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## Welcoming the 'Thesaurus of Old English Statistics': The Thesaurus of 'Old English' and the Vocabulary of Greetings

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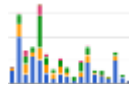
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# Welcoming the *Thesaurus of Old English Statistics*: The *Thesaurus of Old English* and the Vocabulary of Greetings



MA-Thesis Philology

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# INTRODUCTION

Studying a culture by means of its surviving vernacular texts does not necessarily entail focussing on the information that the authors conveyed to their contemporary audiences or on the themes in their texts; a lot can be learned just from which words were used. By studying a culture's native lexicon, one can study the culture itself as the structure of a lexicon is culture-specific.<sup>1</sup> The Old English lexicon of the Anglo-Saxons has been incorporated into dictionaries of the language for some time now.<sup>2</sup> In these, each lexical item is listed alphabetically along with its various senses. A different ordering of the entire lexicon, better revealing its structure, has only been applied relatively recently.

In the *Thesaurus of Old English*, available since 1995, Old English lexical items are grouped by meaning in a hierarchy. This tree-like structure branches out from a small number of abstract, generic meanings to more and more specific ones. By imposing a hierarchical structure, the thesaurus facilitates research on the lexicon of Old English. Groups of semantically related words, or semantic fields, can be more easily recognised and scrutinised. These groups can be compared to other groups in their meaning, size, composition in terms of parts of speech, etc., and in doing so, the importance of certain concepts in the Anglo-Saxon culture becomes evident. To illustrate, the thesaurus lists thirty-six Old English words for cloak-like garments.<sup>3</sup> These words represent distinctions in cloaks in terms of their length (one reaching to the feet was called a *fōtsīd*, one reaching to the loins a *lendensīd*) as well as in their material (such as fur and luxurious silk). The great variety in words available to the Anglo-Saxons to describe these garments “suggests that cloaks were a common garment, worn by different social classes”.<sup>4</sup>

In this thesis, I set out to demonstrate that the thesaurus of the Old English lexicon, the *Thesaurus of Old English*, can be greatly improved to facilitate studies on semantic fields within the lexicon, thereby gaining further insights into the Anglo-Saxon culture. To do so, I will first address how the thesaurus's taxonomy was constructed, in which ways it can facilitate studies, and what its limitations and drawbacks are. Subsequently, I will discuss the features of my newly created tool, which I have called the *Thesaurus of Old English Statistics*, as well as detail its development. This tool does not only improve upon the existing user interface of the electronic edition of the

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<sup>1</sup> *The Encyclopedia of Language and Linguistics*, ed. R. E. Asher, 10 vols. (Oxford, 1994), IX, 4604.

<sup>2</sup> See *B/T*; and J. R. Clark Hall, *A Concise Anglo-Saxon Dictionary*, 4th edn, with a supplement by H. D. Meritt (Cambridge, 1960).

<sup>3</sup> See *TOE*'s category 04.04.07.07, *A long outer garment, covering*.

<sup>4</sup> *Learning with the Online Thesaurus of Old English*. <http://oldenglishteaching.arts.gla.ac.uk>. Accessed June 2013. The quotation is taken from the section ‘Unit 5 Clothing’.

*Thesaurus of Old English*, but it also adds features that can display statistics on the taxonomy and that visualise the various senses of lexical items. To ascertain whether these additions of the *Thesaurus of Old English Statistics* are valuable for furthering research on Old English and the Anglo-Saxon culture, I will afterwards employ the tool in an evaluation of the thesaurus's category on greetings.

The remainder of this thesis is laid out as follows. The first chapter discusses the *Thesaurus of Old English*, including its reception by scholars and their critique, for both the paper edition and the electronic edition. In the second chapter, I shall discuss the features that the *Thesaurus of Old English Statistics* adds to the existing taxonomy and subsequently detail the development of this tool. The third chapter analyses and evaluates the taxonomy's category on greetings with the aid of the newly developed tool, followed by the conclusion of this thesis. Before turning to these matters, however, a number of linguistic terms will need to be defined.

#### TERMINOLOGY

In the remainder of this thesis, *word* denotes what is known as an orthographic word: a letter or a sequence of letters in writing that are uninterrupted by spaces, symbols, or punctuation.<sup>5</sup> A word, or even multiple words, can, in turn, form a *lexical item*. A lexical item is a unit of one or more words that has a meaning that is not compositional.<sup>6</sup> That is to say, its meaning cannot be deduced by combining the meanings of its components (or constituents). To illustrate, the Modern English lexical item *greenhouse* does not denote a house that is green but rather a typically glass structure used to cultivate plants in. A lexical item represents all the grammatical forms associated with it. The word *boots*, for instance, is the plural form of *boot*, formed by adding the plural suffix *-s*. Both this grammatical form and the singular form are represented by a single lexical item, which dictionaries refer to as a head word.<sup>7</sup> A lexical item can have one sense, or meaning, but can also have multiple senses. In dictionaries such senses are often listed separately under the head word (an instance of polysemy),<sup>8</sup> or, in cases where a meaning is vastly different, under a separate head word (an instance of homonymy).<sup>9</sup> All lexical items of a language, including their senses and parts of speech, constitute that language's *lexicon*.<sup>10</sup>

A *thesaurus*, similar to a dictionary, lists the lexical items of a language. Unlike a dictionary,

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<sup>5</sup> J. I. Saeed, *Semantics*, 2nd edn (Oxford, 2003), p. 55.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, p. 56.

<sup>8</sup> *Ibid.*, p. 64.

<sup>9</sup> *Ibid.*, p. 63.

<sup>10</sup> *Ibid.*, p. 10.

however, thesauri arrange their lexical items by sense rather than alphabetically.<sup>11</sup> Some thesauri group synonyms (or near synonyms) but do not provide an overarching structure for these groups. Others list groups of synonyms in alphabetical order.<sup>12</sup> In both these cases, any semantic connections between groups is left unrepresented. Alternatively, groups of nearly synonymous lexical items can be ordered in a tree-like structure that has one or more generic, abstract roots and branches out to groups that are increasingly specific in meaning. This representation is similar to the earlier taxonomy of animals and plants that Linnaeus developed. Concepts (or in this case, groups of lexical items) lower down in the taxonomy are said to be *subordinate* to the more abstract notions they branch from.<sup>13</sup> The notions they branch from, in turn, are their *superordinates*. A single lexical item can occur in multiple locations of the taxonomy, due to its having multiple senses. One such instance of the lexical item in the taxonomy is called an *entry*.

The final distinction that needs to be made is that between a group in the hierarchy or taxonomy of a thesaurus and a *semantic field*. A semantic field, according to Brinton, is “a segment of reality symbolized by a set of related words”, or rather, of lexical items.<sup>14</sup> In other words, the set of lexical items that constitute a semantic field share one or more semantic properties. This is not unlike a category in the taxonomy of a thesaurus. Here, too, lexical items are grouped together on the basis of their meaning. The difference between them is that a semantic field is not restricted to a single category in a thesaurus’s taxonomy. An example thereof is the semantic field of the various states water has. The liquid and solid states are subordinate to the *Thesaurus of Old English’s* category called *Surface of the earth* (category number 01.01), whereas the gas state is subordinate to the category *Properties of matter* (category number 03.01). Although the aforementioned categorisation is understandable (the lexical items for the liquid and solid states of water only apply to water, whereas the lexical item for the gas state applies to matter in general), it leads to the dispersal of the semantic field over a number of categories. A thesaurus’s category, then, can constitute a semantic field – since it contains lexical items related in meaning – but a semantic field may contain lexical items dispersed over several of such categories.

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<sup>11</sup> *The Encyclopedia of Language and Linguistics*, ed. Asher, IV, 2192.

<sup>12</sup> The following online thesauri, for example, can be searched for synonyms by querying one lexical item after which the entire group is displayed. See *Thesaurus.com*. <http://thesaurus.com>. Accessed June 2013; Y. A. Rotmistrov, ‘Word Associations Network’. <http://wordassociations.net>. Accessed June 2013. With each of these thesauri, one can also opt to view an alphabetically arranged list of all lexical items that are present in groups of synonyms.

<sup>13</sup> Saeed, *Semantics*, p. 68.

<sup>14</sup> L. J. Brinton, *The Structure of Modern English: A Linguistic Introduction* (Amsterdam, 2000), p. 112.

# *THESAURUS OF OLD ENGLISH*

The *Thesaurus of Old English* exists in two forms: a paper edition and an electronic edition. In order to find aspects of the thesaurus that can be improved upon, both these editions will need to be looked into. As such, this chapter aims to answer the following questions for both: How were they constructed, and in which ways can they facilitate research on Old English and on the Anglo-Saxon culture? How were they received by scholars? And what are the limitations and drawbacks of these editions? These questions will be addressed in three separate sections per edition, titled ‘Description’, ‘Reception’, and ‘Criticism’.

## PAPER EDITION

### Description

In 1995, Jane Roberts, Christian Kay, and Lynne Grundy published the fruit of their joint efforts in book form: a thesaurus for the Old English language. As the authors explain in the book’s introduction, this thesaurus served as a pilot project for the *Historical Thesaurus of English*, an ambitious venture to represent the English vocabulary from Old English up to the present in a single thesaurus.<sup>15</sup> The thesaurus of the Old English lexicon represents the smaller time frame from roughly 600 to 1150AD.<sup>16</sup> The paper edition, called *A Thesaurus of Old English* (henceforth *TOE*), consists of two volumes: an introduction and the thesaurus in the first, and an index in the second for ease of looking up lexical items rather than browsing the thesaurus. Five years after the publication of *TOE*, a new impression followed, which contained “mostly minor” corrections and additions.<sup>17</sup>

To create *TOE*, the available completed major Old English dictionaries of the time – by Bosworth and Toller and by Clark Hall – were used to supply the thesaurus with Old English words and their meanings.<sup>18</sup> These words were assigned to groups of “loosely synonymous terms which express the concept defined by the heading”.<sup>19</sup> In other words, though grouped words are close in meaning, they are not necessarily substitutable for one another. The groups of items, in turn, were then classified in a hierarchical manner, with at the top of the hierarchy the most general categories

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<sup>15</sup> J. Roberts and C. Kay with L. Grundy, *A Thesaurus of Old English*, 2 vols., Costerus New Series 131, 2nd edn (Amsterdam, 2000), pp. xv–xvi.

<sup>16</sup> R. H. Bremmer Jr, ‘Treasure Digging in the Old English Lexicon’, Rev. of *A Thesaurus of Old English* by J. Roberts et al., *NOWELE* 40 (2002), 109–14 (p. 111).

<sup>17</sup> Roberts et al., *A Thesaurus of Old English*, p. xii.

<sup>18</sup> *Ibid.*, p. xvi.

<sup>19</sup> *Ibid.*, p. xxxiii.

from the *Historical Thesaurus of English* that seemed applicable to the Old English concepts or world view.<sup>20</sup> Some examples of the difficulties encountered in creating the hierarchy (such as where to place such groups) are discussed in *TOE's introduction*.<sup>21</sup> As any human-made taxonomy will be subjective, the creators of *TOE* argue that theirs may indeed not be considered perfect by everyone but that it is an important tool nonetheless in furthering research.<sup>22</sup>

Each group in the hierarchy of *TOE* may have further subordination or co-ordination. To illustrate, I show the position of the numbered heading *exhaustion, faintness, weariness* (numbered 02.05.03) in the overall hierarchy of *TOE* below.

02. Creation  
 02.05. Sensation, perception, feeling  
 02.05.03. Exhaustion, faintness, weariness  
 02.05.03.01. Dullness, lack of animation  
 02.05.03.02. Weariness

**Example 1.** Category 02.05.03 and its superordinate and subordinate categories.

This particular group is subordinate to group 02.05 and therefore to group 02 as well: *Exhaustion* is a type of *sensation*, which, in turn, is closely related to the general label of *Creation*. Though not displayed above, nine other groups are co-ordinate with *Exhaustion*: the first is 02.05.01 and the last is 02.05.10. Subordinates to the group also exist, as the above 02.05.03.01 and 02.05.03.02 show. These are just the numbered headings, however. Next to these, *TOE* also makes use of unnumbered headings.

Unnumbered headings are always subordinates of numbered headings, either directly or indirectly. The example below shows the thesaurus's listing of the numbered group *exhaustion, faintness, weariness*, which includes its unnumbered, further subheadings – indicated by stops preceding the heading label – and its entries.

02.05.03 Exhaustion, faintness, weariness: ātēorodnes, ātēorung, mēþnes<sup>og</sup>, wēriġnes  
 .Fainting, swooning, exhaustion: geswōgung, (ge)tēorung  
 ..Instance or state of: swīma  
 ..In state of: geswogen  
 ..To get exhausted, faint: ātēorian

**Example 2.** *TOE's* entry in the paper edition for category 02.05.03.

Here, *Fainting* is a subordinate of *Exhaustion*, and *Fainting*, in turn, has three other subordinates,

<sup>20</sup> Ibid., p. xxxiv.

<sup>21</sup> Ibid., pp. xxxiii–xxxv.

<sup>22</sup> Ibid., pp. xxxv–xxxvi.



indicated by an additional stop preceding the group labels.

Whether a heading is numbered or unnumbered “depends partly on perception of the taxonomy and partly on how many words it [the group governed by the heading] contains”,<sup>23</sup> according to the creators. In other words, there is no true distinction between the different types of categorisation other than that numbered headings tend to portray larger distances between meanings from a heading to its subordinate than unnumbered headings in their vicinity do.

Further information is included in the taxonomy by means of flags. These are assigned to lexical items to hint at their distribution over Old English texts: the *o* flag signals that a word form is highly infrequent, the *p* flag that it occurs only in poetry, the *g* flag that it is used mostly in glosses or glossaries, and the *q* flag that the form is a doubtful one but included for completeness.

