-songes*; also S: *mony*)

Northern <s>, probably /s/ for Southern <ssh> /ʃ/ (*Ingliš-englišbe*; *frankys-frenssbe*)

**Spelling (with no consequences for pronunciation):**

Northern English tends to <i> for Southern <y>, but cf. l. 4 (*thynges-þinges*)

Northern has <th> twice and <þ> twice; Southern has only <þ>

**Vocabulary:**

Northern *sere* "very much" (< ON *ser*) – Southern *mony*

Northern *selcuth* (native word < OE *seldcuð*) "diverse" – Southern *dyuerse* (borrowed from French)

**Syntax**

*Like* in line 4 is the predicate in a relative clause introduced by *þat* "that"; the antecedent of *þat* is plural; hence *likes* / *likeþ* may be understood as plural as well. However, the third person singular form of the verb would look the same. *þam/hem* "them" is the dative object of *like* "to please (dative: someone)."

Northern *sanges sere* – Southern *mony songes*; the word order difference seems to depend on the item *sere*, which follows the noun it modifies all three times it occurs in the first 25 lines of *Cursor Mundi*

Northern *Ilkon* < the Northern form of Southern *ælch* "each" + *ane* "one" – southern *mony*

Northern *þem* (ON influence) – southern *hem* (OE) dat. sing. masc.

Northern *likes* (ON influence) – Southern *likeþ* (OE) 3<sup>rd</sup> person plural present tense

**Text 5.1: John of Trevesa's translation of Higden's *Polychronicon* (excerpt) (1387)**

*As hyt ys y-knowe how meny maner people buth in this ylund, ther buth also of so meny people longages and tonges; notheles Walschmen and Scottes, that buth nowt y-melled with other nacions, boldeth wel ny here furste longage and speche, bote [yet] Scottes, that were som tyme confederate and [lived] with the Pictes, drawe somenhat after here speche. Bote the Flemmynges, that [live] in the west side of Wales, habbeth y-left here strange speche and spekeeth Saxonlych y-now. Also Englischmen, [though] be hadde fram the bygynnyng thre maner speche, Southeron, Northeron, and Myddel speche (in the myddel of the lond), as be come of thre maner people of Germania, notheles, by commyxion and mellyng furst with Danes and afterward with Normans, in meny the contray longage is apeyred, and som useth strange wlaffyng, chytheryng, haryng and garryng, grisbittynge.*

(J.R. Lumby. (ed.) (1879) *Polychronicon Ranulphi Higden Monachi Cestrensis: Together with the English Translations of John of Trevisa and of an Unknown Writer of the Fifteenth Century*, 7 vols. London: Longman, Green, vol. 1, 8-10)

### Glossary to text 5.1:

buth (1, 2) 3 <sup>rd</sup> p. sg. pres. tense of <i>be</i>	here (3, 4, 5) “their”	wlaffyng (9) “stammering”
ylond (1) “island”	y-now (5) “enough”	chytheryng (9) “chattering”
nowt (2) “not”	maner speche (6) “manner of ~”	haryng (9) “snarling”
y-melled (2) “mixed” past participle	mellyng (8) “mixing”	garryng (9) “grating”
ny (3) “nigh, near”	apeyred (9) “impaired”	grisbittynge (9) “tooth-gnashing”

### Text 5.2: Chaucer. Canterbury Tales (excerpt from the Prologue) (c. 1385)

*And Frensh she spak ful faire and fetisly,  
After the scole of Stratford atte Bowe,  
For Frensh of Paris was to hir unknowe.* (“Prologue,” ll. 124-126)

(W.W. Skeat (ed.) (1912) *The Complete Works of Geoffrey Chaucer*. London:

OUP)

### Text 5.3: Excerpt from the Wycliffe translation of the Bible with a comparative example in four versions

- <sup>1</sup> In the bigynnyng God made of nouzt heuene and erthe.
- <sup>2</sup> Forsothe the erthe was idel and voide, and derknnessis weren on the face of depthe; and the Spiryt of the Lord was borun on the watris.
- <sup>3</sup> And God seide, Liȝt be maad, and liȝt was maad.
- <sup>4</sup> And God seiy the liȝt, that it was good, and he departide the liȝt fro derknnessis; and he clepide the liȝt,
- <sup>5</sup> dai, and the derknnessis, nyȝt. And the euentid and morwetid was maad, o daie.

