Министерство науки и высшего образования
Российской Федерации

федеральное государственное бюджетное
образовательное учреждение
высшего образования
РОССИЙСКИЙ ГОСУДАРСТВЕННЫЙ
ГИДРОМЕТЕОРОЛОГИЧЕСКИЙ
УНИВЕРСИТЕТ

Кафедра английского языка и литературы

Плахотная Ю.И.

ПРАКТИКУМ ПО ИСТОРИИ АНГЛИЙСКОГО ЯЗЫКА

Учебное пособие

Санкт-Петербург
РГГМУ
2020

УДК 811.111'0(075.8+076)
ББК 81.2Англ.я73

Плахотная Ю.И.
Практикум по истории английского языка:
учеб. пособие. – СПб.: РГГМУ, 2019. – 180 с.

Рецензенты:
Родичева Анна Анатольевна, кандидат филологических наук, заведующая кафедрой английского языка и литературы, доцент.
Ткачева Ирина Александровна, кандидат педагогических наук, заведующая кафедрой педагогики, психологии и переводоведения СПбУТУиЭ, доцент.

Настоящее пособие предназначено для изучающих английский язык филологических и лингвистических факультетов. В пособии рассматриваются исторические события древнеанглийского и среднеанглийского периодов, повлиявшие на развитие и формирование английского языка. дается характеристика фонетической, грамматической и лексической системы древнеанглийского и среднеанглийского языка;рассматриваются особенности древнеанглийской прозы и поэзии,а также предлагаются отрывки из произведений для чтения на древнеанглийском языке. Пособие написано на английском языке.

(c) Плахотная Ю.И., 2019
(c) Российский государственный
гидрометеорологический университет (РГГМУ), 2019

CONTENTS

ВВЕДЕНИЕ 5
INTRODUCTION 6
CHAPTER I. OLD ENGLISH PERIOD OF THE LANGUAGE HISTORY 9
1. Pre-history of the British Isles 9
2. Anglo-Saxon Britain 11
3. The Scandinavian period 13
4. Old English as an Indo-European language 16
5. The Christianity and the influence of Latin 18
6. The Old English alphabet 21
7. The sound system of Old English 26
8. Rules of reading in Old English 30
9. Loan words 33
10. The transition from Old English to Middle English 42
CHAPTER II. MIDDLE ENGLISH PERIOD OF THE LANGUAGE HISTORY 47
1. Remarkable events of the period 47
2. Middle English vocabulary.French and Latin influence 51
3. The language chenges in the Middle English period 54
4. Grammatical change in Middle English 55
CHAPTER III. OLD ENGLISH LITERATURE 65

1. Prose 65
2. Poetry 74
2.1. Old English heroic poetry 79
2.2. Wisdom poetry 104
2.3. Classical and Latin poetry 129
2.4. Christian poetry 137
2.5. Biblical Paraphrases 154
GLOSSARY 165
REFFERENCES 176

ВЕДЕНИЕ

Вопрос о том развитии языка является очень важным для понимания его современного состояния, котороея является результатом длительного исторического развития. Изучение курса истории английского языка дает представление о фонетических, лексических и грамматических изменениях, которые имели место в процессе развития языка на протяжении нескольких веков. Данное пособие содержит дополнительный материал к лекционному курсу по дисциплине «История основного изучаемого языка (английский язык)», более подробно освящаяя некоторые вопросы происхождения языка, особенностей литературного языка древнеанглийского периода развития. Особое внимание в данном пособии уделяется историческому развитию лексики английского языка, а также влиянием на нее других языков, таких как латинского и французского. В пособии также подробно рассматриваются литературные жанры прозы и поэзии с точки зрения особенностей языка древнеанглийского периода его истории.

Пособие состоит из введения, трех глав, глоссария и списка литературы. В первых двух главах изучаются исторические события, повлиявшие наразвитие языка с V по XV век. В этих главах даны грамматические и фонетические харавтеристики языка соответствующего периода, особенности лексического составаю В третьей главе рассматриваются особенности наиболее значимых литературных произведений древнеанглийского периода,предлагаются отрывки из произведений данного периода для чтения. В каждой главе содержится список вопросов для обсуждения и закрепления материала. Предлагается также тематика для докладов и лингвистических исследований. В конце пособия дан тест для проверки усвоения материала.

В глоссарии дется список наиболее употребимых слов древнеанглийского языка для самостоятельного перевода текстов.

INTRODUCTION

The question of the language development is very important for understanding its current state, which is the result of a long historical development. Learning about the history of English gives insight into the phonetic, lexical and

grammatical changes that have taken place in the process of language development over several centuries.

This manual contains additional material to the lecture course on the discipline "History of the main language studied (the English language)," consecrating in more detail some issues of the origin of the language, peculiarities of the literary language development during the Old English period. This manual focuses on the historical development of the English language vocabulary, as well as the influence on it of other languages, such as Latin and French. The manual also examines in detail the literary genres of prose and poetry in terms of the language features of the Old English historicalperiod.

The manual consists of an introduction, three chapters, a glossary and the refferences. The first two chapters examine historical events that influenced the development of language from the 5th to 15th century. These chapters give grammatical and phonetic languagecharacteristics of the relevant period, features of lexical composition. In the third chapter the peculiarities of the most significant literary works of the Old English period are considered, extracts from literary works of this period are offered for reading. Each chapter contains a list of questions

to discuss and anchor the material. Topics for reports and language studies are also proposed. At the end of the manual, an extensive test is given to check the adoption of the material.

The glossary provides a list of the most used words of ancient English for independent translation of texts.

CHAPTER I. OLD ENGLISH PERIODOF THE LANGUAGE HISTORY

1. Pre-history of the British Isles

From the accounts of Roman historians, especially Tacitus, we know that Germanic tribes had spread overthe northern Europe by the time of Christ. These were Celtic tribesorganized on a small group basis. They invaded the British Isles in about VIII century BC and there were several waves of their invasion: the first wave was in 700s, when the tribes of Gaels came, the second was in 400s when the tribe of Brits came, and the third was in 200s BC, when the Belgs came. They built settlements and small towns including Londinium which appeared in about II-I century BC.However, in 55 BC Julius Ceaser came to the British Isles with his fleet to investigate this place. As his fleet was too small, he did not succeed in capturing the Isles and went there for the second time in 54 BC. And this time he also was not lucky to invade the Isles. Only in 43 AD the Emperor Claudius conqueredthe Isles and the Romans settled there organized the country with their own rules. They brought with them their culture, their language, their political and social system, even their ways of cultivating the soil. They

actually made good impacts into the life of the Celts. The Romans built the roads, towns, bridges, stone buildings and baths. They defended their country from the outside enemies: in the north these were the tribes of Scotts and Picts, in the east they were the Scandinavian tribes, and in the south these were the continental Germanic tribes. However, they also made a negative impact, they forced the native Celtic tribes into the territory of Wales, Ireland and Scotland.

Until 410 AD most of Britain had been under Roman control, although the native inhabitants were the Celts, speaking various forms of Celtic language, which is the base of present-day Welsh, Irish, Gaelic and (in Brittany) Breton, as well as the now-dead languages Cornish and Manx. Some Celts could also speak Latin, the language of the Roman Empire.

After the Romans left the British Isles, the continental Germanic tribes began to invade Britain again. The eighth-century English historian Bede tells the story that these first settlers camefrom three Germanic tribes, the Angles, the Saxons and the Jutes. During that period there wereno contemporary records and their history passed down from generation to generation. The language of Angles was called Englisc (English) by the native speakers.

2. Anglo-Saxon Britain

The departure of the Romans left the country without the defence from the outside enemies and also a power vacuum, which caused the inside wars between the Celtic tribes. So the country was very week and easy to capture.

The Anglo-Saxons came to the British Isles from the area of north-west Germany and Denmark, and perhaps also the north-east of the Netherlands, the area known today as Friesland. The Frisian language, still spoken by about 300,000 people in this part of the Netherlands, is the language to which English is most closely related historically. When the Germanic tribes came to Britain they settled along the east coast south of the Humber. Soon after they spread westwards and northwards, and by the seventh century Angelcynn (as they called themselves) becamethe dominant group within two centuries and settled in almost all of England and southern Scotland, the main exceptions were Cornwall and parts of north-west England. They established seven kingdoms: the Saxons established Wessex (West Saxons), Sussex (South Saxons) and Essex (East Saxons), the Angles established the kingdoms of Nurthumbria, Mersia and East Anglia (East Angles), and the Jutes established the kingdom of Kent which still exists. By the middle of the

seventh century the three largest kingdoms of Northumbria, Mercia, whose centre was Lichfield, and Wessex became powerfull. The most powerful area by about 700 was Northumbria, where the most important centres were Durham and York. During the next century Mercia gradually became dominant.

In the Old English language, there were four main dialects: Northumbrian, Mercian, West Saxon and Kentish.

Old English was spoken and written by the Anglo-Saxon inhabitants in Britain from 450 AD until 1150. According to David Crystal, it continued to be used for some decades after the Norman Conquest of 1066. In Toronto University's Dictionary of Old English Corpus there are about 3,037 Old English texts dating from 600 to 1150 AD that contain a mere three million words. This total can be easily exceeded, for example, Charles Dickens' fiction amounts to over four million words. It is not a very big inheritance, comparing to a single modern author, but it is enough to make a description of the linguistic character of Old English. The development is most evident in vocabulary and grammar[David Crystal Language and voice].

The Anglo-Saxons defeated the Celtic tribes, which tried to fight off, and forced them to go westwards to the

place, which the Saxons called “Weallas”, or “Wales” (“the land of the foreigners”), some Celts were driven into the Cornwall, and the other part – to the north into the lowlands of Scotland. The Anglo-Saxons even fought between themselves to establish the power of their kingdom with a king as its head.

Anglo-Saxons brought with them from the continent their culture. The days of the week were named after Germanic gods: Tig (Tuesday), Wodin (Wednesday), Thor (Thursday, Frei (Friday). They created the names of their settlements by their family names, for example, the ending ***-ing*** meant “folk” or “family”, thus the name “Reading” is the place of the family of Rada.

The Saxons created such institution as the King’s Council called the Witan consisting of senior warriors and churchmen to whom kings turned for advice on difficult matters. Their class system consisted of a king, lords, soldiers, workers on the land and the men of learning, who came from the Church [McDowel, p.11-13].

3. The Scandinavian period

The Vikings first made their presence in Britain in the 780s. In the ninth century the north and midlands fell under

Viking attack, and the southern kingdom of Wessex was the only area capable of resisting these attacks. This was during the reign of King Alfred (871–99), who established peace with the Danes having signed the Treaty of Wedmore with the Viking leader Guthrum (d. 890) in c. 878–90, according to which they could control the area known as the Danelaw [Hogg, p.7]. England was split into two parts. Alfred controlled the kingdom Wessex and London, and Guthrum took control over an area of eastern England. After the decisive battle in 878 AD Alfred captured London. Danelaw embraced the area in the east and north of England, while in the rest of the country Alfred was recognized as king. He built walled settlements called *bughs*now usually spelt *borough*, which kept the Danes out and became prosperous markets and towns [McDowall, p. 15-16]. He also developed education and culture of his kingdom. He even translated himself the texts from Latin into Old English. For all this he was called Alfred the Great.

Over 2,000 Scandinavian place-names are still found here, chiefly in Yorkshire, Lincolnshire and the East Midlands. The evidence of Viking settlement remains in the language and comes from place-names, which they called with their own names. Over 600 of them can be identified

today by the use of the suffix *-by*, the Danish word for ‘farm’ or 'town' as in Rugby and Grimsby, and a common Norwegian suffix -shire ‘a clearing’. For example, Rugby in Warwickshire, and -shire is virtually restricted to Cumbria (Westmorland and Cumberland) and North Yorkshire.

The variety of settlements had an enormous influence on the distribution of the texts, which survive from the Old English period. The majority of texts come from the southern part of England, from the upper Thames valley and around Winchester, the principal town of Wessex. Other settlements include such ecclesiastical centres as Canterbury, Lichfield, Worcester and Durham.

West Saxon texts originated from around the Winchester area and divided into two major groups: Early West Saxon and Late West Saxon. Early West Saxon texts were written about the time of Alfred or just after. In this group there are three fundamental texts: Pastoral Care, a translation of a major Christian treatise; the Anglo-Saxon Chronicles, or, the parts of the Chronicles associated with Alfred; and Orosius, a translation (and rewriting) of a text written by a late Roman historian. For Late West Saxon the most important texts are those of a monk Ælfric, who wrote at the end of the 10th century. Although Ælfric was trained at

Winchester, he probably came from further north in Wessex. He wrote a compilation of Lives of Saints and a great many homilies. Ælfric is particularly important because he obviously took great care in composition, style and language, so that the regularity of his language begins to approach the level of a standard language. There can be no doubt that this was an important factor in the widespread use of West Saxon in many parts of the country [Hogg , p.7].

4. Old English as an Indo-European language

Old English was the West Germanic language spoken between the 5th and 11th centuries. People called their language *Englisc*, themselves *Angle, Angelcynn* or *Angelfol*c and their land *Angelcynn* or *Englaland.*German is indeed a Germanic language, but Germanic is the term used to describe a group of languages which share a particular set of languages. Here is the list of the present-day languages which are of Germanic origin: English, Frisian, Dutch, German, Danish, Norwegian, Icelandic, Faroese, Swedish andAfrikaans (closely related to Dutch andoutside Europe).

Germanic itself belongs to a much larger language family which is known as Indo-European. Some other groups of languages, including Indic, Greek, Romance, Slavic,

Baltic, Celtic and others, belong to the Indo-European group of languages. The other native languages of theBritish Isles, Welsh, Irish and Gaelic, are ultimately related to English.

Due to the comparative historical method,there were discovered relative languages on the bases of their vocabulary and pronunciation. There are wordswhich share meanings over different languages and which have similar roots. If we compare Sanskrit (an ancientlanguage of India), Greek, Latin and English, we find the followingwords for 'father':

Sanskrit	**Greek**	**Latin**	**English**
pita	pater	pater	father

In the first three languages the first consonant is always /p/ andthe middle one /t/, and we can guess that the final /-r/ was lost inSanskrit.English looks different, especially in terms of the first consonant.English /f/ often corresponds to Latin/p/. This process is called ***comparative reconstruction.***

It is also possible to use comparative reconstruction on more closelyrelated languages, such as the Germanic group. Here are someexamples of forms from English, Dutch and German, and French words:

English	Dutch	German	French
father	Vader	Vater	père
foot	voet	Fuss	pied
tooth	tand	Zahn	dent
ten	tien	zehn	dix

It will be clear that English and Dutch share much in common, and that

German is not very different. All three are Germanic languages. French is a Romance language, derivingfrom Latin. Therefore it is much more distantly related. Where English has /f/ French has /p/ [Hogg, p.3].

5. Christianity and the influence of Latin on Old English

Christianity became established across Britain during the Roman period. The Anglo-Saxons belonging to the Germanic pagan religion drove the Celts into the west and north where Christianity continued to spread.

By the time the Anglo-Saxons arrived in Britain in the 5^{th} century, they had already had four centuries of linguistic interchange with Roman people on the European mainland. Latin words might have penetrated in English through some possible routes. They must have entered the Celtic speech of

the Britons during the Roman occupation (43– 410 AD), and some might have remained in daily use after the Romans finally left in the early 5th century. Rich Britons may also have used Latin as a medium of upper-class communication. So, there might have been a significant number of Latin words in daily use, some of which would have been assimilated into English. Some Latin words would also have been brought in by the Anglo-Saxons invaders [Crystal. Language and voice].

In 597, following the arrival of St Augustine sent by Pope Gregory to re-establish Christianity in England, the king of Kent accepted Christianity, and Augustine became the first Archbishop of Canterbury in 601. Augustin was interested in establishing Christian authority and faith among the noble people, when the Celtic Church, which had settled in Ireland, brought Christianity to the ordinary people of Britain [McDowall, p.13-14].

The influence of the monks grew fast, and a lot of Latinisms might have dropped into the everyday speech.Ælfric's Colloquy,aimed to learning Latin, shows the importance of Latin in the monastic culture of the period [Crystal. Language and voice].

The Latin words express a considerable semantic range. They include words for plants and animals (e.g. pea, cat), food and drink (e.g. butter, wine), household objects (e.g. cup, candle), money (e.g. 'mint'), metals (e.g. copper), items of clothing (e.g. belt, sock), settlements, houses and building materials (e.g. street, wall, tile), as well as several notions to do with military, legal, medical and commercial matters (e.g. tribute, seal, pound). Most are nouns, such as ‘camp’, ‘street’ and ‘monk’, with verbs and adjectives.

Many important works of earlier Latin literature were copied in Anglo-Saxon England, like “Prudentius’s Psychomachia”.In the Anglo-Saxon period, writers also composed new works in Latin, like Wulfstan of Winchester’s Narratio metrica de Sancto Swithuno [Crystal, Language and voice].

Borrowing Latin words was not the only way in which the missionaries engaged with this task. Rather more important, in fact, were other linguistic techniques. One method was to take a Germanic word and adapt its meaning so that it expressed the sense of a Latin word: an example is ‘gast’, originally ‘demon’ or ‘evil spirit’, which came to mean 'soul' or 'Holy Ghost'. Another technique, relying on a type of word creation which permeates Old English poetry,

was to create new compound words – in this case, by translating the elements of a Latin word into Germanic equivalents. So, ‘liber evangelii’ became ‘godspellboc’ ('gospel book'), and ‘trinitas’ became ‘þriness’ (i.e. 'threeness' = 'trinity') [Crystal, Language and voice].

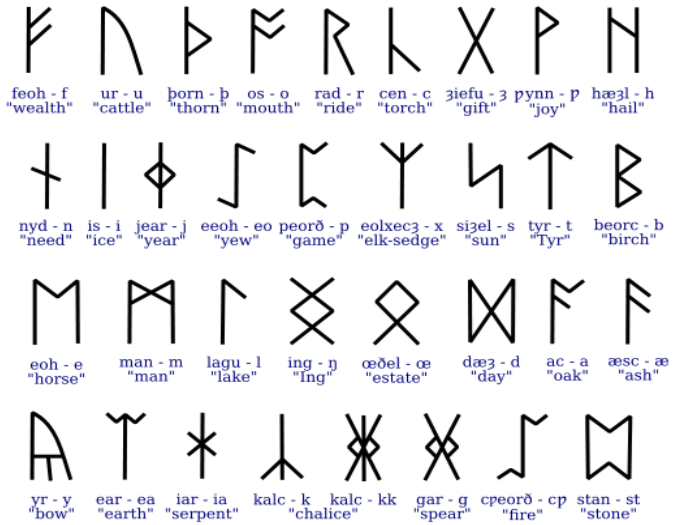
6. The Old English alphabet

Scientists discovered Old English in written texts dating to the early 8th century. The earliest appearances of the Old English language are found in inscriptions written using the Runic alphabet known as Anglo-Saxon or Anglo-Frisian runes, or futhorc/fuþorc (from the pronunciation of its first six letters). The Old English alphabet looked likeAnglo-Frisian runes, but contained only 30 runes not 34.

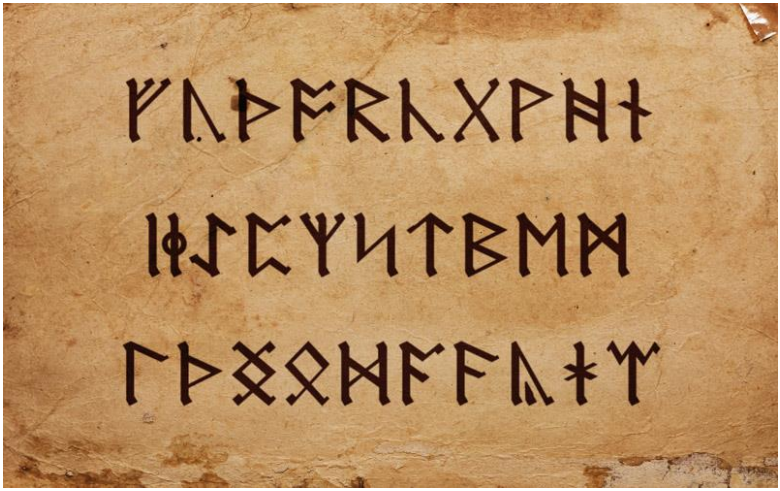
Some experts think that the futhorc was brought to the British Isles by immigrants from Frisia (the northern Netherlands). Another theory is that they came here from Scandinavia, then were taken to Frisia in the other direction.

According to George Julian, the first runic inscriptions started showing up in Britain around the 5th century A.D. The oldest known piece of written English is the Undley Bracteate, a gold medallion with a runic

inscription that reads “this she-wolf is a reward to my kinsman”.



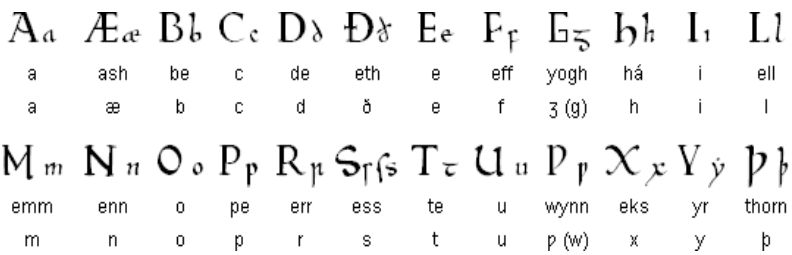
Anglo-Saxon runes were used probably from the 5th century AD until about the 10th century. They started to be replaced by the Latin alphabet from the 7th century, and after the 9th century the runes were used mainly in manuscripts until the Norman Conquest.