Perhaps the main use for *TOE* in lexical studies is to chart the changes in word meaning. Looking into semantic shifts can be facilitated by turning to synonyms for finding the nuances and connotations of lexical items.<sup>24</sup> The thesaurus is also enlightening for stylistic studies, since the list of synonyms and hypernyms (i.e. more abstract words for a concept) show what alternatives were available to an Anglo-Saxon writer.<sup>25</sup> In addition, these lists of synonyms can provide valuable insights into with which lexical items new loan-words had to compete.<sup>26</sup>

### Reception

In book reviews, the published thesaurus has been met with high praise. Bremmer, for instance, states that the thesaurus fills a “voluminous gap [...] on the shelf of lexicographical tools” available for Old English.<sup>27</sup> Dance, too, calls *TOE* “invaluable” for lexical studies and deems it an “impressive piece of scholarship”.<sup>28</sup> And Görlach goes so far as to state that *TOE* is “the most important contribution to Old English studies for years”,<sup>29</sup> since the “comprehensive analysis” that it forms allows scholars to “investigate what distinctions Anglo-Saxons felt important enough to make in the lexicon”.<sup>30</sup>

In his semantic study on the Old English lexical words *eald* and *niwe* (as well as other semantically related words), Bower starts out for each discussed word by providing its sense as listed in the leading dictionaries in the field: the dictionary by Bosworth and Toller, the Oxford

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<sup>23</sup> Ibid., p. xxxiii.

<sup>24</sup> P. W. Conner, Rev. of *A Thesaurus of Old English* by J. Roberts et al., *Speculum* 73:3 (1998), 887–9 (p. 889).

<sup>25</sup> R. Dance, Rev. of *A Thesaurus of Old English* by J. Roberts et al., *Medium Ævum* 66:2 (1997), 312–3 (p. 312).

<sup>26</sup> Ibid.

<sup>27</sup> Bremmer Jr, ‘Treasure Digging’, p. 109.

<sup>28</sup> Dance, Rev. of *A Thesaurus of Old English*, p. 312.

<sup>29</sup> M. Görlach, Rev. of *A Thesaurus of Old English* by J. Roberts et al., *Anglia-zeitschrift für Englische Philologie* 116:3 (1998), 398–401 (p. 398).

<sup>30</sup> Ibid., p. 399.

English Dictionary, and the Middle English Dictionary.<sup>31</sup> One additional resource is added to the authoritative list: from *TOE*, Bouwer states the category number in which the discussed word is an entry. Similar to Bouwer's lexical study, Elswailer's research makes use of Bosworth and Toller, the Dictionary of Old English (provided the lexical item had already been covered by that dictionary), the Middle English Dictionary, and the Thesaurus of Old English.<sup>32</sup> Although the aforementioned studies are only two instances of lexical research, they both exhibit that the thesaurus is thought to be amongst the leading tools when it comes to describing and understanding the meaning of Old English words.

The thesaurus's value for fields other than the lexical has also been noted. Conner dubs the thesaurus a "valuable tool" for scholars from various fields, including those interested in the Anglo-Saxon culture.<sup>33</sup> He goes on to provide a vivid illustration of a cultural insight that can be gained by analysing *TOE*'s taxonomy.

[A] vocabulary that references Christianity is rampant throughout the domains [of *TOE*], but even those students of Anglo-Saxon culture who suppose that the church simply repressed the pagan forms might be surprised at how few words actually remain in the surviving lexicon to suggest the endurance of a memory of pre-Christian practices. Lemma 16.02.01.06.01, "Belief/practice of heathen people," offers but thirteen words, five of which occur only once in the corpus, and several others are general labels used by Christians for any non-Christian activities.<sup>34</sup>

The replacement of the earlier religious diction used by the pagan Anglo-Saxons before converting to Christianity, then, must have been quite rigorous. This replacement stands in stark contrast to the Church's appropriation of pagan temples and feasts to ease the Anglo-Saxons into the religion of the Book.<sup>35</sup> Momma, too, underlines the use of the thesaurus towards "the study of social structure and material culture in Anglo-Saxon England".<sup>36</sup> As example, she mentions that the vocabulary for *bondage, slavery* is quite sizeable, "show[ing] how this warrior society was sustained by a class of unfree [...] men and women".<sup>37</sup> In short, the number of lexical items available to describe a concept can indicate how important that concept is within the studied culture.<sup>38</sup>

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<sup>31</sup> H. Bouwer, *Studien zum Wortfeld um eald und niwe im Altenglischen* (Heidelberg, 2004).

<sup>32</sup> C. Elswailer, *Laŷamon's Brut Between Old English Heroic Poetry and Middle English Romance: A Study of the Lexical Fields 'Hero', 'Warrior' and 'Knight'*, Diss. Nürnberg 2009 (Frankfurt am Main, 2011).

<sup>33</sup> Conner, Rev. of *A Thesaurus of Old English*, p. 889.

<sup>34</sup> *Ibid.*

<sup>35</sup> As Pope Gregory I commanded. See his letter in Bede, *Historia ecclesiastica gentis Anglorum* I.xxx. All quotations of this text are from *The Old English Version of Bede's Ecclesiastical History of the English People*, ed. T. Miller, 4 vols., EETS OS 95–96, 110–111 (London, 1890–8).

<sup>36</sup> H. Momma, Rev. of *A Thesaurus of Old English* by J. Roberts et al., *Notes and Queries* 50:1 (2003), 79–80 (p. 80).

<sup>37</sup> *Ibid.*

<sup>38</sup> *Learning with the Online Thesaurus of Old English*. This information can be found in the section of the website called 'How (and why) to use TOE'.

The aforementioned uses of *TOE*, along with its intuitive structure, has led the tool to be dubbed “a marvellous tool for research on Old English as well as for teaching Old English”.<sup>39</sup> When used alongside introductory texts on the culture of the Anglo-Saxons, or on the early Middle Ages in general, the thesaurus provides additional information to understand the changes the English lexicon underwent, as well as what notions the Anglo-Saxons had and distinguished between. By providing pupils a clear view on such matters, they will be able to turn to vivid examples to discuss language change as well as cultural change.<sup>40</sup>

### Criticism

Even though it has received much praise, *TOE* is by no means perfect. In fact, the thesaurus has a number of disadvantages that scholars who intend to utilise it should be aware of. The first is the source material used: the age of these dictionaries entails “that the *TOE* reflects the state of Old English lexicography as it was around 1970”.<sup>41</sup> Advances made since are not reflected in the thesaurus. Porter, for instance, has since shown that a number of words are erroneously included in the dictionaries. In 1998, he convincingly argued that *roðhund* – included twice in *TOE* under the heading *A mastiff* – was not the word intended by the scribe, who tried to correct his mistake by writing over the first two letters of the word.<sup>42</sup> As the word is found in a section of the glossary concerned mostly with cooking utensils, the word *broðhund* (literally ‘broth-dog’) is clearly meant. In 2004, Porter showed that *oferbebēodan*, too, is a so-called ghost word, owing its inclusion in dictionaries to a misreading of the phrase *oft bebēodan*, and should be stricken from the lexicon.<sup>43</sup> However, *oferbebēodan* is still present in both editions of *TOE* as subordinate to *Rule, domination, direction* (category 12.01.01.01).

On top of that, these dictionaries were of course based on the existent corpus of Old English texts that have come down to us. Although this corpus is the largest vernacular one amongst the Old Germanic corpora, many texts have been lost.<sup>44</sup> The texts that have survived are written by the few literate men who lived. These were mostly learned monks, making religious topics dominate the corpus.<sup>45</sup> Vivid examples thereof are the many existent Saints’ Lives, both in prose (e.g. Ælfric’s

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<sup>39</sup> E. van Gelderen, Rev. of *A Thesaurus of Old English* by J. Roberts et al., *Studies in Language* 27:1 (2003), 200–3 (p. 200).

<sup>40</sup> Ibid., p. 203.

<sup>41</sup> Bremmer Jr, ‘Treasure Digging’, p. 111. Dance points out the same disadvantage (see Dance, Rev. of *A Thesaurus of Old English*, p. 313), as do the creators of *TOE* themselves (see Roberts et al., *A Thesaurus of Old English*, p. xvii).

<sup>42</sup> D. W. Porter, ‘Dogs that Won’t Hunt and Old English Ghost Words’, *Notes and Queries* 45:2 (1998), 168–9.

<sup>43</sup> D. W. Porter, ‘An Old English Ghost Word from the Antwerp-London Glossaries: *Oferbebeode*’, *Notes and Queries* 51:4 (2004), 344–5.

<sup>44</sup> P. Wormald, ‘Anglo-Saxon Society and its Literature’, in *The Cambridge Companion to Old English Literature*, eds. M. Godden and M. Lapidge (Cambridge, 1986), 1–22 (p. 1).

<sup>45</sup> A. David and J. Simpson, ‘The Middle Ages to ca. 1485: Introduction’, in *Norton Anthology of English Literature*, ed. S. Greenblatt, 2 vols., 8th edn (London, 2006), I, 1–21 (p. 5).

*Lives of Saints*) and in verse (e.g. *Genesis* and *Exodus* in the Junius Manuscript). Any thesaurus for the Old English lexicon is therefore bound to reflect these situations rather than reflecting the vocabulary of the majority of Anglo-Saxons.

Moreover, that the taxonomy of *TOE* was designed to reflect the world view of the Anglo-Saxons makes it more difficult to compare it to vocabularies of other languages as well as to the English language at other stages. A universal categorisation framework would have been better to reach such ends. In other words, *TOE* is “clearly functional for Anglo-Saxon culture as we understand it”,<sup>46</sup> which was the main goal for its creators, but the lack of a universal framework forestalls easy comparisons with other relevant thesauri.<sup>47</sup>

Furthermore, Görlach notes that the introduction in *TOE* is disappointingly brief on the choices made in constructing the *TOE*'s hierarchy.<sup>48</sup> This brevity makes the methodology opaque and as such provides less insight into what can and cannot be deduced from the thesaurus. Agreeing with Görlach's view, Dance calls the organisation “not always transparently logical”.<sup>49</sup>

A minor presentational issue is that the parts of speech for entries in *TOE* have to be inferred from their direct headings.<sup>50</sup> If an entry's category label is a noun or noun phrase, then the entries it is directly superordinate to are nouns. If the category label is adjectival, then its entries are adjectives. Unfortunately, deviations to this system exist: “sometimes an adjectival heading may define a noun sub-category to which it adds a degree of specificity”.<sup>51</sup> Such deviations, although understandable, make the parts of speech of entries less transparent.

Information that is sorely lacking in the thesaurus is the distinction between homophones and senses. For instance, the orthographic form *hæfen* is present in three different groups in *TOE*: the first group contains nouns denoting *heaven*, the second contains verbs that denote *having*, and the third contains nouns denoting *property*. Though one can here with certainty tell the second entry is a homophone of the other two due to its belonging to a different part of speech, whether the first and second entries are homophones or different senses of one lexeme is left up to the reader to determine. This distinction was already present in Bosworth and Toller's dictionary (in which homophones are listed under separate headwords) and could have easily been carried over.

When it comes to spelling variety, *TOE*'s editors have mainly adhered to the spelling of the head words found in Clark Hall's dictionary, although they have “not attempted to be wholly

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<sup>46</sup> Conner, Rev. of *A Thesaurus of Old English*, pp. 888–9.

<sup>47</sup> Görlach, Rev. of *A Thesaurus of Old English*, p. 399.

<sup>48</sup> Görlach, Rev. of *A Thesaurus of Old English*, p. 398.

<sup>49</sup> Dance, Rev. of *A Thesaurus of Old English*, p. 312.

<sup>50</sup> Roberts et al., *A Thesaurus of Old English*, p. xxxii.

<sup>51</sup> *Ibid.*, p. xxxii.

consistent”.<sup>52</sup> The many spelling variants of words caused the editors to rather leave in many of such variants in their thesaurus than discarding them. For the second edition, some of these have been reduced to single entry.<sup>53</sup> In some instances, this was achieved by discarding one spelling variant, e.g. *cwildberendlic* was removed in favour of *cwyldberendlic*. In other instances, spelling variants were coalesced through parentheses and forward slashes, e.g. *(ge)hyngri(an)* and *lēona/-e*.

Another point that needs to be raised is the use of the four flags in *TOE*. Although they are “very efficient” in relaying information on the distribution of entries,<sup>54</sup> they are rudimentary at best. In fact, the creators of *TOE* themselves state that “until the better sifting of evidence being provided by Toronto’s *Dictionary of Old English* team is complete, there can be little secure information about the frequency of the senses in which words are used”.<sup>55</sup> The point of these flags, then, is not so much to give precise readings on distributions but rather to provide rough insights into them. For scholars who desire to make use of them, their properties require further elaboration. The flags *p* and *q* (for poetry and glosses respectively) are mutually exclusive: if a word is found in both types of writing, neither flag is applied. Though this may seem obvious (after all, such a word is not restricted to either poetry or glosses), this choice entails that one cannot create sub-thesauri for these flags. That is to say, the poetic vocabulary of Old English extends beyond all words that are flagged *p*. It is therefore not possible in *TOE* to consider the poetic or glossarial vocabulary in its entirety and base conclusions thereon.<sup>56</sup> Moreover, the four flags “relate only to word forms, not to meanings”.<sup>57</sup> In other words, even though an entry in the *TOE* does not carry the *p* flag, the possibility is not excluded that this particular sense of the word form is found solely in Old English poetry. It may very well be that other senses of this word form, located elsewhere in the taxonomy, are to be found in non-poetic material (i.e. in prose or glosses) and thus caused the lack of a *p* flag for both these entries.

Other tagging information that scholars are disappointed to find missing are indications of date and dialect per lexical item.<sup>58</sup> As it is, all items are treated as belonging to “a single geographically and temporally indistinguishable mass”.<sup>59</sup> Bremmer remarks that the dialectal origins can be pinpointed globally for many words as belonging to Anglian, West-Saxon, or Kentish, owing to methods first established by Schabram.<sup>60</sup> The lack of such additional information

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<sup>52</sup> Roberts et al., *A Thesaurus of Old English*, p. xvii.

<sup>53</sup> *Ibid.*, p. xii.

<sup>54</sup> Conner, Rev. of *A Thesaurus of Old English*, p. 888.

<sup>55</sup> Roberts et al., *A Thesaurus of Old English*, p. xxii.

<sup>56</sup> Conner, Rev. of *A Thesaurus of Old English*, p. 888.

