

**i**   **Instructions**

**ENG2156 History of the English Language**

This exam consists of two parts.  
Answer ONE question from Part 1 and ONE question from Part 2.

Write at least 500 words in answer to Part 1, and at least 400 words in answer to Part 2.

All answers must be written in English. Candidates are reminded that in linguistic commentary they are expected to use the standard conventions where appropriate.

For Old English 'thorn', write T (capital 't'); for Old English 'edh', write D (capital 'd'); for Old English 'yogh', write G (capital 'g'). For long vowels, use the acute accent (AltGr+^).

Candidates must receive pass marks on both parts. Candidates may use 1 monolingual English-English dictionary.

*What you write will be stored automatically every 15 seconds.*

### Part 1 (60 %)

OR

OR

**Fill in your answer here. Write at least 500 words.**

2/3

## Part 2 (40 %)

OR

**Fill in your answer here. Write at least 400 words.**

Maximum marks: 0

## Question 1

Attached



## ‘The Battle of Ashdown’

*From the Parker MS of the Anglo-Saxon Chronicle*

871. Hēr cuōm se here tō Rēadingum on Westseaxe, ond þæs ymb iii niht ridon ii eorlas ūp. Þā gemētte hīe Æpelwulf aldorman on Englafelda, ond him þær wiþ gefeaht, ond sige nam. Þæs ymb ii niht Æþered cyning ond Ælfred his brōþur þær micle fierd tō Rēadingum gelæddon, ond wiþ þone here gefuhton; ond þær wæs micel wæl geslægen on gehwæpre hond, ond Æpelwulf aldorman wearþ ofslægen; ond þā Deniscan āhton wælstōwe gewald.

Onð þæs ymb ii niht gefeaht Æþered cyning ond Ælfred his brōþur wiþ alne þone here on Æscedūne. Ond hīe wærun on twām gefylcum: on oþrum wæs Bāchsecg ond Halfdene, þā hæpnan cyningas, ond on oþrum wæron þā eorlas. Ond þā gefeaht se cyning Æþered wiþ þāra cyninga getruman, ond þær wearþ se cyning Bāgsecg ofslægen; ond Ælfred his brōþur wiþ þāra eorla getruman, ond þær wearþ Sidroc eorl ofslægen se alda, ond Sidroc eorl se gioncga, ond Ōsbearn eorl, ond Fræna eorl, ond Hareld eorl; ond þā hergas bēgen gefliemde, ond fela þūsenda ofslægenra, ond on feohtende wæron oþ niht.

Onð þæs ymb xiiii niht gefeaht Æþered cyning ond Ælfred his brōþur wiþ þone here æt Basengum, ond þær þā Deniscan sige nāmon.

Onð þæs ymb ii mōnaþ gefeaht Æþered cyning ond Ælfred his brōþur wiþ þone here æt Meretūne, ond hīe wærun on tuām gefylcum, ond hīe bütū gefliemdon, ond longe on dæg sige āhton; ond þær wearþ micel wælsliht on gehwæpere hond; ond þā Deniscan āhton wælstōwe gewald; ond þær wearþ Hēahmund bisceop<sup>1</sup> ofslægen, ond fela gōdra monna. Ond æfter þissum gefeohte cuōm micel sumorlida.

Onð þæs ofer Ēastron gefōr Æþered cyning, ond hē rīcsode v gēar; ond his līc līþ æt Wīnburnan.

Þā fēng Ælfred Æpelwulfing his brōþur tō Wesseaxna rīce. Onð þæs ymb āne mōnaþ gefeaht Ælfred cyning wiþ alne þone here lýtla werede æt Wiltūne, ond hine longe on dæg gefliemde, ond þā Deniscan āhton wælstōwe gewald.

Onð þæs gēares wurdon viii folcgefoht gefohten wiþ þone here on þý cynerīce be sūþan Temese, ond būtan þām e him Ælfred þæs cyninges brōþur ond ānlīpig aldorman ond cyninges þegnas oft rāde on ridon þe mon nā ne rīmde; ond þæs gēares wærun ofslægene viii eorlas ond ān cyning. Onð þý gēare nāmon Westseaxe friþ wiþ þone here.

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<sup>1</sup> MS reads <bišc>.

## ‘The Voyage of Ōhthere’

This text is found in King Alfred’s translation of *Orosius’s History*, and is an original interpolation by King Alfred. The text survives in two MSS: (1) the *Lauderdale* MS, from the first half of the 10<sup>th</sup> century; (2) MS *Cotton Tiberius B.1* from the 11<sup>th</sup> century. The earlier *Lauderdale* MS has had eight leaves cut out, and so after the mark || (line 25), this transliteration follows the later *Cotton Tiberius* version.

Ōhthere sǣde his hlāforde, Ælfrede cyninge, þæt hē ealra Norðmonna norþmest būde. Hē cwæð þæt hē būde on þǣm lande norþweardum wiþ þā Westsǣ. Hē sǣde þēah þæt þæt<sup>2</sup> land sīe swīpe lang norþ þonan; ac hit is eal wēste, būton on fēawum stōwum styccemǣlum wīciað Finnas, on huntoðe on wintra, ond on sumera on fiscepe be þære sǣ. Hē sǣde þæt hē æt sumum cirre wolde fandian hū longe þæt land norþryhte lǣge, oþpe hwæðer ænig mon be norðan þǣm wēstenne būde. Þā fōr hē norþryhte be þǣm lande: lēt him ealne weg þæt wēste land on ðæt stēorbord, ond þā wīdsǣ on ðæt bæcbord þrīe dagas. Þā wæs hē swā feor norþ swā þā hwælhuntan firrest faraþ. Þā fōr hē þāgīet norþryhte swā feor swā hē meahte on þǣm oþrum þrim dagum gesiglan. Þā bēag þæt land þær ēastryhte, oþpe sēo sǣ in on ðæt lond, hē nysse hwæðer, būton hē wisse ðæt hē ðær bād westanwindes ond hwōn norþan, ond siglde ðā<sup>3</sup> ēast be lande swā swā hē meahte on fēower dagum gesiglan. Þā sceolde hē ðær bīdan ryhtnorþanwindes, for ðǣm þæt land bēag þær sūþryhte, oþpe sēo sǣ in on ðæt land, he nysse hwæper. Þā siglde hē þonan sūðryhte be lande swā swā hē mehte on fīf dagum gesiglan. Ðā læg þær ān micel ēa ūp in on þæt land. Þā cirdon hīe ūp in on ðā ēa, for þǣm hīe ne dorston forþ bi þære ēa siglan for unfriþe; for þǣm ðæt land wæs eall gebūn on oþre healfe þære ēas. Ne mētte hē ær nān gebūn land, siþþan hē from his āgnum hām fōr; ac him wæs ealne weg wēste land on þæt stēorbord, būtan fiscerum ond fugelerum ond huntum, ond þæt wæron eall Finnas; ond him wæs ā wīdsǣ on ðæt bæcbord. Þā Beormas hæfdon swīpe wel gebūd<sup>4</sup> hira land: ac hīe ne dorston þær on cuman. Ac þāra Terfinna land wæs eal wēste, būton ðær huntan gewīcodon, oþpe fisceras, oþpe fugeleras.

Fela spella him sǣdon þā Beormas ægþer ge of hiera āgnum lande ge of þǣm landum þe ymb hīe ūtan wæron; ac hē nyste hwæt þæs sōþes wæs, for þǣm hē hit self ne geseah. Þā Finnas, him pūhte, ond þā Beormas spræcon nēah ān gepēode. Swīpost hē fōr ðider, tōēacan þæs landes scēawunge, for þǣm horshwælum<sup>5</sup>, for ðǣm hīe habbað swīpe æpele bān on hiora

<sup>2</sup> One <þæt> is not found in the *Lauderdale* MS.

<sup>3</sup> The *Cotton Tiberius* MS reads <þanon>.

<sup>4</sup> The *Cotton Tiberius* MS has <gebūn>.

<sup>5</sup> The *Lauderdale* MS has <horschwælum>.

tōpum (þā tēð hīe brōhton sume þæm cyninge); ond hiora hȳd<sup>6</sup> || bið swīðe gōd tō sciprāpum. Sē hwæl bið micle lāssa þonne oðre hwalas: ne bið hē lengra ðonne syfan elna lang; ac on his āgnum lande is se betsta hwælhuntað; þā bēoð eahta and fēowertiges elna lange, and þā mæstan fiftiges elna lange; þāra hē sæde þæt hē syxa sum ofslōge syxtig on twām dagum.