Runic inscriptions are mostly found on jewellery, weapons, stones and other objects, found in eastern and southern England, and only a few inscriptions have survived.

Once Old English started to be used more commonly for writing, the Latin alphabet was adopted. The grapheme Æ/æ (called 'ash'), earlier used by scribes to represent the Latin diphthong /ae/, came to stand as a full letter on its own. Two runes – Þ/þ (called 'thorn') and Ƿ/ƿ (called 'wynn') – from Futhoric were retained to represent sounds with no corresponding letters in the Latin alphabet. The letter Ð/ð (called 'eth'), developed first in Irish writing, was also employed, being generally interchangeable with Þ/þ.

“ð” ‘eth’ is a modification of the Latin letter d. “þ” and “ð” are pronounced like the modern “th”, so ‘þæt’ means “that”, ‘þe’ means “the”.



The alternate forms of g and w (yogh and wynn/wen respectively) were based on the letters used at the time of writing Old English. Today they can be substituted for g and w in modern writing of Old English.

‘Yogh’ ȝ originated from an insular form of g and wynn/wen came from a runic letter and was used to represent the non-Latin sound /w/. The letters g and w were introduced later by French scribes. ‘Yogh’ came to represent /ç/ or /x/ [25].

Although the Anglo-Saxons used basically the same alphabet as modern speakers, the Old English orthography is rather different from that in present-day English (PDE). The Anglo-Saxons did not use the following letters: ***j, v, w*** and the

letters ***k, q, x, z***were very rare. They had several letters which we use very rarely either or not at all: ***æ, t, e.***There is a list of OldEnglish and PDE correspondences:

Old English	**PDE**
æ	a
c	c, k, ch
f	f, v
g	g, y
s	s, z
t	th
y	i

In the Old English, there were several digraphs, combinations of two letters, which represent a single sound. Here is the table with the Old English digraphs and their present-day English (PDE) correspondences:

Old English	PDE
cg	gg dg(e), gg
sc	sh, sk
hw	wh
hr	hl, hn r, l, n

Among vowels we regularly distinguish between long and short vowels, so long vowels often have distinctive spellings, such as /ou, oo, oa, ee, ea/. In Old English there were no distinctions between long and short vowels in writing. Editors often distinguish between them by placing a dash or macron over long vowels, so that we find /rɪ¯se/ ‘I rise’ but /risen/ ‘risen’ [Hogg, p.5-6].

7. The sound system of Old English

The study of the sound system of the Old English language is based on theconcept of the phoneme as an important feature of the language system.

Old English sound system or phonology is rather speculative and theoretical as Old English is preserved only inthe written form. Nevertheless, there is a very large corpus of Old English texts, so it is not difficult to draw certain conclusions about the Old English pronunciation.

Old English had a distinction between short and long or doubled consonants, and a distinction between short and long vowels in stressed syllables. It had also short and long diphthongs that no longer exist in Modern English.

Thus there were three voiceless stops: /p, t, k/ but onlytwo voiced ones: /b, d/. The fricative system there were only voiceless phonemes: /f, θ, x/. The voiced sounds were in what is called complementary distribution with the voiceless ones. That means, when a fricativephoneme occurred at the beginning or end of a word, it wasproduced as voiceless, but in the intervowel position in a word it was produced as voiced, as in the example, the word full ‘full’ was phonetically [full], and the word drı¯fan ‘drive’ was pronounced as [drivan] [Hogg, p. 8].

There were two sibilant phonemes, /s/ and /ʃ/, but only the formerhad a voiced allophone medially. Otherwise they behave in a fashion parallel to the fricatives. In addition to these sibilants, OE also had two affricates, namely /tʃ/, as in ‘church’, and /d/, as in ‘edge’ [Hogg, p. 8].

Unlike the situation in PDE, there were only two nasal phonemes in OE, namely /m/ and /n/. The difference arises because in OE when the phonetic sound [ŋ] occurs, it is always followed by either [k], as in ‘thank’, or [g], as in

‘sing’. Therefore it remains an allophone of /n/. In standard PDE, on the other hand, final [g] has been lost, so that /ŋ/ is phonemic [Hogg, p.9].

Word-stress is relatively simple in Old English, generally, the first syllable of a word is stressed. However, prefixes inverbs are never stressed, but rather on on the root of a verb. As an example, the Old English noun ANswaru with the first syllable stressed for “[an] answer” and “to answer”: and the verb answarian, stressed anSWARian, this is because ‘an-‘ is actually a prefix. Modern English still occasionally follows similar patterns – compare for example the noun “a PREsent” which has the stress on the first syllable, versus the verb “to preSENT” which has the stress on the first syllable after the prefix.

In compound words – that is, two separate words which are compounded together to form a new word – the main stress falls on the first syllable of the compound word, and a secondary stress falls on the first syllable of the second word. So, in the word‘indēofolwītga’ the primary stress is on the syllable ‘dēo’ and a secondary stress falls on ‘wīt’ [29].

Syllabification and Syllable-Length is very important for the Old English language,both for its grammar and its poetry. When a single consonant is followed by a vowel, it

belongs to the following syllable; otherwise it belongs to the preceding syllable. So the word scipu has two syllables (sci-pu) because the p is followed by a vowel. When two consonants are flanked on each side by a vowel, the first consonant belongs to the preceding syllable while the second consonant belongs to the following syllable, for example,the word ‘ende’ breaks down into two syllables as en-de, but ‘weall is one syllable.

Long syllables are those, which end with a consonant forming a ‘closed syllable’, or they may include a long vowel or a long diphthong – ā, ǣ, ē, ī, ō, ū, ȳ, ēa, ēo, īe. For example,the verb ‘rīsan’ has two long syllables ‘rī-san’; ‘rī’ has a long vowel and ‘san’ is closed. Short syllables are those which end with no consonant, they are so-called ‘open syllables’, and they may contain a short vowel or a short diphthong – a, æ, e, i, o, u, y, ea, eo, ie. The word ‘lacu’, has two short syllables: ‘la-cu’; both syllables are open and contain short vowels.

In a disyllable word containing two short syllables, those two syllables may be taken together to count as a single long syllable. A word ‘spere’ (‘spear’), with the two short syllables ‘spe-re’, can be employed as a single long syllable for the poetic purpose. In a disyllable word whose first

syllable is long, the second syllable is counted as being short. For example, the word ‘wǣpen’ (‘weapon’) has two long syllables, but if required it could be counted as long syllable + short syllable [29].

8. Rules of Reading in Old English

In general, the sound meaning of the majority of Old English (OE) letters, correspond to the sound meanings of corresponding Latin letters.

E.g. OE ‘etan’ [etan], OE ‘faran’ [faran], OE ‘oxa’ [oksa] etc.

However, there are some exceptions and following rules should be observed for letters indicating more than one sound [Hugg, p.12].

1. The letter æ renders the sound [æ]. In OE manuscripts we often come across the vowel combination /ae/, instead of /æ/. /ǣ/ renders the corresponding long vowel.

2. The ligature /oe/ stands for the sound [oe], like the French sound /eu/, and German ö.

3. The sound meaning of the letter y, corresponds to the French u, or German ü. E.g. OE fyllan (to fill), ȳ renders a long vowel, e.g OE fȳr (fire).

4. The letter c stands for two sounds:

1) hard, velar [k];

2) soft, palatal [k’], which gradually became the affricate [tʃ];

e.g. OE macian [makian] (to make);

OE ceosan [k’eozan] (to choose) [Hugg, p.12].

In a consonant combination sc, c always renders the sound [k];

e.g. OE fisc [fisk] (fish).

5. The letter n stands for [n] in all positions except when followed by [k] or [g]; in this case it indicates the sound [ŋ];

e.g. OE sinʒan [siŋgan] (to sing).

6. The letter ʒ represented four different sounds:

1) an initial ʒ before consonants and back vowels and medial Z after n, represented the voiced stop [g];

e.g. OE ʒōd [gōd] (good),

OE ʒōs [gōs] (goose),

OE sinʒan [siŋgan] (to sing)

2) an initial ʒ before front vowels represented the voiced palatal spirant [j];

e.g. OE ʒeard [jæard] (yard), OE ʒeonʒ [jeoŋg] (young).

3) After back vowels and after the consonant r, the letter ʒ represented the voiced guttural spirant [Y] (this sound corresponds to the Georgian sound ღ);

e.g. OE beorʒ [beorY] (mountain, ბეორღ);

OE daʒas [daYas] (days დაღას) [Hugg, p.13].

4) The letter ʒ also represented soft, palatal [g‘], which gradually developed into a soft affricate [dʒ].

Double g was represented by the letters cʒ, e.g. OE secʒan [seggan] (to say).

7. The letters f, s and Þ, ð stood for voiced fricatives between vowels and also between a vowel and a voiced consonant; otherwise they indicate corresponding voiceless fricatives;

e.g. OE fyllan [fylan] (to fill),

but OE ofer [over] (over);

OE rīsan [rīzan] (to rise),

but OE rās [rās] (rose);

OE Þæt [θæt] (that),

but OE oÞer [oðer] (other)[Hugg, p.13].

8. The vowel combination ea renders a diphthong [æa] in OE; e.g. OE bearn [bæarn] (a child).

9. The vowel combination eo represents the diphthong [eo] in OE.

10. The vowel combinations io and ie rendered the diphthongs [io, ie]. However, from the X century this diphthongs developed into monophthongs [i, y] [Hugg, p.13].

9. Loan words

In Old English there was a very limited use of borrowed or loan words taken from other languages, they were primarily from Latin, from the Scandinavian languages after the Viking invasions, from the Celtic languages and from the other Germanic languages. At the very end of the period loan words appeared from Norman French.

9.1. Latin loans

Speaking about Latin loans they were in three groups: 1) continental period; 2) settlement period; 3) Christian period. The first group consists of words borrowed into different Germanic dialects, including the predecessors of Old English, when the Germanic tribes settled on the continent and interacted with the Romans during the expanding and dominating Roman Empire. These loan words come from diverse areas of vocabulary. They were mostly nouns. These borrowings showed the widespread influence of the Empire. Here are some examples: ‘candel’ (‘candle’), ‘catte’(‘cat’), ‘elpend’(‘elephant’), ‘planta’(‘plant’), ‘stræ¯t’(‘road’) and, a verbal example, ‘cypan’(‘buy’). There examples come not from classical Latin, but from Vulgar

Latin, which is the form of the language used by the soldiers of the Roman army and camp-followers.

It is estimated that Old English contained about 170 Latin loans which are continental borrowing. During the first two orthree centuries following the Anglo-Saxon settlement in Britain even fewer Latinloans were borrowed. After the withdrawal of the Romans in 410 the number of new Latin loans was minimal as Latin lost its position as the official language. But Latin remained in use namely by the Celtic aristocracy at least for a time. A few words are the best known from this time, for example, 'ceaster' ('castle'), because of its frequent use in place-names.

The loans from the period of Christianity canbe divided into two groups. The first group belongs to the firsttwo or three centuries after the adoption of Christianity in theseventh century. The Latin loans borrowed in this period are mostly of apolitical nature, so they are associated with theorganization of the church, rather than with the concepts of the new faith. Thus we find words such as 'abbod'('abbot'), 'mæsse'('mass'), 'offrian'('offer') [Hogg, p.109-111].

There are some words related to learning, for example, 'sco¯l'('school'), a few words of a more general

nature, ‘caul’(‘cabbage’). On the other hand ‘hæ¯lend’ ‘Saviour’, an entirely nativeword, was used for Christ, rather than Latin ‘dominus’.

The second group of post-settlement Latin loans are associated with the period of the Benedictine monastic revival whichoccurred in the second half of the tenth century. These loans aredifferent in character from any of the earlier loans, oftenreflecting a different register of the language, most suited to formal and highly educated language,rather than the language of everyday speech. These new loans come not from Vulgar Latin, as previously, but rather from the writers of Classical Latin. These new loans are not always well assimilated into the language, so that they retain most or all of their Latin structure. Furthermore, it is sometimes the case that a new word in factreplicates an earlier loan of the same original word, but showing a Classical, rather than a Vulgar, Latin form and without most of the changes which occurred in the transition to Old English. A quite typical example of this process is ‘tabele’ (‘table’) alongside earlier ‘tæfl’ [Hogg, p.109-111].

Although many of these new loans are religious in nature, for example ‘apostata’ (‘apostate’) and ‘sabbat’ (‘Sabbath’), others reflect the general world of learning. This

latter accounts for words such as ‘cucumer’ (‘cucumber’) and ‘delfin’ (‘dolphin’). The formal nature of the new vocabulary can be seen in examples where the Latin word replaces an Old English one, as in ‘grammatic’‘cræft’(‘grammar’) for native ‘stæfcræft’ [Hogg, p.109-111].

There were also borrowings from Latin of particular type, they are semantic loans. The basic shape ofsuch a loan is where the meaning of a Latin word is transferred to an English word, which did not originally have that meaning. For example, the word ‘tunge’ (‘tongue’) had at first only the meaning of the body part, but under the influence of Latin ‘lingua’, which has not only that meaning but also the meaning ‘language’, it also acquired the meaning ‘language’. A slightly different type is found in Latin ‘discipulus’ ‘disciple’, for in that case what happened was that the Latin meaning was transferred to English ‘cniht’(‘boy, servant’). In late Old English we also find what are called loan translations, where a new complex expression is created in imitation of a Latin complex expression. Thus we find, for example, Latin ‘praepositio’ (‘proposition’) turned into English ‘forsetnys’ [Hogg, p.109-111].

There are only a few hundred Latin loan words in Old English, and a great many of these, perhaps a third, are

restricted to formal registers, which includes not only technical writing but also Latin–Old English glossaries. Nevertheless, these loans provide the bulk of loan words in Old English.

9.2. Loans from other languages

The other substantial group of loans isfrom Scandinavian languages. It is well-known, that eventually English acquired a great many important words, including even function words such as ‘are’, from the Scandinavian languages. But it is also well-known that the overwhelming majority of these words only begin to be found after the end of the Old English period. There isthe fact that two closely-related languages are involved. On the one hand there is Danish, whose speakers occupied the north-east, Yorkshire and down to East Anglia; on the other there is Norwegian, found in the north-west [Hogg, p.112].

Perhaps the first substantial evidence of Scandinavian influence is tobe found with place-names, although we mostly have to rely here on the evidence of the Domesday Book, composed after the Norman Conquest. Thus we find Danish suffixes such as -by ‘village’ or -þorp ‘farm’ and Norwegian -þweit ‘clearing’ which eventually appear in

place-namessuch as Derby, Scunthorpe and Satterthwaite. The place-name evidence is important, as proof of the degree of contact between the English and the Scandinavians, but it does not necessarily prove the assimilation of large numbers of loan words into the ordinary language. Many of the early Scandinavian loans are, naturally, associated with seafaring, so we find ‘hæfene’ (‘haven’), ‘lending’ (‘a landing’), ‘ste¯oresman’ (‘pilot’). Others are legal terms, as a result of the Danelaw settlement, including the word ‘lagu’ ‘law’ itself, and connected with that is ‘feolagu’ (‘fellow’). Many of these words are to become common, for example ‘hu¯sbonda’ (‘householder’), but others have either been lost or become restricted in use, e.g. ‘carl’(‘man’). There are a few verbs which have been borrowed, for example‘eggian’(‘egg on’), ‘hittan’(‘hit’).

During the period of settlement Danish became the language of power for a generation, but the number of Scandinavian words that entered Old English is about 150. Between Old and Middle English a considerable number of Scandinavian words was established in the Old English language. The earliest Middle English literature, from around 1200, shows thousands of Old Norse words, especially in texts coming from the northern and eastern parts of the

country, such as “the Ormulum” and “Havelock the Dane”. Many of these words were well established, because they began to replace some common Anglo-Saxon words. The word for 'take', for example, was ‘niman’ in Old English; Old Norse taka is first recorded in an English form ‘toc’ (‘took’) during the late 11th century, but by the end of the Middle English period ‘take’ was mostly used in English [Crystal, Language and voice].

Old Norse made a permanent impact on the grammar of the Old English language. The most important of these changes was the introduction of a new set of third-person plural pronouns ‘they’, ‘them’ and ‘their’. These replaced the earlier Old English inflected forms: ‘hi’ or ‘hie’ ('they/them'), ‘hira’ or ‘heora’ ('their, of them') and ‘him’ or ‘heom’ ('to them, for them'). Pronouns do not change very often in the history of a language, and to see one set of forms replaced by another is truly noteworthy. Another grammatical influence was the use of ‘are’ as the third-person plural of the verb ‘to be’. This form had already been used sporadically in northern texts during the late Old English period – for example, in the “Lindisfarne Gospels”, in Middle English it steadily moves south, eventually replacing the competing plural forms ‘sindon’ and ‘be’ [Crystal, Language and voice].

Among other Scandinavian grammatical features are the pronouns ‘both’ and ‘same’, and the prepositions ‘til’ ('till’ or ‘to') and ‘fro’ ('from'). The negative response word, ‘nay’, is also Norse in origin (nei). And the -s ending for the third person singular present-tense form of the verb (as in she runs) was almost certainly a Scandinavian feature. In Old English this ending was usually -ð, as in ‘hebbað’ ('raises') and ‘gæð’ ('goes'); but in late Northumbrian texts we find an -s ending, and this too spread south to become the standard form [Crystal Language and voice].

It is surprising that very few words have been borrowed from Celtic. It is true that many place-names, of rivers, for example, retain their Celtic name; in the case of Avon that name is widespread throughout Britain. There is a sociolinguistic explanation for this, namely that the Celtic peoples formed a subordinate group within the new Anglo-Saxon society, and hence their language was shunned [Hogg, p.112].

Settlement words borrowed from Celtic include ‘dunn’(‘dun’) and ‘broc’(‘badger’). Irish missionaries were extremely influential in the spread of Christianity, and even if they regularly spoke Latin, they introduced a few words from their native language, of which the most frequent is

‘dry¯’(‘magician’). Present-day cross is almost certainly a borrowing, possibly very late in the period, since in Old English it did not replace the native ‘ro¯d’(‘rood’). Almost all French loans into English either occur after the Conquest or during the preceding reign of Edward the Confessor. For the most part, therefore, they belong more obviously to the Middle English period. This is clearly true of words such as‘cancelere’(‘chancellor’), ‘castel’(‘castle’) and ‘prisun’(‘prison’), which are all very late in terms of Old English. ‘Pryt’(‘pride’) is a French loan which is often noted for its rather early use in Wulfstan’s ‘Sermo Lupi ad Anglos’ [Hogg, p.113].

From the other Germanic languages we know of a handful of wordswhich appear to have been borrowed from Old Saxon. These include ‘stri’ (‘struggle’) and ‘su¯ht’(‘illness’). We know about these words because they appear in a poem called Genesis B, which is a translation from Old Saxon. But whether these are genuine loans, the result of close dialectal contact, or accidentally missing from other texts is hard to decide. The compound’ı¯g.land’ ‘island’ may be a singular borrowing from Frisian [Hogg, p.113].

10. The transition from Old English to Middle English

The transition from Old English to Middle English is defined by the linguistic changes taking place in grammar, when Old English began to lose most of its inflectional endings, and word order became the primary means of expression the links between the words. Word order was by no means random in Old English, nor was it totally fixed in Middle English. New words come into English on a daily basis, but new habits of grammatical construction do not. These changes in grammatical constructions happened chiefly during the 11th and 12th centuries [Crystal, Language and voice].

Religious material from this period is of great sociolinguistic significance, revealing the continuity between the two languages. If the work of Ælfric (c. 950–1010) had not been in demand at that time, the huge labour involved in copying would never have been undertaken. Ælfric of Eynsham (c. 950–c. 1010) wrote the collection of texts known as the Lives of the Saints between 990 and 1002. And his writings were still being copied as late as 1200 (British Library, Cotton MS Julius E VII, f. 1v) [Crystal, Language and voice].

The most important events of the Old English

Pre-history

800 BC The Celts inhabited much of Europe, and began to colonize the British Isles

55 BC First Roman raids on Britain under Julius Caesar

54 BC when Julius Caesar invaded

43 AD Roman occupation of Britain under Emperor Claudius (beginning of Roman rule of Britain)

60 AD Boudicca's Rebellion

410 End of the Roman Rule in Britain. Roman withdrawal from Britain

Old-English period 450-1066

430-450 Germanic tribes of Angles, Frisians, Saxons and Jutes started to raid the British Isles

450 Anglo-Saxon settlement of Britain began

450-480 The earliest Old English inscriptions appeared. Seven Anglo-Saxon kingdoms were established

597 St. Augustine arrived in Britain. Beginning of Christian conversion of the Anglo-Saxons.

600 Anglo-Saxon language covers most of modern-day England

660 Bede The Venerable wrote "The Ecclesiastical History of the English People" in Latin

800 Old English epic poem "Beowulf" composed

865 Viking raids of Britain began. The Danes occupied Northumbria. Alfred the Great became the king of Wessex, "The Anglo-Saxon Chronicle" was begun. Danelaw was established. Charles II of France granted Normandy to the Viking chief Hrolf the Ganger. It was the beginning of Norman French.

871-899 The Rule of King Alfred the Great

927 the Kingdom of England was founded with the dominance of a Wessex kingdom.

1000 The oldest surviving manuscript of "Beowulf" dates from this period

1014-1035 The Rule of King Canute, the Danish King of Britain

1042-1066 The reign of Edward the Confessor

1066 Earl Harold became the king of Britain

Questions for discussion

1. What was another name of the Old English language?
2. What language family does the English language belong to?
3. What group of languages does the English language belong to?
4. Which of the Celtic tribes gave their name to their new country?
5. Which Roman expeditions were successful in subjugating Britain?
6. What was the impact of the Roman invasion?
7. Who had inhabited the British Isles before the Anglo-Saxons?
8. Where and when did Anglo-Saxons come from?
9. What kingdoms did they create?
10. What were the Old-English dialects?
11. How did Anglo-Saxons call their land, their language and themselves?
12. Who invaded Britain during the Old English period?
13. What was the historical role of the Vikings? Did they influence the Anglo-Saxon language?
14. Why was the King Alfred called the Great?