<sup>57</sup> Roberts et al., *A Thesaurus of Old English*, p. xxi.

<sup>58</sup> Bremmer Jr, ‘Treasure Digging’, p. 111; Görlach, Rev. of *A Thesaurus of Old English*, p. 399; Dance, Rev. of *A Thesaurus of Old English*, p. 313.

<sup>59</sup> Dance, Rev. of *A Thesaurus of Old English*, p. 313.

<sup>60</sup> Bremmer Jr, ‘Treasure Digging’, pp. 111–2.

means that, just as with the prose and glosses flags, no sub-thesauri can be constructed in this regard to reflect on lexicons specific to certain regions and/or in use within a smaller time frame than the roughly 550 years *TOE* spans.

## ELECTRONIC EDITION

### Description

In 2005, *TOE Online* was published, an electronic version of *TOE*, available as a website.<sup>61</sup> Some corrections were made, including the changing of flags and additions of new words, on the basis of new knowledge, which stemmed “largely from completed sections of the Toronto Dictionary of Old English”.<sup>62</sup> The exact alterations are left unspecified, though these must have mostly been on lexical items starting with the letter f: between the publication of the second impression of the paper version in 2000 and the publication of *TOE Online* in 2005, *DOE* only published its findings on Old English words starting with the aforementioned letter.<sup>63</sup> As for any further updates to *TOE Online*, Kay mentions that the taxonomy “will, of course, be subject to rolling revision” as the electronic environment allows for such changes.<sup>64</sup> Indeed, the “50,706 headwords” Kay mentions in his article on the release of *TOE Online* have since increased by six according to the statistics provided by my own tool discussed in the next chapter.<sup>65</sup> This change is not a significant one by any means but reflects that revisions are certainly not shunned.

Next to brief explanations on the project and how to navigate the thesaurus, *TOE Online*'s website contains a search menu (shown below in figure 1). It is through this menu that the thesaurus can be accessed in several ways, utilising a search engine to fetch the desired information from the database. This addition, not possible in a paper edition, removes the need for a separate index.

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<sup>61</sup> *Thesaurus of Old English*. <http://libra.englant.arts.gla.ac.uk> . Accessed June 2013.

<sup>62</sup> C. Kay, ‘*A Thesaurus of Old English Online*’, *Old English Newsletter* 38:3 (2005), 36–40.

<sup>63</sup> The section on the letter f was published in 2004. See ‘Publications of the Dictionary of Old English’, *The Dictionary of Old English*. <http://www.doe.utoronto.ca/pages/publications.html> . Accessed June 2013.

<sup>64</sup> Kay, ‘*A Thesaurus of Old English Online*’.

<sup>65</sup> *Ibid.*



**Figure 1.** *TOE Online*'s webpage that lists its five options to access the taxonomy.

Browsing the taxonomy like one would the textual edition is still possible through the *TOE Browse* option. Picking one of the main categories within that option displays that category and its direct subcategories. Subsequently choosing one of these subcategories will display all subordinate categories, and choosing for one such category will list all the entries it contains in the following manner.

<u>Group number</u>	<u>Sub group number</u>	<u>Word</u>	<u>Flag</u>
04.03.01/		Tracking	
04.03.01/		spor	
04.03.01/	01	.A tracker	
04.03.01/	01	spyremann	o
04.03.01/	02	.To track, pursue	
04.03.01/	02	(ge)spyrian	

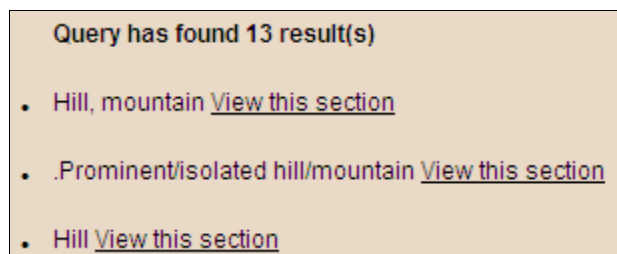
**Figure 2.** The first six rows in the *TOE Browse* view of category 04.03.01.

In this example listing, the first six rows are shown for the taxonomy in group number 04.03.01. Group labels start with an upper case letter, whereas entries start with a lower case one. As is visible, *TOE Online* provides numbers – dubbed sub group numbers – for what in *TOE* originally were unnumbered headings (see example 2 on page 5). These sub group numbers allow for more straightforward references to entries in the thesaurus.

Next to browsing the thesaurus by means of navigating groups, which is not unlike how one browses the paper version, *TOE Online* also provides searches called *Old English Word Search* and *Modern English Word Search*. These allow for searches on lexical items and group headings respectively. Both search options ensure that locating a concept in the thesaurus is quite effective,

whereas it “can be very time-consuming” in the paper edition.<sup>66</sup>

The search option on headings allows only exact words to search for and is meant to list all groups that contain the queried word. The search for *hill*, for instance, lists thirteen hits of which the following figure displays the first three mentioned.



**Figure 3.** *TOE Online’s first three hits of the Modern English Word Search on hill.*

Though the exact category number is not mentioned explicitly here, it is present in the link for navigating to the category. The link for the first hit, for example, leads to `modernsearch1.php?groupx=01.01.02.01.02.02`, where the number preceded by *groupx=* refers to the numbered heading of the *Hill, mountain* group.

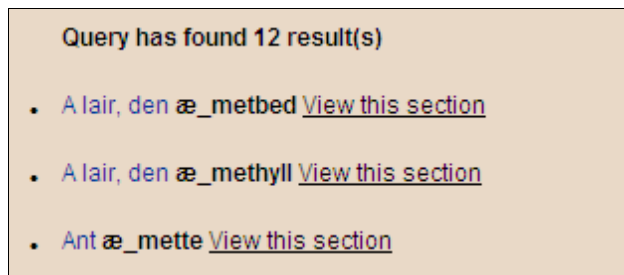
The *Old English Word Search* option provides the user with more flexibility as to how searches are to be performed than *Modern English Word Search* does. Next to being able to state exact words to search for (both with and without length-marks), one is allowed to use what is known as wildcard searches. Such searches allow a part of the word to be left unspecified. All words beginning with *werm* can for instance be searched for, and the resulting hits will include *wermōd* under the heading *Poison*. When one is unsure of the exact spelling of a word, or in general desires to find all results in which a certain base or beginning is shared, such a search option is a must. The location of the wildcards in these searches is restricted to three options: one can either state the beginning of a word, the end of a word, or the middle of a word. Unlike with the exact word searches, *TOE Online* does not allow the use of length-marks in wildcard searches; entries both with and without length-marks are considered possible hits.

The search hits of searches on lexical items are displayed in a similar fashion to that of category label searches, with the addition of displaying the lexical items as well. The figure below shows the first three hits for the wildcard search on entries that begin with *æmet*.

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<sup>66</sup> Görlach, Rev. of *A Thesaurus of Old English*, p. 400.





**Figure 4.** *TOE Online*'s first three hits of the wildcard search on entries that begin with *æmet*.

When one sets out to view the section of a search hit, all entries under that heading (or if it involves an unnumbered heading, of the most specific still numbered heading) are listed along with their category labels. These entries include any unnumbered subordinates (both direct and indirect ones) and their entries. Length-marks are shown by means of an underscore following the long vowel. The search phrase is highlighted visually in these listings by means of a red font. Exceptional in these listings is that the part of speech is also listed. The numbers assigned to what in *TOE* were unnumbered headings, on the other hand, are missing here. To illustrate, the following figure is an example of the entries listing available for one of the hits on the search for *hill*.

<u>Part of Speech</u>	<u>Word</u>	<u>Flag</u>
n	Sheep pasture	
n	slæget	
n	.Hill on which sheep are wintered	
n	winterdu_n	o

**Figure 5.** *TOE Online*'s table shown after selecting the *Hill on which sheep are wintered* search hit.

The category label in which the actual hit is located is an unnumbered heading, and therefore its most specific numbered superordinate (*Sheep pasture*) is listed in the above example as well. The advantage of doing so is that one can immediately see the nearest lexical items the hit is related to. The disparity between showing the part of speech here but not the sub group number, and vice versa when browsing the thesaurus, is not discussed by *TOE Online*'s creators.

Besides the aforementioned search options, *TOE Online* also allows all lexical items to be viewed that are tagged with a specific flag (except for the *q* flag, which marks items of which the existence is questionable). The website can list such entries for the entire thesaurus, or the user can specify which specific category such entries need to be located in.

The last method to access the thesaurus is focussed on Old English phrases, idioms which consist of multiple words. The website can list all Old English phrases, or just those within a specific category, or ones which contain a user-defined word.

## Reception

I was unable to find any reviews that deal with *TOE*'s electronic edition specifically. The absence of such reviews may be the result of the website's lack of additional content: its main new feature is a search engine that facilitates looking up entries or categories in the thesaurus. Although the feature is a welcome one, it does not contribute new information to the thesaurus. Nevertheless, *TOE Online* has a couple of disadvantages, which are worth reviewing to ensure my own tool will improve upon such matters. Before proceeding to my criticism, however, one hint at the reception of *TOE Online* should not go unmentioned.

A website has been created that focusses on learning about the Old English vocabulary and the Anglo-Saxon culture by means of *TOE Online*.<sup>67</sup> As such, one of *TOE*'s advantages – its clear structuring of loosely synonymous word groups – is expanded upon by providing an introduction on how the thesaurus can help to gain insights along with a couple of rudimentary exercises. In guiding eager minds to learn about the Anglo-Saxons and their language, the website opens up this area to a broader audience than just scholars with a university background.

According to the website on learning, called *Learning with the Online Thesaurus of Old English*, the primary aspect one can deduce from a thesaurus is the following:

In the first place, *TOE* tells us how many words were available to speakers of Old English to express a particular idea. This may not seem very exciting in itself, but there is often a correlation between a large number of words for a concept and the importance of that concept in a society. Such concepts will be heavily lexicalised: there will be synonyms for the main concept and words for more specific ideas associated with it.<sup>68</sup>

As such, it is too bad that this most prominent use still requires counting entries manually in *TOE Online*. Counting entries subordinate to the more abstract categories, or, in the worst case, to one of the main categories, would require an enormous amount of time.

The website lists a number of other aspects one can learn about using the thesaurus. These aspects are related to individual words rather than groups of words.<sup>69</sup> The first aspect mentioned is semantic change, such as the narrowing of Old English *wīf* 'woman' to Modern English *wife*. The second aspect spoken of is the use of kennings. These poetic compounds, when they share a denotation, are grouped together in the thesaurus. For instance, the kennings for sword (such as *gūpwine* 'battle friend' and *hildelēoma* 'battle light') are listed together in category 13.02.08.04.03, *A Sword*. The last-mentioned aspect is the use of other metaphors. *Hāt* 'hot', for example, is also

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<sup>67</sup> *Learning with the Online Thesaurus of Old English*.

<sup>68</sup> *Ibid.* The quotation is taken from the section 'How (and why) to use *TOE*'.

<sup>69</sup> *Ibid.*

used for ‘anger’, much like in Modern English (a *hothead*, for example, is a person who is easily angered).

The aforementioned aspects are dealt with across ten topics, such as clothing, colour, and death. For each of these topics, exercises are available as well as additional information on what research has already yielded on the Anglo-Saxon culture. The following is an example of an exercise involving the thesaurus, found on the topic clothing.

Q7. Look up the word ‘shirt’ in the Mod. E. word search. Do you recognise any of the words in these sections? Do you see a familiar word if you look up to the top heading, ‘Short garment, skirt, kirtle’?<sup>70</sup>

The exercises and questions appear to be directed at perhaps high school pupils, although the website’s intended audience is never made explicit. Unfortunately, there are no indications how widely and extensively this didactic website is used.

### Criticism

As mentioned before, I was unable to find any reviews on *TOE Online*. The website has a number of disadvantages, however. By far the worst is a flaw in the search engine. When searching for the Modern English word *ant*, for example, which exists as category label for 02.06.09.02.01 with the Old English *æmette* as entry, the search engine returns no hits. Capitalising the initial letter of the search word does not remedy this erroneous behaviour. The same behaviour is exhibited when searching for *man*, or any other word smaller than four letters. This leads me to believe that the search engine used by *TOE Online* is MySQL’s full text search, which by default has the minimum length for searchable words set to four.<sup>71</sup> Surprisingly, only the *Modern English Word Search* option suffers from this flaw, whereas the *Old English Word Search* is not affected (i.e. the search for *wer* ‘man’ provides hits). This suggests the two search options employ different search methods.

Another disadvantage of the search engine is the way in which it is presented to the user. Each search option requires the user to navigate to a different page of *TOE Online*. To illustrate, in order to search for the Old English lexical item *sweord* ‘sword’, the user first has to navigate to the search menu webpage, which is shown above in figure 1. There, the first option, *Old English Word Search*, will have to be selected. On the next webpage, the user has the choice to navigate to a webpage that provides an exact search or one that offers a wildcard search. Only after selecting one

<sup>70</sup> *Learning with the Online Thesaurus of Old English*. The quotation is taken from the section ‘Unit 5 Clothing’.

<sup>71</sup> This minimum length of words permitted to search for is governed by the variable `ft_min_word_len` in the settings of MySQL. By default this value is set to four. See MySQL manuals such as that for version 5.6 for further information: ‘Fine-Tuning MySQL Full-Text Search’, *MySQL 5.6 Reference Manual*. <http://dev.mysql.com/doc/refman/5.6/en/fulltext-fine-tuning.html>. Accessed June 2013.

of these will users find themselves capable of entering the search query *sweord*. The need to browse through three webpages makes accessing the desired search option somewhat cumbersome. Moreover, the wildcard searches presented to the user are restricted to three options rather than providing the means to enter a wildcard at any given location – or locations – in the search query.

In addition, the views of the taxonomy do not make full use of the capabilities of the electronic medium. Instead of making category labels stand out from their entries visually, they are distinguishable from Old English lexical items only in terms of initial capitalisation and, in the case of what were once unnumbered groups in *TOE*, preceding stops. In figure 2, for instance, the heading *A tracker* is placed in the table as if it were one of the entries. Italics nor underlining is used to provide better visual clues to separate it from Old English lexical items. On top of that, figure 1 shows that the parts of speech are not listed in this particular view. In fact, none of the webpages of *TOE Online* shows all the data available on the lexical items it lists.