Hē wæs swȳðe spēdig man on þæm æhtum þe heora spēda on bēoð, þæt is, on wildrum. Hē hæfde þāgȳt, ðā hē þone cyningc sōhte, tamra dēora unbebohtra syx hund. Þā dēor hī hātað ‘hrānas’; þāra wæron syx stælhhrānas; ðā bēoð swȳðe dȳre mid Finnum, for ðæm hȳ fōð þā wildan hrānas mid. Hē wæs mid þæm fyrstum mannum on þæm lande: næfde hē þēah mā ðonne twentig hrȳðera, and twentig scēapa, and twentig swȳna; and þæt lȳtle þæt hē erede, hē erede mid horsan. Ac hyra ār is mæst on þæm gafole þe ðā Finnas him gyldað. Þæt gafol bið on dēora fellum, and on fugela feðerum, and hwales bāne, and on þæm sciprāpum, þe bēoð of hwæles hȳde geworht, and of sēoles. Æghwīlc gylt be hys gebyrdum. Se byrdesta sceall gyldan fiftȳne mearðes fell, and fīf hrānes, and ān beran fel, and tȳn ambra feðra, and berenne kyrtel oððe yterenne, and twēgen sciprāpas; ægþer sȳ syxtig elna lang, oþer sȳ of hwæles hȳde geworht, oþer of sīoles.

Hē sæde ðæt Norðmanna land wære swȳþe lang and swȳðe smæl. Eal þæt his man āþer oððe ettan oððe erian mæg, þæt līð wið ðā sē; and þæt is þēah on sumum stōwum swȳðe clūdig; and licgað wilde mōras wið ēastan and wið uppon emnlange þæm bȳnum lande. On þæm mōrum eardiað Finnas. And þæt bȳne land is ēasteward brādost, and symle swā norðor swā smælre. Ēastewerd hit mæg bīon syxtig mīla brād, oþþe hwēne brādre<sup>7</sup>, and middeward þrētig oððe brādre; and norðeward hē cwæð, þær hit smalost wære, þæt hit mihte bēon þrēora mīla brād tō þæm mōre; and se mōr syðþan, on sumum stōwum swā brād swā man mæg on twām wucum oferfēran; and on sumum stōwum swā brād swā man mæg on syx dagum oferfēran.

Donne is tōemnes þæm lande sūðewardum, on oðre healfe þæs mōres, Swēoland, oþ þæt land norðeward; and tōemnes þæm lande norðewardum, Cwēna land. Þā Cwēnas hergiað hwīlum on ðā Norðmen ofer ðone mōr, hwīlum þā Norðmen on hȳ. And þær sint swīðe micle meras fersce geond þā mōras; and berað þā Cwēnas hyra scyru ofer land on ðā meras, and þanon hergiað on ðā Norðmen; hȳ habbað swȳðe lȳtle scyru and swȳðe lēohte.

Ōnthere sæde þæt sīo scīr hātte Hālgoland þe hē on būde. Hē cwæð þæt nān man ne būde be norðan him. Þonne is ān port on sūðewardum þæm lande, þone<sup>8</sup> man hæt Scīringes hēal.

<sup>6</sup> This is where the *Lauderdale* MS ends.

<sup>7</sup> <brædre> would be the expected form.

<sup>8</sup> The form <þonne> would be expected.

Þyder hē cwæð þæt man ne mihte geseglian on ānum mōnðe, gyf man on niht wīcode, and ælce dæge hæfde ambyrne wind; and ealle ðā hwīle hē sceal seglian be lande. And on þæt stēorbord him bið ærest Íraland, and þonne ðā īgland þe synd betux Íralande and þissum lande. Þonne is þis land oð hē cymð to Scīringes hēale, and ealne weg on þæt bæcbord Norðweg. Wið sūðan þone Scīringes hēal fylð swýðe mycel sǣ ūp in on ðæt land; sēo is brādre þonne ænig man ofer sēon mæge. And is Gotland on oðre healfe ongēan, and siððan<sup>9</sup> Sillende. Sēo sǣ līð mænig hund mīla ūp in on þæt land.

And of Scīringeshēale hē cwæð þæt hē seglode on fīf dagan tō þǣm porte þe mon hǣt æt Hǣpum; sē stent betuh Winedum, and Seaxum, and Angle, and hȳrð in on Dene. Ðā hē þiderweard seglode fram Scīringeshēale, þā wæs him on þæt bæcbord Denamearc and on þæt stēorbord wīdsǣ þrȳ dagas; and þā, twēgen dagas ær hē tō Hǣpum cōme, him wæs on þæt stēorbord Gotland, and Sillende, and īglanda fela. On þǣm landum eardodon Engle, ær hī hider on land cōman. And hym wæs ðā twēgen dagas on ðæt bæcbord þā īgland þe in [on]<sup>10</sup> Denemearce hȳrað.

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<sup>9</sup> <siðða> would be the expected form.

<sup>10</sup> The preposition is omitted in the MS.



## ‘The Nativity of Christ’ – Old English

From the West Saxon translation of the Gospel of Luke, Ch. 2; from MS Cambridge, Corpus Christi College, 140; from the early 11<sup>th</sup> century.

Sōþlice on þām dagum wæs geworden gebod fram þām cāsere Augusto, þæt eall ymbewyrft wære tōmearcod. Þeos tōmearcodnes wæs ærest geworden fram þām dēman Syrige Cīrīno. And ealle hig ēodon and syndrige fērdon on hyra ceastre.

Ðā fērde Iōsēp fram Galilēa of þære ceastre Nāzareth on Iūdēisce ceastre Dāuīdes, sēo is genemned Bethleem, for þām þe hē wæs of Dāuīdes hūse and hīrede, þæt hē fērde mid Marīan þe him beweddod wæs, and wæs geēacnod.

Sōþlice wæs geworden þā hī þār wæron, hire dagas wæron gefyllede þæt hēo cende; and hēo cende hyre frumcennedan sunu, and hine mid cildclāpum bewand, and hine on binne ālēde, for þām þe hig næfdon rūm on cumena hūse.

And hyrdas wæron on þām ylcan rīce waciende, and nihtwæccan healdende ofer heora heorda. Þā stōd drihtnes engel wiþ hig, and godes beorhtnes him ymbescān, and hī him mycelum ege ādrēdon. And sē engel him tō cwæð: ‘Nelle gē ēow ādrædan! Sōþlice, nū ic ēow bodie mycelne gefēan, sē bið eallum folce; for þām tō-dæg ēow ys hælend ācenned, sē is drihten Crīst on Dāuīdes ceastre. And þis tācen ēow byð: gē gemētað ān cild hræglum bewunden and on binne ālēd.’

And þā wæs færinga geworden mid þām engle mycelnes heofonlīces werodes god heriendra and þus cweþendra: ‘Gode sý wuldor on hēahnesse, and on eorðan sybb mannum gōdes willan!’

And hit wæs geworden þā ðā englas tō heofene fērdon, þā hyrdas him betwēonan spræcon, and cwædon: ‘Uton fāran tō Bethleem, and gesēon þæt word þe geworden is, þæt drihten ūs ætiewde.’ And hig efstende cōmon, and gemētton Marīan and Iōsēp, and þæt cild on binne ālēd. Þā hī þæt gesāwon, þā oncnēowon hig be þām worde þe him gesæd wæs be þām cilde. And ealle þā ðe gehīerdon wundrodon be þām þe him þā hyrdas sædon.

Marīa gehēold ealle þās word on hyre heortan smēagende.

Ðā gewendon hām þā hyrdas, god wuldriende and heriende on eallum þām ðe hī gehīerdon and gesāwon, swā tō him gecweden wæs.

## **‘The Nativity of Christ’ – Middle English**

From the Wyclif-Purvey translation of the Bible; MS BM. Old Royal Library 1 C. 8.; probably before 1420.

And it was don in þo daies, a maundement wente out from þe emperour (August), þat al þe world schulde be discryued. þis firste discryuyng was maad of Cyryn, justice of Sirie; and alle men wenten to make professioun, ech into his owne citee.

And Ioseph wente vp fro Galilee fro þe citee Nazareth into Judee into a citee of David, þat is clepid Bethleem, for þat he was of þe hous and of þe meyne of David, þat he schulde knoueleche with Marie, hus wijf, þat was wedded to hym and was greet with child.

And it was don, while þei weren þere, þe daies weren fulfillid, þat sche schulde bere child. And sche bare hire firstborun sone, and wlappe hym in clothis and leide hym in a cratche, for þer was no place to hym in no chaumbir.

And scheepherdis weren in þe same cuntre, wakyng and kepyng þe watchis of þe nyȝt on her flok. And lo! þe aungel of þe Lord stood bisides heme and þe cleernesse of god schinede aboute hem; and þei dredden with greet drede. And þe aungel seide to hem: ‘Nyle ȝe drede! For lo, y prech to ȝou a greet joye, þat schal be to al puple; for a savyoure is borun todai to ȝou, þat is Christ, þe lord, in þe citee of David. And þis is a tokene to ȝou: ȝe schulen fynde a ȝong child wlappid in clothis and leid in a cratche.’