15. What kingdom became the dominant during the reign of Alfred the Great? Why?

16. What time did the first writings in Old English appear?

17. What historical event did the Old English period finish with?

18. Whendid the Christianity begin to spread in Britain?

19. What was the most important historical event of the Old English period? Why?

Topics for reports

1. Anglo-Saxon society of the Old-English period.

2. Alfred the Great is the prominent figure of the Old English period.

3. The influence of the Christianisation on the Old English language.

4. Vocabulary of the Old English language.

5. The phonetical, grammatical and lexical peculiarities of the Old English language.

CHAPTER II. MIDDLE ENGLISH PERIOD OF THE LANGUAGE HISTORY

1. Remarkable events of the period

Middle English period is defined as starting in 1066 with the Norman Conquest, when William the Conqueror, Duke of Normandy, invaded Britain from northern France and settled in London with his nobles and court. After he became the King William I of England, he crushed the Anglo-Saxon opposition and deprived them of their property.

Normans themselves were descendants from Vikings who had settled in northern France about 200 years before and adopted a rural dialect of French, so that not a single Norse word survived in their language. But it had considerable Germanic influence, and was called Anglo-Norman or Norman French, which was different from the standard French of Paris. The differences between these dialects became even more considerable after the Norman Conquest, especially at the beginning of the 13th century, and England became more isolated from continental Europe.

Anglo-Norman French became the language of the kings and nobility of England for more than 300 years. During these centuries in which English had no official status and no regulation, and it became the third language in its own country. It was largely a spoken language, and the main dialects of it were Northern, Midlands, Southern and Kentish. These dialects developed from the Northumbrian, Mercian, West Saxon and Kentish dialects of Old English. The proliferation and the development of regional dialects during this time were so extreme that people in one part of England could not even understand people from another part. By the end of the 12th century London had become the largest city in the country since the beginning of the 12th century when became the Norman capital. Consequently, the commercial and political influence of London and the East Midlands ensured that these dialects started to prevail, and the other regional dialects and varieties began to lack social prestige indicating a lack of education. The 14th century London dialect is quite recognizable as a form of English nowadays, whereas the texts in the Kentish dialect of the same period look like a foreign language for us.

Henry IVrunning the country from 1399 to 1413 was the first monarch who had English as his mother tongue.

Latin was mostly used for official records and as a language of Church. The peasantry and lower classes who were the majority of the population (about 95%) continued to speak English, so that two languages developed separately. Later the Old English and Anglo-Norman languages began to mingle, and this mixture is referred to as Middle English [27].

The most famous universities of and were founded in Oxford in 1167 and in Cambridge in 1209, which influenced a quick spread of general literacy, although books were still copied by hand.

One of the most remarkable events of this period was beginning of printing in England. Printing was introduced in Mainz, Germany in the 1450s by Johann Gutenberg, who invented the printing press. Printing spread rapidly throughout Europe in the second half of the 15th century. William Caxton, who was born in Kent, between 1415 and 1424, worked as an English merchant, particularly in Bruges. Caxton could see the potential of print and learnt how to print in Cologne. In 1472, Caxton started printing various books, the first of which was his own translation of the Refuel of the Histories of Troy, an account of the Trojan legend. Another of his own English translations was the Game of Chess.

Caxton brings printing to England in around 1476 and set up the first printing shop near Westminster Cathedral. He issued over a hundred books between 1476 and 1492. Most of these books were written in English, and a few were in Latin. One of the first major books he printed, in 1477, was “The Canterbury Tales” written by Geoffrey Chaucer, one of the most widely known of medieval English poets. Thesecond edition of “The Canterbury Tales” was issued in 1483, as well as other poems by Chaucer: He also printed Chaucer’s prose translation of Boethius’s “Consolation of Philosophy”. In 1483, he also printed works of other major medieval English poets, whose works were popular in manuscript, including John Gower’s “Confessio Amantis” and John Lydgate’s “Life of Our Lady” and manyother books including prose, such as popular historical writings “Brut”, “The Polychronicon”, published in 1482.

Many of the books he published contained his own prefaces or epilogues, explaining the contents and reasons that led him to publish them. His own prose made important contributions to the English language, including the introduction of a large number of new words into the lexicon, such as ‘concussion’, ‘fortification’, ‘servitude’ and ‘voyager’. In general, he provides the first usage of over

1,300 words.Caxton also introduced a number of technical changes to the production of his books, for example, he used different type fonts, and he also was the first English printer to commission woodcuts to illustrate his books. The works he printed were very significant for the development of literacy in late medieval England. English writings became more widely available than ever before.

2. Middle English vocabulary.

French and Latin influence

The vocabulary of Middle English was influenced immensely the French language in such areas as law, trade, architecture, estate management, music and literature. Vocabulary was especially affected in ecclesiastical architecture, as French architects in England adapted their Continental designs sources for cathedrals. The terminology in this field was very extensive, covering from building tools to aesthetic abstractions.

Literary works in Middle English also experienced the impact of French. According to the Oxford English Dictionary, by the end of the Middle English period there was around 30 per cent of English vocabulary of French origin. During Middle English there was a huge increase in the use

of affixes (prefixes and suffixes), producing affixed words, with French introducing such (Latin-derived) prefixes as *con-*, *de-*, *dis-*, *en-*, *ex-*, *pre-*, *pro- and trans-*, and such suffixes as *-able*, *-ance/-ence*, *-ant/-ent*, *-ity*, *-ment and –tion* (now there are over 100 prefixes and suffixes in everyday English). The suffixes *-ment*, *-ant*, *-ity*, *-ance* were especially productive, in words such as 'tournament', 'defendant', 'solemnity' and 'avoidance'. The suffix *-tion* produced hundreds of new words, such as 'creation', 'contemplation' and 'suggestion', etc.

Many of the nouns with abstract meaning related to the crown and nobility (e.g. crown, castle, prince, count, duke, viscount, baron, noble, sovereign, heraldry); to government and administration (e.g. parliament, government, governor, city); to court and law (e.g. court, judge, justice, accuse, arrest, sentence, appeal, condemn, plaintiff, bailiff, jury, felony, verdict, traitor, contract, damage, prison); to war (e.g. army, armour, archer, battle, soldier, guard, courage, peace, enemy, destroy); to authority (e.g. authority, obedience, servant, peasant, vassal, serf, labourer, charity); to fashion (e.g. mansion, money, gown, boot, beauty, mirror, jewel, appetite, banquet, herb, spice, sauce, roast, biscuit); and of art and literature (e.g. art, colour, language, literature,

poet, chapter, question). However, some Anglo-Saxon words, such as ‘cyning’ (‘king’), ‘cwene’ (‘queen’), ‘erl’ (‘earl’), ‘cniht’ (‘knight’), ‘ladi’ (‘lady’) and ‘lord’ survived.

There were also Anglo-Saxon names for humble trades (e.g. shoemaker, baker, miller, etc.); the French names were used for skilled trades (e.g. merchant, tailor, mason, painter, etc.). While the farm and wild animals had their Anglo-Saxon names, but their meat was called with their French names, as it was cooked and served to the French nobility (e.g. ‘sheep’ – ‘mutton’, ‘cow’ – ‘beef’, ‘calf’ – ‘veal’, ‘swine’ – ‘pork’, ‘deer’ – ‘venison’, etc.). Sometimes a French word completely replaced an Old English word (e.g. ‘crime’ replaced ‘firen’, ‘place’ –‘stow’, ‘people’–‘leod’, ‘beautiful’– ‘wlitig’, ‘uncle’–‘eam’, etc.). Some wordscombined French and Old English components, such as the French ‘gentle’ and the Germanic ‘man’ combined to form‘gentleman’. There are some words, both English and French, that obtained different senses (e.g. the OE ‘doom’ and French ‘judgement’, ‘hearty’ and ‘cordial’, ‘house’ and ‘mansion’, etc.).

There are many words with roughly the same meaning, as French-based synonyms entered the English language (e.g. the French ‘maternity’– OE ‘motherhood’,

‘infant’–‘child’, ‘amity’–‘friendship’, ‘battle’–‘fight’, ‘liberty’–‘freedom’, ‘labour’–‘work’, ‘desire’–‘wish’, ‘commence’–‘start’, and many others). Some of these words acquired the differences in meaning, so today, there are phrases combining Anglo-Saxon and Norman French doublets (e.g. ‘law and order’, ‘lord and master’, ‘love and cherish’, etc.) [27].

The flow of French loanwords into English reduced during the 15th century, but the borrowings did not stop coming into the language because of the growing influence of Latin. As the language of religion, learning and science, Latin words had a more impact than French. Today, in the modern dictionaries, there are over 30,000 words that have French origin, but for Latin, there are over 50,000.

3. The language changes in the Middle English period

Taking into account borrowings from other languages, the lexical change took place during Middle English. At the end of the Old English period there were about 50,000 words, many of which fell out of use later, but by the end of the Middle English period the total number of words had doubled. Half of them was of non-Germanic origin, but thanks to the nature of English grammar, the fundamental

Anglo-Saxon character of the language was maintained. In vocabulary, about half of the most commonly used words were from Old English [Crystal, Language and voice].

The period was offering people a much greater linguistic choice. In 1200, people could only ‘ask’; by 1500 they could ‘question’ (from French) and ‘interrogate’ (from Latin) as well. During Middle English there was the evolution of a language which contained regional, social and stylistic variation. On the one hand, there was a literary style, characterised by a lexicon of French and Latin origin, and employed by the aristocratic and well-educated people. On the other hand, there was a popular style, typically informal and colloquial, containingwords with Germanic roots, and used by ordinary folk [Crystal, Language and voice].

4. Grammatical change in Middle English

Middle English texts are closer to Modern English in their grammar and vocabulary. The difference between Old and Middle English is mostly seen in grammar. Old English was a language with full word endings; Modern English has reduced endings. In Old English word endings expressed meaning relationships between words, that is why the word order was changeable, or free. During the Middle English

period most of the earlier inflections disappeared, and there appeared some alternative means of expression, using word order and prepositional constructions rather than word endings.

Among the new kinds of construction were the progressive forms of the verb and the range of auxiliary verbs (I have seen, I didn't go, etc.). The infinitive form of a verb was marked by a particle 'to' ('to read'). A new form of expressing relationships such as possession appeared, using 'of' (for example, 'the pages of a book'). Several new pronouns appeared through the influence of Old Norse.

The pronunciation system underwent significant changes. Several consonants and vowels altered their values, and new contrastive units of sound ('phonemes') emerged. In particular, the distinction between the /f/ and /v/ consonants began to differentiate words (e.g. 'grief' – 'grieve'), between /s/ and /z/ (e.g. 'seal' – 'zeal'). The 'ng' sound at the end of a word also became contrastive (in Old English the g had always been sounded), as 'sin' – 'sing'. And at the very end of the period, all the long vowels underwent a series of changes. The way sounds were spelled altered, as French scribes introduced their own spelling conventions, such as 'ou' for /u/ ('house'), 'gh' for /h/ (night) and 'ch' ('church')

[D. Crystal, Language and voice]. For example, the "Domesday Book", in which William the Conqueror took stock of his new kingdom, was written in Latin to emphasize its legal authority.

By the 14th century, noun genders had almost completely died out, and adjectives, which had 11 different inflections in Old English, were reduced to two (singular and plural) and to one as in modern English. The stress, which was usually on the lexical root of a word in Old English, shifted towards the beginning of words, which encouraged the loss of suffixes, and many vowels developed into the common English unstressed "schwa". As inflections disappeared, word order became more important and, by the time of Chaucer, the modern English subject-verb-object word order had gradually become the norm. The use of prepositions became more extensiveinstead of verb inflections [27].

There were some changes in orthography.

1. The Old English letters ð ('edh' or 'eth') and þ ("thorn") were gradually replaced with 'th', and the letter 3 ('yogh') was replaced with 'g' (or often with 'gh', as in 'ghost' or 'night').

2. ‘þe’was replaced with ‘the’ to be the definite article.

3. Most nouns had lost their inflected case endings by the middle of the Middle English period.

4. The Anglo-Saxon ‘cw’ was substituted with the Norman ‘qu’, so that ‘cwene’ became ‘queen’, ‘cwic’ became ‘quick’.

5. Old English ‘sc’ defining the sound /sh/ was regularized as ‘sh’ or ‘sch’, e.g. ‘scip’ became ‘ship’.

6. The initial letters ‘hw’became ‘wh’in Middle English, as in ‘when’, ‘where’.

7. The letter ‘c’ was replaced with ‘k’ in some words, e.g. ‘cyning’/’cyng’ became ‘king’) or with ‘ck’, e.g. ‘boc’ became ‘bock’ and later‘book’, or with ‘ch’, e.g. ‘cild’ became ‘child’, ‘cese’ became ‘cheese’.

8. The letter "h" was deleted at the beginning of words like ‘hring’ (‘ring’) and ‘hnecca’ (‘neck’), but it was added to the beginning of many Latin loanwords, e.g. ‘honour’, ‘heir’, ‘honest’, ‘habit’, ‘herb’, it was sometimes pronounced and sometimes not.

9. The letters ‘f’ and ‘v’ began to be differentiated, as in ‘feel’ and ‘veal’, so did ‘s’ and ‘z’, as in ‘seal’ and ‘zeal’, and also ‘ng’ and ‘n’, as in ‘thing’ and ‘thin’.

10. As the letter‘u ‘was similar to ‘v’, ‘n’ and ‘m’ in writings, it was replaced in many words with ‘o’, e.g. ‘son’, ‘come’, ‘love’, ‘one’.

11. The digraph ‘ou’ was of French origin andwas introduced in spelling of words like ‘house’ and ‘mouse’.

12. Long vowel sounds were marked by a double letter,e.g. ‘boc’ became ‘booc’, ‘se’ became ‘see’.

13. The long vowel ‘a’ became ‘o’ in Middle English, e.g.‘ham’ became ‘home’, ‘stan’ became ‘stone’, ‘ban’ became ‘bone’.

14. The short vowels were identified by consonant doubling, e.g. ‘siting’ became ‘sitting’.

15. The plural noun ending ‘en’ (e.g. ‘house/housen’, ‘shoe/shoen’) had largely disappeared by the end of the Middle English period. Nowadays it remains today in some examples, such as ‘children’, ‘brethren’ and ‘oxen’. It was mostly replaced by the French plural ending ‘-s’ [27].

In Old English there was no distinction between the formal and informal second person singular, the pronoun ‘thou’, the words ‘ye’ or ‘you’ were the second person plural.In the 13th Century these pronouns were introduced as the formal singular version with ‘thou’ remaining as the informal form [27].

The most important events of the Middle English period

Middle-English period 1066-1500

1066 The Norman Conquest under William the Conqueror, the Duke of Normandy.

1086 "Domesday Book" was compiled.

1100 London became the capital of England.

1150 The oldest surviving manuscripts in Middle English dated from this period. Eleanor of Aquitaine, French wife of Henry II, became the Queen Consort of England. "The Anglo-Saxon Chronicle" was finished. Oxford University was established.

1167 The foundation of Oxford University by English scholars wxpelled from Paris.

1180 King John loses the province of Normandy to France. Cambridge University established.

1215 The barons forced King John the Lackland to sign the Magna Carta, the Great Chrter.

1265 Simon de Montfort summoned the first parliament.

1295 Edward I summoned the Model Parliament.

1337 The beginning of the Hundred Years' War with France.

1348-50 The Black Death kills one third of the British population. The Statute of Pleading replaces French with English as the language of law (although records continue to be kept in Latin). English was used in English Parliament for the first time.

1370 William Langland writes “Piers Plowman”. John Wycliffe publishes his English translation of “The Bible”.

English replaces Latin as main language in schools (except Universities of Oxford and Cambridge).

1388 Henry IV became first English-speaking monarch since the Conquest. Chaucer began writing “The Canterbury Tales”.

1450 The Great Vowel Shift began. William Caxton establishes the first English printing press.

1453 The end of Hundred Years’ War with France.

1455-1485 The War of Roses

1474 William Caxot printed his first book in England.

1485 The battle of Bosworth Field when the Lancastrians fought the Yorkists.Henry VII, the Lancastrian, married the woman from the Yorkist family.

1500 The beginning of English Renaissance. William Tyndale printed his English translation of the New Testament of "The Bible".

Questions for discussion

1. What language was the vocabulary of Middle English influenced?
2. What was the official language in Britain during the Middle English period?
3. What were the Middle English dialects? What Old English dialects did they develop from?
4. What was the main dialect in Middle English?
5. What language influenced the Middle English the most? In what spheres of life?
6. How was the major change in pronunciation of Middle English vowels called?
7. What was the meaning of feudalism?
8. Why was the Domesday Book written?
9. What were the consequencies of the Norman Conquest?
10. Who iniciated the parliament? When?
11. When was Magna Carta signed?
12. Who brought printing to Britain? When?
13. What impacts did the beginning of printing have?

14. What historical events of the period influenced the development of the language?

15. What event marked the end of the Middle English period?

Topics for reports

1. Cultural achievements of the Middle English period.
2. General outline of the main political and social events of the period.
3. The main phonetic and grammatical changes in the Middle English language.
4. The meaning of printing for the development of the language.
5. The prominent historical figures of the period.
6. Changes in the vocabulary of Middle English.
7. The struggle between French and English during the period.
8. The royal dynasties the ruled Britain during the period and their impact into the development of the country.
9. Cultural traditions tha were bourn during the period.

CHAPTER III. OLD ENGLISH LITERATURE

Northumbrian was the dialect in which most of the Old English literature was originally written. Although, nearly all of that literature was lost in its Northumbrian form for various reasons, King Alfred the Great much of the surviving Northumbrian literature rewrote into his own West Saxon dialect. Since the time of Alfred nearly all Old English texts have been written in the West Saxon dialect [29].

The Ruthwell Cross is one of the most impressive writing monuments of the Anglo-Saxon period dating to the 8th century. This stone cross over five metres high was found in the village of Ruthwell in south-west Scotland, it is carved with inscriptions and scenes from the life of Christ in Latin and also in Old English runic alphabet. It is one of the best examples of the artistic tradition flourished in Britain and Ireland in the 5-7th centuries. Scholars think that it was probably used as a preaching cross. The cross an earliest version of "The Dream of the Rood", one of the oldest surviving Old English poems, which tells the story of the crucifixion of Christ. During the time of the Reformation the Ruthwell Cross was pulled down and partially buried. It was only reconstructed in the 19th century [8].

1. PROSE

The earliest texts were a mixture of charters, interlinear glosses, thatis Latin manuscripts with Old English forms written above the original Latin, and Latin-Old English glossaries. The writings of Alfred andhis contemporaries can be calledcontinuous lengthy prose, which often seems clumsy to us. This prose had its own features, they are, 1) the structure of sentences consists of amore additive style, 2) clause added to clause without much further subordinate or rhetorical structure.

At that time there was no inherited tradition of prose in Old English, and the only models were Latin prose and native poetry [Hogg, p.117]. Some pf the prose works haven/t survived.

The earliest English prose work, the law code of King Aethelberht I of Kent, was written within a few years of the arrival in England (597) of St. Augustine of Canterbury. Other 7th- and 8th-century prose is practical in character, including laws, wills, and charters. The earliest literary prose dates from the late 9th century, when King Alfred translated into English “certain books that are necessary for all men to know.” Alfred himself translated the Pastoral Care of St. Gregory I the Great, the Consolation of Philosophy of

Boethius, the Soliloquies of St. Augustine of Hippo, and the first 50 Psalms. His Pastoral Care is a literal translation, but his Boethius is a restructured work. Alfred's prefaces to these works are of great historical interest.

Alfredprobably urged Bishop Werferth of Worcester to translate the Dialogues of Gregory; and also inspired some scholarly people to translate Bede's "Historia ecclesiastica" and Paulus Orosius's "Historiarum adversum paganos libri vii" ("Seven Books of History Against the Pagans"). Both of these works are much abridged; the Bede translation follows its source slavishly, but the translator of Orosius added many details of northern European geography and also accounts of the voyages of Ohthere the Norwegian and Wulfstan the Dane. These accounts, in addition to their geographical interest, show that friendly commerce between England and Scandinavia was possible even during the Danish wars.

The Anglo-Saxon Chronicle originated during King Alfred the Great's reign, who ruled in Wessex from 871 to 899. It contains the records telling about the history of Anglo-Saxons and the British Islands.The Anglo-Saxon Chronicle exists in several versionskept in various monasteries and brought up to date. The most important is the Winchester Manuscript. The text was owned by Matthew Parker,

Archbishop of Canterbury (1559–75), and that is why is often referred to as “The Parker Chronicle”. It is the only Chronicle manuscript in which the language has not been brought into conformity with the late West Saxon literary standard. All manuscripts of the Chronicle are abbreviated as B, C, D, E, F, and H but only E and F are important for the Arthurian period.

Manuscript E (kept in Oxford, Bodleian Library MS Laud 636) is known as the Peterborough Manuscript. The Chronicle was continued until 1154. This manuscript once belonged to William Laud, Archbishop of Canterbury 1633–45 and is sometimes called the “Laud Chronicle”. Each Old English entry is followed by a translation into Latin [30].

These annals form the first instalment of the famous Anglo-Saxon Chronicle, which was continued in various monasteries, till the last version, the Peterborough Book, ends with the joyful accession of Henry II.