The last disadvantage I would like to mention is that *TOE Online* does not track revisions to the thesaurus. As mentioned before, the thesaurus has changed slightly since *TOE Online*'s inception (the number of entries has increased by six). Which changes these are, where they are located in the taxonomy, and for what reasons they were made are nowhere to be found on the website. Such information could help out scholars in determining how up-to-date the taxonomy is, and whether they agree with the adjustments made, rather than having to analyse such matters themselves. Even better would have been a system that allows to view the taxonomy in each of its stages, so that scholars can view the taxonomy in the state it was for a certain publication that made use thereof.

The website itself, then, although definitely an improvement over the physical book, does not make full use of the possibilities the electronic environment provides. Not only is the navigation to each search option somewhat cumbersome, does the search engine itself contain flaws, and could the information be presented in a visual more transparent manner, but additional features could also be added to provide the user with more meaningful information than simply displaying the taxonomy. Utilising the search engine, *TOE Online* should also be able to provide statistics on the taxonomy that includes the number of entries within each category. This would allow for analyses on the levels of variation present in certain semantic areas, and provide an indication of how important a concept might have been in the Anglo-Saxon culture.<sup>72</sup> The same holds true for the number of lexical items within a certain part of speech. As each part of speech has its distinct syntactic and semantic properties, it would be interesting to note what the most frequently occurring

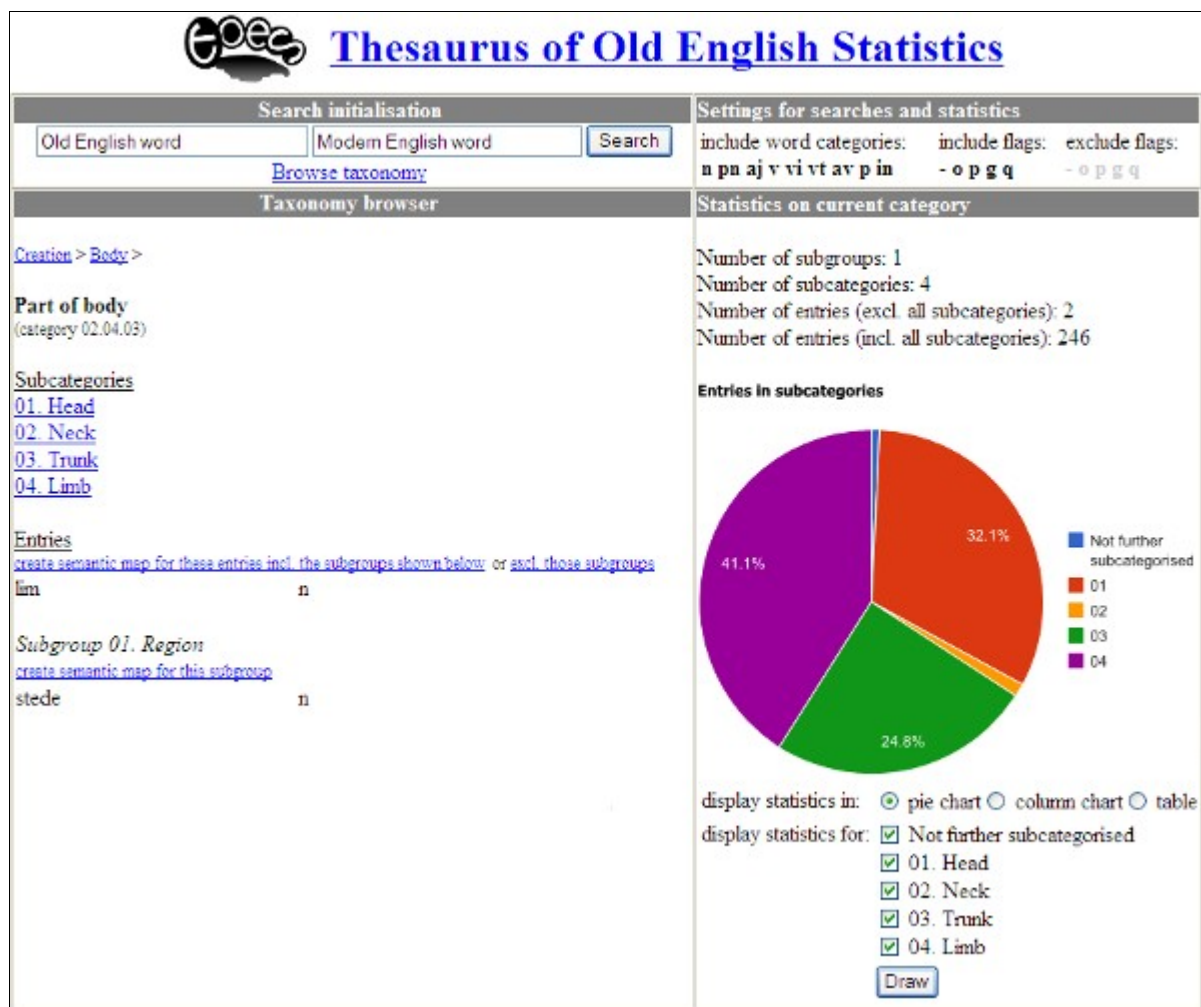
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<sup>72</sup> *Learning with the Online Thesaurus of Old English*. This information can be found in the section of the website called 'How (and why) to use TOE'.

parts of speech are in semantic fields of the taxonomy. Another possibility open through the use of the electronic environment is to display rough semantic maps to indicate where search hits are found or to indicate where homophones and the various senses of a certain lexical item are located. It is exactly such improvements that I set out to provide with my own project, which will be discussed in the next chapter.

# THESAURUS OF OLD ENGLISH STATISTICS

*TOE Online* has been available since 2005, but as of yet, no attempts were made to update this pioneering work to modern standards. I have designed the *Thesaurus of Old English Statistics* website – located at <http://stolknet.nl/toes> – to do just that. By cleaning *TOE Online* up visually as well as by implementing new features, *TOE*'s taxonomy can be enriched with meaningful, highly accessible information. In this chapter, I will describe the features the new website boasts, as well as its development.



**Figure 6.** The *TOES* website in which category 02.04.03, *Part of body*, is shown.

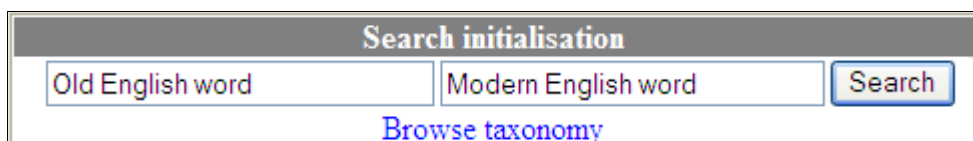
## DESCRIPTION

The *Thesaurus of Old English Statistics* website (henceforth *TOES*), which can be seen in figure 6, is divided into a number of parts. Because these parts are presented alongside each other on a single webpage, *TOES* provides quick access to most of its features. This section describes *TOES*'s

features in the following order: searching the taxonomy, viewing the taxonomy, generating statistics, generating semantic maps, and adjusting settings.

### Searching the taxonomy

*TOES*, like *TOE Online*, includes a search feature. This feature is located at the top of the website in the form of a search box for entries (i.e. Old English words) and one for groups (i.e. Modern English words). See figure 7.



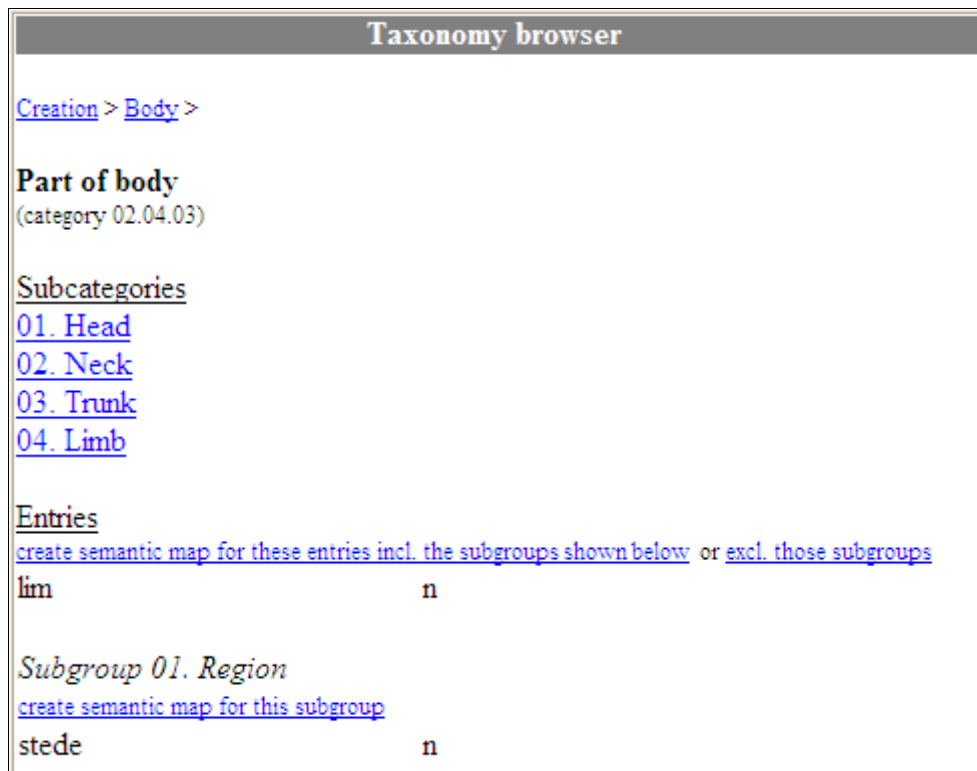
**Figure 7.** *TOES*'s search initialisation, the top-left section of the website.

Unlike with *TOE Online*, the user is not required to navigate a menu in *TOES* to access specific search functions. Instead, certain symbols can be used in these search boxes to indicate the type of search desired. For instance, instead of separating options for wildcard searches, the search boxes of *TOES* allow the use of the asterisk symbol (\*). By placing an asterisk in the word to search for, the user indicates that any number of characters is allowed to occur in that position of the word. For searches on Old English words, the underscore symbol ( \_ ) represents a required length-mark for the character that precedes it. This feature is also present in *TOE Online*, but there it is limited to exact word searches and excluded from wildcard searches. In *TOES*, the length-mark can be used in all searches on entries. Additionally, instead of requiring capital A to be used for the ash symbol (æ) and capital T for the thorn (þ) or eth (ð) symbols, *TOES* allows all of these symbols to be used and automatically replaces them internally with the Old English symbols required for the search.

Of course, simply browsing the taxonomy starting at its eighteen main categories is also possible. The link *Browse taxonomy*, which is located directly below the search boxes, will set the view of the taxonomy to these initial categories.

### Viewing the taxonomy

The left side of *TOES*'s website displays the taxonomy's currently selected category. Figure 8 below shows an example of this section for category 02.04.03, *Part of body*.



**Figure 8.** TOES's taxonomy browser, the bottom-left section of the website, showing category 02.04.03, *Part of body*.

The location of the currently viewed category in the taxonomy is always shown first in the form of a path of hyperlinks. The hyperlinks in such a path, or breadcrumbs, typically refer to webpages that precede the currently viewed webpage (either navigationally or conceptually), allowing the user not only to view the names of these webpages but also to directly navigate to them. In *TOES*, the breadcrumbs are used to form a path of all categories superordinate to the currently viewed category. In figure 8, for instance, the breadcrumbs show that the category superordinate to the *Part of body* category is called *Body*, which, in turn, is subordinate to the category *Creation*. Through these breadcrumbs, the current location in the taxonomy becomes more transparent, which facilitates browsing the taxonomy.

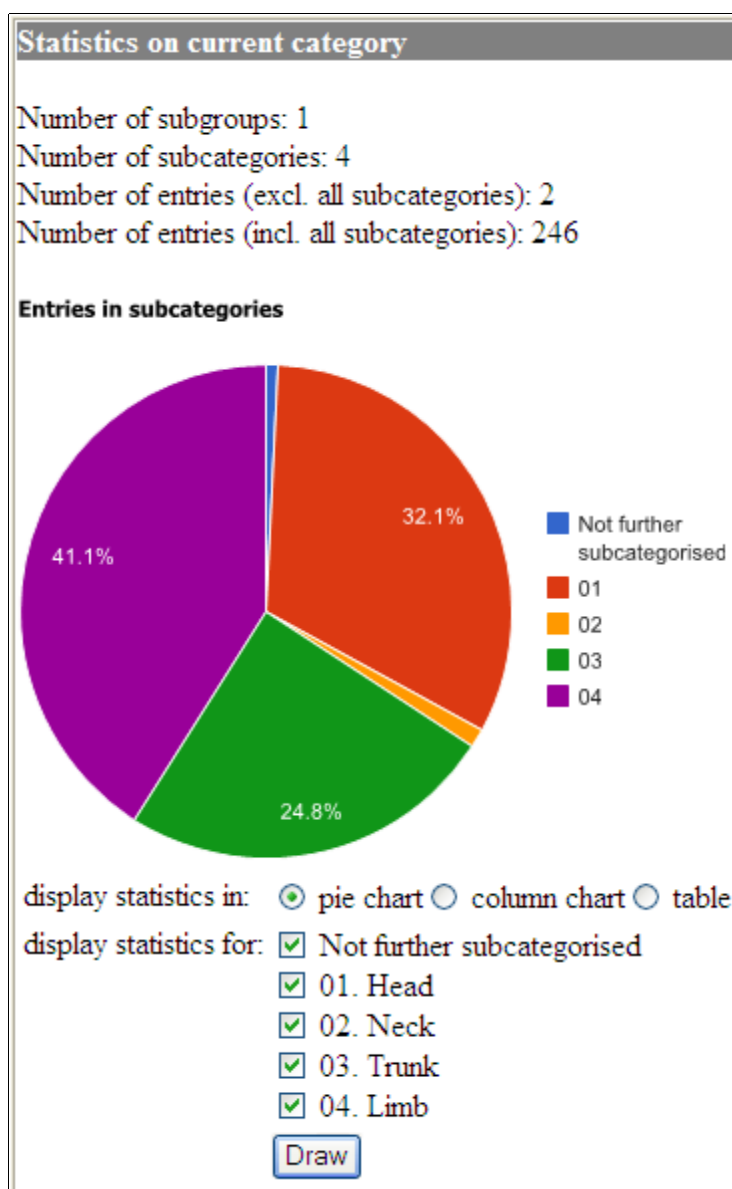
The breadcrumbs are followed by the name of the currently viewed category, distinguished by a bold font, and its category number. Next, the direct subcategories are listed in the form of hyperlinks under the heading *Subcategories*. These hyperlinks allow for navigation deeper into the taxonomy. Below that, under the heading *Entries*, the entries in the currently viewed category are shown, including those in subgroups. The latter are displayed here since entries in subgroups have a closer semantic relation to the currently viewed category than entries in the subcategories do. Headings of subgroups are italicised to visually set them apart from their entries, which is a significant improvement over *TOE Online*'s approach seen in figure 2 on page 12.



