History of English I
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Part 5

Caedmon's hymn
(Oleg Mutt, Selections ... , p. 6)

As in Part 4 (Beowulf), WORDS IN CAPITAL LETTERS denote Modern English descendants of Old English words.

Cadmon's hymn is the first datable religious Christian poem in Old English. While "Beowulf" contains references to the Bible, it is still essentially a pagan epic. Cadmon, however, had a vision in a dream in which an angel beckoned him to create a song about the creation of the world. He had been unable to sing at all before, but he did create the song in the dream, remembered it after he had woken up and became a devout Christian as a result. He was taken to Abbess Hilda (a remarkable woman in the Old English period) in the Abbey of Whitby, it was decided that his vision had indeed been from God (and not Satan), he remained in the monastery and continued creating songs/poems in the Anglo-Saxon poetic form but on Christian themes. He himself was illiterate so the themes had to be narrated to him by the monks who also wrote down the songs/poems he created. All the above information comes from Venerable Bede's "Historia ecclesiastica gentis anglorum" ("The Ecclesiastical History of the English people"), a manuscript of which also has the poem attached to it. Originally, the poem was written in the Northumbrian dialect, our version is West Saxon.

Cadmon's hymn
(in the West-Saxon dialect, the original was in the Northumbrian dialect

Nu (we) sculon herigean   heofon-rices weard,

Meotodes meahte,   ond his mod-gethanc,

weorc wuldor-faeder   swa he wundra

                gehwaes,

ece drihten,   or onstealde.

He aerest sceop   eorthan bearnum

heofon to hrofe,   halig scyppend.

Tha middan-yeard,   moncynnes weard,

ece drihten   aefter teode,

firum foldan   frea aelmihtig.

http://www.archive.org/details/caedmon_librivox

(Early Northumbrian version of Cædmon's Hymn – just for comparison)

Nu scylun hergan   hefaenricaes uard,
metudæs maecti   end his modgidanc,
uerc uuldurfadur,   sue he uundra gihuaes,
eci dryctin,   or astelidæ**.**
He aerist scop   aelda barnum,
heben til hrofe,   haleg scepen,
Tha middungeard   moncynnæs uard,
eci dryctin,   æfter tiadæ
firum foldu,   frea allmectig**.**

(Primo cantauit caedmon istud carmen In the beginning Caedmon sang this poem)

nu – now (NOW).

Spelling changed in the Middle English period (French scribes used **ou** or **ow** for /u:/).

Pronunciation changed during the Great Vowel Shift (14th- 16th century, possibly also later) when long /u:/ > /au/

Cf also lecture on Beowulf (Part 4) (**ut**)

Great Vowel Shift in short (a very simplified account!):
**Long vowels turned into diphthongs or other
long vowels and diphtongs into long vowels.**
/i:/ into /ai/
/u:/ into /au/
/o:/ into /ou/
/a:/ into /ei/
/e:/ into /i:/
/au/ into /o:/ etc.
GVS did not affect short vowels.

Old English had no future tense. (Only two tenses: present and past simple or, more properly, praeterite).
(Praeterite comes from Latin praeteritum – gone past, is used by grammarians describing Old English to differentiate Old English past tense – in the system presen/past – no other tenses – to avoid confusion with Past Indefinite – in a system of 16 tenses – and Past Simple – French)

Present-praeterite verbs

sculon – (we) have to, must

See present-praeterite verbs, Oleg Mutt Introduction p. 67- 68.

Infinitive **sculan** – have to, be obliged to (originally "owe" – when one owes something, one has to repay it).

Present-praeterite verbs 2

       Singular   Plural

Present: 1. sceal   1. sculon

         2. scealt   2. sculon

         3. sceal   3. sculon

sculon was earlier praeterite (past simple) plural, as it acquired the function of the present plural (all three forms), a new past was created: **scolde.**

sceal > SHALL, **scolde >** SHOULD

How did they come to denote future?

Metonymic changes in grammatical meanings I

When one **has to** do something, one is most probably going to do it, i.e. the two notions are **close** to each other > potential for metonymic changes.

Metonymic changes in grammatical meanings II

Cf Estonian: "Ma pean täna veel poest läbi käima ja külla minema" – actually intention is meant. Estonians unconsciously transfer it into their English and use "I must", which in Modern English connnotes very strong obligation. The reaction of an English speaker: "Oh, those poor Estonians, they always have such heavy obligations!" Actually the English, now that they have future tenses, have "forgotten" that they used **sculan** – must – exactly the same way.

Metonymic changes in grammatical meanings III

The same mechanism has given the future function to "will".