And sudenli þer was maad with þe aungel a multitude of heuenli knyȝthod, heriyng God and seiynge: ‘Glorie be in þe hizeste thingis to god, and in erthe pees be to men of good wille.’

And it was don, as þe aungelis passiden awei fro hem into heuene, þe scheepherdis spaken togider and seiden: ‘Go we ouer to Bethleem, and se we þis word þat is maad, which þe lord haþ maad and schewide to vs.’ And þei hiziȝge camen and founden Marie and Ioseph, and þe ȝong child leid in a cratche. And þei seyngge knewen of þe word þat was seid to hem of þis child. And alle men þat herden wondriden, and of these thingis þat weren seid to hem of þe scheepherdis.

But Marie kepte alle þese wordis, beryng togider in hir herte.

And þe scheepherdis turneden aȝen, glorifyng and heriyng god in alle thingis þat hadden herd and seyn, as it was seid to hem.

## **‘The Nativity of Christ’ – early Modern English**

William Tyndale, 1534

And it chaunced in thoose dayes that ther went oute a commaundment from Auguste the Emperour, that all the woorld shuld be taxed. And this taxynge was the fyrst and executed when Syrenius was leftenaunt in Syria. And every man went vnto his awne cite to be taxed.

And Ioseph also ascended from Galile, oute of a cite called Nazareth, into Iurie: vnto the cite of David which is called Bethleem, because he was of the housse and linage of David, to be taxed with Mary his spoused wyfe which was with chylde.

And it fortuneth whyll they were there, her tyme was come that she shuld be delyvered. And she brought forth her fyrst begotten sonne and wrapped him in swadlynge cloothes, and layed him in a manger, because ther was no roume for them within the ynne.

And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. And loo: the angell of the lorde stode harde by them, and the brightnes of the lorde shone rounde aboute them, and they were soore afrayed. But the angell sayd vnto them: “Be not afrayed. For beholde, I bringe you tydinges of greate ioye that shal come to all the people; for vnto you is borne this daye in the cite of David a saveoure which is Christ the lorde. And take this for a signe: ye (s)hall fynde the chylde swaddled and layed in a manger.”

And streight waye ther was with the angell a multitude of hevenly sowdiers, laudyng God and sayinge: “Glory to God an hye, and peace on the erth, and vnto men reioysynge.”

And it fortuneth, assone as the angels were gone awaye from them in to heven, the shepherdes sayd one to another: “Let vs goo even vnto Bethleem, and se this thyng that is hapened which the Lorde hath shewed vnto vs.” And they cam with haste, and founde Mary and Ioseph and the babe layde in a manger. And when they had sene it, they publissed a brode the sayinge which was tolde them of that chylde. And all that hearde it, wondred at those thinges which were tolde them of the shepherdes.

But Mary kept all thoose sayinges, and pondered them in hyr hert.

And the shepherdes retourned, praysinge and laudinge God for all that they had herde and sene, evyn as it was told vnto them.

## ***The Orrmulum (extract); MS Junius 1***

Nū, brōþerr Wallterr, brōþerr mīn affterr þe flæshess kīnde;  
7<sup>11</sup> brōþerr mīn ī Crisstenndōm þurh fulluhht 7 þurh trowwþe;  
7 brōþerr mīn ī Godess hūs, 3ét ō þe þridde wīse,  
þurh þatt witt hafenn tākenn bā ān rezhellbōc tō follzhenn,  
unnderr kanunnkess hād 7 līf, swā-summ Sannt Awwstīn sette;  
icc hafe dōn swā-summ þū badd, 7 fōrþedd tē þīn wille,  
icc hafe wennd inntill Ennglissh goddspelless hall3he lāre,  
affterr þatt little witt þatt mē mīn Drihhtīn hafeþþ lēnedd.  
þū þohhtesst tatt itt mihhte wēl till mikell frame turrnenn,  
3iff Ennglissh folle, forr lufe off Crīst, itt wollde 3ērne lērnenn,  
7 follzhenn itt, 7 fillenn itt wiþþ þohht, wiþþ wōrd, wiþþ dēde.  
7 forr-þī 3erndesst tū þatt icc þiss werre þē shollde wirrkenn;  
7 icc itt hafe fōrþedd tē, acc all þurh Crīstess hellpe;  
7 unnc birrþ bāþe þannkenn Crīst þatt itt iss brohht till ēnde.  
icc hafe sammnedd ō þiss bōc þā Goddspelless nēh alle,  
þatt sinndenn ō þe messebōc inn all þe 3ēr att messe.  
7 a33 affterr þe Goddspell stannt þatt tatt te Goddspell mēneþþ,  
þatt mann birrþ spellenn tō þe folle off þe33re sāwle nēde;  
7 3ét tær tēkenn māre inōh þū shallt tæronne fīndenn,  
off þatt tatt Crīstess hall3he þēd birrþ trowwenn wēl 7 follzhenn.  
Icc hafe sett hēr ō þiss bōc amāng Goddspelless wōrdess,  
all þurh mē sellfenn, manī3 wōrd þe rīme swā tō fillenn;  
acc þū shallt fīndenn þatt mīn wōrd, e33whær þær itt iss ēkedd,  
ma33 hellpenn þā þatt rēdenn itt tō sēn 7 t'unnderrstanndenn  
all þess te bettere, hū þe33m birrþ þe Goddspell unnderrstanndenn;  
7 forr-þī trowwe icc þat tē birrþ wēl þolenn mīne wōrdess,  
e33whær þær þū shallt fīndenn hemm amāng Goddspelless wōrdess.  
forr whā-se mót tō læwedd folle lārspell off Goddspell tellenn,  
hē mot wēl ēkenn manī3 wōrd amāng Goddspelless wōrdess.  
7 icc ne mihhte nohht mīn ferrs a33 wiþþ Goddspelless wōrdess

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<sup>11</sup> = annd 'and'

wēl fillenn all, 7 all forr-þī shollde icc well offte nēde  
amāng Goddspelless wōrdess dōn mīn wōrd, mīn ferrs tō fillenn.

**Geoffrey Chaucer (ca. 1340-1400): *The Canterbury Tales* (1380s)**

Extract from *The Wife of Bath's Tale*, Ellesmere Manuscript.

- 1083 Greet was the wo / the knyght hadde in his thoght  
1084 Whan he was with his wyf abedde ybrought /  
1085 He walweth / and he turneth to and fro  
1086 His olde wyf / lay smylyng euermo  
1087 And seyde / o deere housbonde benedicitee  
1088 Fareth euery knyght / thus w<sup>t</sup> his wyf / as ye ?  
1089 Is this the lawe / of kyng / Arthures hous ?  
1090 Is euery knyght of his so dangerous ?  
1091 I am youre owene loue / and your wyf /  
1092 I am she / which þ<sup>t</sup> saued hath youre lyf  
1093 And certes / yet ne dide I yow neuere vnright /  
1094 Why fare ye thus with me / this firste nyght /  
1095 ye faren lyk a man / had lost his wit /  
1096 What is my gilt / ? for goddes loue tel it  
1097 And it shal been amended / if I may  
1098 Amended quod this knyght / ? allas nay / nay /  
1099 It wol nat been amended neuere mo  
1100 Thou art so loothly / and so oold also  
1101 And ther to comen / of so lough a kynde  
1102 That litel wonder is / thogh I walwe and wynde  
1103 So wolde god / myn herte wolde breste  
1104 Is this quod she / the cause of youre vnreste ?  
1105 Ye certainly quod he / no wonder is  
1106 Now sire quod she / I koude amende al this  
1107 If that me liste / er it were dayes thre  
1108 So wel ye myght / bere yow vn-to me  
1109 Bvt for ye speken / of swich gentillesse

1110 As is descended / out of old richesse  
1111 That therfore / sholden ye be gentil men  
1112 Swich arrogance / is nat worth an hen  
1113 Looke who that is / moost vertuous alway  
1114 Pryuee and apert / and moost entendeth ay  
1115 To do / the gentil dedes that he kan  
1116 Taak hym / for the grettest gentil man  
1117 Christ wole / we clayme of hym oure gentillesse  
1118 Nat of oure eldres / for hire old richesse  
1119 For thogh they yeue vs / al hir heritage  
1120 For which we clayme / to been of heigh parage  
1121 Yet may they nat biquethe / for no thyng /  
1122 To noon of vs / hir vertuous lyuyng /  
1123 That made hem / gentil men ycalled be  
1124 And bad vs / folwen hem in swich degree

\* \* \*

1219 Chese now quod she / oon of thise thynges tweye  
1220 To han me foul and old / til that I deye  
1221 And be to yow / a trewe humble wyf /  
1222 And neuere yow displese / in al my lyf /  
1223 Or elles / ye wol han me yong and fair  
1224 And take youre auenture / of the repair  
1225 That shal be to youre hous / by cause of me  
1226 Or in som oother place / may wel be  
1227 Now chese your seluen / wheither þ<sup>t</sup> yow liketh  
1228 This knyght auyseth hym and sore siketh  
1229 But atte laste / he seyde in this manere  
1230 My lady and my loue / and wyf so deere  
1231 I put me / in youre wise gouernance  
1232 Cheseth your self / which may be moost plesance  
1233 And moost honour / to yow and me also  
1234 I do no fors / the wheither / of the two