Left unmentioned so far are the links in a smaller font that start out with *create semantic map*. These links provide one of the three ways available to generate semantic maps in *TOES*. This feature is discussed in the section *Generating semantic maps*.

### Generating statistics

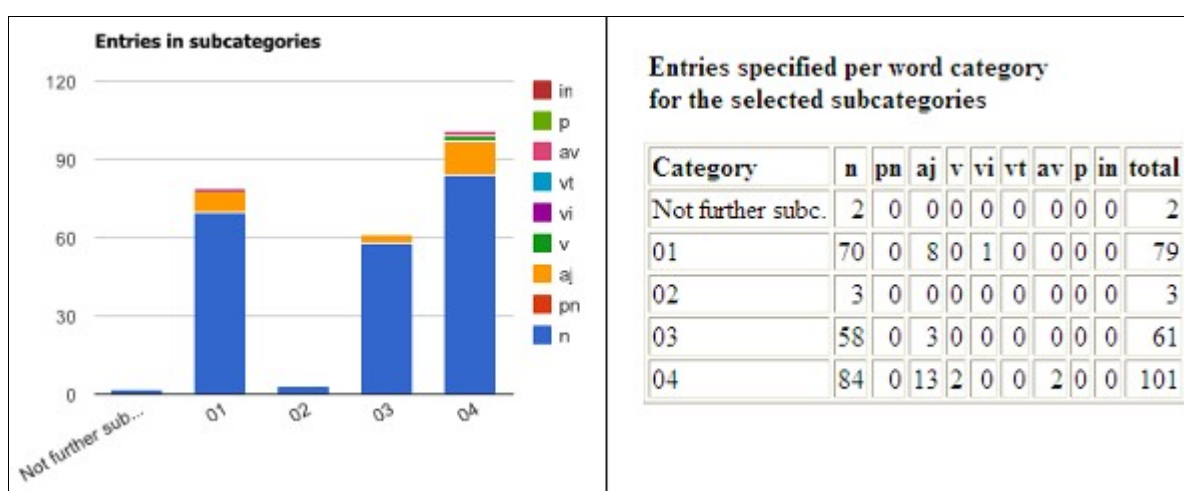
The section located on the bottom-right of *TOES* is used for displaying statistics. The information provided here is the number of direct subgroups of the current category, the count of its direct subcategories, the number of entries contained in this category and its subgroups, and the number of all entries the current category is superordinate to – as can be seen in figure 9.



**Figure 9.** *TOES*'s statistics, the bottom-right section of the website, on category 02.04.03, *Part of body*, and its subcategories.

A further display of statistics is possible but not enabled by default, as this would substantially slow down navigating the taxonomy. If a user desires such further statistics, however, it can be accessed with the click of a button. The size (in terms of entries) of the current category's subcategories can be compared with each other as well as with the number of entries in the current category and its subgroups. Which of these categories are to be taken into account exactly can be adjusted by the user (by means of checking the appropriate checkboxes), so as to provide statistics only for those categories that are of interest.

The additional statistics can be displayed in the form of a pie chart, column chart, or table. The first-mentioned can be seen in figure 9 above. Below, figure 10 shows the alternative statistical representations for the same categories.



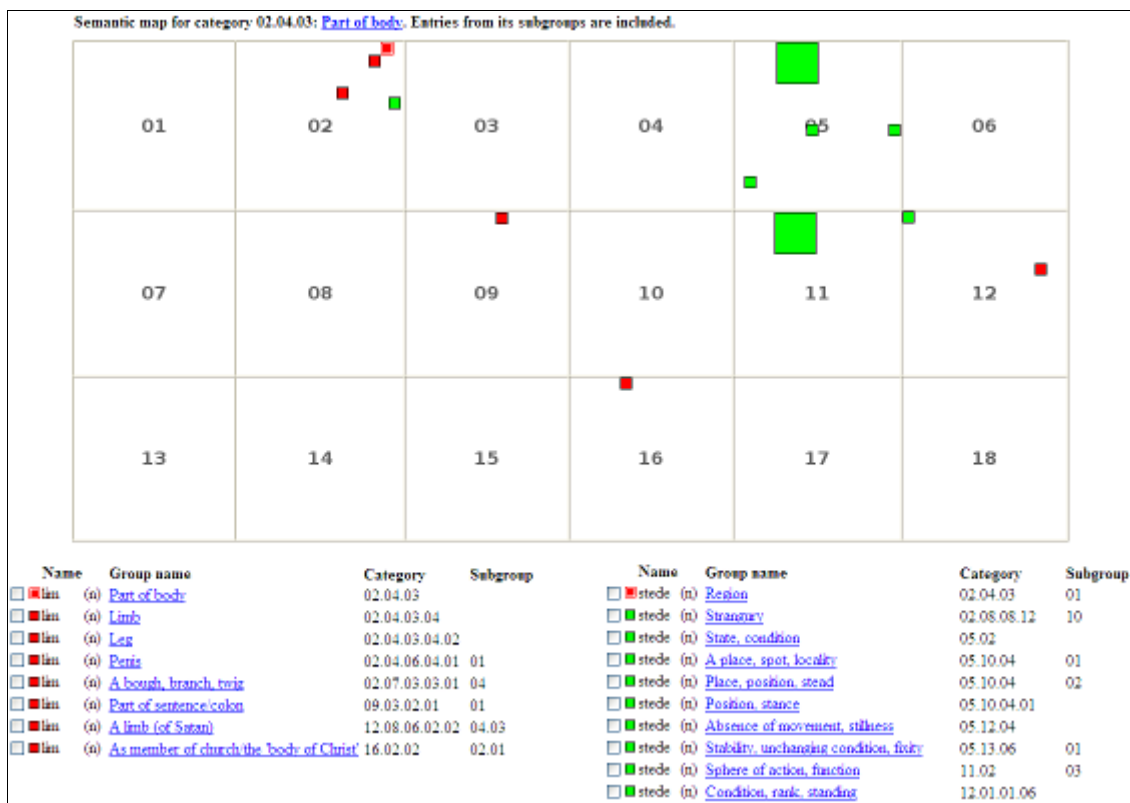
**Figure 10.** *TOES's* column chart and table representation on category 02.04.03, *Part of body*, and its subcategories.

The column chart and the table have the advantage over the pie chart of also showing each category's composition in terms of the parts of speech of its entries. An alternative table, one which shows the distribution of flags per category, can also be requested by the user. In addition to counts specified per category, both tables provide relevant percentages when positioning the mouse cursor over a cell. These percentages include the cell's count relative to all entries in the table that share the same flag or part of speech, the cell's count relative to all entries of the category this cell is in, and the cell's count relative to all entries in the table.

### Generating semantic maps

Next to easier search methods and statistics, another notable feature of *TOES* is that it can generate semantic maps. A semantic map is a visual representation of the senses (or the semantic areas they

are contained in) of one or more lexical items. Such a map provides an overview of the various connotations of, in this case, Old English words. In *TOES*, the generated semantic maps conform to a single layout. In doing so, semantic maps of different lexical items can easily be compared when viewed next to each other.



**Figure 11.** The semantic map generated by *TOES* for the lexical items *lim* ‘limb’ (represented by red squares in the map) and *stede* ‘region’ (represented by green squares), which are both entries in category 02.04.03, *Part of body*.

Figure 11 shows a semantic map generated by *TOES*. The maps are set up to portray the location of entries as best as possible. Each of the eighteen main categories is represented by a square containing its category number. Steadying the mouse cursor over such a square will provide the name of that category in a pop-up box. If an entry of interest were to be located in one of the main categories (or subgroups thereof), its corresponding square will be coloured according to the legend displayed under the semantic map. The next level of the taxonomy is represented by large squares within the eighteen squares of the categories. In figure 11, the large green squares that fall within categories 05 and 11 are examples thereof, representing entries in categories 05.02 and 11.02 respectively. That both represent the second subcategory of their main categories can also be deduced by the position of these large squares: all categories on the same level of the taxonomy

have an equal sized slot reserved for them, and the aforementioned green squares take up the second slot available within the square of its superordinate category. In turn, the slots for these large squares are subdivided to represent the next level in the taxonomy. Inside category 16's square in figure 11, for instance, the small, red square represents an entry in a subgroup of category 16.02.02. The square is positioned in the second slot available within the area reserved for its superordinate category 16.02. For entries in categories that are more specific than the third level of the taxonomy, the smallest available squares are coloured. By steadying the mouse cursor over any coloured square, one can view which category that square represents as well as which entry caused its colouring. Unfortunately, a square in the semantic map can only assume a single colour. This entails that even though some squares may contain multiple entries and, according to the legend, should take on multiple colours, only the first of these colours is actually applied to said squares. In other words, an entry might not be visually represented in the semantic map by means of its own colour due to its corresponding square already displaying a colour associated with another entry.

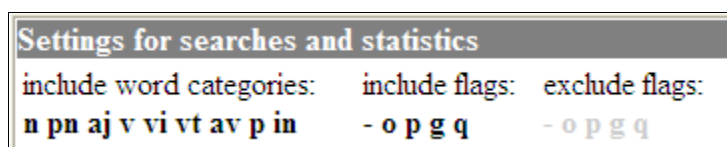
The user can generate a semantic map in *TOES* in two ways. The first is to use the search function on Old English lexical items. In the results listing, one can choose any subset of the hits to display in a semantic map. In doing so, the various senses of a single lexical item (such as *lim* 'limb') can be displayed. Another possible use is to view where compounds or kennings are located in the taxonomy that share a certain root. By searching for "hild\*", for example, and generating a semantic map using the search results, the locations of compounds with *hild* 'battle' will be displayed (includes items such as *hildeblāc* 'mortally wounded').

The second way to request a semantic map is by means of the taxonomy browser (see figure 8 on page 21). When viewing a group in the taxonomy, links are available with each subgroup to create a semantic map for its entries. An additional link is available to create a semantic map for all entries within this group as long as they do not belong to any subcategories. Requesting a semantic map in this manner causes a search in the thesaurus for any homophones or other senses (i.e. those entries that are identical in name and in part of speech) of the selected entries in the category viewed. The results for all entries involved are then alphabetised and displayed in the same semantic map. In doing so, the semantic map provides an insight into which categories are closely connected. Entries that are homophones or different senses from one another are given the same colour in the semantic map so as to better recognise them as a set. Unfortunately, as mentioned in the previous chapter, *TOE*'s data does not distinguish homophones from different senses, which means that *TOES* cannot determine which lexical items are homophones and should have been left out of the semantic map. With both of the available methods to generate a semantic map, it is possible to select a subset of the entries in the legend in order to generate a semantic map that

contains only those entries. In this manner, the user can remove homophones or any other unwanted entries.

### Adjusting settings

The only as of yet unmentioned functionality of *TOES* is quite an important one: it allows the user to restrict the entries taken into account for search results, the displayed statistics, and in semantic maps. This functionality is provided by the settings. These are displayed at the top of *TOES*, to the right of the search boxes, and are shown in the figure below.



**Figure 12.** *TOES*'s settings, the top-right section of the website.

In the settings, users can adjust which parts of speech should be included in searches, statistics, and semantic maps; which flags are to be included; and which flags are to be specifically excluded. The enabled options are shown in black; the disabled ones are greyed out. If one desires to ignore lexical items with the flag *q*, a single mouse click on the greyed out *q* under the *exclude flags* label will suffice.

The reason for separate include and exclude settings for flags is that flags, unlike parts of speech, are not mutually exclusive: multiple flags may be assigned to a single entry. Including lexical items that are flagged *p* will also include lexical items that are flagged *op*, *pq* or *opq*. To ensure some combinations of flags are not taken into account, users can specify which flags are to be excluded. Specifically excluding *o* by means of the settings, for example, will ensure lexical items flagged *op* – or any other combination including the flag *o* – will not be taken into account. In short, limiting the thesaurus to lexical items flagged *p* only, the settings need to be set to include flag *p* but to exclude any of the other available flags. Although such flexibility of the settings may not allow for sub-thesauri of the entire poetic or glossarial vocabulary (as this is simply not possible with the data provided by *TOE*), it does allow the user to consider only those lexical items which solely belong to the Old English poetic or glossarial vocabulary. To learn the distribution of these items is a simple matter of viewing the statistics when the settings are set to take into account those particular items only. Although the creators of *TOE* and *TOE Online* are eager to explicitly mention in texts accompanying their tools which main categories are dominated by poetic words,<sup>73</sup> their

<sup>73</sup> Roberts et al., *A Thesaurus of Old English*, pp. xxvi–xxvii; Kay, 'A Thesaurus of Old English Online'.

created tools themselves are incapable of allowing scholars to look further into such distributions. *TOES*, on the other hand, is perfectly suited for said task.

The taxonomy browser of *TOES* does not remove entries which should be disregarded according to the settings. Instead, the taxonomy greys out such items visually. The reason behind this decision is that omitting any entries would gravely misrepresent the taxonomy. No user should find him- or herself misquoting part of the viewed taxonomy due to the application of different settings. By leaving the taxonomy intact, and at the same time providing strong visual clues as to which entries are important to the user, such issues are avoided.