Verse 3:

Latin Vulgate:	<b>Dixitque Deus fiat lux</b>	<b>et facta est lux</b>
Early Wycliffe:	<b>And God seide, Be maad liȝt;</b>	<b>and maad is liȝt</b>
Later Wycliffe:	<b>And God seide, Liȝt be maad;</b>	<b>and liȝt was maad</b> (see above)
King James Version:	<b>And God said, Let there be light:</b>	<b>and there was light</b>

(Genesis 1:1-5 at:

[http://en.wikisource.org/wiki/Bible\\_\(Wycliffe\)/Genesis#Chapter\\_1](http://en.wikisource.org/wiki/Bible_(Wycliffe)/Genesis#Chapter_1))

### Text 5.4: The Statute of Pleading (1362)

The King, desiring the good Governance and Tranquillity of his People, ... , that all Pleas which shall be pleaded in [any] of his Courts whatsoever, before any of his Justices whatsoever, or in his other Places, or before any of His other Ministers whatsoever, or in the Courts and Places of any other Lords whatsoever within the Realm, shall be pleaded, shewed, defended, answered, debated, and judged in the English Tongue, and that they be entered and inrolled in Latin, ...

(from Statute of Pleading at: <http://www.languageandlaw.org/TEXTS/STATS/PLEADING.HTM>)

### Text 5.5: Correspondence: excerpt from a Paston letter (1485) (link: the Paston letters)

I prayed **yow** sende me som tydyngys suche as **ye** heere, and **howgh that** my brother Edmonde **doth**, for as for tydyngys heere, theree **be** but fewe saffe that the assege lastyth styll by the Duke of Burgoyne affoore Nuse and the Emperore **hath besegyed** also, 5 **bathe** not ferre from thense, a castell and an other town in

*yow-ye*: polite form used to his brother  
*how + that*: a subordinator; *doth* for “is doing”  
*be*: a subjunctive form  
*bathe*: a Southern and Midlands form for *has* (also *doth* for *does*)



lyke wise wherin the Dukys men <b>been</b> . And also the Frenshe Kynge, men seye, <b>is comyn</b> nyghe to the water off Somme wyth iiii sperys and some men trowe that he <b>woll</b> at the day off brekyng off trewse, 10 or ellys byffore, sette uppon the Dukys contreys heere. When I <b>heere</b> moore I <b>shall</b> sende yow moore tydyngys. The Kyngys Imbassatorys, Sir Thomas Mongomere and the Master off the Rollys, <b>be comyng</b> homwardys from Nuse, and as for me I thynke that I <b>shold be</b> seke but 15 iff I see it.	<p><i>been</i>: a Southern form for <i>are</i>  <i>is</i>: auxiliary for the perfect with a verb of motion</p> <p><i>woll</i>: modal verb (no inflectional ending)</p> <p><i>heere</i>: simple present for future in a temporal clause;  <i>shall</i>: a future marker in the main clause  <i>be comyng</i>: progressive aspect "are coming"  <i>shold be</i>: modal auxiliary rather than subjunctive</p>
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### Text 5.6: Bokenham on English and French (1440) (+ Exercise)

<p>And þis corrupcioun of Englysshe men yn þer modre-tounge, begunne as I seyde with famylyar commixtion of Danys firste and of Normannys aftir, toke grete augmentacioun and encrees aftir þe commyng of William conquerour by two thyngis. The firste was: by decre and ordynaunce of þe seide William conqueror children in grammer-scolis ageyns þe consuetude and þe custom of all oþer nacyns, here owne modre-tonge lafte and forsakyn, lernyd here Donet on Frenssh and to construyyn yn Frenssh and to maken here Latyns on þe same wyse. The 5 secounde cause was þat by the same decre lordis sonys and all nobyll and worthy mennys children were fyrste set to lrynyn and speken Frenssh, or þan þey cowde spekyng Ynglyssh and þat all wrytyngis and endentyngis and all maner plees and contraverceys in courtis of þe lawe, and all maner reknygnis and countis yn howsoolde schulle be doon yn the same. And þis seeyinge, þe rurales, þat þey myghte semyn þe more worschippfull and honorable and þe redliere comyn to þe famylyarite of þe worthy and þe grete, leftyn hure modre tounge and labouryd to kunne 10 spekyng Frenssh: and thus by processe of tyme barbarizid thei in bothyn and spokyn neythyr good Frenssh nor good Englyssh.</p>	Bokenham on English and French, 1440
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### Text 5.7a: *Canterbury Tales*, "The Prologue" (c. 1385, excerpts)