Thus King Alfred may be regarded as the first known writer of English literary prose. Abbot Ælfric, about a century after, recognized his debt to the King, saying that in his day ‘there were no other godly books in the English tongue save the books that King Alfred skillfully translated from Latin into English.’ “Ælfric formed himself consciously on the

style of the King, and in his hands English prose became smoother and clearer, more elegant, and more suited to the expression of shades of thought" [7].

Its earliest records convey the accounts beginning from the reign of Julius Caesar.The early 755 record describes in detail a feud between the West Saxon king Cynewulf and the usurper Cyneheard. The entries covering the Danish wars of the late 9th century, and those running from the reign of Ethelred II to the Norman Conquest in 1066) contain many passages of excellent writing [25].

10th- and 11th-century prose. The early 10th century does not contain good literary works, except some homilies. The prose literature of the midand late 10th century is associated with the Benedictine Reform, when Aethelwold, bishop of Winchester, translated the Rule of St. Benedict. But the greatest and most prolific writers of this period were Aelfric and Wulfstan. Aelfric, a monk at Cerne and later abbot of Eynsham, whose works include three cycles of 40 homilies each (Catholic Homilies, 2 vol., and the Lives of the Saints), as well as homilies not in these cycles; a Latin grammar; a treatise on time and natural history; pastoral letters; and several translations. Aelfric's writings werelucid and beautiful in language with the rhetorical devices of Latin

literature.He influenced writers living long after his times with alliterative prose, which imitates the rhythms of Old English poetry.

Wulfstan, archbishop of York, wrote legal codes and a number of homilies, including "Sermo Lupi ad Anglos" ("Wulf's Address to the English"), a ferocious critics of the morals of his time. Also numerous anonymous works were produced in this period, including homilies, saints' lives, dialogues, and translations of such works as the Gospels, Old Testament, liturgical texts, monastic rules, and other clerical texts. By the end of the 10th century, English had been established as a literary language with a versatility in prose and poetry [25].

Text

Anglo Saxon Chronicle

Ond ta¯ ong eat se cyning tæt ond he¯ on ta¯ duru e¯ode, ond ta¯ unhe¯anlic.e hine werede ot he¯ on tone æteling lo¯cude, ond ta¯ u¯t ræ¯sde on hine ond hine mic.lum g. ewundode. Ond hı¯e alle on tone cyning wæ¯run feohtende ot tæt hı¯e hine ofslæg. enne hæfdon.

(Alfred, version of the Anglo-Saxon Chronicle)

Translation into Modern English

And then the king realised that and went to the door, and then bravely defended himself until he caught sight of the prince, and then he rushed out at him and wounded him severely. And they all started fighting the king until they had slain him. Within a century, however, the situation had changed dramatically [Hogg, p.117].

Text

Anglo Saxon Chronicle

An extract

Þy geare þe wæs agan fram cristes acennesse .cccc. wintra 7 .xciiii. uuintra, þa Cerdic 7 Cynric his sunu cuom up æt Cerdicesoran mid .v. scipum; 7 se Cerdic wæs Elesing, Elesa Esling, Esla Gewising, Giwis Wiging, Wig Freawining, Freawine Friþugaring, Friþugar Bronding, Brond Bældæging, Bældæg Wodening. Ond þæs ymb .vi. gear þæs þe hie up cuomon geeodon Westseaxna rice, 7 þæt uuærun þa ærestan cyningas þe Westseaxna lond on Wealum geeodon; 7 he hæfde þæt rice .xvi. gear, 7 þa he gefor, þa feng his sunu Cynric to þam rice 7 heold .xvii. winter. Þa he gefor, þa feng Ceol to þam rice 7 heold .vi. gear. Þa he gefor, þa feng Ceolwulf to his broþur, 7 he ricsode .xvii. gear, 7 hiera cyn gæþ to Cerdice. Þa feng Cynegils Ceolwulfes broþur sunu to

rice 7 ricsode .xxxi. wintra, 7 he onfeng ærest fulwihte Wesseaxna cyninga, 7 þa feng Cenwalh to 7 heold .xxxi. wintra, 7 se Cenwalh wæs Cynegilses sunu; 7 þa heold Seaxburg his cuen an gear þæt rice æfter him. Þa feng Æscwine to rice, þæs cyn gæþ to Cerdice, 7 heold .ii. gear. Þa feng Centwine to Wesseaxna rice Cynegilsing 7 ricsode .vii. gear. Þa feng Ceadwalla to þam rice, þæs cyn gæþ to Cerdice, 7 heold .iii. gear. Ða feng Ine to Seaxna rice, þæs cyn gæþ to Ceardice, 7 heold .xxxvii. wintra. Þa feng Æelheard to, þæs cyn gæþ to Ceardice, 7 heold .xiiii. winter. Þa feng Cuþred to, þæs cyn gæþ to Cerdice, 7 heold .xvii. gear. Þa feng Sigebryht to, þæs cyn gæþ to Cerdice, 7 heold an gear. Þa feng Cynewulf to rice, þæs cyn gæþ to Ceardice, 7 heold .xxxi. wintra. Þa feng Beorhtric to rice, þæs cyn gæþ to Cerdice, 7 heold .xvi. gear. Þa feng Ecgbryht to þam rice 7 heold .xxxvii. wintra 7 .vii. monaþ, 7 feng þa Æþelwulf his sunu to 7 heold nigonteoðe healf gear. Se Æþelwulf wæs Ecgbryhting, Ecgbryht Ealhmunding, Ealhmund Eafing, Eafa Eopping, Eoppa Ingilding, Ingild Cenreding, 7 Ine Cenreding 7 Cuþburg Cenreding 7 Cuenburg Cenreding, Cenred Ceolwalding, Ceolwald Cuþwulfing, Cuþwulf Cuþwining, Cuþwine Celming, Celm Cynricing, Cynric Cerdicing. Ond þa feng Æþelbald his sunu to rice 7 heold .v. gear. Þa feng

Æþelbryht his broþur to 7 heold .v. gear. Þa feng Æþered hiera broþur to rice, 7 heold .v. gear. Þa feng Ælfred hiera broþur to rice, 7 þa was agan his ielde .xxiii. wintra 7 .ccc. 7 .xcvi. wintra þæs þe his cyn ærest Westseaxna lond on Wealum geeodon.

60 BCAER Cristes geflæscnesse .lx. wintra, Gaius Iulius se casere ærest Romana Bretenlond gesohte 7 Brettas mid gefeohte cnysede 7 hie oferswiþde 7 swa þeah ne meahte þær rice gewinnan [30].

(Anglo-Saxon Chronicle. The Parker Manuscript)

Ælfric and Wulfstan were near contemporaries and, equally, significant players in the Benedictine Monastic Revival which was prominent throughout the second half of the tenth century. Hogg implies that these writers were different from each other. Indeed, Ælfric was above all a teacher, a private man, whilst Wulfstan was as much a statesman as a monk. The type of language they use is that of Latin rhetoric both authors are fully acquainted with, for example,Wulfstan depended greatly on Ciceronian models. But both writers are able to exploit the native structures and vocabulary to permit variation and to adjust the Ciceronian style to their works. This is that both writers exploit the

structural features identified with Old English poetry, so this stylistic usage was first invented by Ælfric. The essential features are the use of alliteration and the use of two-stress phrases. It appears with two pairs of stress in each line and alliterative syllables in italics [Hogg, p.117-118].

Text

Mártinus ta férde to tam fy´rlenan lánde
and ta ta he cóm to múntum ta g.emétte he sc.éaean
and heora án sóna his éxe up abræ´d
wólde hine sléan ac him forwy´rnde sum óter
swa tæt he tæt hy´lfe g. elæ´hte and wiehæ´fde tæt slége

Translation into Modern English

Then Martin travelled to a distant land
and when he came to the mountains he met some robbers
and one of them immediately raised up his axe
in order to slay him. But another forewarned him
so that he caught the handle and restrained the blow.

[Hogg, p.117-118].

2. POETRY

Old English poetry was of two types: the Germanic pre-Christian and the Christian poetry. It has survived in four manuscripts. The first manuscript is called the *"Junius manuscript* , also known as the *"Caedmon manuscript"*, an illustrated poetic anthology. The second manuscript is called the *Exeter Book*, also an anthology, located in the Exeter Cathedral since it was donated there in the 11th century. The third manuscript is called the *Vercelli Book*, a mix of poetry and prose; found in Vercelli, Italy. The fourth manuscript is called the *Nowell Codex,* also a mixture of poetry and prose.

There are about 30.000 lines of Old English poetry in four manuscripts, dating from 975 to 1050.There are a number of manuscripts or Books that contain certain poems. In "Vercelli Book" there are such poems as "Andreas", "The Fates of the Apostles", "Address of the Soul to the Body", "The Dream of the Rood", "Elene". In "Exeter Book" there are "The Wanderer", "The Seafarer", "Widsith", "Deor", "The Wife's Lament", "The Riddles" In "Junius Manuscript" – "Genesis", "Exodus", "Daniel", "Christ and Satan". In "Cotton Manuscript" – "Beowulf', "Judith".

Old English poetry had no known rules or system left to us by the Anglo-Saxons, all we know is due to the modern theories. The first widely accepted well known theory was by Eduard Sievers (1885) in which he distinguished five alliterative patterns. The theory of John C. Pope (1942) uses musical notations which has had some acceptance. Sievers' alliterative verse is based upon accent, alliteration, the quantity of vowels, and patterns of syllabic accentuation. It consists of five permutations on a base verse scheme; any one of the five types can be used in any verse. The system was inherited and exists in the older Germanic languages. Two poetic figures commonly found in Old English poetry are the ***Kenning***, an often formulaic phrase that describes one thing in terms of another, e.g. in Beowulf, the sea is called the 'swan's road', and

St. Caedmon

litotes, a dramatic understatement employed by the author for ironic effect.

Poetry was an oral craft, a poet could accompanyhis telling verses by a harp. It was handed down orally from generation to generation. Anglo-Saxon culture had a rich tradition of oral story telling, not much of which was written down. There is a small amount of the surviving Old English text, and most Old English poets are anonymous, but only three of those are known today by their works: Caedmon, Aldhelm and Cynewulf.

Caedmon is the most well known and considered to be the father of Old English poetry. He lived at the abbey of Whitby in Northumbria in the 7th century. Only a single nine line poem remains, called Hymn, which is also the oldest surviving text in English [30].

Hymn

Nu sculon herigean heofonrices weard,
meotodes meahte and his modgeþanc,
weorc wuldorfæder, swa he wundra
gehwæs, ece drihten, or onstealde.
He ærest sceop eorðan bearnum
heofon to hrofe, halig scyppend;
þa middangeard moncynnes weard,
ece drihten, æfter teode
firum foldan, frea ælmihtig.

Now let us praise the Guardian of the Kingdom of Heaven the might of the Creator and the thought of his mind, the work of the glorious Father, how He, the eternal Lord established the beginning of every wonder. For the sons of men, He, the Holy Creator first made heaven as a roof, then the Keeper of mankind, the eternal Lord God Almighty afterwards made the middle world the earth, for men.

Cædmon's Hymn in different dialects

West Saxon dialect

Nū wē sculan herian / heofonrīces Weard,
Metodes mihte / and his mōdgeþonc,
weorc Wuldorfæder; / swā hē wundra gehwæs,
ēce Dryhten, / ord onstealde.
Hē ærest gesceōp / eorðan bearnum
heofon tō hrōfe, / hālig Scyppend;
ða middangeard, / monncynnes Weard,
ēce Dryhten, / æfter tēode
fīrum foldan, / Frēa Ælmihtig.

Northumbrian dialect

Nū scylun hergan / hefænrīcaes Uard,
Metudæs mæcti / end His mōdgidanc
uerc Uuldurfadur, / suē Hē uundra gihuæs,
ēci Dryctin, / ōr āstelidæ.
Hē ærist scōp / ælda barnum
heben til hrōfe / hāleg Scepen.
Thā middungeard / moncynnæs Uard,
ēci Dryctin, / æfter tīadæ
fīrum foldu, / Frēa allmectig.

Aldhelm, bishop of Sherborne (d. 709), is known to have performed secular songs accompanied by a harp. Much of his Latin prose has survived, but none of his Old English poetry has remained.

Cynewulf is believed to live in the 9th century to which a number of poems are attributed including “The Fates of the Apostles” and “Elene” (in the Vercelli Book), and “Christ II” and “Juliana” (in the Exeter Book) [15].

As Christianity began to appear, retellers often recast the tales of Christianity into the older heroic stories.

2.1. Old English heroic poetry

Old English heroic poetry glorifies not only ancient and contemporary warriors, but also the acts of self-sacrifice of brave women. It combines pagan and Christian values. There are the key texts of the genre, including “Beowulf”, “The Battle of Maldon”, “The Dream of the Rood” and “Judith”.

The literature of the Anglo-Saxons (c. 450–1100) is abundant in heroic, or epic, poetry: narrative poems which recount the deeds of heroic figures who overcome significant challenges of life.

The Old English poetry tells about the Germanic heroic past. The longest of this (3,182 lines), and most important, is “Beowulf’”, which appears in the damaged Nowell Codex. It tells the story of the legendary Geatish hero Beowulf who is the title character. The story is set in Scandinavia, in Sweden and Denmark, and the tale likewise probably is of Scandinavian origin. The story sets the tone for much of Old English poetry, and it has achieved national epic status, and is of great interest not only to historians, anthropologists, literary critics, but alsowriters, film directors and amateurs of poetry.

Two other heroic poems have survived in fragments, “The Fight at Finns burh”, a retelling of one of the battle scenes in Beowulf (although this relation to Beowulf is much debated), and “Waldere”, a version about the life of Walter of Aquitaine. Two other poems mention heroic figures: “Widsith” dating back to events in the 4th century contains a catalogue of names and places associated with valiant deeds. The second poem “Deor” is a lyric, in the style of Consolation of Philosophy, having examples of famous heroes.

The Anglo-Saxon Chronicle contains various heroic poems inserted throughout. The earliest from 937 is called

The Battle of Brunanburh, which celebrates the victory of King Athelstan over the Scots and Norse. There are five shorter poems: capture of the Five Boroughs (942); coronation of King Edgar (973); death of King Edgar (975); death of Prince Alfred (1036); death of King Edward the Confessor (1065).

The most famous Old English battle poem "Battle of Maldon" is the 325 line poem tells aboutthe ealdorman of Essex, Earl Byrhtnoth and his men, who fell in battle against the Vikings in 991. Byrhtnoth, the leader Anglo-Saxon troops, fought with the Viking army , and this resulted in the heroic death of Byrhtnoth, and a valiant defeat for the English, as almost all of Byrthnoth's men faced death by his side. The elderly warrior Byrhtwold faces his death by saying such words.

Text

The Battle of Maldon (312-319)

In the West Saxon dialect

Hige sceal þē heardra, / heorte þē cēnre,
mōd sceal þē māre, / þē ūre mægen lȳtlað.
Hēr līð ūre ealdor / eall forhēapen,
gōd on grēote; / ā mæg gnornian

se ðe nū fram þis pīgplegan / þendan þenceð.
Ic eom frōd fēores; / fram ic ne þille,
ac ic mē be healfe / mīnum hlāforde,
be spā lēofan men / licgan þence.

Modern English translation

Thought shall be the harder, the heart the keener, courage the greater, as our strength lessens.

Here lies our leader all cut down, the valiant man in the dust;

always may he mourn who now things to turn away from this warplay.

I am old, I will not go away, but I plan to lie down by the side of my lord, by the man so dearly loved.

(Abstract of the poem "Battle of Maldon")

It is considered to be the one of the finest poems, but the beginning and the end of the poem are missing and the only manuscript was destroyed in a fire in 1731.

Beowulf

Beowulf is the longest epic poem in Old English of more than 3,000 lines long. Beowulf is set in the pagan world of 6th-century Scandinavia, but the scientists do not know for certain when the poem was first composed. Beowulf is a classic tale of the triumph of good over evil, telling the story of an eponymous hero, and his successive battles with a monster named Grendel, with its revengeful mother and with a dragon guarding a hoard of treasure.

Beowulf is divided into three acts. The first part of the poem describes the events taking place in Heorot, the kingdom of Denmark, which Grendel is terrorising. The Geatish prince Beowulf hears of his neighbours' plight, and to help them he sails there with his warriors. Beowulf meets Grendel in unarmed fight, and kills the monster by ripping off its arm.

The Danes enjoyed the victory, but Grendel's loathsome mother attacks in revenge the king's hall. Beowulf descends into her underwater lair, and slays the hag in the cruel struggle. There is much rejoicing among the Danes, and Beowulf is rewarded with many gifts for his victory. He becomes the ruler of the kingdom of the Geats. 50 years later, when Beowulf is old aged. A rampaging dragon, which is

guarding a treasure-hoard, attacks the realm. Beowulf kills his foe in the fight being fatally wounded.

The poem must have been conveyed orally over many generations, and probably modified by each bard, until the existing copy was made.

The use of poetic compound words, or 'kennings', is a key feature of "Beowulf".

Text

Beowulf

An extract

Hwæt. We Gardena in geardagum,
Þeod cyninga, þrym gefrunon,
hu ða æþelingas ellen fremedon.
Oft Scyld Scefing sceaþena þreatum,
monegum mægþum, meodosetla ofteah,
egsode eorlas. Syððan ærest wearð
feasceaft funden, he þæs frofre gebad,
weox under wolcnum, weorðmyndum þah,
oðþæt him æghwylc þara ymbsittendra
ofer hronrade hyran scolde,
gomban gyldan. þæt wæs god cyning.
ðæm eafera wæs æfter cenned,
geong in geardum, þone god sende

folce to frofre; fyrenðearfe ongeat
þe hie ær drugon aldorlease
lange hwile. Him þæs liffrea,
wuldres wealdend, woroldare forgeaf;
Beowulf wæs breme blæd wide sprang,
Scyldes eafera Scedelandum in.
Swa sceal geong guma gode gewyrcean,
fromum feohgiftum on fæder bearme,
þæt hine on ylde eft gewunigen
wilgesiþas, þonne wig cume,
leode gelæsten; lofdædum sceal
in mægþa gehwære man geþeon.
Him ða Scyld gewat to gescæphwile
felahror feran on frean wære.
Hi hyne þa ætbæron to brimes faroðe,
swæse gesiþas, swa he selfa bæd,
þenden wordum weold wine Scyldinga;
leof landfruma lange ahte.
þær æt hyðe stod hringedstefna,
isig ond utfus, æþelinges fær.
Aledon þa leofne þeoden,
beaga bryttan, on bearm scipes,
mærne be mæste. þær wæs madma fela

of feorwegum, frætwa, gelæded;
ne hyrde ic cymlicor ceol gegyrwan
hildewæpnum ond heaðowædum,
billum ond byrnum; him on bearme læg
madma mænigo, þa him mid scoldon
on flodes æht feor gewitan.
Nalæs hi hine læssan lacum teodan,
þeodgestreonum, þon þa dydon
þe hine æt frumsceafte forð onsendon
ænne ofer yðe umborwesende.
þa gyt hie him asetton segen geldenne
heah ofer heafod, leton holm beran,
geafon on garsecg; him wæs geomor sefa,
murnende mod. Men ne cunnon
secgan to soðe, selerædende,
hæleð under heofenum, hwa þæm hlæste onfeng.
ða wæs on burgum Beowulf Scyldinga,
leof leodcyning, longe þrage
folcum gefræge fæder ellor hwearf,
aldor of earde, oþþæt him eft onwoc
heah Healfdene; heold þenden lifde,
gamol ond guðreouw, glæde Scyldingas.
ðæm feower bearn forð gerimed

in worold wocun, weoroda ræswan,
Heorogar ond Hroðgar ond Halga til;
hyrde ic þæt wæs Onelan cwen,
Heaðoscilfingas healsgebedda.
þa wæs Hroðgare heresped gyfen,
wiges weorðmynd, þæt him his winemagas
georne hyrdon, oðð þæt seo geogoð geweox,
magodriht micel. Him on mod bearn
þæt healreced hatan wolde,
medoærn micel, men gewyrcean
þonne yldo bearn æfre gefrunon,
ond þær on innan eall gedælan
geongum ond ealdum, swylc him god sealde,
buton folcscare ond feorum gumena.
ða ic wide gefrægn weorc gebannan
manigre mægþe geond þisne middangeard,
folcstede frætwan. Him on fyrste gelomp,
ædre mid yldum, þæt hit wearð ealgearo,
healærna mæst; scop him Heort naman
se þe his wordes geweald wide hæfde.
He beot ne aleh, beagas dælde,
sinc æt symle. Sele hlifade,
heah ond horngeap, heaðowylma bad,

laðan liges; ne wæs hit lenge þa gen
þæt se ecghete aþumsweorum,
æfter wælniðe wæcnan scolde.
ða se ellengæst earfoðlice
þrage geþolode, se þe in þystrum bad,
þæt he dogora gehwam dream gehyrde
hludne in healle; þær wæs hearpan sweg,
swutol sang scopes. Sægde se þe cuþe
frumsceaft fira feorran reccan,
cwæð þæt se ælmihtiga eorðan worhte,
wlitebeorhtne wang, swa wæter bebugeð,
gesette sigehreþig sunnan ond monan
leoman to leohte landbuendum
ond gefrætwade foldan sceatas
leomum ond leafum, lif eac gesceop
cynna gehwylcum þara ðe cwice hwyrfaþ.
Swa ða drihtguman dreamum lifdon
eadiglice, oððæt an ongan
fyrene fremman feond on helle.
Wæs se grimma gæst Grendel haten,
mære mearcstapa, se þe moras heold,
fen ond fæsten; fifelcynnes eard
wonsæli wer weardode hwile,

siþðan him scyppend forscrifen hæfde
in Caines cynne. þone cwealm gewræc
ece drihten, þæs þe he Abel slog;
ne gefeah he þære fæhðe, ac he hine feor forwræc,
metod for þy mane, mancynne fram.
þanon untydras ealle onwocon,
eotenas ond ylfe ond orcneas,
swylce gigantas, þa wið gode wunnon
lange þrage; he him ðæs lean forgeald.
Gewat ða neosian, syþðan niht becom,
hean huses, hu hit Hringdene
æfter beorþege gebun hæfdon.
Fand þa ðær inne æþelinga gedriht
swefan æfter symble; sorge ne cuðon,
wonsceaft wera. Wiht unhælo,
grim ond grædig, gearo sona wæs,
reoc ond reþe, ond on ræste genam
þritig þegna, þanon eft gewat
huðe hremig to ham faran,
mid þære wælfylle wica neosan.
ða wæs on uhtan mid ærdæge
Grendles guðcræft gumum undyrne;
þa wæs æfter wiste wop up ahafen,

micel morgensweg. Mære þeoden,
æþeling ærgod, unbliðe sæt,
þolode ðryðswyð, þegnsorge dreah,
syðþan hie þæs laðan last sceawedon,
wergan gastes; wæs þæt gewin to strang,
lað ond longsum. Næs hit lengra fyrst,
ac ymb ane niht eft gefremede
morðbeala mare ond no mearn fore,
fæhðe ond fyrene; wæs to fæst on þam.
þa wæs eaðfynde þe him elles hwær
gerumlicor ræste sohte,
bed æfter burum, ða him gebeacnod wæs,
gesægd soðlice sweotolan tacne
healðegnes hete; heold hyne syðþan
fyr ond fæstor se þæm feonde ætwand.
Swa rixode ond wið rihte wan,
ana wið eallum, oðþæt idel stod
husa selest. Wæs seo hwil micel;
XII wintra tid torn geþolode
wine Scyldinga, weana gehwelcne,
sidra sorga. Forðam secgum wearð,
ylda bearnum, undyrne cuð,
gyddum geomore, þætte Grendel wan

hwile wið Hroþgar, heteniðas wæg,
fyrene ond fæhðe fela missera,
singale sæce, sibbe ne wolde
wið manna hwone mægenes Deniga,
feorhbealo feorran, fea þingian,
ne þær nænig witena wenan þorfte
beorhtre bote to banan folmum,
ac se æglæca ehtende wæs,
deorc deaþscua, duguþe ond geogoþe,
seomade ond syrede, sinnihte heold
mistige moras. men ne cunnon
hwyder helrunan hwyrftum scriþað.
Swa fela fyrena feond mancynnes,
atol angengea, oft gefremede,
heardra hynða. Heorot eardode,
sincfage sel sweartum nihtum;
no he þone gifstol gretan moste,
maþðum for metode, ne his myne wisse.
þæt wæs wræc micel wine Scyldinga,
modes brecða. Monig oft gesæt
rice to rune; ræd eahtedon
hwæt swiðferhðum selest wære
wið færgryrum to gefremmanne.