Old English "willan" – to want, to wish ("want" originally meant "lack", still has the meaning in Shakespeare; also often used in American English. For instance, in answer to asking for directions you'll often hear something like "You want to go to the first lights and turn left").

Again metonymy: when one **wants** to do something, one is likely to be going to do it.

Metonymic changes in gramatical meanings IV

Both SHALL and WILL have, in Modern English, **retained a shade of obligation and wanting**, respectively.
"Shall" is used in legal texts, even current and new legal texts, including contracts, treaties, etc, in the meaning of "be obliged to" ("The parties to this treaty **shall** (do something)" – NB! **"shall"** is obligatory in these contexts!

Estonian and Russian employ simply indicative present in the same contexts).
Also in threats: "You **shall** pay for it!"

"Will you take this woman to thy wife?" – "I **will**" (in some parts of England: "I do").
"I **will** get him!" (determination, strong will)

Metonymic changes in grammatical meanings V

In fact, some grammarians claim that English still has no morphological future tense (perhaps the most neutral form "I'll be seeing you"), since "shall" and "will" **retain the shades of meaning of obligation and determination**.

Present-Day German has completely retained the modal meanings of these verbs:

sollen – to be obliged to, **wollen (ich will)** – to want. For marking the future tense, **werden,** i.e. to become, is used.

Estonian employs not only "pidama", but also "hakkama", the latter rarely means the same as "algama", although it is still not regarded as a morphological marker of future.

(Cf also the Russian verbs where beginning to do something and the future are expressed by the same prefix!)

Metonymic changes in grammatical meanings VI

To sum up, it seems that languages often derive their future tenses from forms that indicate obligation, intention, willingness, becoming, beginning, etc in the present. All of these meanings are **linked** to the future, which makes **metonymical** changes possible.

herigean - to praise highly, to extol (has not survived).
heofon-rice – the kingdom of heaven.
"Kingdom" is used in Modern English since **rice** has only survived in the compound word BISHOPRIC (= diocese, piiskopkond, i.e., the area under one bishop), otherwise replaced by the Frech loan "state" (Modern French "état").

In other Germanic languages the root has survived, and it has also been borrowed by Estonian: **riik**. Cf German **Reich,** which, however, is not use to denote state any more after the collapse of the Third Reich and the associated shame. **Reich**, is, however, still used in compounds like **Himmelreich** (see next slide).

The related adjective has survived, however:
RICH (cf Estonian **rikas**).
RICH the pronunciation has been influenced by the Norman French "riche". Also, the fact that French had the word (borrowed earlier from Germanic languages!) helped to retain it in English.
The adjective originally meant "powerful", which naturally entails also being rich.
In German the noun and the adjective actually have the same form today: **Reich** (noun) and **reich** meaning "rich" (adjective)**.**
Himmelreich also continues to be used, Estonian **taevariik** is a translation loan from this.
For the Proto-Indo-European form see next slides.

Proto-Indo-European *reg-

Meant something like "to move in a straight line", with the derivative meaning "to direct in a straight line, lead, rule".
Metonymy: to make people (or anything else!) move in a straight line requires **power**.

Some derivatives of *reg- in Modern English Modern English

BISHOPRIC, RICH; RIGHT; (through Latin and French) REALM, RECTOR, REGIME, CORRECT, DIRECT, RECTOR, RECTANGLE, RECTITUDE, REGIMENT; (Latin **rex** – king: REGAL, REIGN, ROYAL – the last via French); RAKE; RANK; REGULATE, RULE (NB! Cf. The two meanings of **RULER**); RECKON (Est. **rehkendama** from German **rechnen** – to calculate).

weard - guardian ("guardian" is a French loan, ultimately Germanic; the word has survived in WARD – hoolealune, e.g., a person under somebody's guardianship, again a **metonymical** meaning change).

meotod – maker, creator (TO METE OUT cloth, fig. TO METE OUT justice, cf German **messen –** to measure).
The noun has not survived. However, English has a number of loanwords from, e.g., Greek and Latin that can ultimately be traced back to the same Proto-Indo-European root or to a close Proto-Indo-European root (see next slide).

**Proto-Indo-European *med-
(to take appropriate measures)** > **meotod, TO METE OUT**
Via Latin: MEDICATE, MEDECINE, REMEDY (to take appropriate measures> to take care!)
Cf **Proto-Indo-European *me- (to measure)**
Via Latin and French: (TO) MEASURE
Via Greek: METER, DIAMETER, METRONOME, GEOMETRY, etc

meaht, alternative form **miht (**cf below **ælmihtig -** ALMIGHTY)

meotodes meahte – the Creator's might (object, i.e. (We must praise) the Creator's might)

(**meotodes** – Genitive, **meahte –** Accusative).