<p>With us ther was a <b>Doctour of Phisyk</b>  In al this world ne was ther noon him lyk  To speke of phisik and of surgerye;  For he was grounded in astronomye.  He kepte his pacient a ful greet del 415  In houres, by his magik naturel.  Wel coude he fortunen the ascendant  Of his images for his pacient.  He knew the cause of everich maladye,  Were it of hoot or cold, or moiste, or drye, 420  And where engendred, and of what humour;  He was a verrey parfit practisour.  The cause y-knowe, and of his harm the rote,</p>	<p>Anon he yaf the seke man his bote.  Ful redy hadde he his apothecaries, 425  To sende him drogges and his letuaries,  For ech of hem make other for to winne;  Hir frendschipe nas nat newe to beginne.</p> <p>(W.W. Skeat (ed.) (1912) <i>The Complete Works of Geoffrey Chaucer</i>. London: OUP)</p>
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- l. 411 *Doctour of Phisyk*: *Physic* meant the art of treatment with drugs or medications (as opposed to surgery).
- l. 413 *Surgerye*: The barber surgeon was one of the most common medical practitioners of the Middle Ages - generally charged with looking after soldiers. In this era, surgery was not conducted by physicians, but by barbers, who were looked down on by physicians.
- l. 414 *Astronomye*: This is a what we today call **astrology** ([link](#)), reading the stars, calculating which celestial bodies are rising (ascendant) or falling (descendent) in order to determine what kind of influence on a person the skies have.
- l. 416 *houres*: Cf. *horoscope*, the observation of the time of one's birth for astrological purposes
- l. 417 *Ascendant* (see above)
- l. 421 *humour*: "liquid, fluid." The four liquids whose balance (temperament, complexion) were essential for good health (good humor/temper vs. bad humor/temper) ([link: theory of the humors](#)).
- l. 425 *Apothecaries*: An apothecary offered general medical advice and a range of services that are now performed solely by other specialist practitioners and sold ingredients.
- l. 420 *hoot, coold, moyste, drye*: The humors were associated with the seasons: autumn: cold-dry; winter: cold-wet; spring: warm-wet; and summer: warm-dry.
- l. 427 *letuaries*: "sweet medicines made with honey and sugar"

### Text 5.7b: *Canterbury Tales*, "The Prologue" (c. 1385, excerpts)

**A Frere** ther was, a wantown and a merye,  
 A limitour, a ful solempne man.  
 In alle the ordres foure is noon that can      210  
 So muche of daliauce and fair langage.  
 He hadde maad ful many a mariage  
 Of younge wommen, at his owne cost.  
 Un-to his ordre he was a noble post.

**A good Wyf** was ther of bisyde Bathe,      445  
 But she was som-del deaf, and that was scathe.  
 ...  
 She was a worthy womman al hir lyve,  
 Housbondes at chirche-dore she hadde fyve, 460  
 Withouten other companye in youthe;  
 But therof nedeth nat to speke as nouthe.  
 ...

She coude mucho of wandring by the weye:  
 Gat-tothed was she, soothly for to seye.  
 Up-on an amblere esily she sat,  
 Y-wimpled wel, and on hir heed an hat      470  
 As brood as is a bokeler or a targe;  
 A foot-mantel aboute hir hipes large.  
 And on hir feet a paire of spores sharpe.  
 In felawschip wel coude she laughe and carpe.  
 Of remedies of love she know perchaunce, 475  
 For she coude of that art the olde daunce.

(W.W. Skeat (ed.) (1912) *The Complete Works of Geoffrey Chaucer*. London: OUP)

#### Linguistic points:

Note the words of ON origin in ll. 446 and 474.

- l. 208 Much freer word order than in ModE, dictated perhaps by the meter and rhythm.  
 l. 210 The subject position would be filled in ModE: in all four orders there is no one that can...  
*can*: used without a following infinitive in the sense of “be able to do”  
 l. 446 *scathe*: “too bad, a shame”; < ON *skaðe*  
 l. 462 *nouthe*: “right now”; < *nū þā*  
 l. 467 *coude*: “was good at”; see l. 210  
 l. 471 *targe*: “shield” < OF *targe*, cf. ModE *target*  
 l. 474 *carpe* “chat” < ON *karpa*

#### Cultural points:

- l. 209 *limitour*: a mendicant friar, whose area of begging was *limited*  
 l. 210 *ordres foure*: the four mendicant orders: Dominicans, Franciscans, Carmelites, Austin Friars  
 l. 211 *fair langage*: flattery  
 l. 468 *gat-tothed* “lecherous”