Hwilum hie geheton æt hærgtrafum
wigweorþunga, wordum bædon
þæt him gastbona geoce gefremede
wið þeodþreaum. Swylc wæs þeaw hyra,
hæþenra hyht; helle gemundon
in modsefan, metod hie ne cuþon,
dæda demend, ne wiston hie drihten god,
ne hie huru heofena helm herian ne cuþon,
wuldres waldend. Wa bið þæm ðe sceal
þurh sliðne nið sawle bescufan
in fyres fæþm, frofre ne wenan,
wihte gewendan; wel bið þæm þe mot
æfter deaðdæge drihten secean
ond to fæder fæþmum freoðo wilnian.
Swa ða mælceare maga Healfdenes
singala seað, ne mihte snotor hæleð
wean onwendan; wæs þæt gewin to swyð,
laþ ond longsum, þe on ða leode becom,
nydwracu niþgrim, nihtbealwa mæst.
þæt fram ham gefrægn Higelaces þegn,
god mid Geatum, Grendles dæda;
se wæs moncynnes mægenes strengest
on þæm dæge þysses lifes,

æþele ond eacen. Het him yðlidan
godne gegyrwan, cwæð, hu guðcyning
ofer swanrade secean wolde,
mærne þeoden, þa him wæs manna þearf.
ðone siðfæt him snotere ceorlas
lythwon logon, þeah he him leof wære;
hwetton higerofne, hæl sceawedon.
Hæfde se goda Geata leoda
cempan gecorone þara þe he cenoste
findan mihte; XVna sum
sundwudu sohte; secg wisade,
lagucræftig mon, landgemyrcu.
Fyrst forð gewat. Flota wæs on yðum,
bat under beorge. Beornas gearwe
on stefn stigon; streamas wundon,
sund wið sande; secgas bæron
on bearm nacan beorhte frætwe,
guðsearo geatolic; guman ut scufon,
weras on wilsið, wudu bundenne.
Gewat þa ofer wægholm, winde gefysed,
flota famiheals fugle gelicost,
oðþæt ymb antid oþres dogores
wundenstefna gewaden hæfde

þæt ða liðende land gesawon,
brimclifu blican, beorgas steape,
side sænæssas; þa wæs sund liden,
eoletes æt ende. þanon up hraðe
Wedera leode on wang stigon,
sæwudu sældon syrcan hrysedon,
guðgewædo, gode þancedon
þæs þe him yþlade eaðe wurdon.
þa of wealle geseah weard Scildinga,
se þe holmclifu healdan scolde,
beran ofer bolcan beorhte randas,
fyrdsearu fuslicu; hine fyrwyt bræc
modgehygdum, hwæt þa men wæron.
Gewat him þa to waroðe wicge ridan
þegn Hroðgares, þrymmum cwehte
mægenwudu mundum, meþelwordum frægn:
Hwæt syndon ge searohæbbendra,
byrnum werede, þe þus brontne ceol
ofer lagustræte lædan cwomon,
hider ofer holmas? le wæs
endesæta, ægwearde heold,
þe on land Dena laðra nænig
mid scipherge sceðþan ne meahte.

No her cuðlicor cuman ongunnon
lindhæbbende; ne ge leafnesword
guðfremmendra gearwe ne wisson,
maga gemedu. Næfre ic maran geseah
eorla ofer eorþan ðonne is eower sum,
secg on searwum; nis þæt seldguma,
wæpnum geweorðad, næfne him his wlite leoge,
ænlic ansyn. Nu ic eower sceal
frumcyn witan, ær ge fyr heonan ,
leassceaweras, on land Dena
furþur feran. Nu ge feorbuend,
mereliðende, minne gehyrað
anfealdne geþoht: Ofost is selest
to gecyðanne hwanan eowre cyme syndon.
Him se yldesta ondswarode,
werodes wisa, wordhord onleac:
We synt gumcynnes Geata leode
ond Higelaces heorðgeneatas.
Wæs min fæder folcum gecyþed,
æþele ordfruma, Ecgþeow haten.
Gebad wintra worn, ær he on weg hwurfe,
gamol of geardum; hine gearwe geman
witena welhwylc wide geond eorþan.

We þurh holdne hige hlaford þinne,
sunu Healfdenes, secean cwomon,
leodgebyrgean; wes þu us larena god.
Habbað we to þæm mæran micel ærende,
Deniga frean, ne sceal þær dyrne sum
wesan, þæs ic wene. þu wast gif hit is
swa we soþlice secgan hyrdon
þæt mid Scyldingum sceaðona ic nat hwylc,
deogol dædhata, deorcum nihtum
eaweð þurh egsan uncuðne nið,
hynðu ond hrafyl. Ic þæs Hroðgar mæg
þurh rumne sefan ræd gelæran,
hu he frod ond god feond oferswyðeþ,
gyf him edwendan æfre scolde
bealuwa bisigu, bot eft cuman,
ond þa cearwylmas colran wurðaþ;
oððe a syþðan earfoðþrage,
þreanyd þolað, þenden þær wunað
on heahstede husa selest.
Weard maþelode, ðær on wicge sæt,
ombeht unforht: æghwæþres sceal
scearp scyldwiga gescad witan,
worda ond worca, se þe wel þenceð.

Ic þæt gehyre, þæt þis is hold weorod
frean Scyldinga. Gewitaþ forð beran
wæpen ond gewædu; ic eow wisige.
Swylce ic maguþegnas mine hate
wið feonda gehwone flotan eowerne,
niwtyrwydne nacan on sande
arum healdan, oþðæt eft byreð
ofer lagustreamas leofne mannan
wudu wundenhals to Wedermearce,
godfremmendra swylcum gifeþe bið
þæt þone hilderæs hal gedigeð.
Gewiton him þa feran. Flota stille bad,
seomode on sale sidfæþmed scip,
on ancre fæst. Eoforlic scionon
ofer hleorberan gehroden golde,
fah ond fyrheard; ferhwearde heold
guþmod grimmon. Guman onetton,
sigon ætsomne, oþþæt hy sæl timbred,
geatolic ond goldfah, ongyton mihton;
þæt wæs foremærost foldbuendum
receda under roderum, on þæm se rica bad;
lixte se leoma ofer landa fela.
Him þa hildedeor hof modigra

torht getæhte, þæt hie him to mihton
gegnum gangan; guðbeorna sum
wicg gewende, word æfter cwæð:
Mæl is me to feran; fæder alwalda
mid arstafum eowic gehealde
siða gesunde. Ic to sæ wille
wið wrað werod wearde healdan.
Stræt wæs stanfah, stig wisode
gumum ætgædere. Guðbyrne scan
heard hondlocen, hringiren scir
song in searwum, þa hie to sele furðum
in hyra gryregeatwum gangan cwomon.
Setton sæmeþe side scyldas,
rondas regnhearde, wið þæs recedes weal,
bugon þa to bence. Byrnan hringdon,
guðsearo gumena; garas stodon,
sæmanna searo, samod ætgædere,
æscholt ufan græg; wæs se irenþreat
wæpnum gewurþad. þa ðær wlonc hæleð
oretmecgas æfter æþelum frægn:
Hwanon ferigeað ge fætte scyldas,
græge syrcan ond grimhelmas,
heresceafta heap? Ic eom Hroðgares

ar ond ombiht. Ne seah ic elþeodige
þus manige men modiglicran.
Wen ic þæt ge for wlenco, nalles for wræcsiðum,
ac for higeþrymmum Hroðgar sohton.
Him þa ellenrof andswarode,
wlanc Wedera leod, word æfter spræc,
heard under helme: We synt Higelaces
beodgeneatas; Beowulf is min nama.
Wille ic asecgan sunu Healfdenes,
mærum þeodne, min ærende,
aldre þinum, gif he us geunnan wile
þæt we hine swa godne gretan moton.
Wulfgar maþelode þæt wæs Wendla leod;
wæs his modsefa manegum gecyðed,
wig ond wisdom: Ic þæs wine Deniga,
frean Scildinga, frinan wille,
beaga bryttan, swa þu bena eart,
þeoden mærne, ymb þinne sið,
ond þe þa ondsware ædre gecyðan
ðe me se goda agifan þenceð.
Hwearf þa hrædlice þær Hroðgar sæt
eald ond anhar mid his eorla gedriht;
eode ellenrof, þæt he for eaxlum gestod

Deniga frean; cuþe he duguðe þeaw.
Wulfgar maðelode to his winedrihtne:
Her syndon geferede, feorran cumene
ofer geofenes begang Geata leode;
þone yldestan oretmecgas
Beowulf nemnað. Hy benan synt
þæt hie, þeoden min, wið þe moton
wordum wrixlan. No ðu him wearne geteoh
ðinra gegncwida, glædman Hroðgar.
Hy on wiggetawum wyrðe þinceað
eorla geæhtlan; huru se aldor deah,
se þæm heaðorincum hider wisade.
Hroðgar maþelode, helm Scyldinga:
Ic hine cuðe cnihtwesende.
Wæs his ealdfæder Ecgþeo haten,
ðæm to ham forgeaf Hreþel Geata
angan dohtor; is his eafora nu
heard her cumen, sohte holdne wine.
ðonne sægdon þæt sæliþende,
þa ðe gifsceattas Geata fyredon
þyder to þance, þæt he XXXtiges
manna mægencræft on his mundgripe
heaþorof hæbbe. Hine halig god

for arstafum us onsende,
to Westdenum, þæs ic wen hæbbe,
wið Grendles gryre. Ic þæm godan sceal
for his modþræce madmas beodan.
Beo ðu on ofeste, hat in gan
seon sibbegedriht samod ætgædere;
gesaga him eac wordum þæt hie sint wilcuman
Deniga leodum. [19]

Modern versions of Beowulf

"Beowulf" has been translated into numerous modern languages, such as English, Dutch, French, German, Greek, Hungarian, Italian, Japanese, Russian and Telugu (a Dravidian language spoken in India). The most famous modern translation is that by Seamus Heaney, Nobel Laureate in literature, which won the Whitbread Book of the Year Award in 1999. A children's version by Michael Morpurgo, illustrated by Michael Foreman, was published in 2006.

Being composed in the Anglo-Saxon era, Beowulf impresses modern writers and film directors to create films, plays, operas, graphic novels and computer games. One of the most distinguished films is "The 13th Warrior" (1999), the

Icelandic-Canadian movie “Beowulf & Grendel” (2005); and “Beowulf” (2007), starring Ray Winstone, Anthony Hopkins and Angelina Jolie[The British Library].

A lot of modern scholars and scientists, linguists and philologists have been studying “Beowulf”. Victoria Symons, an Honorary Lecturer at University College London, where she teaches Old and Middle English literature, puzzles out the meaning of monsters in Beowulf.

“Beowulf” is one of the most important pieces of medieval literature surviving before the Norman Conquest period, and it is one the longest Old English poem. But it’s also very much a mystery. There is only one surviving copy of the medieval period, the manuscript known as British Library Cotton MS Vitellius A XV [Victoria Symons https://www.bl.uk/medieval-literature/articles/monsters-and-heroes-in-beowulf].

Most critics agree, that the monsters hold a ‘central importance … crucial to the very structure of the poem’. The three monster fights make up most of the action of the poem, and Beowulf is a heroic man who kills three monsters and then dies [24].

Grendel is a horrifying monster whose eyes glow with a ‘leoht unfæger’ (‘grim light’), (l. 727). Grendel is a kind of a human, or humanoid, and he goes on ‘weres wæstmum’ (‘in the shape of a man’), (l. 1352), but he’s much larger than a man: it takes four warriors simply to lift his head (l. 1637). He lives in a gloomy underwater lair somewhere beyond the ‘myrcan mor’ [‘dark moor’], (ll. 1402–41). He eats his victims and fights without weapons or armour (ll. 120–25, 730–44) [24].

Grendel was only the start of Beowulf’s monstrous fights. The Danes are attacked again (ll. 1279–99) by Grendel’s mother, looking for vengeance. Her appearance is similar to Grendel’s, except ‘idese onlicnes’ [‘in the likeness of a woman’], (l. 1351), but her attack differs from that of her son.

The final of the three monsters is a fire-breathing dragon (ll. 2550–2705). This is the most conventional of the

monsters Beowulf encounters and it's also the most challenging [24].

wisse he gearwe
þæt him holtwudu helpan ne meahte,
lind wið lige. Sceolde lændaga
æþeling ærgod ende gebidan,
worulde lifes, ond se wyrm somod. (ll. 2339–43)
[he clearly understood
that the forest-wood could not help him,
the wooden shield against the flames. The foremost prince
would have to endure the end of his transitory days,
his life in the world, and the dragon with him.] [24].

As we can conclude, this great poem of the unknown author has become the source of the inspiration for the writers and other creators of all the times, and provided the glory for the English literature.

2.2. Wisdom poetry

In Old English there are a number of short poems related to the heroic tales in the Exeter Book which is described as "Wisdom poetry". They are lyrical in their description of life,some of the poems are gloomy in mood, one of them is "The Ruin", which tells of the decay of a once

glorious city of Roman Britain, and the second is“The Wanderer”, in which an older man talks about aslaughter in his youth, where his close friends were killed and the memories of this have remained with him all his life. “The Seafarer” is the story of a somber exile from home on the sea, from which the only hope of redemption is the joy of heaven. Other wisdom poems include “Wulf” and “Eadwacer”, “The Wife's Lament”, and ‘The Husband's Message’. King Alfred the Great wrote a wisdom poem based on the neoplatonic philosophy of Boethius called the “Lays of Boethius”.

King Alfred’s “Boethius”was preserved in two manuscripts, one of the tenth century written about fifty or sixty years after his death and is now in the British Museum, and the other dating from the beginning of the twelfth century, which was injured by the fire in 1740 and then lay neglected in a box during a century. Both manuscripts had the same prose preface, but the older manuscript contains a metrical proem. Besides these two manuscripts, a small fragment of a third was discovered at the Bodleian Library at Oxford by Professor Napier some years ago. It is probable that such a popular book as King Alfred’s Boethius was frequently copied [7].

The Wonderer

An extract

Oft him anhaga are gebideð,
metudes miltse, þeah þe he modcearig
geond lagulade longe sceolde
hreran mid hondum hrimcealde sæ
wadan wræclastas. Wyrd bið ful aræd!
Swa cwæð eardstapa, earfeþa gemyndig,
wraþra wælsleahta, winemæga hryre:
Oft ic sceolde ana uhtna gehwylce
mine ceare cwiþan. Nis nu cwicra nan
þe ic him modsefan minne durre
sweotule asecgan. Ic to soþe wat
þæt biþ in eorle indryhten þeaw,
þæt he his ferðlocan fæste binde,
healde his hordcofan, hycge swa he wille.
Ne mæg werig mod wyrde wiðstondan,
ne se hreo hyge helpe gefremman.
Forðon domgeorne dreorigne oft
in hyra breostcofan bindað fæste;
swa ic modsefan minne sceolde,
oft earmcearig, eðle bidæled,
freomægum feor feterum sælan,

siþþan geara iu goldwine minne
hrusan heolstre biwrah, ond ic hean þonan
wod wintercearig ofer waþema gebind,
sohte seledreorig sinces bryttan,
hwær ic feor oþþe neah findan meahte
þone þe in meoduhealle mine wisse,
oþþe mec freondleasne frefran wolde,
wenian mid wynnum. Wat se þe cunnað
hu sliþen bið sorg to geferan
þam þe him lyt hafað leofra geholena:
warað hine wræclast, nales wunden gold,
ferðloca freorig, nalæs foldan blæd.
Gemon he selesecgas ond sincþege,
hu hine on geoguðe his goldwine
wenede to wiste. Wyn eal gedreas!
Forþon wat se þe sceal his winedryhtnes
leofes larcwidum longe forþolian:
ðonne sorg ond slæð somod ætgædre
earmne anhogan oft gebindað.
þinceð him on mode þæt he his mondryhten
clyppe ond cysse, ond on cneo lecge
honda ond heafod, swa he hwilum ær
in geardagum giefstolas breac.

Đonne onwæcneð eft wineleas guma,
gesihð him biforan fealwe wegas,
baþian brimfuglas, brædan feþra,
hreosan hrim ond snaw hagle gemenged.
Þonne beoð þy hefigran heortan benne,
sare æfter swæsne. Sorg bið geniwad
þonne maga gemynd mod geondhweorfeð;
greteð gliwstafum, georne geondsceawað
secga geseldan; swimmað oft on weg
fleotendra ferð no þær fela bringeð
cuðra cwidegiedda. Cearo bið geniwad
þam þe sendan sceal swiþe geneahhe
ofer waþema gebind werigne sefan.
Forþon ic geþencan ne mæg geond þas woruld
for hwan modsefa min ne gesweorce
þonne ic eorla lif eal geondþence,
hu hi færlice flet ofgeafon,
modge maguþegnas. Swa þes middangeard
ealra dogra gehwam dreoseð ond fealleð;
forþon ne mæg weorþan wis wer, ær he age
wintra dæl in woruldrice. Wita sceal geþyldig,

ne sceal no to hatheort ne to hrædwyrde,
ne to wac wiga ne to wanhydig,
ne to forht ne to fægen, ne to feohgifre
ne næfre gielpes to georn, ær he geare cunne.
Beorn sceal gebidan, þonne he beot spriceð,
oþþæt collenferð cunne gearwe
hwider hreþra gehygd hweorfan wille.
Ongietan sceal gleaw hæle hu gæstlic bið,
þonne ealre þisse worulde wela weste stondeð,
swa nu missenlice geond þisne middangeard
winde biwaune weallas stondaþ,
hrime bihrorene, hryðge þa ederas.
Woriað þa winsalo, waldend licgað
dreame bidrorene, duguþ eal gecrong,
wlonc bi wealle. Sume wig fornom,
ferede in forðwege, sumne fugel oþbær
ofer heanne holm, sumne se hara wulf
deaðe gedælde, sumne dreorighleor
in eorðscræfe eorl gehydde.
Yþde swa þisne eardgeard ælda scyppend
oþþæt burgwara breahtma lease

eald enta geweorc idlu stodon.
Se þonne þisne wealsteal wise geþohte
ond þis deorce lif deope geondþenceð,
frod in ferðe, feor oft gemon
wælsleahta worn, ond þas word acwið:
Hwær cwom mearg? Hwær cwom mago?
Hwær cwom maþþumgyfa?
Hwær cwom symbla gesetu? Hwær sindon
seledreamas?
Eala beorht bune! Eala byrnwiga!
Eala þeodnes þrym! Hu seo þrag gewat,
genap under nihthelm, swa heo no wære.
Stondeð nu on laste leofre duguþe
weal wundrum heah, wyrmlicum fah.
Eorlas fornoman asca þryþe,
wæpen wælgifru, wyrd seo mære,
ond þas stanhleoþu stormas cnyssað,
hrið hreosende hrusan bindeð,
wintres woma, þonne won cymeð,
nipeð nihtscua, norþan onsendeð
hreo hæglfare hæleþum on andan.
Eall is earfoðlic eorþan rice,

onwendeð wyrda gesceaft weoruld under heofonum.