Old English, just as Present-Day German,
had four cases:
Nominative (roughly "what/who?" – "mis/kes?"
Genitive (roughly "of what/whose?" – "mille/kelle?")
Dative (roughly "to what/to whom?" –"millele/kellele?")
Accusative (roughly "what/whom?" – "mida/keda"?
(plus earlier Instrumental, which merged with Dative).
(NB! In all languages every case usually has multiple
meanings, cf Estonian Elative
Elative (from Latin *efferre* "to bring or carry out") - a
locative case with the basic meaning "out of". Yet Elative
has also, e.g., the meaning of "about" (rääkima millestki,
mõtlema millestki, unistama millestki)).

Present-day German **Macht** – power, might
How did **miht** turn into MIGHT /mait/?
Spelling changed in the Middle English
period (Norman French scribes used **gh** to
denote Ich-Laut and Ach-Laut).

Pronunciation changed twice:

First, Ich-Laut and Ach-Laut were dropped from English (Elisabeth I already used what was then considered by grammarians the "wrong" forms, i.e. those without Ich-Laut and Ach-Laut). The preceding vowel was lengthened (/mi:t/).

Second, long /i:/ turned into /ai/ - the Great Vowel Shift. The first change had to be already almost completed when the second change hit the word (remember, the Great Vowel Shift did not affect short vowels!).

Since long /i:/ was considered "wrong" in Elisabethan times, the change must have been happening then. The Great Vowel Shift must at least have been still active at that time, otherwise /i:/ would not have turned into /ai/.

How do we know Elisabeth dropped the ich-Laut? Because she spelt "rhyme" as "rhyghme".

Hypercorrection: in writing, she inserted "h" into all words which she actually pronounced without the ich-Laut. However, "rhyme" was a recent Greek loan that had **never** had an ich-Laut in it, was pronounced with a long /i:/ right from the beginning and spelt, following Greek, as "rhyme".

mod – mood, spirit, courage, mind (a general word for all aspects of the inner world; cf Estonian **meel** as in "meelekoht" (place of the mind!), **meelde jätma** (memory), **meelega** (on purpose), **hea meel** (mood), **meele järele olema, meeldima** (like), etc.).For the Estonian **meel** when it occurs alone (i.e. not in a compound or phrase) only the meaning "sense" has remained (**narrowing of meaning**). **mod** has undergone a similar narrowing of meaning,
as more specificity was needed. Thus, it has survived in present-day MOOD.
In Present-Day German **Mut** – courage, again only one meaning left.

ond = and (see Pronunciation – Part II)

mod-gethanc – mind's thought, i.e. intention, conception.

weorc – work, WORK

wuldor – glory (has not survived)

fæder – father, FATHER (German **Vater**)

weorc (Accusative) wuldor-fæder (Genitive) – work of the glorious father (object)

Thus, "we must praise" **four** things: **heofon-rices weard** (i.e. God), **meotodes meahte** (the Creator's might), his **mod-gethanc** (his intention), and **weorc wuldor-fæder** (work of the glorious father).

swa he wundra gewhæs – how he of (=for) wonder's each (= of every wonder)

ece – eternal (cf German **ewig**, Estonian **iga(-vik, -vene)**)

drihten – lord, Lord (Swedish drottning – queen)

or onstealde – the beginning established
or – beginning, origin (**origin** is a Latin loan, ultimately goes back to the same Pr-IE root), cf German **Ur-** in **Uralt** (very old, going back to the beginnings), **Ursprung** (cause, the original cause), Estonian **ürg(ne)** (Germanic loan).

onstealde – praeterite from **astellan** – to establish (Present-Day German **aufstellen** – set up, establish, as in Rekord aufstellen).

ærest – first of all, earliest

ær – before (cf archaic ERE LONG – before long- very common in Shakespeare), **ærest** – most before, first (cf Modern English ERSTWHILE – "kunagine", as in, e.g., "his erstwhile friend)

Cf German **erst –** first (adjective and adverb).