## DEVELOPMENT

The first step in creating the new website was to extract *TOE Online*'s data. This extraction may seem to be a straightforward process: one has but to request the webpages that contain the desired information, read in the sought after data, and store said data in the desired manner. However, as mentioned in the previous chapter, *TOE Online*'s data – the category labels and their numbering, the lexical items and their parts of speech and flags – are located in different sections of the website. This dispersal entails that acquiring all data requires accessing various webpages and bringing the obtained data together afterwards.

### Extracting numbered headings

In order to obtain the taxonomy, I found it easiest to access a webpage for each of the eighteen main groups of the thesaurus that lists all the numbered headings that group contains in a fashion similar to example 1 in the previous chapter.<sup>74</sup> Such a webpage is ordinarily accessed by means of the *TOE Browse* option provided by the website. The unnumbered headings are not located on these pages, though, and have to be extracted elsewhere.

### Extracting lexical items, flags, and unnumbered headings

To obtain unnumbered headings and lexical items within each numbered category, another webpage needs to be accessed.<sup>75</sup> This webpage is accessible by viewing a numbered category through *TOE Browse*. Besides the lexical items, unnumbered headings, and their sub group numbers, the flags of lexical items are also available on this page, along the fashion of figure 2 in the previous chapter. The part of speech of the lexical items is unfortunately not included in the information this webpage

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<sup>74</sup> For those interested, the webpage url relative to the base address of *TOE Online* is 'oebrowseoe1A.php?groupx='. To obtain the hierarchy of numbered headings of a particular main group, this url needs to be extended with the number of that group (ranging from 01 to 18).

<sup>75</sup> The webpage url relative to its base address is 'oebrowseoe2.php?groupx='. To obtain the listing for all lexical items and unnumbered categories subordinate to a particular numbered group, this url needs to be extended with the number of that group (e.g. 04.06.01.07).

provides.

It should be noted that the sub group numbers of *TOE Online*'s data may not always be correct. For instance, within the category numbered 05.12.05.03.01 (labelled *To part ways, separate from, depart*) only one sub group exists. The number assigned to this sub group is 02. The book edition of *TOE* supports the fact that but one sub group should exist here, and the numbering of it should therefore have been 01 instead of 02. Correcting such mistakes (the aforementioned might be the only one though – I have not investigated this further) in the obtained data for *TOES* could lead to misunderstandings between scholars. For the sake of consistency, I have therefore kept the numberings from *TOE Online* as they are.

### Extracting parts of speech

The part of speech per lexical item can be obtained on another webpage, ordinarily accessible through the *Modern English Word Search* option.<sup>76</sup> This particular webpage lists all headings (both numbered and unnumbered headings, though without their assigned numbers) and lexical items including their flags, as can be seen in figure 5 in the previous chapter.

### Further data

Although the three webpages discussed above should contain all data, they do not for a somewhat curious reason: each of the eighteen main categories of the thesaurus has two names. The first is the general, abstract name taken from the *Historical Thesaurus of English* project, a project to create a thesaurus for the entire history of the English language.<sup>77</sup> The second, displayed in all of the aforementioned webpages, is a more specific one which better covers the subordinate lexical items. To illustrate, one of the entries in the fourth main category is *fōddorþegu* 'taking food'. The first name for this category, adopted from the *Historical Thesaurus of English*, is *Material Needs*. The category's second name is *Consumption of food/drink*. Of these two names, the latter clearly describes the entry better and is therefore more suitable for lexical studies on the Old English vocabulary. As such, *TOES* adopts the second names instead of their more abstract counterparts.

### Storing information

As the set of extracted data is substantial in size (with 50,712 entries in 22,174 groups), the method for retrieving subsets thereof will have to be efficient in order to provide the users their desired

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<sup>76</sup> The webpage url relative to its base address is 'modernsearch1.php?groupx='. To obtain the listing for all subordinate lexical items from a particular numbered group (regardless of whether these are subordinate to other numbered or unnumbered headings), this url needs to be extended with the number of that group (e.g. 0.4.06.01.07). For extraction purposes, only the listings for the main groups (i.e. 01 to 18) are required as these contain the information for all their subordinate lexical items.

<sup>77</sup> These abstract names can be viewed on the first page accessed when choosing for the *Browse TOE* option, leading to the following webpage url relative to the base address: 'oebrowseoe.php'.

information as quickly as possible. For websites, one such true and tried method is provided by database engines, such as MySQL. These engines store data in the form of tables, which can be queried to obtain those pieces of data which conform to the desired restrictions. On top of that, MySQL is also capable of counting the number of items in the database that conform to requested restrictions (such as those imposed by users by means of the settings of *TOES*). This feature is quite useful for obtaining statistics on the thesaurus.

For storing the data from *TOE Online*, I have opted to create two tables. The first table contains all groups and the second contains all entries. Their structures are shown below.

Column name	Description
id	a number unique to each index of this table
GroupNumber	the number of the numbered category
SubGroupNumber	the number of the subgroup (may be empty if this group is not a subgroup)
GroupName	the Modern English name
SearchKeys	redundant information to speed up searches on <i>GroupName</i>

**Table 1.** Columns of the *groups* table in MySQL.

Column name	Description
id	a number unique to each index of this table
GroupId	a number indicating which group directly contains the entry; it does so by stating that group's <i>id</i> value in the <i>groups</i> table
Name	the Old English lexical item
WordCategory	the word category, or part of speech
Flag_o	a true or false value indicating whether the <i>o</i> flag is assigned
Flag_p	a true or false value indicating whether the <i>p</i> flag is assigned
Flag_g	a true or false value indicating whether the <i>g</i> flag is assigned
Flag_q	a true or false value indicating whether the <i>q</i> flag is assigned
SearchKeys	redundant information to speed up searches on <i>Name</i>

**Table 2.** Columns of the *entries* table in MySQL.

These tables are manipulated by a MySQL program running on a server (a computer that provides information and/or services to other computers connected to the internet) and are stored in a file on that server that is formatted specifically to comply with MySQL's requirements. As such, the information stored in that file is intended to be accessed only through the MySQL program.

Two columns, present in both tables, warrant further explanation. The first is the *id* column. This column provides each table row with a unique identifier, which MySQL requires. Rows in the *entries* table refer to their direct superordinate groups by means of these unique identifiers in the



*groups* table (these references are stored in the *GroupId* field). The second column that warrants further explanation is the *SearchKeys* column. The names of both the groups and the lexical items do not necessarily allow for uncomplicated searches. For example, they may contain punctuation (such as question marks, forward slashes, commas) that obscure the boundaries of words. Even worse for search purposes are those names that contain multiple spelling variants of the same word by means of parentheses, e.g. the lexical item *(ge)full(i)an*. Furthermore, searches on lexical items should be possible both when explicitly stating length-marks and when leaving them out. In order to improve the efficiency for searches, the names of groups and lexical items are preprocessed and each word that should be possible to search for is stored in the *SearchKeys* field of the row it belongs to. As such, the *SearchKeys* field for *(ge)full(i)an* is “gefullan gefullian fullan fullian”.

An alternative to storing all of *TOE Online*'s data would be to extract it each time someone uses *TOES*. The lengthy load time to access a substantial number of *TOE Online*'s webpages (in the worst case exceeding 30 seconds), as well as the further required time span for processing the received data on-the-fly, makes this alternative unattractive. By extracting the data beforehand and constructing a new database for said data, high speed can be obtained for both accessing the desired data and generating statistics over it. The disadvantage of storing *TOE Online*'s data is that any updates to *TOE Online* do not immediately carry over to the extracted set of data. For that to happen, the extraction process would have to be redone. As this process is performed by computer programs and can be completed within half an hour, this is but a minor inconvenience. On top of that, *TOE Online* does not seem to have had any major changes since its inception (see page 11).

#### Accessing information by means of a website

After storing *TOE Online*'s data in a database, the next step is to create a website that allows scholars to view the information that said database contains. As the resulting database is rather vast, one cannot predict what information users are precisely interested in. Creating static webpages – pages that are prefabricated and cannot vary in content according to the user's needs – are therefore not well-suited. Instead, *TOES*'s single webpage is dynamic: its contents vary depending on the user's requests. To make a webpage dynamic, code will have to be executed to assemble the desired contents, which can occur on the side of the client (i.e. code is executed on the computer that accessed the webpage), on the side of the server (i.e. code is executed on the computer that hosts the webpage and the results are afterwards transmitted to the computer that accessed the webpage), or a combination thereof. For *TOES*, I have opted to perform the code execution server-side by using the scripting language PHP. This entails that any user viewing the webpage will not need to install packages to execute code; only an up-to-date internet browser is required.

Furthermore, PHP provides good interfaces to databases, including MySQL. *TOE Online* uses the same set-up: PHP is used server-side, supported by a MySQL database that contains the data.<sup>78</sup>

Dynamic websites require users to request the content they desire. In PHP, such requests take the form of assigning values to variables. Two methods exist to do so. The first, known as the GET method, passes variables by placing them overtly in the requested url. An example of this method is evident in the webpage of *TOE Online* that shows the fourth main category: <http://oldenglishthesaurus.arts.gla.ac.uk/oebrowseoe2.php?groupx=04>. Here, the value 04 is assigned to the variable *groupx* and passed along to the webpage *oebrowseoe2.php*, which is used to view categories. By these means, the user tells the server to create a webpage showing the fourth main category specifically. Replacing 04 with 09, for instance, would lead the server to create such a view for the ninth main category instead. The second method, known as the POST method, assigns variables covertly. Doing so has the advantage of leaving the url uncluttered. The drawback, however, is that sharing the settings of the variables – and, in turn, the exact webpage created by these variables – is impossible; variables, though present, are masked for users. Sharing findings is, of course, important in a tool that is meant for exploring the Old English lexicon, basing conclusions on findings, and stimulating discussion thereon. For this reason, *TOES* passes its variables overtly by means of the GET method. A webpage of *TOES* can therefore be replicated exactly by simply reusing the url that created that webpage.

### Displaying statistics visually

The last topic that requires addressing when it comes to *TOES*'s development is the means by which the statistics are displayed visually. Both the pie chart and column chart representations are drawn by Google Chart Tools.<sup>79</sup> These tools, developed by Google, require only the statistics as input to create visual representations thereof. The advantage of using these visualisation tools by Google is that they are visually appealing, easy to make minor adjustments to, load quickly, and are cross-browser compatible. The only disadvantage of using these tools is that they may not always remain available. If Google decides to relocate them or to drop this service entirely, *TOES*'s charts will no longer function.

The table view provided by *TOES* does not make use of Google Chart Tools. Although the representations available in Google's service includes a table view, such tables have the disadvantage that they cannot be copied into documents or spreadsheets without losing their structure. For a tool that also aims to aid scholars in their analyses and in sharing their findings, the

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<sup>78</sup> Kay, 'A Thesaurus of Old English Online'.

<sup>79</sup> 'Google Charts', *Google Developers*, <https://google-developers.appspot.com/chart/interactive/docs/index>. Accessed April 2013.

mentioned drawback is a significant one. I have therefore opted to create the table view myself, with the added advantage that this view will remain intact even if the service of Google Chart Tools were to become unavailable.

### Displaying semantic maps

The semantic map consists of a straightforward table. Tables are one of the basic elements available in HTML, the markup language for creating websites. As such, they are “supported in all major browsers”,<sup>80</sup> which ensures that *TOES*’s semantic maps will be displayed correctly for most users. As for the dimensions of the table, I have opted to make it 1,000 pixels wide and 500 pixels high. These dimensions allow most computers (including mini laptops and tablets) to view the entire semantic map without the need to scroll. Going beyond these dimensions would go against the very nature of a semantic map: to grasp in a single glance what semantic connections exist. By letting the table consist of six by three equal-sized cells that represent the eighteen main categories, each cell is square-shaped and can, in turn, be subdivided into multiple smaller squares for subordinate levels in the taxonomy (as explained on page 24). Unfortunately, the table is only suited to represent the first three levels of the taxonomy by means of subdividing cells. Allowing for visible squares to exist at additional levels would require an increase of the table’s dimensions by roughly five times per added level. Such an increase in size would mean that only screens with a resolution of 5,000 by 2,500 pixels or higher can display semantic maps in one view, a resolution which is presently out of reach for most devices.

In the semantic map, entries are displayed by means of colouring the cells that correspond to their superordinate categories. A single colour is used for entries that have an identical Old English name and part of speech. In this manner, the semantic map visually groups senses that belong to a single lexical item (and of homophones thereof; *TOE*’s data does not distinguish between the two). Entries grouped together by means of a single colour are listed below each other in the legend, arranged according to the category number they are subordinate to. These groups, in turn, are ordered alphabetically.

To summarise, *TOES* presents *TOE*’s data in a visually clear manner, as well as adds significant features. These features include an improved search engine, the displaying of statistics, generating semantic maps, and marking which kind of entries one is interested in by means of the settings. That these additions are indeed quite useful will become apparent in the following chapter.

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<sup>80</sup> *W3schools: HTML Table Tag*. [http://www.w3schools.com/tags/tag\\_table.asp](http://www.w3schools.com/tags/tag_table.asp) . Accessed June 2013.