#### Text 5.7c: The beginning of the “Prologue” of *The Canterbury Tales* (c. 1385).

<p>Whan that Aprille with his shoures sote          The droghte of Marche hath perced to the rote,          And bathed every veyne in swich licour,          Of which vertu engendred is the flour;          Whan Zephirus eek with his swete breeth      5          Inspired hath in every holt and heeth          The tendre croppes; and the yonge sonne          Hath in the Ram his halfe cours y-ronne,          And smale fowles maken melodye,</p>	<p>That slepen al the night with open yē,      10          (So priketh hem nature in hir corages):          Than longen folk to goon on pilgrimages          (And palmers for to seken straunge strondes)          To ferne halwes, couthe in sondry londes;          And specially from every shires ende      15          Of Engeland to Caunterbury they wende,          The holy blisful martir for to seke,          That hem hath holpen, whan þat they were          seke.</p>
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Line	Chaucer	ModE
1	Whan that	When
	his	its
	shoures sote	sweet showers
2	hath	has
3	licour	liquid
5	eek (cf. OE ac)	also
6	inspired	breathed into
	holt	wood(s)
8	y-ronne	run
9	fowles	birds
	maken	make (plural)
11	hem	them

#### Text 5.8: William Caxton, “Prologue” to *Eneydos* (1490)

And certainly our language now vsed varyeth ferre from that whiche was vsed and spoken when I was borne. For we Englysshe men ben borne vnder the domynacyon of the mone, whiche is neuer stedfaste but ever wauerynge, wexynge one season, and waneth and dyscreaseth another season. And that comyn Englysshe that is spoken in one shyre varyeth from a nother. ... And specyally he axyed after eggys. And the good wyf answerde that she coude speke no frenshe. And the marchaunt was angry for he also coude speke no frenshe but wold haue hadde eggys and she vnderstode hym not. And thenne at laste a nother sayd that he wolde haue eyren. Then the good wyf sayd that she vnderstood hym wel.

### Text 5.9a: John Barbour. *The Brus* (1375) (excerpt 1)

Storyis to red ar delitabill, suppos that tha be nocht bot fabill.	<i>suppos</i> “if”; <i>be</i> is subjunctive	It is delightful to read stories, Even if they are nothing but fable,
Than <b>guld</b> storyis that suthfast wer, truthful,	<s> for Southern /ʃ/	Then should stories that are
And tha war said on gud maner, Haf doubill plesans in hering.	<i>tha</i> “they” Northern < ON	If they were told in good manner, Have double pleasure in hearing.
The fyrst plesans is þe carping, And the tothir the suthfastnes That schawys the thing richt was;	<a> for Southern <o>; also <i>na, haly</i>	The first pleasure is the talking, And the second the truthfulness, That shows the matter rightly, as it
as it wes And suth thingis that ar likand	pres. participle in <i>-and</i> (Northern)	And true things that are attractive
To manis hering ar plesand.		Till many hearing it are pleased.
Tharfor I wald fane set my will, Gif my wit nicht suffis thartill,	<i>wald</i> for Southern <i>wold</i> “would” <i>mycht</i> for the subjunctive;	Therefore I would fain set my will, If my wit might suffice for it,
To put in writ ane suthfast story, That it lest ay furth in memory,	/ε/+ /r/ becomes /a/	To put in writing a truthful story, That it last forever in memory,
Sa that na tym of lenth it let, block it, na ger it haly be forȝet. forgotten	<i>let, ger</i> without {s} = subjunctive <i>ger</i> “cause” (Northern)	So that no length of time may Nor cause it wholly to be

(Source: J. Barbour (1856) *The Brus*. Aberdeen: Spalding Club)

### Text 5.9b: John Barbour. *The Brus* (1375)

225	Al Fredome is a noble thing Fredome may man to haiff liking. Fredome all solace to man giffis, He levys at es that frely levys. A noble hart may haiff nane es	235	Na he that ay has levyt fre May nocht know weil the propyrte The angyr na the wrechyt dome That is couplyt to foule thyrdome, Bot gyff he had assayit it.
230	Na ellys nocht that may him ples Gyff fredome failyhe, for fre liking Is yharnyt our all other thing.	240	Than all perquer he suld it wyt, And suld think fredome mar to prys Than all the gold in world that is.