ær-lice – early, EARLY (for **lice** see Part IV – Beowulf)

ærest and **fyrst** were close in meaning – one more temporal, the other more spatial.
NB! Notice that BEFORE has both a temporal and a spatial meaning, also Russian **перед,** cf Estonian **ees** and **enne, ette, esimene.** Temporal meanings are **metaphors** from spatial meanings. (Space – concrete - is the source domain and time – abstract – the target domain in the scheme of the respective **generative/conceptual metaphor**).

sceop – created. Praeterite from **scyppan** – to make,create, cf below **scyppend –** Maker,Creator (i.e. God). TO SHAPE – the meaning has narrowed (shaping is a form of creating!), since new words for creating were borrowed (TO CREATE – Latinised French) Present-Day German **schaffen** still means "to create".

eorth – earth (EARTH), **eorthan** – Genitive (of the earth).
bearn – child (Scottish BAIRN – child), **bearnum** – Dative Plural – to the children.
eorthan bearnum heofon to hrofe – to the children of the earth heaven (sky) for a roof.
hrof – roof; ROOF. Cf Russian **кров –** shelter (остаться без крова – to remain without a roof over one's head, **krovlja** - lid), Estonian **roovilatid** (old loan).

halig – holy, HOLY

Long /a:/ turned into long /o:/ at the beginning of the Middle English period. The change happened in Southern England only.

During the Great Vowel Shift long /o:/ turned into /ou/. In Scottish English still forms such as **hame** for **home.**

Proto-Indo-European *kailo- "whole, uninjured, of good omen" I

Proto-Germanic **hailaz**

1. Old English **hal** – HALE (sound in health, vigorous, robust (HALE AND HEARTY), WHOLE

2. Old English **halsum** – WHOLESOME (e.g. WHOLESOME FOOD)

3. Old Norse **heill** (healthy) – HAIL (as a greeting), TO HAIL (to greet, also: to hail a taxi, also fig. to praise highly, to acclaim, as in "critics hailed her new book"), WASSAIL; German "Heil!" not used any more ("Heil Hitler! and the associated shame (just as with Reich)

Proto-Indo-European *kailo- "whole, uninjured, of good omen" II

Germanic ***hailitho >*** Old English **hælth** – HEALTH

Germanic ***hailjan >*** Old English **hælan** – TO HEAL

Germanic ***hailagaz >*** Old English **halig** – HOLY

Germanic ***hailigon >*** Old English **halgian** to consecrate, to bless**,**

halga – sacred, a saint, Middle English **halwe** (see Prologue to the Canterbury Tales: **ferne halwes** – distant shrines – metonymic from the meaning "saint"

TO HALLOW (as in "Our Father who art in heaven, hallowedbe thy name"), HALLOW meaning "saint" (the latter is a French loan (ALL HALLOWS' DAY, HALLOWEEN).

Proto-Indo-European *kailo- "whole, uninjured, of good omen" III

The metonymic link between "being in one piece" and "being healthy" is fairly universal (cf. the two meanings of the Estonian word "terve" – a Finno-Ugric, i.e. a non-Indo-European word! – or Russian "целый" (whole) and "целить" – to heal (NB! modern medicine uses "treat" and "cure" – the latter when the result is positive, "heal" is generally used in alternative medicine as is "целить", cf also Healer and Целитель as names for Jesus).

Proto-Indo-European *kailo- "whole, uninjured, of good omen" IV

The use of a word denoting "health" in greetings and other ritual formulas (as in HAIL!) is also fairly universal (cf. Estonian "terviseks" and "tere"<"terve", Russian "здраздвуй(те)" < "здоровье"; ancient Romans used "Vale!" – "be healthy!" – as a parting formula).

The meaning of sacredness as in **halig** > HOLY is related to magic/religion linked with healing and being healthy (cf. Healer above).

halig scyppend – holy creator (cf. **scyppan** above**).**

tha – then

middan-geard – middle yard, earth (MIDDLE, YARD).