1235 For as yow liketh / it suffiseth me  
1236 Thanne haue I gete of yow / maistrie quod she  
1237 Syn I may chese / and gouerne as me lest /  
1238 Ye certes wyf quod he / I holde it best /  
1239 Kys me quod she / we be no lenger wrothe  
1240 For by my trouthe / I wol be to yow bothe  
1241 This is to sayn / ye bothe fair and good  
1242 I prey to god / þ<sup>t</sup> I moote steruen wood  
1243 But I to yow / be also good and trewe  
1244 As euere was wyf / syn þ<sup>t</sup> the world was newe  
1245 And but I be tomorn / as fair to seene  
1246 As any lady / Emperice or queene  
1247 That is bitwixe the Est / and eke the west  
1248 dooth w<sup>t</sup> my lyf / and deth / right / as yow lest /  
1249 Cast vp the curtyn / looke how that it is  
1250 And whan the knyght / saugh verrailly al this  
1251 That she so fair was / and so yong ther to  
1252 For ioie / he hente hir / in hise armes two  
1253 His herte bathed / in a bath of blisse  
1254 A thousand tyme arewe / he gan hir kisse  
1255 And she obeyed hym in euery thing /  
1256 That myghte doon hym plesance or likyng/  
1257 And thus they lyue / vn-to hir lyues ende  
1258 In perfit ioie / and Iesu crist vs sende  
1259 Housbondes meeke / yonge / and fresshe a-bedde  
1260 And grace / touerbyde hem þ<sup>t</sup> we wedde  
1261 And eek / I pray Iesu shorte hir lyues  
1262 That nat wol be gouerned by hir wyues  
1263 And olde and angry nygardes of dispence  
1264 God sende hem soone / verray pestilence.

Heere endeth / the Wyues tale of Bathe

### **Roger Ascham (1515-1568): 'Seeing the Wind'**

To see the wind, with a man his eyes, it is impossible, the nature of it is so fine, and subtle, yet this experience of the wind had I once myself, and that was in the great snow that fell four years ago: I rode in the highway betwixt *Topcliffe-upon-Swale*, and *Borowe Bridge*, the way being somewhat trodden afore, by wayfaring men. The fields on both sides were plain and lay almost yard deep with snow, the night afore had been a little frost, so that the snow was hard and crusted above. That morning the sun shone bright and clear, the wind was whistling aloft, and sharp according to the time of the year. The snow in the highway lay loose and trodden with horse feet: so as the wind blew, it took the loose snow with it, and made it so slide upon the snow in the field which was hard and crusted by reason of the frost overnight, that thereby I might see very well, the whole nature of the wind as it blew that day. And I had a great delight and pleasure to mark it, which maketh me now far better to remember it. Sometime the wind would be not past two yards broad, and so it would carry the snow as far as I could see. Another time the snow would blow over half the field at once. Sometime the snow would tumble softly, by and by it would fly wonderfull fast. And this I perceived also that the wind goeth by streams and not whole together. For I should see one stream within a score on me, then the space of two score no snow would stir, but after so much quantity of ground, another stream of snow at the same very time should be carried likewise, but not equally. For the one would stand still when the other flew apace, and so continue sometime swifter, sometime slower, sometime broader, sometime narrower, as far as I could see. Nor it flew not straight, but sometime it crooked this way sometime that way, and sometime it ran about in a compass. And sometime the snow would be lift clean from the ground into the air, and by and by it would be all clapped to the ground as though there had been no wind at all, straightway it would rise and fly again.

And that which was the most marvel of all, at one time two drifts of snow flew, the one out of the west into the east, the other out of the north into the east: And I saw two winds by reason of the snow the one cross over the other, as it had been two highways. And again I should hear the wind blow in the air, when nothing was stirred at the ground. And when all was still where I rode, not very far from me the snow would be lifted wonderfully. This experience made me more marvel at the nature of the wind than it made me cunning in the knowledge of the wind: but yet thereby I learned perfectly that it is no marvel at all though men in a wind lose their length in shooting, seeing so many ways the wind is so variable in blowing.

(*Toxophilus*, 1545)



## Thomas Wilson (?1525-1581): 'Inkhorn Terms'

Among all other lessons this should be first learned, that we never affect any strange inkhorn terms, but so speak as is commonly received, neither seeking to be over fine, nor yet living over careless, using our speech as most men do, and ordering our wits as the fewest have done. Some seek so far for outlandish English, that they forget altogether their mother's language. And I dare swear this, if some of their mothers were alive, they were not able to tell what they say; and yet these fine English clerks will say, they speak in their mother-tongue if a man should charge them for counterfeiting the King's English. Some far-journeyed gentlemen at their return home, like as they love to go in foreign apparel, so they will powder their talk with oversea language. He that cometh lately out of France will talk French English and never blush at the matter. Another chops in with English Italianated, and applieth the Italian phrase to our English speaking, the which is, as if an Orator that professeth to utter his mind in plain Latin, would needs speak Poetry, and far-fetched colours of strange antiquity. The Lawyer will store his stomach with the prating of Pedlars. The Auditor in making his accompt and reckoning, cometh in with *sise sould*, and *cater denere*, for vis. iiiid. The fine courtier will talk nothing but *Chaucer*. The mystical wisemen and Poetical Clerks will speak nothing but quaint Proverbs, and blind Allegories, delighting much in their own darkness, especially, when none can tell what they do say. The unlearned or foolish fantastical, that smells but of learning (such fellows as have seen learned men in their days) will so Latin their tongues, that the simple cannot but wonder at their talk, and think surely they speak by some Revelation. I know them that think *Rhetoric* to stand wholly upon dark words, and he that can catch an inkhorn term by the tail, him they count to be a fine Englishman, and a good *Rhetorician*.

(From *The Art of Rhetorique*, 1553)

**Robert Greene (1558-1592): *Pandosto* (1588)**

Dorastus hearing that they were arrived at some harbour, sweetly kissed Fawnia, and bad her be of good cheare: when they told him that the Port belonged unto the chiefe Citie of Bohemia where Pandosto kept his Court, Dorastus beganne to be sad; knowing that his Father hated no man so much as Pandosto, and that the king himselfe had sought secretly to betray Egistus: this considered, he was halfe affrayd to goe on land, but that Capnio counselled him to change his name and his country, untill such time as they could get some other Barke to transport them into Italie. Pandosto liking this devise, made his case privy to the Mariners, rewarding them bountifully for their paines, and charging them to say, that he was a Gentleman of Trapolonia called Meleagrus. The shipmen, willing to shew what friendship they could to Dorastus, promised to be as secret as they could, or hee might wish: and uppon this, they landed in a little Village a mile distant from the Cittie: where, after they had rested a day, thinking to make provision for their marriage, the fame of Fawnias beautie was spread throughout all the Cittie, so that it came to the eare of Pandosto: who then being about the age of fiftie, had notwithstanding young and fresh affections: so that he desired greatly to see Fawnia: and to bring this matter the better to passe, hearing they had but one man, and how they rested at a very homly house, he caused them to be apprehended as spyes, and sent a dozen of his Guard to take them: who being come to their lodging, told them the Kings message. Dorastus no whit dismaied, accompanied with Fawnia and Capnio, went to the Court (for they left Porrus to keepe the stuffe) who being admitted to the Kings presence, Dorastus and Fawnia with humble obeysance saluted his Majestie.

Pandosto, amazed at the singuler perfection of Fawnia, stood half astonished, viewing her beauty, so that he almost forgot himselfe what he had to doe: at last with sterne countenance he demaunded their names, and of what countrey they were, and what caused them to land in Bohemia? Sir (quoth Dorastus) know that my name is Meleagrus, a Knight borne and brought up in Trapolonia, and this Gentlewoman, whom I meane to take to my wife, is an Italian borne in Padua, from whence I have now brought her. The cause I have so small a traine with me, is for that, her friends unwilling to consent, I intended secretly to convey her into Trapolonia, whither I was sayling and by distresse of weather, I was driven into these coasts; thus have you heard my name, my Countrey, and the cause of mye voyage. Pandosto starting from his seat as one in choler, made this rough reply.

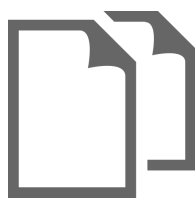
Meleagrus, I feare this smooth tale hath but small truth, and that thou coverest a foule skin with faire paintings. No doubt this Lady, by her grace and beauty, is of higher degree, more meete for a mightie Prince, than for a simple Knight: and thou like a perjured traytor has bereft her of her Parents, to their present griefe, and her ensuing sorrow. Till therefore I heare more of her parentage, and of her calling, I wil stay you both here in Bohemia.

