

A lot of what is discussed in this chapter should be familiar from the other chapters. For instance, assimilation is a phonetic process that can be used to describe the differences between different stages of language; syntactic trees can be used for Old English as well; and affixes are relevant in Old English too. There is a lot of detail in this chapter. Try not to get caught in that and just follow the main lines.

Relevant Exercises: 1, 2, 4, 6, 7, 8, and 13.

Q 2. i. Standard French has not palatalized its voiceless velars; Acadian has.
ii. The change is palatalization before a front vowel.
iii.

$$k \rightarrow t \int \frac{1}{V} \frac{dV}{dt} dt$$

- Q 4. i. vowel deletion, assimilation (voice) and vowel reduction
 ii. same as i, only vowel deletion and assimilation are ordered.
 iii. lovuka
 1. lovka
 2. lofka
 3. lofkə

- Q 6 a. raising of the long vowel, final vowel deletion
 b. consonant deletion (simplification), vowel lowering
 c. vowel raising, and diphthongization and vowel deletion and voicing.
 d. consonant deletion (simplification), vowel raising and diphthongization, consonant deletion, consonant weakening.

Q 7 Shona may have been SOV

Q 8 You might have different answers here

- shift
 shift
 c. widening
 widening
 narrowing (shift?)
 shift
 g. narrowing
 widening (shift?)
 widening
 narrowing
 k. shift
 narrowing
 m. widening
 widening
 narrowing
 widening
 shift
 r. widening
 narrowing
 narrowing
 shift
 widening (shift)
 widening (shift)
 widening

Q 13 foot, nephew, fish, thin, horn, two, eat, kin, acre

Caedmon's Hymn

Gloss:

A : Nu scylun hergan hefaenricaes uard,
Metudæs maecti end his modgidanc,
uerc uulduriadur; sue he uundra gihuaes,
eci Dryctin, or astelidæ.
He aerist scop aelda barnum,
heben til hrofe, haleg Scepen;
tha middungeard, monncynnæs uard,
eci Dryctin, æfter tiadæ
firum foldu. Frea allmectig.

[Now we must praise the Guardian of the heavenly kingdom,
the Lord's might and his thought,
the work of the Father of Glory; as he, of wonderful things,
the eternal Lord, made a beginning.
He first created for the children of men [W.S. 'of earth']
heaven as a roof, the holy Creator;
then 'middle-earth' mankind's protector,
the eternal Lord, afterwards created
the earth for men, God almighty.]

B : Nu we sculan herian heofonrices weard,
Metodes mihte and his modeþonc,
weorc wuldorfæder; swa he wundra gehwæs,
ece Dryhten, ord onstealde.
He ærest gesceop corðan bearnum
heofon to hrofe, halig Scyppend;
ða middangeard, moncynnes weard,
ece Dryhten, æfter teode
firum foldan, Frea ælmihtig.

VIII: WULF AND EADWACER

Léodum is mínum swelce him man lác gíefe;
willap hie hine aþecgan, gíef hé on þréat cymeþ.
Ungeþífe is ús.
Wulf is on íege, íe on óþerre.
Fæst is þæt íeg-land, fenne bi-worpen.
Sindon wæl-réowe weras þær on íege;
willap hie hine aþecgan, gíef hé on þréat cymeþ.
Ungeþífe is ús.
Wulfes íe mínes wíð-lástum wánum dogode;
þanne hit was rezníð weder and íe réotígu sæt,
þanne mec se beadu-cáfa bogum belezde,
was mín wynn to þan, was mé hwæðere éac láp.
Wulf, mín Wulf, wóna mé þíne
séoce geþydon, þíne seld-cymas,
murnende móð, nealles mete-léaste.
Geþífe rest þú, Ead-wacer? Uncerne eargne hwelp
bíreþ wulf to wuda.
Þæt man éaðe toslíteþ þette náfre gesamnod was,
uncer gíedd geador.

VIII. WULF AND EADWACER

(Wulf=the exiled lover; Eadwacer=the captor husband.)

My people may have been given a warning:
Will they receive him, if he comes with force ?

It is different for us.

Wulf is on an island, I on another.
An island of forts, surrounded by swamp.
That island belongs to bloody barbarians:
Will they receive him, if he comes with force ?

It is different for us.

Hope has wandered in exile, with Wulf.
When the rain was cold and my eyes ran red
With tears, when heavy arms reached out and took me
And I suffered pleasure and pain. Wulf,
Oh my Wulf, it was hoping and longing for you
That sickened me, starved for the sight of you,
Bent with a despair deeper than hunger.

Listen, Eadwacer! The wolf will carry
Our wretched suckling to the shade of the wood.
It's easy to smash what never existed,
You and I together.