(J. Barbour. *The Brus*, Book I, A.A.M. Duncan (ed.), at: <http://www.arts.gla.ac.uk/STELLA/STARN/poetry/BRUS/contents.htm>)

### Text 5.10: William Langland. *Piers Plowman* (excerpt) (late 14<sup>th</sup> century)

Passus I (“Step One”), 146-164

FOR *trenthe telleth that loue*

*Is triacle of hevene*

*May no synne be on him sene · that useth that spise,*

*And alle his werkes he wroughte · with loue as him liste;*

*And lered it Moyses for the levest thing · and moste like to heuene,*

*And also the plante of pees · moste precious of vertues.*

For Truth tells us that love ·

Is the trustiest medicine in Heaven;

No sin may be seen on him · by whom that spise is used.

And all the deeds he pleased to do were done with love.

And [he] taught it to Moses as a matchless thing, and most like Heaven,  
And also the plant of peace, most precious of virtues.

*For hevne myghte noughte holden it · it was so hevvy of hym-self,  
Tyle it hadde of the erthe · yeten his fylle,  
And what it haved of this folde · flesshe and blode taken,*

*Was neuere leef upon lynde · lighter ther-after,  
And portatyf and persant · as the poynt of a nedle,  
That myghte non armure it lette · ne none heigh walles.*

For heaven might not [be able to] hold it, so heavy it seemed,  
Till it had with earth alloyed itself.  
And when it had of this earth taken flesh and blood,  
Never was leaf upon linden lighter thereafter,  
And portable and piercing as the point of a needle,  
No armor might obstruct it, nor any high walls.

Translated by: Donaldson, E. T. in Robertson, E. and S. H. A. Shepherd

### Text 5.11: *Syr Gawain and the Grene Knyzt* (late 14<sup>th</sup> century)

*Fytte the First*

I

*Hit watz Ennias þe athel, & his highe kynde,  
þat siþen depreced prouinces, & patrounes bicom  
Welneze of al þe wele in þe west iles,  
Fro riche Romulus to Rome ricchis hym snyþe,  
With gret bobbaunce þat burze he biges vpon first,  
& neuenes hit his aune nome, as hit now hat;  
Ticius (turns) to Tuskan, & teldes begynnes;  
Langaberde in Lambardie lyftes vp homes;  
& fer ouer þe French flod Felix Brutus  
On many bonkkes ful broke Bretayn he setteþ,  
with wynne;*

*Where were, & wrake, & wonder,  
Bi syþez hatz wont þer-inne,  
& oft boþe blysse & blunder  
Ful skete hatz skyfted synne*

First Section

I

It was Aeneas the noble and his high kindred,  
Who afterwards conquered and became patrons  
Of well nigh all the wealth of the West Isles,  
As soon as rich Romulus turns him to Rome,  
With great pride he at once builds that city,  
And names it with his own name, which it now has;  
Ticius turns to Tuscany, and founds dwellings;  
Longobard raises homes in Lombardy;  
And far over the French flood Felix Brutus  
Establishes Britain joyfully on many broad banks,  
with joy;

Where war and waste and wonder  
By turns have since dwelt therein,  
And often bliss and blunder  
Full swiftly have shifted since

### Text 5.12: John of Trevisa's *Polychronicon* (1387)

This apeyring of the burth-tonge ys bycause of twey things. On ys for chyldern in scole, ayenes the usage and manere of al other nacions, buth compelled for to leve here owne longage, and for to construe here lessons and

here things a Freynsch ...

...Hyt semeth a gret wondur houw Englysch, that ys the burth-tonge of Englysch-men and here oune longage and tonge, ys so dyvers of soun in this ylond. ... for men of the est with men of the west, as hyt were undur the same party of heven, acoredeth more in sounyng of speche than men of the north with men of the south; therefore hyt ys that Mercian, that both men of myddel Engelond, as hyt were parteners of the endes, undurstondeþ bette the side longages, Northeron and Southeron, than Northeron and Southeron undurstondeþ eyther other. Al the longage of the Northumbres, and specialych at York, ys so scharp, slytting and frotyng, and unschape, that we Southeron men may that longage unneth undurstonde. 10

(J.R. Lumby (ed.) (1879) *Polychronicon Ranulphi Higden Monachi Cestrensis: Together with the English Translations of John of Trevisa and of an Unknown Writer of the Fifteenth Century*, 7 vols. London: Longman, Green, vol. 1, 8-10)

#### Glossary to text 5.10:

*apeyring* (1) "impairment"

*ayenes* (1) "against"

*here* (2, 3) "their"

*buth* (2, 7) "are"

*a* (3) "in"

*ylond* (5) "island"

*slytting* (9) "piercing"

*frotyng* (10) "abrasive"

*unschape* (10) "misshapen"