Dorastus, in whom rested nothing but Kingly valour, was not able to suffer the reproches of Pandosto, but that he made him this answere.

It is not meete for a king, without due prooffe to appeach any man of ill behaviour, nor upon suspition to inferre beliefe: strangers ought to be entertained with curtesie: not to be intreated with cruelty, least beeing forced by want to put up injuries, the Gods revenge their cause with rigor.

## Question 2

Attached



## ‘The Battle of Ashdown’

*From the Parker MS of the Anglo-Saxon Chronicle*

871. Hēr cuōm se here tō Rēadingum on Westseaxe, ond þæs ymb iii niht ridon ii eorlas ūp. Þā gemētte hīe Æpelwulf aldorman on Englafelda, ond him þær wiþ gefeaht, ond sige nam. Þæs ymb ii niht Æþered cyning ond Ælfred his brōþur þær micle fierd tō Rēadingum gelæddon, ond wiþ þone here gefuhton; ond þær wæs micel wæl geslægen on gehwæpre hond, ond Æpelwulf aldorman wearþ ofslægen; ond þā Deniscan āhton wælstōwe gewald.

Onð þæs ymb ii niht gefeaht Æþered cyning ond Ælfred his brōþur wiþ alne þone here on Æscedūne. Ond hīe wærun on twām gefylcum: on oþrum wæs Bāchsecg ond Halfdene, þā hæpnan cyningas, ond on oþrum wæron þā eorlas. Ond þā gefeaht se cyning Æþered wiþ þāra cyninga getruman, ond þær wearþ se cyning Bāgsecg ofslægen; ond Ælfred his brōþur wiþ þāra eorla getruman, ond þær wearþ Sidroc eorl ofslægen se alda, ond Sidroc eorl se gioncga, ond Ōsbearn eorl, ond Fræna eorl, ond Hareld eorl; ond þā hergas bēgen gefliemde, ond fela þūsenda ofslægenra, ond on feohtende wæron oþ niht.

Onð þæs ymb xiiii niht gefeaht Æþered cyning ond Ælfred his brōþur wiþ þone here æt Basengum, ond þær þā Deniscan sige nāmon.

Onð þæs ymb ii mōnaþ gefeaht Æþered cyning ond Ælfred his brōþur wiþ þone here æt Meretūne, ond hīe wærun on tuām gefylcum, ond hīe bütū gefliemdon, ond longe on dæg sige āhton; ond þær wearþ micel wælsliht on gehwæpere hond; ond þā Deniscan āhton wælstōwe gewald; ond þær wearþ Hēahmund bisceop<sup>1</sup> ofslægen, ond fela gōdra monna. Ond æfter þissum gefeohte cuōm micel sumorlida.

Onð þæs ofer Ēastron gefōr Æþered cyning, ond hē rīcsode v gēar; ond his līc līþ æt Wīnburnan.

Þā fēng Ælfred Æpelwulfing his brōþur tō Wesseaxna rīce. Onð þæs ymb āne mōnaþ gefeaht Ælfred cyning wiþ alne þone here lýtla werede æt Wiltūne, ond hine longe on dæg gefliemde, ond þā Deniscan āhton wælstōwe gewald.

Onð þæs gēares wurdon viii folcgefoht gefohten wiþ þone here on þý cynerīce be sūþan Temese, ond būtan þām e him Ælfred þæs cyninges brōþur ond ānlīpig aldorman ond cyninges þegnas oft rāde on ridon þe mon nā ne rīmde; ond þæs gēares wærun ofslægene viii eorlas ond ān cyning. Onð þý gēare nāmon Westseaxe friþ wiþ þone here.

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<sup>1</sup> MS reads <bišc>.

## ‘The Voyage of Ōhthere’

This text is found in King Alfred’s translation of *Orosius’s History*, and is an original interpolation by King Alfred. The text survives in two MSS: (1) the *Lauderdale* MS, from the first half of the 10<sup>th</sup> century; (2) MS *Cotton Tiberius B.1* from the 11<sup>th</sup> century. The earlier *Lauderdale* MS has had eight leaves cut out, and so after the mark || (line 25), this transliteration follows the later *Cotton Tiberius* version.

Ōhthere sǣde his hlāforde, Ælfrede cyninge, þæt hē ealra Norðmonna norþmest būde. Hē cwæð þæt hē būde on þǣm lande norþweardum wiþ þā Westsǣ. Hē sǣde þēah þæt þæt<sup>2</sup> land sīe swīpe lang norþ þonan; ac hit is eal wēste, būton on fēawum stōwum styccemǣlum wīciað Finnas, on huntoðe on wintra, ond on sumera on fiscepe be þære sǣ. Hē sǣde þæt hē æt sumum cirre wolde fandian hū longe þæt land norþryhte lǣge, oþpe hwæðer ænig mon be norðan þǣm wēstenne būde. Þā fōr hē norþryhte be þǣm lande: lēt him ealne weg þæt wēste land on ðæt stēorbord, ond þā wīdsǣ on ðæt bæcbord þrīe dagas. Þā wæs hē swā feor norþ swā þā hwælhuntan firrest faraþ. Þā fōr hē þāgīet norþryhte swā feor swā hē meahte on þǣm oþrum þrim dagum gesiglan. Þā bēag þæt land þær ēastryhte, oþpe sēo sǣ in on ðæt lond, hē nysse hwæðer, būton hē wisse ðæt hē ðær bād westanwindes ond hwōn norþan, ond siglde ðā<sup>3</sup> ēast be lande swā swā hē meahte on fēower dagum gesiglan. Þā sceolde hē ðær bīdan ryhtnorþanwindes, for ðǣm þæt land bēag þær sūþryhte, oþpe sēo sǣ in on ðæt land, he nysse hwæper. Þā siglde hē þonan sūðryhte be lande swā swā hē mehte on fīf dagum gesiglan. Ðā læg þær ān micel ēa ūp in on þæt land. Þā cirdon hīe ūp in on ðā ēa, for þǣm hīe ne dorston forþ bi þære ēa siglan for unfriþe; for þǣm ðæt land wæs eall gebūn on oþre healfe þære ēas. Ne mētte hē ær nān gebūn land, siþþan hē from his āgnum hām fōr; ac him wæs ealne weg wēste land on þæt stēorbord, būtan fiscerum ond fugelerum ond huntum, ond þæt wæron eall Finnas; ond him wæs ā wīdsǣ on ðæt bæcbord. Þā Beormas hæfdon swīpe wel gebūd<sup>4</sup> hira land: ac hīe ne dorston þær on cuman. Ac þāra Terfinna land wæs eal wēste, būton ðær huntan gewīcodon, oþpe fisceras, oþpe fugeleras.

Fela spella him sǣdon þā Beormas ægþer ge of hira āgnum lande ge of þǣm landum þe ymb hīe ūtan wæron; ac hē nyste hwæt þæs sōþes wæs, for þǣm hē hit self ne geseah. Þā Finnas, him pūhte, ond þā Beormas spræcon nēah ān gepēode. Swīpost hē fōr ðider, tōēacan þæs landes scēawunge, for þǣm horshwælum<sup>5</sup>, for ðǣm hīe habbað swīpe æpele bān on hiora

<sup>2</sup> One <þæt> is not found in the *Lauderdale* MS.

<sup>3</sup> The *Cotton Tiberius* MS reads <þanon>.

<sup>4</sup> The *Cotton Tiberius* MS has <gebūn>.

<sup>5</sup> The *Lauderdale* MS has <horschwælum>.

tōpum (þā tēð hīe brōhton sume þæm cyninge); ond hiora hȳd<sup>6</sup> || bið swīðe gōd tō sciprāpum. Sē hwæl bið micle lāssa þonne oðre hwalas: ne bið hē lengra ðonne syfan elna lang; ac on his āgnum lande is se betsta hwælhuntað; þā bēoð eahta and fēowertiges elna lange, and þā mæstan fiftiges elna lange; þāra hē sæde þæt hē syxa sum ofslōge syxtig on twām dagum.

Hē wæs swȳðe spēdig man on þæm æhtum þe heora spēda on bēoð, þæt is, on wildrum. Hē hæfde þāgȳt, ðā hē þone cyningc sōhte, tamra dēora unbebohtra syx hund. Þā dēor hī hātað ‘hrānas’; þāra wæron syx stælhhrānas; ðā bēoð swȳðe dȳre mid Finnum, for ðæm hȳ fōð þā wildan hrānas mid. Hē wæs mid þæm fyrstum mannum on þæm lande: næfde hē þēah mā ðonne twentig hrȳðera, and twentig scēapa, and twentig swȳna; and þæt lȳtle þæt hē erede, hē erede mid horsan. Ac hyra ār is mæst on þæm gafole þe ðā Finnas him gyldað. Þæt gafol bið on dēora fellum, and on fugela feðerum, and hwales bāne, and on þæm sciprāpum, þe bēoð of hwæles hȳde geworht, and of sēoles. Æghwīlc gylt be hys gebyrdum. Se byrdesta sceall gyldan fiftȳne mearðes fell, and fīf hrānes, and ān beran fel, and tȳn ambra feðra, and berenne kyrtel oððe yterenne, and twēgen sciprāpas; ægþer sȳ syxtig elna lang, oþer sȳ of hwæles hȳde geworht, oþer of sīoles.