# EVALUATION OF *THESAURUS OF OLD ENGLISH'S* CATEGORY ON GREETINGS

Greetings, in their various forms, convey the “willingness to enter into or continue a social relationship”, which makes such acts fundamental in the primary stages of social interaction.<sup>81</sup> Not only are greetings used to identify each other, they are also employed to reduce uncertainty with the people involved by performing expected behaviour.<sup>82</sup> As such, greeting’s importance is universal, although the forms which greetings take on are “highly conventionalized” and tend to be “culture-specific”.<sup>83</sup> As Firth notes, “it may not be important *what* forms are used” for greeting patterns, “but it is essential for social relationships *that* some forms are used”.<sup>84</sup>

In spite of its great variation in forms, greeting behaviour can be grouped into three broad categories: verbal salutations, prestations, and physical gestures and movement.<sup>85</sup> The *Thesaurus of Old English* (henceforth *TOE*) groups the Old English verbal salutations in a single category along with lexical items that describe the act of greeting. This category on greetings is located under *TOE*’s heading 11.05.02.02.01, labelled *Greetings, courteous terms of address*. The entries therein confirm that the socially important behaviour of greeting takes on different forms in Anglo-Saxon society than in present-day English society. The Modern English greeting *hello*, for instance, is not listed in the category.<sup>86</sup>

In the remainder of this chapter, I shall evaluate *TOE*’s category on greetings. Earlier lexical studies on the semantic field of greeting have touched on only a subset of the entries subordinate to this category.<sup>87</sup> A more complete analysis of these culturally important lexical items for and on greetings therefore seems to be in order. Next to information from previous lexical studies, my evaluation incorporates the analysed words’ context in Old English texts and information generated by my own tool, the *Thesaurus of Old English Statistics* (henceforth *TOES*). In doing so, I aim to

<sup>81</sup> R. Firth, ‘Verbal and Bodily Rituals of Greeting and Parting’, in *The Interpretation of Ritual: Essays in Honour of A.I. Richards*, ed. J. S. La Fontaine (London, 1972), pp. 1–38 (p. 7).

<sup>82</sup> *Ibid.*, pp. 30–1.

<sup>83</sup> *Ibid.*, p. 29.

<sup>84</sup> *Ibid.*, p. 34.

<sup>85</sup> E. Goody, ‘“Greeting”, “Begging”, and the Presentation of Respect’, in *The Interpretation of Ritual: Essays in Honour of A.I. Richards*, ed. J. S. La Fontaine (London, 1972), pp. 39–71 (p. 43).

<sup>86</sup> The absence of *hello* is to be expected, considering it derives from a fifteenth-century call for attention, according to the *OED*. See *OED*, s.v. ‘holla, int. and n.’. [This entry has not yet been fully updated, and was first published in 1899.] All entries from *OED* were accessed June 2013.

<sup>87</sup> The two most notable two previous lexical studies that include greetings are K. Stroebe, ‘Altgermanische Grussformen’, *Beiträge zur Geschichte der deutschen Sprache und Literatur* 37 (1912), 173–212; and H. Beckers, *Die Wortsippe \*hail- und ihr sprachliches Feld im Altenglischen*, Diss. Münster 1968 (Münster, 1971). The former discusses Old English greetings between equals as well as in the royal courts in *Beowulf*, after which he turns to the shared Germanic etymology of Old English *grētan*, *hælu*, and *hāl*. Beckers analyses the lexical items *hælu*, *hāl*, *gesund* (and derivatives thereof) that are also used in and for greetings. Little to no attention is paid to lexical items such as *oncnāwan* and *wilcume*, both entries in *TOE*’s category on greetings.

gain a better understanding of Anglo-Saxon greetings – specifically verbal ones – as well as showcasing the usefulness of *TOE*'s taxonomy and the additional features that *TOES* brings to that taxonomy in the analysis of semantic fields.

#### THE SUPERORDINATE CATEGORIES

The most generic superordinate to *TOE*'s category on greetings is category 11, *Action, operation*. As such, Old English greetings are considered physical acts, much like they are in present-day society. In other words, according to *TOE*, an internal, mental recognition of another party's presence did not count as a greeting; an outward, visible display of acknowledgement was a prerequisite.

The next most specific superordinate category is number 11.05, *Natural/proper way/manner/mode of action*. This category narrows the denotations of greetings to those actions that are familiar, habitual, or customary. As such, the editors of *TOE* deem the performance of greetings within the Anglo-Saxon culture to have been expected, understood behaviour.

The next specification takes the form of superordinate category 11.05.02, *Mode, manner, way, method, fashion, course*. The entries in this category denote a way of life or of conduct (e.g. *wīse* and *lifweg*), and the majority are nouns (41%) or verbs (23%). The co-ordinate category *Familiarity* (11.05.01) has rather different properties. Its eighteen entries are dominated by adjectives describing familiarity or unfamiliarity (67%). The taxonomy thus vividly illustrates that although they may be familiar actions or may take on familiar physical forms, greetings are not subordinate to the *Familiarity* category because they are acts belonging to a way of conduct first and foremost.

Further specifying *TOE*'s category on greetings is the superordinate category 11.05.02.02, named *Humanity, courtesy, civility*. The notions listed in this category label have positive connotations, since bearing any of these out conveys goodwill to a second party. This category is co-ordinate to *A standard, norm, ethos* (11.05.02.01) and *Indecorum, impropriety, unseemliness* (11.05.02.03). The incompatibility of the latter to *Humanity, courtesy, civility* is more evident than it is with the former: unseemliness is the very antonym of courtesy. The subtler difference between norms and courtesies is that the first are behaviours that allow parties to conform to a culture's mode of living – which does not necessarily involve a second party – whereas the second are behaviours specifically for strengthening and furthering relationships with other parties by means of showing politeness or considerateness towards them.<sup>88</sup> In other words, the *Humanity, courtesy,*

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<sup>88</sup> *OED*, s.v. 'norm, n.<sup>1</sup>', sense 1b: 'A standard or pattern of social behaviour that is accepted in or expected of a group'. [This entry has been updated in December 2003 for *OED*'s third edition.]; *OED*, s.v. 'courtesy, n.', sense 1a: 'Courteous behaviour; courtly elegance and politeness of manners; graceful politeness or considerateness in intercourse with others'. [This entry has not yet been fully updated, and was first published in 1893.]

*civility* category contains lexical items that denote perceivable, social behaviour that tends to be positive. Examples of such behaviour are acts of kindness, pleasant manners, and, of course, greeting.

#### THE CATEGORY ON GREETINGS

The subcategory of the *Humanity, courtesy, civility* category is *TOE*'s category on greetings, named *Greetings, courteous terms of address* (11.05.02.02.01). This group and its subgroups are the main focus of my thesis. The category contains twenty-six entries, including those distributed over its eleven subgroups. Below, the taxonomy and entries of this category are shown in full.

#### **Greetings, courteous terms of address**

(category 11.05.02.02.01)

##### Subcategories

- 01. Courteous forms of address
- 02. To greet amiss, insult
- 03. To bid farewell

##### Entries

hǣl(u)                      noun

##### *Subgroup 01. Courteous address on meeting*

grēting                      noun

##### *Subgroup 02. Respectful address/salutation*

grēting                      noun

grētingword              noun

##### *Subgroup 02.01. Respectful address to a superior*

grēting                      noun

##### *Subgroup 03. To greet, hail, salute*

grētan                      verb

hǣl ābēodan              verb

gehǣlan                    verb

gehālettan                verb

gesund bēon/wesan      verb

##### *Subgroup 03.01. To greet a superior respectfully*

grētan                      verb

##### *Subgroup 04. To welcome, greet*

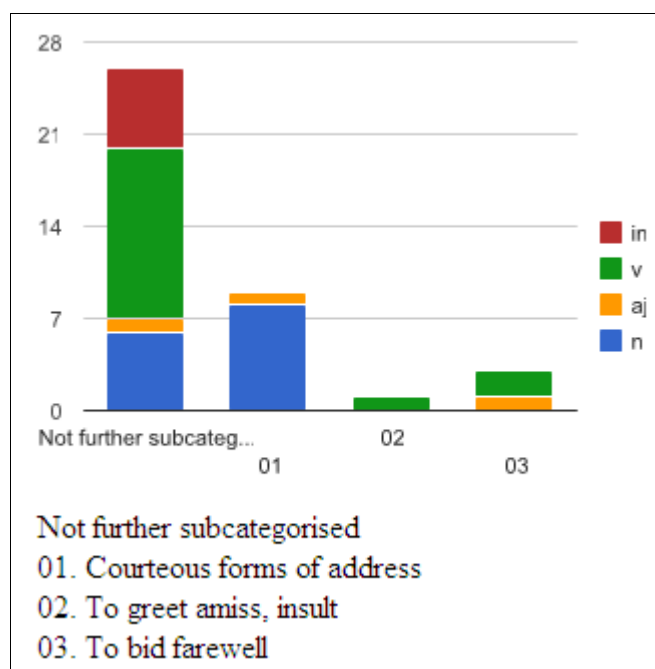
(ge)wilcumian            verb

##### *Subgroup 05. To acknowledge a person/greeting, hail*

(ge)cnāwan                verb

oncnāwan	verb	
<i>Subgroup 06. To address respectfully, salute</i>		
grētan	verb	
<i>Subgroup 07. To announce, introduce</i>		
beseccan	verb	
<i>Subgroup 08. To make oneself known</i>		
(ge)cūplæcan	verb	
<i>Subgroup 09. Hail!</i>		
bēo/wes þū hāl	interjection	
hāl	interjection	
hāl wes þū	interjection	
welga	interjection	
wel gesund	interjection	
<i>Subgroup 10. Welcome!</i>		
wilcume	interjection	
<i>Subgroup 11. A greeting in letters, etc</i>		
grēting	noun	
<i>Subgroup 11.01. (Of greetings) commendatory</i>		
gegrētlic	adjective	flags: o, g
<i>Subgroup 11.02. To greet in a letter, etc</i>		
grētan	verb	

The category on greetings has three subcategories, which contain an additional thirteen entries in total. The distribution of entries over these subcategories and the category on greetings is displayed per part of speech in the column chart below. Although the three subcategories and their entries are not the main focus of this thesis, they provide further insight into the *Greetings, courteous terms of address* category by being more specific, specialised instances. As such, I shall briefly discuss these subcategories here.



**Figure 13.** A bar chart generated by *TOES* on the distribution of entries – including their parts of speech – over category 11.05.02.02.01 (*Greetings, courteous terms of address*) and its three subcategories.

#### THE SUBCATEGORIES

The first subcategory of *TOE*'s category on greetings is labelled *Courteous forms of address* (11.05.02.02.01.01) and contains lexical items that are titles or other forms of address that are meant to confirm a special status of the individual it is applied to. These entries include, for example, *lēofan men* 'dear people', *hlāford* 'Lord', and *cynescipe* 'Majesty'. Eight out of the nine entries (or 89%) in this category are nouns or noun phrases (although a number of them, like *hlāford*, could be used adjectivally as well)<sup>89</sup>, and the remaining entry is an adjective, *cyrten* (fair), which is categorised under the subgroup *Brother(s)*. These parts of speech come as no surprise, as titles and other terms of address tend to be either nouns or, when used to modify titles or proper nouns, adjectives.

The second subcategory, *To greet amiss, insult*, has only one single entry: the verb *misgrētan* 'to greet amiss'. This verb is a combination of the prefix *mis-* and the root *grētan* 'to greet'. The latter is a free morpheme present multiple times in the *Greetings, courteous terms of address* category, and will be discussed later in this thesis. The lexical item *misgrētan* is therefore of interest to better understand the meaning of its root, *grētan*. In modern-day English, this particular combination has not survived: The *OED* contains no headword *misgreet* or a nominal equivalent

<sup>89</sup> The adjectival use of *hlaford* is for instance evident in *Solomon and Saturn*, l. 371: 'Fricge ic ðec, hlaford Salomon, hwæðres bið hira folgoð betra?' ['I ask you, King Solomon, of which (of them) is their life (the) better?']. This quotation of *Solomon and Saturn* is taken from *The Anglo-Saxon Minor Poems*, ed. E. V. K. Dobbie, ASPR 6 (New Yorks, 1942), pp. 31–48. Translations provided in this thesis are my own unless explicitly stated otherwise.



such as *misgreeting*. The prefix *mis-* still survives to this day, however, and its meaning of ‘amiss, wrong(ly), bad(ly), improper(ly), perverse(ly), mistaken(ly)’ is “the only one now recognised in the formation of new compounds”.<sup>90</sup> In Old English, the prefix “combines equally with nouns and verbs”, which allows for parallels in both parts of speech.<sup>91</sup> For instance, the noun *misfeng* ‘mistake’ is matched by the verb *misfōn* ‘to mistake’. A nominal counterpart for *misgrētan*, \**misgrēting*, is not recorded however.

The prefix *mis-* was originally a participial adjective meaning ‘lost’,<sup>92</sup> and is cognate with Gothic *missa-* and Old High German *missa-*, *missi-*, meaning ‘different’.<sup>93</sup> According to Bosworth and Toller, the prefix *mis-* denotes ‘defect’ or ‘imperfection’.<sup>94</sup> Voyles attributes similar negative denotations to the prefix: it was used in Old English to indicate the verb root was performed badly, incorrectly or even that the reverse action of the verb root was performed.<sup>95</sup> In the translations for *misgrētan* provided by the aforementioned scholars, however, the denotations do not reflect the derivation process: Bosworth and Toller provide ‘to affront, insult’ as translation,<sup>96</sup> and Voyles agrees with their view, translating *misgrētan* as ‘to insult’ as well.<sup>97</sup> Neither states the meaning of the verb in relation to the salutatory action indicated by its root. *TOE* makes this relation explicit by including the translation ‘to greet amiss’ alongside ‘to insult’ in the heading of the lexical item. Greeting, then, could go badly in Anglo-Saxon times.

What exactly counts as greeting amiss or why the behaviour is insulting can not be deduced from the aforementioned sources though. Nor is it possible to conclude that Anglo-Saxons had a higher awareness of distinctions in greetings than they did in greetings gone wrong from the higher count of lexical items for the former. After all, greeting amiss might have also been indicated by combining a lexical item used for greeting with an adverb rather than a prefix. A vivid example hereof can be found in Gregory’s *Dialogi*:

he wæs swiðe yfellic on his gegerelan 7 swa forsewenlic, þeh þe hit gelumpe, þæt  
him hwilc man þe hine ne cuþe ongen come 7 se þonne wære gegreted, þæt he  
forhogode togenes gretan<sup>98</sup>

<sup>90</sup> *OED*, s.v. ‘mis-, prefix<sup>1</sup>’. [This entry has been updated in June 2002 for *OED*’s third edition.]

<sup>91</sup> D. Kastovsky, *Old English Deverbal Substantives Derived by Means of a Zero Morpheme*, Diss. Tübingen 1967 (Esslingen, 1968), p. 486.