Her bið feoh læne, her bið freond læne,
her bið mon læne, her bið mæg læne,
eal þis eorþan gesteal idel weorþeð!
Swa cwæð snottor on mode, gesæt him sundor æt rune.

Til biþ se þe his treowe gehealdeþ, ne sceal næfre his torn to rycene
beorn of his breostum acyþan, nemþe he ær þa bote cunne,
eorl mid elne gefremman. Wel bið þam þe him are seceð,
frofre to Fæder on heofonum, þær us eal seo fæstnung stondeð.

(The Wonderer" from Exeter Book)[31].

The Seafarer

An extract

Mæg ic be me sylfum soðgied wrecan,
siþas secgan, hu ic geswincdagum
earfoðhwile oft þrowade,
bitre breostceare gebiden hæbbe,

gecunnad in ceole cearselda fela,
atol yþa gewealc, þær mec oft bigeat
nearo nihtwaco æt nacan stefnan,
þonne he be clifum cnossað. Calde geþrungen
wæron mine fet, forste gebunden
caldum clommum, þær þa ceare seofedun
hat ymb heortan; hungor innan slat
merewerges mod. Þæt se mon ne wat
þe him on foldan fægrost limpeð,
hu ic earmcearig iscealdne sæ
winter wunade wræccan lastum,
winemægum bidroren,
bihongen hrimgicelum; hægl scurum fleag.
þær ic ne gehyrde butan hlimman sæ,
iscaldne wæg. Hwilum ylfete song
dyde ic me to gomene, ganotes hleoþor
ond huilpan sweg fore hleahtor wera,
mæw singende fore medodrince.
Stormas þær stanclifu beotan, þær him
stearn oncwæð,
isigfeþera; ful oft þæt earn bigeal,
urigfeþra; nænig hleomæga

feasceaftig ferð frefran meahte.
Forþon him gelyfeð lyt, se þe ah lifes wyn
gebiden in burgum, bealosiþa hwon,
wlonc ond wingal, hu ic werig oft
in brimlade bidan sceolde.
Nap nihtscua, norþan sniwde,
hrim hrusan bond, hægl feol on eorþan,
corna caldast. Forþon cnyssað nu
heortan geþohtas þæt ic hean streamas,
sealtyþa gelac sylf cunnige –
monað modes lust mæla gehwylce
ferð to feran, þæt ic feor heonan
elþeodigra eard gesece –
Forþon nis þæs modwlonc mon ofer eorþan,
ne his gifena þæs god, ne in geoguþe to þæs hwæt,
ne in his dædum to þæs deor, ne him his dryhten to þæs hold,
þæt he a his sæfore sorge næbbe,
to hwon hine Dryhten gedon wille.
Ne biþ him to hearpan hyge ne to hringþege
ne to wife wyn ne to worulde hyht

ne ymbe owiht elles nefne ymb yða gewealc;
ac a hafað longunge se þe on lagu fundað.
Bearwas blostmum nimað, byrig fægriað,
wongas wlitigað, woruld onetteð:
ealle þa gemoniað modes fusne
sefan to siþe þam þe swa þenceð
on flodwegas feor gewitan.
Swylce geac monað geomran reorde;
singeð sumeres weard, sorge beodeð
bitter in breosthord. Þæt se beorn ne wat,
sefteadig secg, hwæt þa sume dreogað
þe þa wræclastas widost lecgað.
Forþon nu min hyge hweorfeð ofer hreþerlocan,
min modsefa mid mereflode,
ofer hwæles eþel hweorfeð wide,
eorþan sceatas -- cymeð eft to me
gifre ond grædig; gielleð anfloga,
hweteð on hwælweg hreþer unwearnum
ofer holma gelagu. Forþon me hatran sind
Dryhtnes dreamas þonne þis deade lif
læne on londe. Ic gelyfe no

þæt him eorðwelan ece stondað.
Simle þreora sum þinga gehwylce
ær his tiddege to tweon weorþeð:
adl oþþe yldo oþþe ecghete
fægum fromweardum feorh oðþringeð.
Forþon biþ eorla gehwam æftercweþendra
lof lifgendra lastworda betst,
þæt he gewyrce, ær he on weg scyle,
fremum on foldan wið feonda niþ,
deorum dædum deofle togeanes,
þæt hine ælda bearn æfter hergen,
ond his lof siþþan lifge mid englum
awa to ealdre, ecan lifes blæd,
dream mid dugeþum. Dagas sind gewitene,
ealle onmedlan eorþan rices;
nearon nu cyningas ne caseras
ne goldgiefan swylce iu wæron,
þonne hi mæst mid him mærþa gefremedon
ond on dryhtlicestum dome lifdon.
Gedroren is þeos duguð eal, dreamas sind gewitene;
wuniað þa wacran ond þæs woruld healdaþ,
brucað þurh bisgo. Blæd is gehnæged,

eorþan indryhto ealdað ond searað,
swa nu monna gehwylc geond middangeard.
Yldo him on fareþ, onsyn blacað,
gomelfeax gnornað, wat his iuwine,
æþelinga bearn eorþan forgiefene.
Ne mæg him þonne se flæschoma þonne him þæt feorg losað
ne swete forswelgan ne sar gefelan
ne hond onhreran ne mid hyge þencan.
Þeah þe græf wille golde stregan
broþor his geborenum, byrgan be deadum
maþmum mislicum, þæt hine mid wille,
ne mæg þære sawle þe biþ synna ful
gold to geoce for Godes egsan,
þonne he hit ær hydeð þenden he her leofað.
Micel biþ se Meotudes egsa, forþon hi seo molde oncyrreð;
se gestaþelade stiþe grundas,
eorþan sceatas ond uprodor.
Dol biþ se þe him his Dryhten ne ondrædeþ: cymeð him se deað unþinged.
Eadig bið se þe eaþmod leofaþ; cymeð him seo ar of heofonum.

Meotod him þæt mod gestaþelað, forþon he in his meahte gelyfeð.
Stieran mon sceal strongum mode, ond þæt on staþelum healdan,
ond gewis werum, wisum clæne.
Scyle monna gehwylc mid gemete healdan
wiþ leofne ond wið laþne * * * bealo.
þeah þe he hine wille fyres fulne
oþþe on bæle forbærnedne
his geworhtne wine, Wyrd biþ swiþre,
Meotud meahtigra, þonne ænges monnes gehygd.
Uton we hycgan hwær we ham agen,
ond þonne geþencan hu we þider cumen;
ond we þonne eac tilien þæt we to moten
in þa ecan eadignesse
þær is lif gelong in lufan Dryhtnes,
hyht in heofonum. Þæs sy þam Halgan þonc
þæt he usic geweorþade, wuldres Ealdor
ece Dryhten, in ealle tid. Amen.

("The Seafearer" from Exeter Book) [26].

Deor

An extract

Welund him be wurman wræces cunnade,
anhydig eorl earfoþa dreag,
hæfde him to gesiþþe sorge and longaþ,
wintercealde wræce, wean oft onfond
siþþan hine Niðhad on nede legde,
swoncre seonobende on syllan monn.
Þæs ofereode, þisses swa mæg.

Beadohilde ne wæs hyre broþra deaþ
on sefan swa sar swa hyre sylfre þing,
þæt heo gearolice ongietan hæfde
þæt heo eacen wæs; æfre ne meahte
þriste geþencan hu ymb þæt sceolde.
Þæs ofereode, þisses swa mæg.
We þæt Mæðhilde mone gefrugnon
wurdon grundlease Geates frige,

þæt hi seo sorglufu slæp ealle binom.
Þæs ofereode, þisses swa mæg.
Ðeodric ahte þritig wintra

Mæringa burg; þæt wæs monegum cuþ.
Þæs ofereode, þisses swa mæg.
We geascodan Eormanrices
wylfenne geþoht; ahte wide folc
Gotena rices; þæt wæs grim cyning.

Sæt secg monig sorgum gebunden,
wean on wenan, wyscte geneahhe
þæt þæs cynerices ofercumen wære.
Þæs ofereode, þisses swa mæg.
Siteð sorgcearig, sælum bidæled,
on sefan sweorceð, sylfum þinceð
þæt sy endeleas earfoða dæl,
mæg þonne geþencan þæt geond þas woruld
witig Dryhten wendeþ geneahhe,
eorle monegum are gesceawað,
wislicne blæd, sumum weana dæl.

Þæt ic bi me sylfum secgan wille,
þæt ic hwile wæs Heodeninga scop,
dryhtne dyre; me wæs Deor noma.
Ahte ic fela wintra folgað tilne,
holdne hlaford, oþ þæt Heorrenda nu,

40 leoðcræftig monn, londryht geþah
þæt me eorla hleo ær gesealde.
Þæs ofereode, þisses swa mæg.

(“Deor”from Exeter Book) [26].

Notes

line 1a: Welund is known in English folklore as Wayland the Smith. An Old Norse poem from the Edda, Völundarkviða, gives us a fuller account of his life.

line 7b: "Thaes ofereode, thisses swa maeg" means "It was overcome in respect of that, and so it might be in respect of this".

line 14a: Maethhild (Matilda) wept, apparently, because she foretold she would drown in the river. Gauti (Geat) retorts that he will build a bridge over the river, but she notes that none can flee fate. Sure enough, she is drowned. Gauti calls for his harp, and, like a Germanic Orpheus, plays so well that his wife's body rises out of the waters. Gauti buries her properly and makes new strings for his harp from her hair.

line 18a: That Theodoric ruled the city of the Maerings for thirty years, landed in Geatland.

line 21b: Eormenricis much better known as a great king of the Ostrogoths, who died in about 375.

line 37b: Deor may be an authorial fiction. Heorrenda may be called as Horant in a thirteenth century German epic Kudrun, sang so sweetly that birds fell silent at his song, and fish and animals in the wood fell motionless [30].

Text

Lays of Boethius

An extract

By King Alfred the Great

Translated into modern English by Walter John Sedgefield Litt.D. (1900)

PRELUDE

Thus the old tale Alfred told us,
West Saxons' king. He showed the cunning,
The craft of songmen. Keenly he longed
Unto the people to put forth songs
To make men merry, manifold stories,
Lest a weariness should ward away
The man self-filled, that small heed takes
Of such in his pride. Again I must speak,
Take up my singing, the tale far known
Weave for mortals; let who will listen.

LAYS

I

Twas long ago when the eastern Goths
Sent from Scythia their swarms of shieldmen,
With multitudes harried many a nation.
Two tribes triumphant tramped to the south.
The Goths in greatness grew year by year;
Akin to the clansmen kings were there twain,
Raedgod and Aleric; they ruled in power.
Over Jove's mountain came many a Goth
Gorged with glory, greedy to wrestle
In fight with foemen. The banner flashing
Fluttered on the staff. Freely the heroes
All Italy over were eager to roam,
The wielders of bucklers, bearing onward
Even from Jove's mount on to ocean,
Where in sea-streams Sicily lies,
That mighty island, most famous of lands.
Rudely the Roman rule was shattered;
The shieldmen sacked the glorious city
Rome was ravaged; Raedgod and Aleric
Carried the fortress. Away fled the Caesar,
Yes, and his princes, off to the Greeks.

The luckless left ones, losing the combat,
To the Gothic foemen gave up all,
Unwilling forfeited their fathers' treasures,
Their holy allegiance hard was the loss!
The hearts of the heroes held with the Greeks,
If they dared follow the folk's foemen.
Thus things stood the folk was stressed
Many a winter, till Weird appointed
That Theodoric the thanes and nobles
Should lord it over. This leader of them
Was claimed by Christ, the king himself
Brought to baptism a blessed day
For the sons of Rome. They sought right soon
Help from the high one; he then vowed
To give the Romans all rights olden,
Safe to sojourn in their wealthy city,
While God him granted the Goths' dominion
To own and possess. All this the prince broke.
Oath after oath; Arian error
He loved better than the law of the Lord.
The good Pope John he judged in his anger,
Robbed of his head; a heinous deed!
Countless wrongs were likewise wrought

By the Gothic leader on each of the good.
In those days a leader in Rome was living,
A high-born chieftain, cherishing his lord,
While that the high-seat was held by the Greeks;
A man most righteous. He was 'mid the Romans
A giver of treasure glorious ever,
Wise toward this world, wishful of honour,
Learned in booklore; Boethius the name was
That this hero had, that so highly was famed.
Time after time he turned in his mind
The evil and insult by alien princes
Grievously given. To the Greeks he was true,
Remembering the honours and ancient rights
By his fathers aforetime fully enjoyed,
Their love and kindness. Then with cunning
He planned and brooded how he might bring
The Greeks to his country, that once more the Caesar
Might have full power over his people.
Then to their former lords letters of embassy
He sent in secret, summoning them by God,
By their former faith, forthwith to him
To speed Romewards; Greek senators
Should rule the Romans, their rights render

Free to the folk. When he found this out,
Theodoric the Amuling, the thane he had seized,
Charging the braves that did his bidding
To hold fast the hero; fierce was his heart,
The chieftain dreading. Deep in a dungeon
Bolted and barred he bade them cast him.
Then was the man's mood mightily troubled,
The mind of Boethius. Long had he borne
High state worldly; the harder it was
Bravely to bear this bitter fortune.
Sad was the hero he hoped for no mercy,
Locked in prison; past all comfort
On the floor he fell with his face downwards,
Woefully spread, his sorrow speaking,
Hopeless utterly, ever thinking
He should linger in fetters. He called on the Lord
With cheerless voice, and thus he chanted [21].

Boeth. Book iii, metr. 2.
Hit lust to schewen be subtile song
And be þe sown of delectable strenges
How nature þat full myghti is and strong
Attempreþ þe gouernement of þinges,

This wyde worlde wiþ all his varienges
So by here lawes kepeth and susteyneth
And be bondes þat hauen no lowsynges
Ful sykerly sche byndeþ and constreyneth.
For þough þe leon of þat strange londe
Þat hight pene, þe faire chaynes were
And takeþ mete be gifte of mannis hond
And of þeire sturdy maistresse haueþ feere
Of whom þei ofte stife strokes bere
And softly . . . þei suffre to be bete
Yit be þei ones lousid of þat gere,
Theire olde corage will þei not foryete.
[xxxvii]
For if þe hote blode of any beste
Theire foule mouthes haue made rede
Theire hyhe corage þat long haþ ben of areste
It will repayren vnto cruell hede.
He casteþ þan his chaynes over hede,
And roreth faste remembrynge as it were
His maister ferst, of whom he was adrede,
Wiþ blody teeth þan will he al totere.
The bryd þat syngeþ in þe bronche on hye
If he be closyd in a cage of tree

And lusty folke hym seruen besily
With metes þat full swete and lusty be,
If he may ones skyp out and be fre
His lusty mete he casteth vnder fote
And to þe wode ful faste sekeþ he,
And trolleþ with a wonnder lusty note.
A yerde whiche þat growen is in lenthe
With mannis hand ybowyd to þe grounde
If þat þe hond remytteþ of his strenthe
Þe croppe ful sone will vp ayeen rebounde.
And whan þe sonne is passid daies stounde,
So vnder gone þe walkes of þe weste,
Ful sone haþ a priue path yfounde,
And in þe morne he ryseþ in þe est.
And so þe day bygynneþ ayeen to sprynge,
Thus euery thyng reioyeþ in his kynde,
Theire olde recourse ayeinward forto brynge,
And besily to torne & to wende.
Be thise we schall conceyuen in oure mynde
Þat all thinges most hit þeire ordre swe,
And þe begynnyng ioynen to þe end
To knetten of hemself a cercle trewe.
Book iv, prose 2.

Sith þat it is of kynde a man to meue
Will noght his nature þt he schold go?
I seide, Yis, this in sothe as I byleue;
Than muste he, qd sche, kyndely forto do,
Meve hym vpon hys feet. Boecius. Hym muste so.
Thus on his feet may walken as hym oght.
This oþer nay, forwhy he haþ hem noght.
And on his hondes crepe he will therfore.
Who is of thise þe strengere wilt þou seyn?
Hold on, qd I, youre processe forthirmore;
No wyght may doute, of þis I am certeyn,
But þat þis man whiche haþ his lymes tweyn
Þe strenger is þan he þat wanteth bothe;
He moste confessen þat will sey ysothe.
But þan þis verrey souereyn, qd sche,
To whiche þei hauen bothe effeccioun,
The good & badde, & bothe þei stonden free,
To wynne it be þaire trewe elecciοun,
The good it wynneþ be perfeccioun
Of vertu, which is men kyndely
That souereyn good schulde be wonne by.
They bad it seken in a wrongfull wyse,
And for þat skill þei wynne it noght a dele,

Be sondre lustes of þaire couetise
Whiche ben no verrey menes naturele
Whereby this good þei schuld acheuen wele.
Whether is it þus, or elles demest þow
To nayen this, wot I not why ne how.
Of þat we haue concluded vs bytwene
It is full clere & open to my sight.
Þat good folk schulde alwey myghti bene,
And bad men despoyled all of myght.
Now þou be forme, qd sche, remeuest right,
So þt of the I take a iugement
As doth a leche be his pacient.
When þat nature is reysed and redressed
So þt it may wiþstonde the maladie,
He hopeth þan the langour is repressed,
And þat he may be curid esily [7].

2.3. Classical and Latin poetry

Several Old English poems are adaptions of late classical philosophical texts. The longest is a 10th century translation of Boethius' Consolation of Philosophy contained in the Cotton manuscript. Another is The Phoenix in the

Exeter Book.Other short poems derived from the Latin bestiary tradition such as “The Panther”, “The Whale” and “The Partridge”.

"The Phoenix falls into two basic portions: first, a description of the bird, its habitat, and its actions; second, an application of this information to various aspects of the Christian's life. There is no discernable change in diction or syntax between the two; these two halves deal simply with the phoenix as a bird and the with the phoenix as symbol. The second half of the poem functions as sort of exegesis or explanation of the first half of the work. For the first part of the poem, there is a source, the 'Carmen de ave phoenice' of Lactantius. ... The Old English poets’ 'translation' of Lactantius is obviously close enough that there can be no doubt he used it as the source, but the Old English version tends to elaborate and repeat ideas so that the 170 lines of Latin become the first 380 lines of the 677-line Old English poem. The second half (lines 383-677) of The Phoenix is an interpretation of the material translated from Lactantius. For this portion of the poem, the question of a source becomes more vexed" [22].

The beginning of “The Phoenix” describes the Garden of Eden as a Paradise, meant only for believers, in “eastern

lands," of sweet smells and means of extremes; the weather is mild: it never snows, rains, nor is the sun hot. There are no distinguishing geographical features whatsoever, like mountains, or valleys. However, the "plain," as the poem refers to the Garden, is resplendent with blooming foliage that never dies. In this environment, there are no extreme emotions at all: no death, sickness, or misery, but on the flip side of that coin, readers get the sense that there are no extreme positive emotions either. Biblical events are occasionally referenced, including the flood, God's creation of the world, and the Judgment at the end of time. There is also a recurrence of certain numbers, particularly the numbers three and twelve, which are also recurrent in Biblical literature. It is not until line 85 that the actual Phoenix bird is introduced, as a resident of "that forest," and it seems to be primarily employed in watching the eternalness of the Garden. Its other activities include bathing, nest-making, singing, ruling over its fellow fowl as a prince, and perpetually growing old, dying, and then undergoing rebirth from its ashes, a glorious fiery death, which symbolizes giving of the self; and finally the resurrection from the ashes, symbolizing eternal life.

The second part of the poem becomes allegorical, where the bird symbolizes Christ's death and resurrection, his ability to return and raise the dead, and take the living followers on flight to the beautiful home (Paradise) of the phoenix. The phoenix also symbolizes the faithful followers through the baptismal altar where the sinful self dies and the new hope within Christ comes to life. There may be, as well, two more possible symbols of the bird, that the phoenix represents the Virgin Mary and the Catholic Church [21]. The poem has 677 lines.

Text

The Phoenix

An extract

Hæbbe ic gefrugnen þætte is feor heonan
eastdælum on æþelast londa,
firum gefræge. Nis se foldan sceat
ofer middangeard mongum gefere

folcagendra, ac he afyrred is
þurh meotudes meaht manfremmendum.
Wlitig is se wong eall, wynnum geblissad

mid þam fægrestum foldan stencum.
ænlic is þæt iglond, æþele se wyrhta,

modig, meahtum spedig, se þa moldan gesette.
ðær bið oft open eadgum togeanes
onhliden hleoþra wyn, heofonrices duru.
þæt is wynsum wong, wealdas grene,
rume under roderum. Ne mæg þær ren ne snaw,

ne forstes **fnæst,** ne fyres blæst,
ne hægles hryre, ne hrimes dryre,
ne sunnan hætu, ne sincaldu,
ne wearm weder, ne winterscur
wihte gewyrdan, ac se wong seomað

eadig ond onsund. Is þæt æþele lond
blostmum geblowen. Beorgas þær ne muntas
steape ne stondað, ne stanclifu
heah hlifiað, swa her mid us,
ne dene ne dalu ne dunscrafu,

hlæwas ne hlincas, ne þær hleonað oo
unsmeþes wiht, ac se æþela feld

wridað under wolcnum, wynnum geblowen.
Is þæt torhte lond twelfum herra,
folde fæðmrimes, swa us gefreogum gleawe

witgan þurh wisdom on gewritum cyþað,
þonne ænig þara beorga þe her beorhte mid us
hea hlifiað under heofontunglum.
Smylte is se sigewong; sunbearo lixeð,
wuduholt wynlic. Wæstmas ne dreosað,

beorhte blede, ac þa beamas a
grene stondað, swa him god bibead.
Wintres ond sumeres wudu bið gelice
bledum gehongen; næfre brosniað
leaf under lyfte, ne him lig sceþeð

æfre to ealdre, ærþon edwenden
worulde geweorðe. Swa iu wætres þrym
ealne middangeard mereflod þeahte,
eorþan ymbhwyrft, þa se æþela wong,
æghwæs onsund, wið yðfare

gehealden stod hreora wæga,
eadig, unwemme, þurh est godes;
bideð swa geblowen oð bæles cyme,
dryhtnes domes, þonne deaðræced,
hæleþa heolstorcofan, onhliden weorþað.