Hē sæde ðæt Norðmanna land wære swȳþe lang and swȳðe smæl. Eal þæt his man āþer oððe ettan oððe erian mæg, þæt līð wið ðā sē; and þæt is þēah on sumum stōwum swȳðe clūdig; and licgað wilde mōras wið ēastan and wið uppon emnlange þæm bȳnum lande. On þæm mōrum eardiað Finnas. And þæt bȳne land is ēasteward brādost, and symle swā norðor swā smælre. Ēastewerd hit mæg bīon syxtig mīla brād, oþþe hwēne brādre<sup>7</sup>, and middeward þrētig oððe brādre; and norðeward hē cwæð, þær hit smalost wære, þæt hit mihte bēon þrēora mīla brād tō þæm mōre; and se mōr syðþan, on sumum stōwum swā brād swā man mæg on twām wucum oferfēran; and on sumum stōwum swā brād swā man mæg on syx dagum oferfēran.

Donne is tōemnes þæm lande sūðewardum, on oðre healfe þæs mōres, Swēoland, oþ þæt land norðeward; and tōemnes þæm lande norðewardum, Cwēna land. Þā Cwēnas hergiað hwīlum on ðā Norðmen ofer ðone mōr, hwīlum þā Norðmen on hȳ. And þær sint swīðe micle meras fersce geond þā mōras; and berað þā Cwēnas hyra scyru ofer land on ðā meras, and þanon hergiað on ðā Norðmen; hȳ habbað swȳðe lȳtle scyru and swȳðe lēohte.

Ōnthere sæde þæt sīo scīr hātte Hālgoland þe hē on būde. Hē cwæð þæt nān man ne būde be norðan him. Þonne is ān port on sūðewardum þæm lande, þone<sup>8</sup> man hæt Scīringes hēal.

<sup>6</sup> This is where the *Lauderdale* MS ends.

<sup>7</sup> <brædre> would be the expected form.

<sup>8</sup> The form <þonne> would be expected.

Þyder hē cwæð þæt man ne mihte geseglian on ānum mōnðe, gyf man on niht wīcode, and ælce dæge hæfde ambyrne wind; and ealle ðā hwīle hē sceal seglian be lande. And on þæt stēorbord him bið ærest Íraland, and þonne ðā īgland þe synd betux Íralande and þissum lande. Þonne is þis land oð hē cymð to Scīringes hēale, and ealne weg on þæt bæcbord Norðweg. Wið sūðan þone Scīringes hēal fylð swýðe mycel sǣ ūp in on ðæt land; sēo is brādre þonne ænig man ofer sēon mæge. And is Gotland on oðre healfe ongēan, and siððan<sup>9</sup> Sillende. Sēo sǣ līð mænig hund mīla ūp in on þæt land.

And of Scīringeshēale hē cwæð þæt hē seglode on fīf dagan tō þǣm porte þe mon hǣt æt Hǣpum; sē stent betuh Winedum, and Seaxum, and Angle, and hȳrð in on Dene. Ðā hē þiderweard seglode fram Scīringeshēale, þā wæs him on þæt bæcbord Denamearc and on þæt stēorbord wīdsǣ þrȳ dagas; and þā, twēgen dagas ær hē tō Hǣpum cōme, him wæs on þæt stēorbord Gotland, and Sillende, and īglanda fela. On þǣm landum eardodon Engle, ær hī hider on land cōman. And hym wæs ðā twēgen dagas on ðæt bæcbord þā īgland þe in [on]<sup>10</sup> Denemearce hȳrað.

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<sup>9</sup> <siðða> would be the expected form.

<sup>10</sup> The preposition is omitted in the MS.



## ‘The Nativity of Christ’ – Old English

From the West Saxon translation of the Gospel of Luke, Ch. 2; from MS Cambridge, Corpus Christi College, 140; from the early 11<sup>th</sup> century.

Sōþlice on þām dagum wæs geworden gebod fram þām cāsere Augusto, þæt eall ymbewyrft wære tōmearcod. Þeos tōmearcodnes wæs ærest geworden fram þām dēman Syrige Cīrīno. And ealle hig ēodon and syndrige fērdon on hyra ceastre.

Ðā fērde Iōsēp fram Galilēa of þære ceastre Nāzareth on Iūdēisce ceastre Dāuīdes, sēo is genemned Bethleem, for þām þe hē wæs of Dāuīdes hūse and hīrede, þæt hē fērde mid Marīan þe him beweddod wæs, and wæs geēacnod.

Sōþlice wæs geworden þā hī þār wæron, hire dagas wæron gefyllede þæt hēo cende; and hēo cende hyre frumcennedan sunu, and hine mid cildclāpum bewand, and hine on binne ālēde, for þām þe hig næfdon rūm on cumena hūse.

And hyrdas wæron on þām ylcan rīce waciende, and nihtwæccan healdende ofer heora heorda. Þā stōd drihtnes engel wiþ hig, and godes beorhtnes him ymbescān, and hī him mycelum ege ādrēdon. And sē engel him tō cwæð: ‘Nelle gē ēow ādrædan! Sōþlice, nū ic ēow bodie mycelne gefēan, sē bið eallum folce; for þām tō-dæg ēow ys hælend ācenned, sē is drihten Crīst on Dāuīdes ceastre. And þis tācen ēow byð: gē gemētað ān cild hræglum bewunden and on binne ālēd.’

And þā wæs færinga geworden mid þām engle mycelnes heofonlīces werodes god heriendra and þus cweþendra: ‘Gode sý wuldor on hēahnesse, and on eorðan sybb mannum gōdes willan!’

And hit wæs geworden þā ðā englas tō heofene fērdon, þā hyrdas him betwēonan spræcon, and cwædon: ‘Uton fāran tō Bethleem, and gesēon þæt word þe geworden is, þæt drihten ūs ætiewde.’ And hig efstende cōmon, and gemētton Marīan and Iōsēp, and þæt cild on binne ālēd. Þā hī þæt gesāwon, þā oncnēowon hig be þām worde þe him gesæd wæs be þām cilde. And ealle þā ðe gehīerdon wundrodon be þām þe him þā hyrdas sædon.

Marīa gehēold ealle þās word on hyre heortan smēagende.

Ðā gewendon hām þā hyrdas, god wuldriende and heriende on eallum þām ðe hī gehīerdon and gesāwon, swā tō him gecweden wæs.

## **‘The Nativity of Christ’ – Middle English**

From the Wyclif-Purvey translation of the Bible; MS BM. Old Royal Library 1 C. 8.; probably before 1420.

And it was don in þo daies, a maundement wente out from þe emperour (August), þat al þe world schulde be discryued. þis firste discryuyng was maad of Cyryn, justice of Sirie; and alle men wenten to make professioun, ech into his owne citee.

And Ioseph wente vp fro Galilee fro þe citee Nazareth into Judee into a citee of David, þat is clepid Bethleem, for þat he was of þe hous and of þe meyne of David, þat he schulde knoueleche with Marie, hus wijf, þat was wedded to hym and was greet with child.

And it was don, while þei weren þere, þe daies weren fulfillid, þat sche schulde bere child. And sche bare hire firstborun sone, and wlappe hym in clothis and leide hym in a cratche, for þer was no place to hym in no chaumbir.

And scheepherdis weren in þe same cuntre, wakyng and kepyng þe watchis of þe nyȝt on her flok. And lo! þe aungel of þe Lord stood bisides heme and þe cleernesse of god schinede aboute hem; and þei dredden with greet drede. And þe aungel seide to hem: ‘Nyle ȝe drede! For lo, y prech to ȝou a greet joye, þat schal be to al puple; for a savyoure is borun todai to ȝou, þat is Christ, þe lord, in þe citee of David. And þis is a tokene to ȝou: ȝe schulen fynde a ȝong child wlappid in clothis and leid in a cratche.’

And sudenli þer was maad with þe aungel a multitude of heuenli knyȝthod, heriyng God and seiynge: ‘Glorie be in þe hizeste thingis to god, and in erthe pees be to men of good wille.’

And it was don, as þe aungelis passiden awei fro hem into heuene, þe scheepherdis spaken togider and seiden: ‘Go we ouer to Bethleem, and se we þis word þat is maad, which þe lord haþ maad and schewide to vs.’ And þei hiziȝge camen and founden Marie and Ioseph, and þe ȝong child leid in a cratche. And þei seyngge knewen of þe word þat was seid to hem of þis child. And alle men þat herden wondriden, and of these thingis þat weren seid to hem of þe scheepherdis.