Germanic people thought of the world roughly as three-layered: Upper World (gods), Middle World (humans), Netherworld (ghosts, hell, the dead). Human Middle World was thought of metaphorically as an enclosed yard (cf. Finno-Ugric idea of the world as a tent – "koda"), with the fence protecting people against ghosts. (For enclosed yard cf. later **folde)**
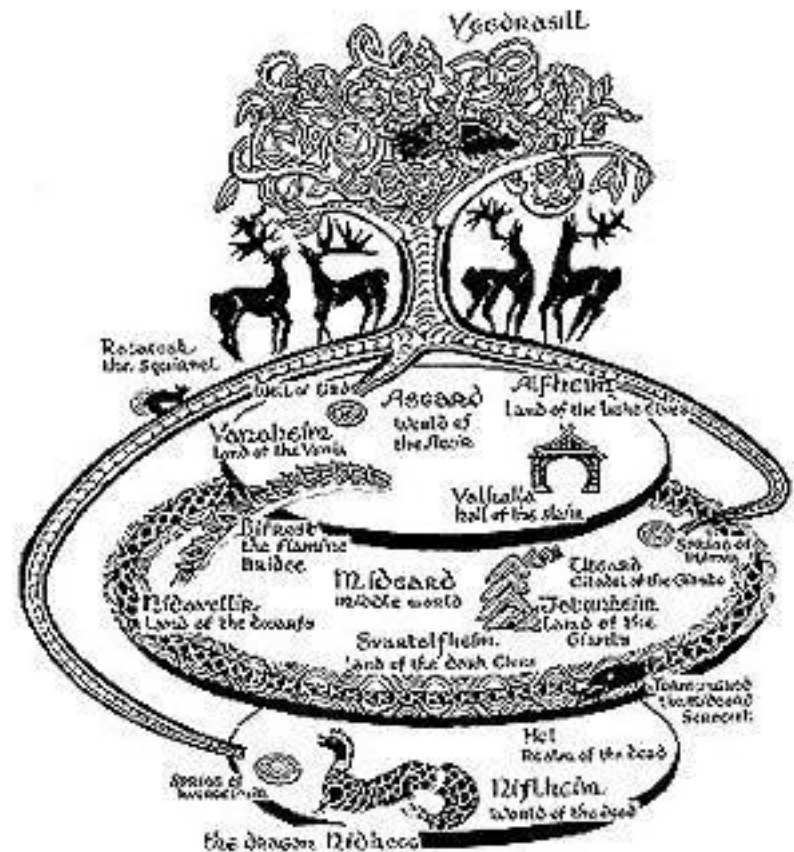
Germanic Cosmography

As you notice, the system is a little more complicated than described above (Midgard is only part of the second layer), but the basics are the same.

(Those interested, see http://images.google.ee/imgres?imgurl=http://www.dickinson.edu/~eddyb/mythology/Triscentric.jpg&imgrefurl=http://www.dickinson.edu/~eddyb/mythology/Cosmography1.html&h=335&w=310&sz=35&hl=et&start=33&tbnid=mjqDH6w2a3fdZM:&tbnh=119&tbnw=110&prev=/images%3Fq%3DGermanic%2Bworld%26start%3D20%26ndsp%3D20%26svnum%3D10%26hl%3Det%26lr%3D%26sa%3DN

NB! The text there is **not obligatory** for the exam, just interesting**)**

A simplified version of Germanic Cosmography (the world tree Yggdrasil still clearly visible)

Monn-cynn – mankind (**cynn>** KIN as in NEXT OF KIN, KITH AND KIN)

Monn-cynnes weard – mankind's guardian

æfter – AFTER

teode – made (cf German **tun,** NB! Estonian **"tegema" is believed to be a Finno-Ugric root**)

fir – man (NB! One more word for "man" in addition to the ones in the passage from "Beowulf"). An early Latin loan, Latin **vir** – man, Latin **virtuus –** virtue was originally "manliness"!

Cf later loans VIRTUE (originally from French, the Middle English form was **vertue,** re-Latinised during the Renaissance period when Latin was considered more prestigeous and French seen as a "corrupt" form of Latin), VIRTUOSO (via Italian).

folde – enclosure (FOLD – as in "fold for sheep"), cf. **middangeard** above.

firum foldan – for the men the earth (enclosure)

frea ælmihtig – almighty Lord.
Cf Present-Day German **Frau**, the corresponding loan in Estonian **proua**)

In the short text there are 7 synonyms (one used twice) for God (while, true to the Commandment that God's name should not be abused, the direct word is never used, **kennings** are used instead):

heofon-rices weard, meotod, wuldor-fæder, ece drihten, halig scyppend, monn-cynnes weard, ece drihten, frea ælmihtig.

The feeling is created that the poet turns to God all the time, invokes God.

In the following simplified tranlslation all the synonyms for God have been replaced by "God", just to show you how frequent the invocation of God is in the poem. At the exam, though, you will have to translate the kennings word for word (e.g. **ece drihten** – eternal Lord), as well as give the exact translations of, say, **middan-geard** and **folde** (alongside their general meaning of "earth").

Now (we) must praise   **God**,
God's might/power,   and his mind's thought,
work of **God**,   how he for wonders each,
God,   the beginning established.
He first created   for the earth's children
heaven for a roof,   **God**.
Then the earth,   **God**,
God,   afterwards made,
for the men the earth,   **God**.

A full translation for those who did not get it from the show (although most of you probably put it together already!)

Now (we) must praise		the kingdom of heaven's
			guardian,
The Creator's might/power, and his mind's thought (i.e.
			intention, conception),
work of the glorious father, how he for wonders each,
eternal Lord,		the beginning established.
He first created		for the earth's children
heaven for a roof,			holy Creator.
Then the earth,			mankind's guardian,
eternal Lord,				afterwards made,
for the men the earth,	Lord almighty.