Nis þær on þam londe laðgeniðla,
ne wop ne wracu, weatacen nan,
yldu ne yrmðu ne se enga deað,
ne lifes lyre, ne laþes cyme,
ne synn ne sacu ne sarwracu,

ne wædle gewin, ne welan onsyn,
ne sorg ne slæp ne swar leger,
ne wintergeweorp, ne wedra gebregd,
hreoh under heofonum, ne se hearda forst,
caldum cylegicelum, cnyseð ænigne.

þær ne hægl ne hrim hreosað to foldan,
ne windig wolcen, ne þær wæter fealleþ,
lyfte gebysgad, ac þær lagustreamas,
wundrum wrætlice, wyllan onspringað
fægrum **flodwylmum.** Foldan leccaþ

wæter wynsumu of þæs wuda midle;
þa monþa gehwam of þære moldan tyrf
brimcald brecað, bearo ealne geondfarað,
þragum þrymlice. Is þæt þeodnes gebod,
þætte twelf siþum þæt tirfæste
lond geondlace lagufloda wynn.
Sindon þa bearwas bledum gehongne,
wlitigum wæstmum, þær no **waniað** o,
halge under heofonum, holtes frætwe.
Ne feallað þær on foldan fealwe blostman,
wudubeama wlite, ac þær wrætlice
on þam treowum symle telgan gehladene,
ofett edniwe, in ealle tid
on þam græswonge grene stondaþ,
gehroden hyhtlice haliges meahtum,
beorhtast bearwa. No gebrocen weorþeð
holt on hiwe, þær se halga stenc
wunaþ geond wynlond; þæt onwended ne bið

æfre to ealdre, ærþon endige
frod fyrngeweorc se hit on frymþe gescop. [26].

2.4. Christian poetry

In Old English poetry there are those poems depicting biblical and saintly religious figures. The Vercelli Book contains a number of such poems, and one of the most beautiful is “Dream of the Rood”, in which the personified cross tells the story of the crucifixion. Christ appears as a young hero-king, while the cross itself feels all the physical pain of the crucifixion. The cross or the tree presents Jesus not as the suffering ‘man of sorrows’, but as a warlord who goes willingly to his death.

“Elene”, a poem contained in the same manuscript, offers an account of the Roman emperor Constantine’s victory over his rival Maximian at the Battle of the Milvian Bridge. Before the battle, Constantine has a vision that guarantees victory so long as he leads his men to war beneath the banner of Christ.

As biblical epics we may consider such poems as “Exodus” and “Daniel”telling about other individual religious figures. Two Old English poems glorify the life of St Guthlac, once a Mercian warrior, who then became a monk,

and then a hermit. With the help of St Bartholomew, and by retaining his faith in God despite the threats from demons, Guthlac succeeds in expelling the demons from this place and reclaiming it for human habitation. This is accomplished not by force, but by Guthlac's moral fortitude, which Bartholomew rewards.

The Old English poem "Andreas" the main character Andreas sees St Andrew and undertakes a perilous mission to free St Matthew and the other captives held in a city named Mermedonia, whose inhabitants are devil-worshipping cannibals. After a dangerous journey by sea, Andrew enters the city, whereupon he is seized and tortured. After enduring three days of this torment, Andrew summons a torrent of water, which threatens to drown everyone within the city walls. After the inhabitants of Mermedonia have freed Andrew, they were converted to Christianity. Andrew allows the flood to subside, and built a church to commemorate his victory over the Mermedonians.

Text

The Dream of the Rood (50-56)

In the West Saxon dialect

Feala ic on þǣm beorge / gebiden hæbbe

prāðra þyrda. / Geseah ic þeruda God
þearle þenian; / þȳstro hæfdon
beprigen mid þolcnum / Þealdendes hrǣþ,
scīrne scīman / sceadu forðēode,
þann under þolcnum. / Þēop eal gesceaft,
cþīðdon Cyninges fyll. / Crīst þæs on rōde.

Modern English translation

Full many a dire experience
on that hill. I saw the God of hosts
stretched grimly out. Darkness covered
the Ruler's corpse with clouds, A shadow passed
across his shining beauty, under the dark sky.
All creation wept, bewailed
the King's death. Christ was on the cross [25].

The Exeter Book contains a series of poems entitled "Christ", consisted of three sections Christ A, B, C.

Text

Christ A, B, C

An extract

cyninge.
ðu eart se weallstan þe ða wyrhtan iu

wiðwurpon to weorce. Wel þe geriseð
þæt þu **heafod** sie healle mærre,

ond gesomnige side weallas
fæste gefoge, flint unbræcne,
þæt geond eorðb... ...g eall eagna gesihþe
wundrien to worlde wuldres ealdor.
Gesweotula nu þurh searocræft þin sylfes weorc,

soðfæst, sigorbeorht, ond sona forlæt
weall wið wealle. Nu is þam weorce þearf
þæt se **cræftga** cume ond se cyning sylfa,
ond þonne gebete, nu gebrosnad is,
hus under hrofe. He þæt hra gescop,

leomo læmena; nu sceal liffrea
þone wergan heap wraþum ahreddan,
earme from egsan, swa he oft dyde.
Eala **þu** reccend ond þu riht cyning,
se þe locan healdeð, lif ontyneð,

eadga... upwegas, oþrum forwyrneð
wlitigan wilsiþes, gif his weorc ne deag.

Huru we for þearfe þas word sprecað,
ond m... ...giað þone þe mon gescop
þæt he ne ...ete... ...ceose weorðan

cearfulra þing, þe we in carcerne
sittað sorgende, sunnan wenað,
hwonne us liffrea leoht ontyne,
weorðe ussum mode to mundboran,
ond þæt tydre gewitt tire bewinde,

gedo usic þæs wyrðe, þe he to wuldre forlet,
þa **we** heanlice hweorfan sceoldan
to þis enge lond, eðle bescyrede.
Forþon secgan mæg, se ðe soð spriceð,
þæt he ahredde, þa forhwyrfed wæs,

frumcyn fira. Wæs seo fæmne geong,
mægð manes leas, þe he him to meder geceas;
þæt wæs geworden butan weres frigum,
þæt þurh bearnes gebyrd bryd eacen wearð.
Nænig efenlic þam, ær ne siþþan,

40

in worlde gewearð wifes gearnung;
þæt degol wæs, dryhtnes geryne.
Eal giofu gæstlic grundsceat geondspreot;
þær wisna fela wearð inlihted
lare longsume þurh lifes fruman

45

þe ær under hoðman biholen lægon,
witgena woðsong, þa se waldend cwom,
se þe reorda gehwæs ryne gemiclað
ðara þe geneahhe noman scyppendes
þurh **horscne** had hergan willað.
[Christ and Satan].

The Junius manuscript has the longest one called "Christ and Satan", telling about the conflict between Christ seduced by Satan during the forty days in the desert [25]. The poem contains 730 lines.

Text

Christ and Satan

An extract

þæt wearð underne eorðbuendum,
þæt meotod hæfde miht and strengðo

ða he gefestnade foldan sceatas.
Seolfa he gesette sunnan and monan,

stanas and eorðan, stream ut on sæ,
wæter and wolcn, ðurh his wundra miht.
Deopne **ymblyt** clene ymbhaldeð
meotod on mihtum, and alne middangeard.
He selfa mæg sæ geondwlitan,

grundas in **geofene,** godes agen bearn,
and he ariman mæg rægnas scuran,
dropena gehwelcne. Daga enderim
seolua he gesette þurh his soðan miht.
Swa se wyrhta þurh his wuldres gast

serede and sette on six dagum
eorðan dæles, up on heofonum,
and heanne **holm.** Hwa is þæt ðe cunne
orðonc clene nymðe ece god?
Dreamas he gedelde, duguðe and geþeode,

Adam ærest, and þæt æðele cyn,
engla ordfruman, þæt þe eft forwarð.

ðuhte him on mode þæt hit mihte swa,
þæt hie weron seolfe swegles brytan,
wuldres waldend. Him ðær **wirse** gelamp,

ða heo in helle ham staðeledon,
an æfter oðrum, in þæt atole scref,
þær heo brynewelme bidan sceolden
saran sorge, nales swegles leoht
habban in heofnum heahgetimbrad,

ac gedufan sceolun in ðone deopan wælm
niðær under nessas in ðone neowlan grund,
gredige and gifre. God ana wat
hu he þæt scyldige werud forscrifen hefde!
Cleopað ðonne se alda ut of helle,

wriceð wordcwedas weregan reorde,
eisegan stefne: "Hwær com engla ðrym,
þe we on heofnum habban sceoldan?
þis is ðeostræ ham, ðearle gebunden
fæstum fyrclommum; flor is on welme

attre onæled. Nis nu ende feor
þæt we sceolun ætsomne susel þrowian,
wean and **wergu,** nalles **wuldres** blæd
habban in heofnum, hehselda wyn.
Hwæt, we for dryhtene iu dreamas hefdon,

song on swegle selrum tidum,
þær nu ymb ðone æcan æðele stondað,
heleð ymb hehseld, herigað drihten
wordum and wercum, and ic in wite sceal
bidan in bendum, and me bættran ham

for oferhygdum æfre ne wene."
ða him andsweradan atole gastas,
swarte and synfulle, susle **begnornende:**
"þu us gelærdæst ðurh lyge ðinne
þæt we helende heran ne scealdon.

(Unknown author) [27].

Another debate poem is “Solomon and Saturn”, survived in some fragments, telling about the debates of Saturn portrayed as a magician with the wise king Solomon.

The Vercelli Book and Exeter Book contain four long narrative poems of saints' lives, or hagiography. In Vercelli there are about the saints Andreas and Elene and in Exeter the ones about Guthlac and Juliana.

The poem “Andreas” has 1,722 lines and is very close to “Beowulf” in style. It is the story of Saint Andrew and his journey to rescue Saint Matthew from the Mermedonians. Elene is the story of Saint Helena whodiscovered the True Cross. The cult of the True Cross was popular in Anglo-Saxon England.

The poem “Guthlac”consists of two parts about English Saint Guthlac (7th century). Guthlac (674–715) was a saint from the Anglo-Saxon kingdom of Mercia. He was a warrior, but after nine years of fighting for his kingdom, he converted to Christianity and became a hermit in Crowland, in Lincolnshire, where he lived in solitude on an island in the middle of a marsh. In the Old English period Guthlac was enormously popular, so two Old English poems were written about him in the Exeter Book, as well as the early Latin text about his life written by the East Anglian monk and

translated into Old English. Guthlac is also mentioned in the Anglo-Saxon Chronicle. And more over long after his death he was commemorated in the Guthlac Roll, amanuscript, made in the late 12th or early 13th century. It was very likely to be made for Crowland Abbey in Lincolnshire, which was built on the site of Guthlac's monastic cell. The Roll is unfortunately not preserved completely, having lost its first fifth.

Text

Guthlac A, B

An extract

Se bið gefeana fægrast þonne hy æt frymðe gemetað,
engel ond seo eadge sawl! Ofgiefeþ hio þas eorþan wynne,
forlæteð þas lænan dreamas, ond hio wiþ þam lice gedæleð.
ðonne cwið se engel, (hafað yldran had),

5

greteð gæst oþerne, abeodeð him godes ærende:
"Nu þu most feran þider þu fundadest
longe ond gelome. Ic þec lædan sceal.

Wegas þe sindon weþe, ond wuldres leoht
torht ontyned. Eart nu tidfara

to þam halgan ham." þær næfre hreow cymeð,
edergong fore yrmþum, ac þær biþ engla dream,
sib ond gesælignes, ond sawla ræst,
ond þær a to feore gefeon **motun,**
dryman mid dryhten, þa þe his domas her

æfnað on eorþan. He him ece lean
healdeð on heofonum, þær se hyhsta
ealra cyninga cyning ceastrum wealdeð.
ðæt sind þa getimbru þe **no** tydriað,
ne þam fore yrmþum þe þær in wuniað

lif aspringeð, ac him bið lenge hu sel;
geoguþe brucað ond godes miltsa.
þider soðfæstra sawla motun
cuman æfter cwealme, þa þe her Cristes æ
lærað ond læstað, ond his lof rærað;

oferwinnað þa awyrgdan gæstas, bigytað him
wuldres ræste,

hwider sceal þæs monnes mod astigan,
ær oþþe æfter, þonne he his ænne her
gæst bigonge, þæt se gode mote,
womma clæne, in geweald cuman.

Monge sindon geond middangeard
hadas under heofonum, þa þe in haligra
rim arisað. We þæs ryht magun
æt æghwylcum anra gehyran,
gif we halig bebodu healdan willað;

mæg nu snottor guma sæle brucan
godra tida, ond his gæste forð
weges willian. Woruld is onhrered,
colaþ Cristes lufu, sindan costinga
geond middangeard monge arisene,

swa þæt geara iu godes spelbodan
wordum sægdon ond þurh witedom
eal anemdon, swa hit nu gongeð.
Ealdað eorþan blæd æþela gehwylcre
ond of wlite wendað wæstma gecyndu;

bið seo siþre tid sæda gehwylces
mætre in mægne. Forþon se mon ne þearf
to þisse worulde wyrpe gehycgan,
þæt he us fægran gefean bringe
ofer þa niþas þe we nu dreogað,

ærþon endien ealle gesceafte
ða he gesette on siex dagum,
ða nu under heofonum hadas cennað,
micle ond mæte. Is þes middangeard
dalum gedæled. Dryhten sceawað

hwær þa eardien þe his æ healden;
gesihð he þa domas dogra gehwylce
wonian ond wendan of woruldryhte
ða he gesette þurh his sylfes word.
He fela findeð, fea beoð gecorene.
[Guthlac A, B].

In the Old English poetry, not only men saints were commemorated but also women, who died for their faith. One of such a woman was described in the poem “Judith”, telling an account about Judith, an Israelite widow, who tries to save her besieged city. She tries to challenge the leader of the

attacking Assyrian army, an evil general named Holofernes. He does not succeed in raping Judith, as she severs his head, carrying it back to the walls of her city. The poem ends with Judith leading the Israelites to a battle in which the Assyrians are destroyed.

Another female figure is Juliana described in thehomonymouspoem "Juliana" by the author of "Elene" from the Exeter Book, undergoes religious persecution in the Roman Empire at the end of the 4th century.Juliana, a Christian, is martyred by the evil governor of the city of Nicomedia. She remains steadfast and unflinching in the face of certain death for her faith. Post-mortem, the place of her death is transformed into one of Christian community. The poem consists of 730 lines.

Text

Juliana

An extract

Hwæt! We ðæt hyrdon hæleð eahtian,
deman dædhwate, þætte in dagum gelamp
Maximianes, se geond middangeard,
arleas cyning, eahtnysse ahof,

cwealde cristne men, circan fylde,
geat on græswong godhergendra,
hæþen hildfruma, haligra blod,
ryhtfremmendra. Wæs his rice brad,
wid ond weorðlic ofer werþeode,
lytesna ofer ealne yrmenne grund.
Foron æfter burgum, swa he biboden hæfde,
þegnas þryðfulle. Oft hi þræce rærdon,
dædum gedwolene, þa þe dryhtnes æ
feodon þurh firencræft. Feondscype rærdon,
hofon hæþengield, halge cwelmdon,
breotun boccræftge, bærndon gecorene,
gæston godes cempan gare ond lige.
Sum wæs æhtwelig æþeles cynnes
rice gerefa. Rondburgum weold,
eard weardade oftast symle
in þære ceastre Commedia,
heold hordgestreon. Oft he hæþengield

ofer word godes, weoh gesohte
neode geneahhe. Wæs him noma cenned

Heliseus, hæfde ealdordom
micelne ond mærne. ða his mod ongon
fæmnan lufian, (hine fyrwet bræc),
Iulianan. Hio in gæste bær
halge treowe, hogde georne

þæt hire mægðhad mana gehwylces
fore Cristes lufan clæne geheolde.
ða wæs sio fæmne mid hyre fæder willan
welegum biweddad; wyrd ne ful cuþe,
freondrædenne hu heo from hogde,

geong on gæste. Hire wæs godes egsa
mara in gemyndum, þonne eall þæt
maþþumgestealdþe in þæs æþelinges æhtum wunade.
þa wæs se weliga þæra wifgifta,
goldspedig guma, georn on mode,

þæt him mon fromlicast fæmnan gegyrede,
bryd to bolde. Heo þæs beornes lufan
fæste wiðhogde, þeah þe feohgestreon
under hordlocan, hyrsta unrim
æhte ofer eorþan. Heo þæt eal forseah,
ond þæt word acwæð on wera mengu:
"Ic þe mæg gesecgan þæt þu þec sylfne ne þearft
swiþor swencan. Gif þu soðne god
lufast ond gelyfest, ond his lof rærest,
ongietest gæsta hleo, ic beo gearo sona
unwaclice willan þines.
Swylce ic þe secge, gif þu to sæmran gode
þurh deofolgield dæde biþencest,
hætsð hæþenweoh, ne meaht þu habban mec,
ne geþreatian þe to gesingan [27].

2.5. Biblical paraphrases

The Junius manuscript contains three paraphrases of Old Testament texts. Paraphrasing is some kind of poetical texts containing re-wordings of Biblical passages in Old English. They are “Genesis”,“Exodus” and“Daniel”. The

Nowell Codex contains a Biblical paraphrase called "Judith".The Psalter Psalms has 150 that have survived. There are a number of verse translations of the Gloria in Excelsis, the Lord's Prayer, the Apostles' Creed as well as a number of hymns and proverbs.

In addition to Biblical paraphrases are a number of original religious lyrical poems [15].

Ælfric's rhythmical prose is a predecessor to Old English poetry, and is linguistically different from the present-day tradition, which is based on a metrical system with two principal features, such as a regular pattern of stress and rhymeon the final word in a line. The most dominant system is the iambic pentameter with its rhyming schemes of the type AABB or ABAB. A iambic line consists of five feet, in which each foot consists of an unstressed syllable followed by a stressed syllable.

Old English poetry isvery different from those of the modern tradition, based on two guiding principles: stress, as in modern poetry, and alliteration. The line consisted of two equal but partially independent parts. We talk of two half-lines forming one long line. Within each half-line there are exactly two fully stressed syllables and the number of unstressed syllables is relatively free. Alliteration consists of

the repetition of the initial sound in either two or three of the stressed syllables of the long line [Hogg, p.119].

Extract from the middle of “The Battle of Maldon”:

1 Féoll ta to fóldan féalohilte swúrd:
fell then to ground yellow-hilted sword
2 ne míhte he g.ehéaldan héardne méc.e
not could he hold hard blade
3 wæ´pnes wéaldan. Ta g.yt tæt wórd g.ecwæ´e
weapon wield Then yet the word spoke
4 hár hílderinc hy´ssan by´lde
hoary battle-warrior warriors encouraged
5 bæ´d gángan fore góde g.eféran
urged go forward brave companions [Hogg, p.119-120].

Essentially these types of lines consist of a pattern of fully stressed (/), partly stressed (i.e. with secondary stress) (\) and fully unstressed (x) syllables. The number of unstressed syllables is relatively unimportant. Here are the five types of half-line:

A / x / x
B x / x /
C x / / x
D / / \ x
E / \ x /

Usually alliteration is based on the first stressed syllable of the secondhalf-line and the initial consonant of that syllable must alliterate with the stronger of the two stressed syllables in the first half-line. The other stressed syllable of the first half-line may, however, participate in the alliteration also.

The same, however, is not true of the second stressed syllable ofthe second half-line, which can only participate in alliteration in very special circumstances. There are exceptions to the above, but they are mostly a matter of literary style, and do not affect the fundamental linguistic points. The essential position is that only one single consonant is involved in the alliteration. But that leaves three cases to consider. Firstly, it is normally the case that if there is an initial consonant cluster, then alliteration still remains associated with only the initial consonant, as can be seen in another line from the same poem as before:

bræ´d of tam beorne blódig.e gár

dragged from the warrior bloody spear

However, if the initial cluster is either sc-, sp- or st-, then that clusteralliterates only with itself, as can be seen in two further lines from the same poem:

he sc. éaft ta mid eam sc.y´lde tat se sc. eaft tobæ´rst

he thrust then with the shield so the shaft broke
and tæt spére sprengde tæt hit sprang ong.éan
and the spear broke so that it sprang back [Hogg 122].

Text

Exodus

An extract

Hwæt! We feor and neah gefrigen habað
ofer middangeard Moyses domas,
wræclico wordriht, wera cneorissum,--
in uprodor eadigra gehwam

æfter bealusiðe bote lifes,
lifigendra gehwam langsumne ræd,--
hæleðum secgan. Gehyre se ðe wille!
þone on westenne **weroda** drihten,
soðfæst cyning, mid his sylfes miht

gewyrðode, and him wundra fela,
ece alwalda, in æht forgeaf.
He wæs leof gode, leoda aldor,

horsc and hreðergleaw, herges wisa,
freom folctoga. Faraones cyn,

godes **andsacan,** gyrdwite band,
þær him gesealde sigora waldend,
modgum **magoræswan,** his maga feorh,
onwist eðles, Abrahames sunum.
Heah wæs þæt handlean and him hold frea,

gesealde wæpna geweald wið wraðra gryre,
ofercom mid þy campe cneomaga fela,
feonda folcriht. ða wæs forma sið
þæt hine weroda god wordum nægde,
þær he him gesægde soðwundra fela,

hu þas woruld worhte witig drihten,
eorðan ymbhwyrft and uprodor,
gesette sigerice, and his sylfes naman,
ðone yldo bearn ær ne cuðon,
frod fædera cyn, þeah hie fela wiston [27].