But Marie kepte alle þese wordis, beryng togider in hir herte.

And þe scheepherdis turneden aȝen, glorifyng and heriyng god in alle thingis þat hadden herd and seyn, as it was seid to hem.

## **‘The Nativity of Christ’ – early Modern English**

William Tyndale, 1534

And it chaunced in thoose dayes that ther went oute a commaundment from Auguste the Emperour, that all the woorld shuld be taxed. And this taxynge was the fyrst and executed when Syrenius was leftenaunt in Syria. And every man went vnto his awne cite to be taxed.

And Ioseph also ascended from Galile, oute of a cite called Nazareth, into Iurie: vnto the cite of David which is called Bethleem, because he was of the housse and linage of David, to be taxed with Mary his spoused wyfe which was with chylde.

And it fortuneth whyll they were there, her tyme was come that she shuld be delyvered. And she brought forth her fyrst begotten sonne and wrapped him in swadlynge cloothes, and layed him in a manger, because ther was no rouse for them within the ynne.

And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. And loo: the angell of the lorde stode harde by them, and the brightnes of the lorde shone rounde aboute them, and they were soore afrayed. But the angell sayd vnto them: “Be not afrayed. For beholde, I bringe you tydinges of greate ioye that shal come to all the people; for vnto you is borne this daye in the cite of David a saveoure which is Christ the lorde. And take this for a signe: ye (s)hall fynde the chylde swaddled and layed in a manger.”

And streight waye ther was with the angell a multitude of hevenly souldiers, laudyng God and sayinge: “Glory to God an hye, and peace on the erth, and vnto men reioysynge.”

And it fortuneth, assone as the angels were gone awaye from them in to heven, the shepherdes sayd one to another: “Let vs goo even vnto Bethleem, and se this thyng that is hapened which the Lorde hath shewed vnto vs.” And they cam with haste, and founde Mary and Ioseph and the babe layde in a manger. And when they had sene it, they publissed a brode the sayinge which was tolde them of that chylde. And all that hearde it, wondred at those thinges which were tolde them of the shepherdes.

But Mary kept all thoose sayinges, and pondered them in hyr hert.

And the shepherdes retourned, praysinge and laudinge God for all that they had herde and sene, evyn as it was told vnto them.

## ***The Orrmulum (extract); MS Junius 1***

Nū, brōþerr Wallterr, brōþerr mīn affterr þe flæshess kīnde;  
7<sup>11</sup> brōþerr mīn ī Crisstenndōm þurh fulluhht 7 þurh trowwþe;  
7 brōþerr mīn ī Godess hūs, 3ét ō þe þridde wīse,  
þurh þatt witt hafenn tākenn bā ān rezhellbōc tō follzhenn,  
unnderr kanunnkess hād 7 līf, swā-summ Sannt Awwstīn sette;  
icc hafe dōn swā-summ þū badd, 7 fōrþedd tē þīn wille,  
icc hafe wennd inntill Ennglissh goddspelless hall3he lāre,  
affterr þatt little witt þatt mē mīn Drihhtīn hafeþþ lēnedd.  
þū þohhtesst tatt itt mihhte wēl till mikell frame turrnenn,  
3iff Ennglissh folle, forr lufe off Crīst, itt wollde 3ērne lērnenn,  
7 follzhenn itt, 7 fillenn itt wiþþ þohht, wiþþ wōrd, wiþþ dēde.  
7 forr-þī 3erndesst tū þatt icc þiss werre þē shollde wirrkenn;  
7 icc itt hafe fōrþedd tē, acc all þurh Crīstess hellpe;  
7 unnc birrþ bāþe þannkenn Crīst þatt itt iss brohht till ēnde.  
icc hafe sammnedd ō þiss bōc þā Goddspelless nēh alle,  
þatt sinndenn ō þe messebōc inn all þe 3ēr att messe.  
7 a33 affterr þe Goddspell stannt þatt tatt te Goddspell mēneþþ,  
þatt mann birrþ spellenn tō þe folle off þe33re sāwle nēde;  
7 3ét tær tēkenn māre inōh þū shallt tæronne fīndenn,  
off þatt tatt Crīstess hall3he þēd birrþ trowwenn wēl 7 follzhenn.  
Icc hafe sett hēr ō þiss bōc amāng Goddspelless wōrdess,  
all þurh mē sellfenn, manī3 wōrd þe rīme swā tō fillenn;  
acc þū shallt fīndenn þatt mīn wōrd, e33whær þær itt iss ēkedd,  
ma33 hellpenn þā þatt rēdenn itt tō sēn 7 t'unnderrstanndenn  
all þess te bettere, hū þe33m birrþ þe Goddspell unnderrstanndenn;  
7 forr-þī trowwe icc þat tē birrþ wēl þolenn mīne wōrdess,  
e33whær þær þū shallt fīndenn hemm amāng Goddspelless wōrdess.  
forr whā-se mót tō læwedd folle lārspell off Goddspell tellenn,  
hē mot wēl ēkenn manī3 wōrd amāng Goddspelless wōrdess.  
7 icc ne mihhte nohht mīn ferrs a33 wiþþ Goddspelless wōrdess

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<sup>11</sup> = annd 'and'

wēl fillenn all, 7 all forr-þī shollde icc well offte nēde  
amāng Goddspelless wōrdess dōn mīn wōrd, mīn ferrs tō fillenn.

**Geoffrey Chaucer (ca. 1340-1400): *The Canterbury Tales* (1380s)**

Extract from *The Wife of Bath's Tale*, Ellesmere Manuscript.

- 1083 Greet was the wo / the knyght hadde in his thought  
1084 Whan he was with his wyf abedde ybrought /  
1085 He walweth / and he turneth to and fro  
1086 His olde wyf / lay smylyng euermo  
1087 And seyde / o deere housbonde benedicitee  
1088 Fareth euery knyght / thus w<sup>t</sup> his wyf / as ye ?  
1089 Is this the lawe / of kyng / Arthures hous ?  
1090 Is euery knyght of his so dangerous ?  
1091 I am youre owene loue / and your wyf /  
1092 I am she / which þ<sup>t</sup> saued hath youre lyf  
1093 And certes / yet ne dide I yow neuere vnright /  
1094 Why fare ye thus with me / this firste nyght /  
1095 ye faren lyk a man / had lost his wit /  
1096 What is my gilt / ? for goddes loue tel it  
1097 And it shal been amended / if I may  
1098 Amended quod this knyght / ? allas nay / nay /  
1099 It wol nat been amended neuere mo  
1100 Thou art so loothly / and so oold also  
1101 And ther to comen / of so lough a kynde  
1102 That litel wonder is / thogh I walwe and wynde  
1103 So wolde god / myn herte wolde breste  
1104 Is this quod she / the cause of youre vnreste ?  
1105 Ye certainly quod he / no wonder is  
1106 Now sire quod she / I koude amende al this  
1107 If that me liste / er it were dayes thre  
1108 So wel ye myght / bere yow vn-to me  
1109 Bvt for ye speken / of swich gentillesse

1110 As is descended / out of old richesse  
1111 That therfore / sholden ye be gentil men  
1112 Swich arrogance / is nat worth an hen  
1113 Looke who that is / moost vertuous alway  
1114 Pryuee and apert / and moost entendeth ay  
1115 To do / the gentil dedes that he kan  
1116 Taak hym / for the grettest gentil man  
1117 Christ wole / we clayme of hym oure gentillesse  
1118 Nat of oure eldres / for hire old richesse  
1119 For thogh they yeue vs / al hir heritage  
1120 For which we clayme / to been of heigh parage  
1121 Yet may they nat biquethe / for no thyng /  
1122 To noon of vs / hir vertuous lyuyng /  
1123 That made hem / gentil men ycalled be  
1124 And bad vs / folwen hem in swich degree

\* \* \*

1219 Chese now quod she / oon of thise thynges tweye  
1220 To han me foul and old / til that I deye  
1221 And be to yow / a trewe humble wyf /  
1222 And neuere yow displese / in al my lyf /  
1223 Or elles / ye wol han me yong and fair  
1224 And take youre auenture / of the repair  
1225 That shal be to youre hous / by cause of me  
1226 Or in som oother place / may wel be  
1227 Now chese your seluen / wheither þ<sup>t</sup> yow liketh  
1228 This knyght auyseth hym and sore siketh  
1229 But atte laste / he seyde in this manere  
1230 My lady and my loue / and wyf so deere  
1231 I put me / in youre wise gouernance  
1232 Cheseth your self / which may be moost plesance  
1233 And moost honour / to yow and me also  
1234 I do no fors / the wheither / of the two