Here bygynneth the Book of the Tales of Caunterbury.

When that April with his shoures soote
 The droghte of March hath perced to the
 roote,
 And bathed every veyne in swich licour
 Of which vertu engendred is the flour;
 Whan Zephirus eek with his sweete breeth
 Inspired hath in every holt and heeth
 The tendre croppes, and the yonge sonne
 Hath in the Ram his half cours yronne,
 And smale foweles maken melodye,
 That slepen al the nyght with open ye
 (So Priketh hem Nature in hir corages),
 Thanne longen folk to goon on pilgrimages,
 And palmeres to seken straunge strondes,
 To ferne halwes, kowthe in sondry londes;
 And specially from every shires ende
 Of Engelond to Caunterbury they wende,

This text was revised by RALPH HANNA III and LARRY D. BENSON, with materials provided by ROBERT A. PRATT.

- 2 his: its showers soote: sweet, fragrant showers
3 droghte: dryness perced: pierced
4 veyne: vein (of the plants) swich licour: such liquid
5 Of which vertu: by which power
6 Zephirus: the west wind (which blows in Spring)
7 Inspired: breathed life intoholt and heeth: grove and field
8 cresses: shoots, new leaves yonge: young, because the solar
9 year has just begun with the vernal equinox. The sun has passed
10 through the second half of the zodiacal sign Aries (the Ram); the
11 time is thus late April. April 18 is specified in IntrMLT (II.5).
12 ye: eye
13 priketh hem: spurs, incites them hir corages: their spirits,
14 hearts
15 palmeres: professional pilgrims who had been to the Holy
16 Land and carried a palm frond as their emblem straunge
17 wtrondes: foreign shores
18 ferne halwes: distant shrines kowthe in sondry londes:
19 known in various lands (i.e., famous)

The hooly blisful martir for to seke,
That hem hath holpen whan that they were
seeke.

Bifil that in that seson on a day,
In Southwerk at the Tabard as I lay 20
Redy to wenden on my pilgrymage
To Caunterbury with ful devout corage,
At nyght was come into that hostelrye
Wel nyne and twenty in a compaignye
Of sondry folk, by aventure yfalle 25
In felaweshipe, and pilgrimes were they alle,
That toward Caunterbury wolden ryde.
The chambres and the stables weren wyde,
And wel we weren esed atte beste.
And shortly, whan the sonne was to reste, 30
So hadde I spoken with hem everichon
That I was of hir felaweshipe anon,
And made forward erly for to ryse,
To take oure wey ther as I yow devyse.

- 17 blisful martir: blessed martyr, St. Thomas à Becket
18 hem hath holpen: helped them seeke: sick
19 Bifil: it happened seson: season
20 Southwerk: Southwark, across the Thames from London
21 Tabard: the Tabard Inn
22 corage: spirit, feelings
23 sondry folk: various sorts of people
25-26 by aventure yfalle In felawshipe: fallen by chance into
fellowship
27 wolden: desired, intended to
28 chambres: bedrooms
29 esed atte beste: accommodated in the best way
30 shortly: in brief
31 everichon: every one
32 anon: straightway
33 forward: agreement
34 devyse: tell

English runes

23

V N P F R L X P N + I * J K Y H
 ' f u b o r c g w h n i j z p z s'
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

↑ ▢ ▮ ▧ ▨ ▩ ▪ ▫ ▬ ▭ ▮ ▯ ▰ ▱ ▲ △ ▴ ▵ ▶ ▷ ▸ ▹ ► ▻ ▽ ▾ ▿ ▿
 't b e m l ŋ d æ a œ y ēā ġ k ħ̄
 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

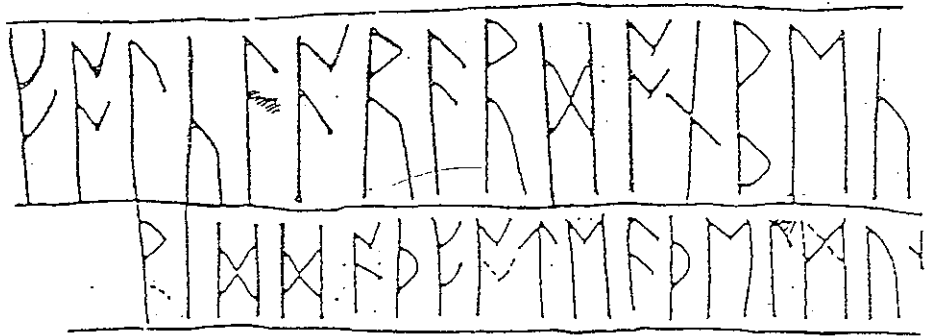


Fig. 9. The Overchurch runes. ($\frac{1}{5}$)