Daniel

An extract

Gefrægn ic Hebreos eadge lifgean
in Hierusalem, goldhord dælan,
cyningdom habban, swa him gecynde wæs,
siððan þurh metodes mægen on Moyses hand

wearð wig gifen, wigena mænieo,
and hie of Egyptum ut aforon,
mægene micle. þæt wæs modig cyn!
þenden hie þy rice rædan moston,
burgum **wealdan,** wæs him beorht wela.

þenden þæt folc mid him hiera fæder wære
healdan woldon, wæs him hyrde god,
heofonrices weard, halig drihten,
wuldres waldend. Se ðam werude geaf
mod and mihte, metod alwihta,

þæt hie oft fela folca feore gesceodon,
heriges helmum, þara þe him hold ne wæs,
oðþæt hie wlenco anwod æt winþege

deofoldædum, druncne geðohtas.
þa hie ærcræftas ane forleton,

metodes mægenscipe, swa no man scyle
his gastes lufan wið gode dælan.
þa geseah ic **þa** gedriht in gedwolan hweorfan,
Israhela cyn unriht don,
wommas wyrcean. þæt wæs weorc gode!

Oft he þam leodum **to** lare sende,
heofonrices weard, halige gastas,
þa þam werude wisdom budon.
Hie þære snytro soð gelyfdon
lytle hwile, oðþæt **hie** langung beswac

eorðan dreamas eces rædes,
þæt hie æt siðestan sylfe forleton
drihtnes domas, curon deofles cræft.
þa wearð reðemod rices ðeoden,
unhold **þeodum** þam þe æhte geaf [27].

Questions for discussion

1. What types of poentry were there in Old English?
2. Who were the prominent writers and poets of the Old English period?
3.Who was the legendary literary figure said to have resisted the Germanic invaders/mercenaries?
4. What literary tradition was the Old English literature based on?
5. Who wrote "Ecclesiastical History of the English People"?
6. What Old English poem tells the story of resistance against a Scandinavian raid?
7. What West Saxon king supported literature,
8. Who translated Boethius's "Consolation of Philosophy"?
9. Bede tells the story of an unlearned cowherd who instituted a school of Christian poetry. Who was he?
10 What dialect was "Beowulf" written on?
11. Who is "the young hero" of the poem "The Dream of the Rood"?
12. What is a kenning?
13. Where does this quote come from? "Then middle-earth, mankind's Guardian, eternal Lord, afterwards made."

14. From what work does this quote come? "Wonderful was the triumph-tree, and I stained with sins, wounded with wrongdoings."

15. What work begins, "Yes, we have heard of the glory of the Spear-Danes' kings in the old days--how the princes of that people did brave deeds."

16. What work contains the characters Birhtnoth and Ethelred?

17. In "Beowulf," what is wergild?

18. In "Beowulf," what is a thane?

19. Which type of poetry dothe following text belong to?

a) The Dream of the Rood

b) The Battle of Maldon

c) The Wanderer

20. In what poemis an exile searching for a new lord and hall?

a) Caedmon's Hymn

b) The Battle of Maldon

c) The Wanderer

21. What is the primary literary device used in Old English poetry?

22. What work begins with the words "He who is alone often lives to find favor."

Topics for reports

1. Heroic poetry throught ages.
2, Wisdom poetry and philosophy.
3. Old English prose as the bases of Modern literature.
4. Beowulf as a hero of all times.
5. The developments of the Old English literature.

GLOSSARY

a

af (предл. с дат.) с, по, от; abu=af + вопрос.част. u; ди. af, да. f, of, двн. aba, ab.

afar (предл. с вин.[врем. знач.] и дат. [простр. знач.]) за, после; двн. avar, abur.

afarlaistjan сопровождать, идти вслед.

afaruh (нар.) после, когда (же): afar + част. uh.

aigan (прпргл.) иметь; 1, 3 л.ед.наст. aih, 1 л.мн. aigum, 2 л.мн. aihup, 3 л.мн. aigun; 3 л.ед.прош. aihta, 3 л. мн. aihtedun, прич. наст. aigands; двн. eigan, да. a an, дс. egan, ди. eiga.

ak (сз.) но; двн. oh, да. ac, дс. ak.

alls (сн.прил.) весь, всякий, каждый; двн. all, да. eall, дс. all, ди. allr.

amen истинно (греч.)

anabiudan повелевать, приказывать.

anakumbjan (слгл. 1) возлежать за столом; из лат. accumbere.

atbairan - приносить

andhafjan отвечать.

anpar (сн.прил.) другой; ди. annarr, да. oðer, дс. ooar, двн. andar.

ataugjan показать.

atgaggan сходить, входить, выходить.

attekan коснуться.

appan (сз.) ибо, все же.

augo cpp (n) глаз; ди. auga, да. eaze, дс. oga, двн ouga; ср. лат. oculus, слав. око

auk (сз.) ибо, именно, также; ди. auk, ok, да. eac, дс. ok, двн. ouh.

b

bairan (снгл. 4) носить, рождать; ди. bera, да. дс. двн. beran.

balwjan (слгл. 1) 1)мучить; ср.русск. боль.

bidjan (снгл. 5) (с j в формах наст.) просить, молиться; (Л. 1, 10) (прич.) им.вин. мн. beidandans с ei вм. i; ди. bioja, да. biddan, дс. biddian, двн. bitten.

bigitan (снгл. 5) (прош. bigast) находить; ди. geta производить, предполагать, да. bizietan содержать, сохранять, производить, дс. bigetan схватывать, понимать, двн. pigezzan содержать, сохранять.

d

dalap (нар.) вниз, ниц; произв. от dals мр (или dal cpp) долина; ди. dair мр.

d l cpp., дс. dal cpp. двн. tal мр cpp.

daups (p) (прил.) мертвый; ди. dauor, да. dead, дс. dod, двн. tot.

du (предл. с дат.) к.

duatgaggan подойти.

durinnan подбежать.

e

ei (относит.част.) когда, что, чтобы, так чтобы.

eis им; мн. мр от is.

f

fairguni cpp (ja) гора.

fairra (нар.) вдали, далеко; ди. fjarre, да. feorr, дс. fer, двн. ferro.

frauja мр (n) господин, господь, двн. fro.

g

gadrauhts мр (i) воин; ср. ди. drott жр, да. dryht жр свита, свн. truht жр отряд.

gaggan (непр. гл.) (прош. iddja и - в одном случае - gaggida) идти; ди. ganga, да. zonzan, дс. gangan, двн. gangan, gan, gen.

gahailjan исцелить.

gahailnjan выздороветь, стать здоровым.

gahausjan услышать.

gahrainjan очистить.

galaubeins жр (i) вера; ср. да. zeleofa, дс. gilobo, двн. gilouba.

galaubjan (слгл. 1) верить; да. zelyfan, дс. gilobian, двн. gilouben.

gamotjan (слгл. 1) встретиться; ди. mota, да. metan, zemetan, дс. motian.

gards мр (i) дом; ди. garor двор; сад; забор; укрепленное место; да. zeard, дс. gard забор, ограда; жилище, двн. gart круг; ср. дгр, chortos двор, ограда, лат. hortus сад.

giba жр (o) дар; ди. gjof, да. ziefu, дс. geba, двн. geba.

giban (снгл. 5) давать; ди. gefa, да. ziefan, дс. geban, двн. geban.

grets жр (?) плач; ди. gratr мр (a).

gudja мр (n) священник; ди. gooe, guoe, рун. gudija.

h

haban (слгл. 3) иметь; ди. hafa, да. habban, дс. hebbian, двн. haben.

hailjan (слгл. 1) исцелять; ди. heila, да. h lan, дс. helian, двн. heilan.

haitan (снгл. 7) (прош. haihait) называть, велеть, звать; ди. heita, да. hatan, дс. hetan, двн. heizzan.

handus жр (u) рука; ди. hond, да. hond, дс. hand, двн. hant.

harduba (нар.) жестоко.

hausjan (слгл. 1) слышать; ди. heyra, да. heran, hyran, дс. horian, двн. hor(ren.

himins мр (а) небо; ди. himinn; ср. да. heofon, дс. heban, дс. двн. himil.

hindar (предл.) сзади, по ту сторону; ди. hinder, двн. hintar.

hindumists только прев. (М. VIII, 12) самый последний, самый удаленный.

hrainjan (слгл. 1) чистить; дс. hrenon, двн. reinnen, reinon.

hrains (прил.) чистый; ди. hreinn, дс. hreni, двн. reini.

hrot срр (а) кровля, крыша; ди. hrot, да. hrost чердак, насест.

hundafaps (d) мр (i) сотник; ср. hunda им. мн. срр (числ.) сто, двн. hunt.

h ar (вопр. нар.) где; ди. hvar, дс. hwar.

h eila жр (о) время, час; да. hwil, дс. hwil(a), двн. wila.

h ileiks (h eleika - Л. I, 29) (прил.) что за, какой; ди. hvilikr, да. hwilc, дс. hwilik, двн. (h)welih.

i

iddja прош. от gaggan.

ik (мест.) я; падежные формы: ед. вин. mik, род. meina, дат. mis, мн. им. weis, вин. uns, unsis, род. unsara, дат. unsis, uns; дв. им. wit, вин. дат. ugkis; ди. ek, да. ic, дс. ik, двн. ih.

im (гл.), см. wisan.

im дат. мн. от is.

imma дат. ед. от is.

in (предл. с дат.винит. род.) в, на, ради, из-за.

ina вин. ед. от is.

ingaggan войти в...

inn (нар.) в, внутрь; ди. да. inn, дс. двн. in.

innatgaggan войти.

inweitan (снлг. 1) приветствовать, кланяться; да. witan рассматривать, дс. witan упрекать, двн. wizan наказывать.

is (мест. мр) он, ita срр оно; ед.вин. ina мр, ita срр; род. is мр срр; дат. imma мр срр; мн. им. мр eis, срр ija; вин. мр ins, срр ija; род. мр срр ize, дат. мр срр im; двн. мр er, срр ez.

iumjo жр (n) толпа.

j

jabai (сз.) если.

jah (сз.) и, а также (всегда в начале предложения); двн. joh.

jainar (нар.) там.

k

krusts мр скрежет.

l

laistjan (слгл. 1) следовать; да. l stan, дс. lestian, двн. leisten.

letan (снгл. 7) (прош. lailot) заставлять, велеть, отпускать; ди. lata, да. l tan, дс. latan, двн. lazan.

ligan (снгл. 5) лежать; двн. ligan; ср. ди. liggja, да. licz(e)an, дс. liggian, двн. liggen.

m

magan (прпргл.) мочь, быть в состоянии; наст. ед. 1, 3 л. mag, 2 л. magt, мн. 1 л. magum, 2 л. magup, 3 л. magun, прош. ед. mahta, мн. mahtedun; ди. mega, дс. двн. magan, mugan.

managei жр (n) множество, толпа, народ; ди. mengi срр, да. menizu жр, дс. двн. menigi жр.

managS (прил.) многий; да. moniz, m niz, дс. двн. manag.

manna мр (корн.) человек, мужчина; ед. вин. mannan, род. mans, дат. mann,мн. им. вин. mans, mannans, род. manne, дат. mannam, ди. maor, мн. menn, да. man(n), mon(n), manna, дс. двн. man.

meins (прит. мест.) мой; ди. minn, да. дс. двн. min.

mikils (прил.) большой; ди. mikell, ди. micel, mycel, да. mikil, двн. mihhil.

n

ni (отриц. част.) не; рун. ni, ди. ne, да. ne, дс. двн. ni, ne.

niman (снгл. 4) взять; ди. nema, да. niman, дс. niman, neman, двн. neman.

q

qiman (снгл. 4) идти, прийти; ди. koma, да. дс. cuman, двн. queman.

qipan (снгл. 5) говорить, сказать; ди. kveoa, да. cweoan, дс. quethan, двн. quedan.

r

riqis cpp (a) (род. riqizis) тьма; ди. rokkr.

s

sa мр, so жр, pata cpp (указ. мест.) этот, тот; ди. sa мр, su жр, pat cpp, да. p t cpp, дс. that cpp.

saggqa дат. ед. западу; ср. sigqan (снгл. 3) падать, опускаться; ди. sokkva, да. sincan, дс. двн. sinkan.

sai (нар.) вот.

saih can (снгл. 5) смотреть, видеть; ди. sja, да. seon, дс. двн. sehan.

seins (прит.мест.) свой (его, ее); ди. sinn, да. дс. двн. sin.

sik (возвр. мест. вин.) себя.

silba (мест.) сам(ый); ди. sjalfr, да. sylf, дс. self, двн. selb.

sildaleikjan (слгл. 1) удивлять, удивиться; ср. да. seldlic, дс. seldlik редкий, чудесный.

sitan (снгл. 5) сидеть; двн. sizzen.

skalks мр (a) слуга, работник; ди. skalkr, да. scealc, дс. skalk, двн. skalch.

suns (нар.) тотчас, вдруг.

sunus мр (u) сын; ди. sunr, sonr, да. дс. двн. sunu.

swaihro жр (n) теща, свекровь; ди. sv ra, да. swezer, двн. swigur; ср. русск. свекровь, лат. socrus.

swalaups (d) (прил.) такой большой.

t

taujan - (слгл. 1) - делать, совершать

tekan (снгл. 7) (прош. taitok) касаться; ди. taka (прош. tok) взять, брать.

tunÞus мр (u) зуб; ди. tonn жр, да. too мр, дс. tand, двн. zan(d) мр.

twai мр, twos жр. twa срр (числ.) два; ди. tveir, tv r, tvau, да. tw zen, twezen, twa, дс. twene, two, twa, двн. zwene, zwo (zwa), zwei.

Þ

Þan (нар.) когда, еще; ди. pa, даю pan, pon, дс. than.

Þata (указат. мест.) см. sa.

Þatainei (нар.) только.

Þiudangardi жр (jo) царство.

Þiumagus мр (u) слуга; из pius мр (wa) слуга, раб (да. peow, peowa, двн. deo) и magus слуга (ди. mogr сын, подросток; да. mazo также воин, дс. magu; ср. двн. magaczogo).

Þrutsfill срр (a) проказа; да. prustfell.

Þu (мест.) ты ед. вин. puk, род. peina, дат. pus, дв. вин. igqis, род. igqara, дат. igqis, мн. им. jus, вин. izwis, род. izwara, дат. izwis; ди. да. pu, дс. thu, двн. du; ср. лат. tu, русск. ты.

u

uf (предл. с вин. и дат.) под, между, среди; ср. ди. of над, да. ufeweard вышний, двн. oba; ди. upp, да. upp, up, дс. up, двн. uf на ; ср. динд. upa снизу, лат. sub под.

ufrakjan (слгл.1) - простирать, двн. recchen

urruns мр восток, восход (солнца); жр (i) исход; ср. двн. urruns(t), irrunst жр восход, исток, течение.

us (предл. с дат.) из, с, от; ди. or, ur, двн. ur.

uslipa мр (n) больной, расслабленный; ср. го. lipus мр (u) член; ди. lior, дс. lith, двн. lid мр срр.

uswairpan низвергать, изгонять.

w

wairpan (снгл. 3) становиться; ди. veroa, да. weoroan, дс. werthan, двн. werdan; ср. лат. verto поворачиваю, обращаю, русск. вертеть.

wairps (прил.) достойный; ди. veror, да. weoro, дс. werth, двн. wert, werd.

waldufni - власть.

wato cpp (n) вода (дат.мн. watnam); ди. vatn, да. w ter, дс. watar. двн. wazzar; ср. русск. вода.

waurd cpp (a) слово; ди. oro, да. дс. word, двн. wort, ср. лат. verbum (го. d = лат. b).

waurkjan (слгл 1) (прош. waurht, делать, действовать; (hauri waurkjan развести костер); ди. yrkja, да. wyrcan, двн. wurchen.

weitwodipa жр (o) свидетельство.

wiljan хотеть; ди. vilja, да. willan, дс. willian, wellian, двн. wellen; ср. лат. volo хочу, инф. velle, русск. велеть.

wisan быть, существовать; наст. см. Грамматические таблицы; прош. was, мн. wesum и т.п. по типу снгл. 5; ди. vesa, да. дс. двн. wesan.

REFERENCES

1. Академик.Электронный словарь Электронный ресурс. URL: https://dic.academic.ru/dic.nsf/lower/16342
2. Лингвистический энциклопедический словарь. Электронный ресурс. URL: http://www.xn--80aacc4bir7b.xn
3. Павленко Л.Г. История английского языка: учеб. Пособие для студентов вузов, обучающихся по специальности «Иностр. Яз.» / Л.Г. Павленко. – М. : Гуманитар. Изд. Центр ВЛАДОС, 2008. – 63 с. – (Практикум для вузов)
4. Словарь русского языка: В 4-х т. / РАН, Ин-т лингвистич. исследований; Под ред. А. П. Евгеньевой. — 4-е изд., стер. — М.: Рус. яз.; Полиграфресурсы, 1999; (электронная версия): Фундаментальная электронная библиотека. Электронный ресурс. URL: http://feb-web.ru/feb/mas/masabc/14/ma241404.htm?cmd=0&istext=1
5. Штокмар В. В. История Англии в Средние века. Издательство «Алетейя», 2005. Электронный ресурс.

URL:https://royallib.com/book/shtokmar_valentina/istoriya_anglii_v_srednie_veka.html

6. Crystal David. Middle English 31 Jan 2018 The British library. Электронный ресурс. URL: https://www.bl.uk/medieval-literature/articles/middle-english
7. Boethius, The Consolation of Philosophy Электронный ресурс. URL: https://oll.libertyfund.org/Home3/Book.php?recordID=0543
8. Crystal David. Old English. Language and voice 31 Jan 2018The British library. Электронный ресурс. URL:https://www.bl.uk/medieval-literature/articles/old-english
9. Edwards A S G. William Caxton and the introduction of printing to England. Language and voice. 31 Jan 2018 https://www.bl.uk/medieval-literature/articles/william-caxton-and-the-introduction-of-printing-to-england
10. George Julian. Old English Writing: A History of the Old English Alphabet. Электронный ресурс. URL: https://www.fluentin3months.com/old-english-writing/
11. Guthlac Roll. Электронный ресурс. URL: https://www.bl.uk/collection-items/guthlac-roll

12. Hogg, Richard. The Cambridge History of the English Language GENERAL EDITOR Richard M. Hogg Cambridge Histories Online © Cambridge University Press, 2008
13. Hogg, Richard. An Introduction to Old English. Edinburgh University Press,2002.
14. Junius Manuscript. Электронный ресурс. URL: https://www.bl.uk/collection-items/junius-manuscript
15. Language is a virus. Old English poetry. Электронный ресурс. URL: http://www.languageisavirus.com/poetry-guide/old_english_poetry.php
16. Martin Joanna. The Makars: Medieval Scottish poetry. Form and genre, Language and voice. 31 Jan 2018. Электронный ресурс. URL: https://www.bl.uk/medieval-literature/articles/the-literature/articles/the-makars-medieval-scottish-poetry
18. McDowall David. An illustrated history of Britain. Longman Group UK Limited, 1989.
19. Poetry foundation. Электронный ресурс. URL: https://www.poetryfoundation.org/
20. Ross David. England: history of a nation. Росс Д. Англия. История нации: книга по страноведению на

английском языке. Санкт-Петербург. КАРО. New Lanark: Geddes& Grosset, 2006. – 384 с.

21. Ruthwell Cross. Электронный ресурс. URL: https://www.bl.uk/collection-items/ruthwell-cross
22. Shaw Brian. The Medieval bestiary. Электронный ресурс.URL: http://bestiary.ca/biblios/biblio2750.htm
23. Stevens Jenny. A close reading of Chaucer's 'The Merchant's Prologue and Tale'. Gender and sexuality, Language and voice. 31 Jan 2018. Электронный ресурс. URL: https://www.bl.uk/medieval-literature/articles/a-close-reading-of-chaucers-the-merchants-prologue-and-tale
24. Symons Victoria. Monsters and heroes in Beowulf. Heroes and heroines, Myths, monsters and the imagination 31 Jan 2018. Электронный ресурс. URL:https://www.bl.uk/medieval-literature/articles/monsters-and-heroes-in-beowulf
25. The British Library. Электронный ресурс. URL: https://www.bl.uk/collectionitems/~/link.aspx?_id
26. The Complete Corpus of Anglo-Saxon Poetry. Электронный ресурс. URL: https://www.sacred-texts.com/neu/ascp/

27. The History of English.Электронный ресурс. URL: https://www.thehistoryofenglish.com/history_old.html#Anglo-Saxon
28. Vercelli Book. Электронный ресурс. URL: https://www.bl.uk/collection-items/vercelli-book
29. Þæt Eald-Ænglisce. Blog. Электронный ресурс. URL: https://ealdaenglisc.wordpress.com/old-english-lessons/.
30. Wikipedia Электронный ресурс. URL: https://en.wikipedia.org/wiki/
31. The Wanderer. Электронный ресурс. URL: http://www.anglo-saxons.net/hwaet/?do=get&type=text&id=Wdr&wordOrder=false