1235 For as yow liketh / it suffiseth me  
 1236 Thanne haue I gete of yow / maistrie quod she  
 1237 Syn I may chese / and gouerne as me lest /  
 1238 Ye certes wyf quod he / I holde it best /  
 1239 Kys me quod she / we be no lenger wrothe  
 1240 For by my trouthe / I wol be to yow bothe  
 1241 This is to sayn / ye bothe fair and good  
 1242 I prey to god / þ<sup>t</sup> I moote steruen wood  
 1243 But I to yow / be also good and trewe  
 1244 As euere was wyf / syn þ<sup>t</sup> the world was newe  
 1245 And but I be tomorn / as fair to seene  
 1246 As any lady / Emperice or queene  
 1247 That is bitwixe the Est / and eke the west  
 1248 dooth w<sup>t</sup> my lyf / and deth / right / as yow lest /  
 1249 Cast vp the curtyn / looke how that it is  
 1250 And whan the knyght / saugh verrailly al this  
 1251 That she so fair was / and so yong ther to  
 1252 For ioie / he hente hir / in hise armes two  
 1253 His herte bathed / in a bath of blisse  
 1254 A thousand tyme arewe / he gan hir kisse  
 1255 And she obeyed hym in euery thing /  
 1256 That myghte doon hym plesance or likyng/  
 1257 And thus they lyue / vn-to hir lyues ende  
 1258 In perfit ioie / and Iesu crist vs sende  
 1259 Housbondes meeke / yonge / and fresshe a-bedde  
 1260 And grace / touerbyde hem þ<sup>t</sup> we wedde  
 1261 And eek / I pray Iesu shorte hir lyues  
 1262 That nat wol be gouerned by hir wyues  
 1263 And olde and angry nygardes of dispence  
 1264 God sende hem soone / verray pestilence.

Heere endeth / the Wyues tale of Bathe

### **Roger Ascham (1515-1568): 'Seeing the Wind'**

To see the wind, with a man his eyes, it is impossible, the nature of it is so fine, and subtle, yet this experience of the wind had I once myself, and that was in the great snow that fell four years ago: I rode in the highway betwixt *Topcliffe-upon-Swale*, and *Borowe Bridge*, the way being somewhat trodden afore, by wayfaring men. The fields on both sides were plain and lay almost yard deep with snow, the night afore had been a little frost, so that the snow was hard and crusted above. That morning the sun shone bright and clear, the wind was whistling aloft, and sharp according to the time of the year. The snow in the highway lay loose and trodden with horse feet: so as the wind blew, it took the loose snow with it, and made it so slide upon the snow in the field which was hard and crusted by reason of the frost overnight, that thereby I might see very well, the whole nature of the wind as it blew that day. And I had a great delight and pleasure to mark it, which maketh me now far better to remember it. Sometime the wind would be not past two yards broad, and so it would carry the snow as far as I could see. Another time the snow would blow over half the field at once. Sometime the snow would tumble softly, by and by it would fly wonderfull fast. And this I perceived also that the wind goeth by streams and not whole together. For I should see one stream within a score on me, then the space of two score no snow would stir, but after so much quantity of ground, another stream of snow at the same very time should be carried likewise, but not equally. For the one would stand still when the other flew apace, and so continue sometime swifter, sometime slower, sometime broader, sometime narrower, as far as I could see. Nor it flew not straight, but sometime it crooked this way sometime that way, and sometime it ran about in a compass. And sometime the snow would be lift clean from the ground into the air, and by and by it would be all clapped to the ground as though there had been no wind at all, straightway it would rise and fly again.

And that which was the most marvel of all, at one time two drifts of snow flew, the one out of the west into the east, the other out of the north into the east: And I saw two winds by reason of the snow the one cross over the other, as it had been two highways. And again I should hear the wind blow in the air, when nothing was stirred at the ground. And when all was still where I rode, not very far from me the snow would be lifted wonderfully. This experience made me more marvel at the nature of the wind than it made me cunning in the knowledge of the wind: but yet thereby I learned perfectly that it is no marvel at all though men in a wind lose their length in shooting, seeing so many ways the wind is so variable in blowing.

(*Toxophilus*, 1545)



## Thomas Wilson (?1525-1581): 'Inkhorn Terms'

Among all other lessons this should be first learned, that we never affect any strange inkhorn terms, but so speak as is commonly received, neither seeking to be over fine, nor yet living over careless, using our speech as most men do, and ordering our wits as the fewest have done. Some seek so far for outlandish English, that they forget altogether their mother's language. And I dare swear this, if some of their mothers were alive, they were not able to tell what they say; and yet these fine English clerks will say, they speak in their mother-tongue if a man should charge them for counterfeiting the King's English. Some far-journeyed gentlemen at their return home, like as they love to go in foreign apparel, so they will powder their talk with oversea language. He that cometh lately out of France will talk French English and never blush at the matter. Another chops in with English Italianated, and applieth the Italian phrase to our English speaking, the which is, as if an Orator that professeth to utter his mind in plain Latin, would needs speak Poetry, and far-fetched colours of strange antiquity. The Lawyer will store his stomach with the prating of Pedlars. The Auditor in making his accompt and reckoning, cometh in with *sise sould*, and *cater denere*, for vis. iiiid. The fine courtier will talk nothing but *Chaucer*. The mystical wisemen and Poetical Clerks will speak nothing but quaint Proverbs, and blind Allegories, delighting much in their own darkness, especially, when none can tell what they do say. The unlearned or foolish fantastical, that smells but of learning (such fellows as have seen learned men in their days) will so Latin their tongues, that the simple cannot but wonder at their talk, and think surely they speak by some Revelation. I know them that think *Rhetoric* to stand wholly upon dark words, and he that can catch an inkhorn term by the tail, him they count to be a fine Englishman, and a good *Rhetorician*.

(From *The Art of Rhetorique*, 1553)

**Robert Greene (1558-1592): *Pandosto* (1588)**

Dorastus hearing that they were arrived at some harbour, sweetly kissed Fawnia, and bad her be of good cheare: when they told him that the Port belonged unto the chiefe Citie of Bohemia where Pandosto kept his Court, Dorastus beganne to be sad; knowing that his Father hated no man so much as Pandosto, and that the king himselfe had sought secretly to betray Egistus: this considered, he was halfe affrayd to goe on land, but that Capnio counselled him to change his name and his country, untill such time as they could get some other Barke to transport them into Italie. Pandosto liking this devise, made his case privy to the Mariners, rewarding them bountifully for their paines, and charging them to say, that he was a Gentleman of Trapolonia called Meleagrus. The shipmen, willing to shew what friendship they could to Dorastus, promised to be as secret as they could, or hee might wish: and uppon this, they landed in a little Village a mile distant from the Cittie: where, after they had rested a day, thinking to make provision for their marriage, the fame of Fawnias beautie was spread throughout all the Cittie, so that it came to the eare of Pandosto: who then being about the age of fiftie, had notwithstanding young and fresh affections: so that he desired greatly to see Fawnia: and to bring this matter the better to passe, hearing they had but one man, and how they rested at a very homly house, he caused them to be apprehended as spyes, and sent a dozen of his Guard to take them: who being come to their lodging, told them the Kings message. Dorastus no whit dismaied, accompanied with Fawnia and Capnio, went to the Court (for they left Porrus to keepe the stuffe) who being admitted to the Kings presence, Dorastus and Fawnia with humble obeysance saluted his Majestie.

Pandosto, amazed at the singuler perfection of Fawnia, stood half astonished, viewing her beauty, so that he almost forgot himselfe what he had to doe: at last with sterne countenance he demaunded their names, and of what countrey they were, and what caused them to land in Bohemia? Sir (quoth Dorastus) know that my name is Meleagrus, a Knight borne and brought up in Trapolonia, and this Gentlewoman, whom I meane to take to my wife, is an Italian borne in Padua, from whence I have now brought her. The cause I have so small a traine with me, is for that, her friends unwilling to consent, I intended secretly to convey her into Trapolonia, whither I was sayling and by distresse of weather, I was driven into these coasts; thus have you heard my name, my Countrey, and the cause of mye voyage. Pandosto starting from his seat as one in choler, made this rough reply.

Meleagrus, I feare this smooth tale hath but small truth, and that thou coverest a foule skin with faire paintings. No doubt this Lady, by her grace and beauty, is of higher degree, more meete for a mightie Prince, than for a simple Knight: and thou like a perjured traytor has bereft her of her Parents, to their present griefe, and her ensuing sorrow. Till therefore I heare more of her parentage, and of her calling, I wil stay you both here in Bohemia.

Dorastus, in whom rested nothing but Kingly valour, was not able to suffer the reproches of Pandosto, but that he made him this answere.

It is not meete for a king, without due prooffe to appeach any man of ill behaviour, nor upon suspition to inferre beliefe: strangers ought to be entertained with curtesie: not to be intreated with cruelty, least beeing forced by want to put up injuries, the Gods revenge their cause with rigor.