<sup>92</sup> J. Wright and E. M. Wright, *Old English Grammar*, 2nd edn (Oxford, 1914), p. 301.

<sup>93</sup> *Ibid.*, p. 321.

<sup>94</sup> *B/T*, s.v. ‘mis-’.

<sup>95</sup> J. B. Voyles, *West Germanic Inflection, Derivation and Compounding* (The Hague, 1974), p. 123.

<sup>96</sup> *B/T*, s.v. ‘mis-grētan’.

<sup>97</sup> Voyles, *West Germanic Inflection*, p. 123.

<sup>98</sup> ‘He was very evil in his apparel and so despicable, that it would happen that [when] any man came before him who he did not know – and [even] though he was then greeted [by that man] – that he neglected to greet in return’. Gregory, *Dialogi* I.iv. All quotations of this text are from *Bischof Waerferths von Worcester Übersetzung der Dialoge Gregors des Grossen*, ed. H. Hecht, Bibliothek der Angelsächsischen Prosa 5 (Leipzig, 1900–7).

*To bid farewell* is the third subcategory of *TOE*'s category on greetings. Apparently, *TOE* considers bidding farewell an instance of greeting. Similarities between bidding farewell and greeting certainly exist. Both are rituals within social environments that effect a change in the status of the individuals partaking in them. Greeting signals the acknowledgement of the arrival of individuals and grants them the status of having an established relationship within the encountered social environment; bidding farewell is used to signal that such a social relationship exists and that there is a willingness for it to continue in the future.<sup>99</sup> By initiating one of these two types of rituals, then, a party expresses the "willingness to enter into or continue a social relationship".<sup>100</sup>

The *To bid farewell* subcategory contains three entries. The first two are verbs that indicate the act of bidding farewell: *(ge)grētan* and *gesund faran*. The third is the adjective *ungegrēt* in a subgroup labelled *Ungreeted, without proper leave*. Two out of these three entries, *(ge)grētan* and *ungegrēt*, contain the Old English morpheme denoting 'to greet', *grētan*, or the stem thereof. Apparently, the difference between greeting and bidding farewell is more pronounced in Modern English than in Old English vocabulary. The Modern English meaning of 'to greet', according to the *Oxford Dictionaries*, is to "give a polite word of recognition or sign of welcome when meeting (someone)",<sup>101</sup> the same verb, or a derivation thereof, is not used for bidding farewell. The Anglo-Saxons, on the other hand, appear to have had closer lexical ties between these two rituals.

#### CATEGORY STRUCTURE

The *Greetings, courteous terms of address* category, excluding its subcategories, contains six nouns (23%), one adjective (4%), thirteen verbs (50%), and six interjections (23%). Both the noun *grēting* and the verb *grētan* slightly skew these numbers, however, as each recurs in four different senses in this category. By compensating for these instances, nouns take up 15%, adjectives 15%, verbs 50%, and interjections 30%. Regardless of whether this polysemy is compensated for, verbs take up the largest part of the category. Although this can be explained by the fact that greeting revolves around an action, the distribution deviates slightly from that of the main category as a whole: in all of the *Action, operation* category's 2,475 entries, 32% are nouns and 40% are verbs. Greeting in Old English vocabulary, then, is described with relatively more verbs and less nouns than other actions and operations.

Another property of the category on greetings is that it contains all the six interjections subordinate to its main category *Action, operation*. As only 47 interjections are listed in the *TOE*'s

<sup>99</sup> Firth, 'Verbal and Bodily Rituals of Greeting and Parting', p. 16.

<sup>100</sup> *Ibid.*, p. 7.

<sup>101</sup> *Oxford Dictionaries*, s.v. 'greet'. <http://oxforddictionaries.com>. Accessed May 2013.

taxonomy as a whole,<sup>102</sup> these six interjections – meaning *Hail!* or *Welcome!* – amount to a substantial 13% of the entire surviving Old English vocabulary. According to the *OED*, an interjection is a “natural ejaculation expressive of some feeling or emotion, used or viewed as a Part of Speech”.<sup>103</sup> Greeting, then, was one of the primary semantic fields in Anglo-Saxon times in which feelings or emotions were conveyed by short verbal ejaculations.

In the following sections, I shall discuss the lexical items in *TOE*'s category on greetings, grouped by a shared root or etymology where present. For each lexical item, its etymology, senses, and use in Old English texts is discussed, followed by a conclusion on its inclusion in *TOE*'s evaluated category. The general order adhered to for discussing the lexical items is that in which they appear in *TOE*'s category on greetings. Because *hǣl(u)* is the first and most abstract entry in *TOE*'s category on greetings, I will start by discussing the lexical items with the root *hǣl*. Although the order of *TOE*'s category dictates lexical items derived from *grētan* should be discussed next, I have decided to treat items with the root *hāl* as second group instead since this root has a close etymological connection with *hǣl*. The third group discussed consists of *grētan* and its derived lexical items, and the fourth of items derived from *wilcuma*. Where applicable, the first lexical item discussed with each group is the one that either consists solely of the root that binds the group or is the lexical item from which the other items are derived. For the remainder of the lexical items, I adhere to the order present in *TOE*'s category on greetings.

#### LEXICAL ITEMS WITH ROOT *HǼL*

##### Old English *hǣl(-u, -o)*

The first entry listed under the *Greetings, courteous terms of address* category is the Old English noun *hǣlu*. This word is the only entry that is directly subordinate to this category rather than being part of one of its subgroups. Its place in the taxonomy suggests that this sense of *hǣlu* is considered less specialised than the other entries subordinate to this category.

**Etymology:** According to the *OED*, the Old English feminine noun *hǣl(-u, -o)* is cognate with Old High German *heilī*, *hailī*, *hēlī*, and is derived from the Old English adjective *hāl* ‘whole, healthy, sound’.<sup>104</sup> This derivation is analogous to other Old English pairs, such as *pryde* ‘pride’ and *prūd*

<sup>102</sup> For those interested, the interjections are concentrated in but nine categories. These are 02.05.09.04 (*To see, look upon, behold*), 02.05.10.15.01 (*To raise [the voice], raise up [noise]*), 06.01.08.05.01 (*Amazement, astonishment, wonder, admiration*), 08.01.01.03.07.01 (*Laughter*), 08.01.03.04.01 (*Complaint, lamentation*), 08.01.03.05.02 (*Anger*), 09.01.03.01 (*Interjections: Oh!*), 09.07.04 (*Assertion, affirmation*), and of course 11.05.02.02.01 (the category *Greeting, courteous terms of address*).

<sup>103</sup> *OED*, s.v. ‘interjection, n.’, sense 2a. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>104</sup> *OED*, s.v. ‘heal | hele, n.’. [This entry has not yet been fully updated, and was first published in 1898.]

‘proud’, where abstract nouns are derived from Germanic adjectives by means of i-mutation.<sup>105</sup> The word *hǣlu* survives in Middle English in the form of *heal* and *hele* (amongst others), but was no longer in use after this period except in Scottish. After the eighteenth century, the word became obsolete. Although the Modern English verb *to hail* may seem like a derivation of *hǣl*, it is not. The Modern English verb was derived from a cognate of *hǣl* instead: the Old Norse *heill*.<sup>106</sup>

Beckers wrote his dissertation on the Old English denotations of the Proto-Germanic word family *\*hail-* and related word families. A word family is a group of words that shares an etymological element, in this case the root *\*hail-* to which *hǣlu* (amongst others) belongs. Beckers concluded, after having surveyed a large body of Old English texts, that the core meaning of the *\*hail-* word family is that of physical health and people’s bodies being uninjured.<sup>107</sup> From this core meaning, two semantic developments took place in Old English vocabulary. The first development is a shift to the meaning ‘well-being’ or ‘well-fare’. The second development is semantic widening, which no longer imposes the restriction on these words that they need to refer to bodily health, leading to a more general sense of integrity or soundness that may also refer to spiritual well-being or happiness.

As for the uses of these related words in Catholic vocabulary, such as in the sense of salvation, Beckers remarks that the *\*hail-* word family probably first became used to translate the Latin *salus, salvus, salvare*, etc., which indicate physical or bodily health as well.<sup>108</sup> He found no evidence in support of the earlier claim that this Old English word group must have been used in religious, pre-Christian vocabulary.<sup>109</sup>

**Senses:** The semantic map generated by *TOES* for the various senses of *hǣlu* is shown in Appendix A, figure 1. As this map shows, the denotations of *hǣlu* are ‘health’ or ‘well-being’ – both physically and mentally – and ‘salvation’.

When it comes to *hǣlu* in terms of greeting, the supplement to Bosworth and Toller’s dictionary lists the salutatory sense under the third meaning of the lexical item, ‘well-being, welfare, prosperity’, and subdivides its uses for greeting or addressing therein in three: 1) on coming or meeting a person, 2) on parting, and 3) in written communications.<sup>110</sup> This particular greeting, then, could be used for both greeting and bidding farewell instead of being restricted to either.

<sup>105</sup> *OED*, s.v. ‘pride, n.<sup>1</sup>’. [This entry has been updated in March 2007 for *OED*’s third edition.]

<sup>106</sup> *OED*, s.v. ‘hail, v.<sup>2</sup>’. [This entry has not yet been fully updated, and was first published in 1898.]

*OED*, s.v. ‘hail, n.<sup>2</sup>’. [This entry has not yet been fully updated, and was first published in 1898.]

<sup>107</sup> Beckers, *Die Wortsippe \*hail-*, p. 592.

<sup>108</sup> *Ibid.*, p. 593.

<sup>109</sup> *Ibid.*, p. 592.

<sup>110</sup> *B/T* (Supplement), s.v. ‘hálu’.

**Usage:** As mentioned, Beckers lists instances of *hǣlu* in Old English texts. These include all the ones which Bosworth and Toller attribute to uses for greeting or addressing another party. In the vast majority of these instances, *hǣlu* is the object of the verb (*ā*)*bēodan* ‘to declare’ or ‘to offer’. This particular combination is listed in *TOE*’s taxonomy as subordinate to the third subgroup of the category on greetings, named *To greet, hail, salute* (11.05.02.02.01/03). The combination is used three times in the Northumbrian glosses of the *Lindisfarne Gospels* to translate the Latin *salutare* ‘greeting’.<sup>111</sup> The same combination can also be found in poetic texts, of which the instances are indicated in Bosworth and Toller’s dictionary in the section on greeting under the headword *hǣlu*.<sup>112</sup> The seven instances thereof are present in *Beowulf* (ll. 653 and 2418), *Andreas* (l. 95), *Elene* (l. 1002), *Christ I* (ll. 202 and 411), and *Menologium* (l. 51). For the majority of these instances holds, according to Beckers’ analysis, that the sense of greeting is far less prominent than that of wishing health, well-being, or redemption.<sup>113</sup> In fact, with the instances in *Christ I* and *Menologium*, the sense of greeting cannot have been meant altogether.<sup>114</sup> As such, the combination *hǣl* (*ā*)*bēodan* as a greeting was most likely not as established in the Old English diction as other idioms were.

Only one instance survives in Old English texts in which *hǣlu* is not the direct object in the clause. This instance occurs in the *Lindisfarne Gospels*.

eusebius ðe carpianisca ðæm broðer in drihten haelo <sup>115</sup>

According to Beckers, the Old English interlinear glosses translate the Latin *salus* in a purely mechanical way here.<sup>116</sup> That is to say, the use of *hǣlu* for greeting without the verb (*ā*)*bēodan* is not found in other Old English texts. The likely reason this *Lindisfarne Gospels*’ gloss uses *hǣlu* in this manner is that this Old English word is often used to gloss Latin *salus* for meanings other than greeting. To illustrate, six instances are present in the *Lindisfarne Gospels* alone for which *hǣlu* glosses *salus* in the meaning of spiritual salvation.<sup>117</sup>

**Conclusion:** A closer look at *hǣlu* suggests that the single surviving instance in which *hǣlu* translates to greeting without being the object of (*ā*)*bēodan* appears to be the result of a mechanical

<sup>111</sup> One instance of the combination is found in a heading; the other two in Matthew 5. 47 and Matthew 10. 12. These three instances are located in the *Lindisfarne Gospels* on pp. 4, 53, and 83 respectively in *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, ed. W. W. Skeat (Cambridge, 1871–87).

<sup>112</sup> *B/T*, s.v. ‘hǣlu’.

<sup>113</sup> Beckers, *Die Wortsippe \*hail-*, pp. 78–9, 104, 113–4.

<sup>114</sup> *Ibid.*, pp. 115–7, p. 147.

<sup>115</sup> ‘Eusebius to Carpianus, the brother in the Lord: “Greetings”’. *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, ed. W. W. Skeat (Cambridge, 1871–87), p. 8.

<sup>116</sup> Beckers, *Die Wortsippe \*hail-*, p. 279.

<sup>117</sup> *Ibid.*, p. 279–80.

translation for the Latin *salvus*. The combination *hǣl (ā)bēodan*, on the other hand, was certainly used to indicate greeting in Anglo-Saxon times, and is therefore rightfully listed as entry in *TOE*'s category on greetings. Even so, the combination *hǣl (ā)bēodan* appears to have been used more often to offer health or well-being than as a purely idiomatic greeting.

### Old English *gehǣlan*

*TOE* lists the weak verb *gehǣlan* in the subgroup *To greet, hail, salute* (11.05.02.02.01/03), which is the same subgroup *hǣl (ā)bēodan* is listed in. I have opted not to treat *gehǣlan*'s etymology here in light of the following evidence and conclusion on this lexical item.

**Senses:** *Gehǣlan* means 'to heal, cure, save'.<sup>118</sup> Its sense 'to greet' is mentioned by Bosworth and Toller dictionary to be attested only once, in Gregory's *Dialogi*. Beckers, on the other hand, does not attribute the sense of greeting to *gehǣlan* in his extensive analysis.<sup>119</sup>

**Usage:** The Old English translation of Gregory's *Dialogi* survives in three manuscripts. In two of these manuscripts, *gehalette* is written for the sense of greeting – the past tense of the verb *gehālettan*.

se godes þeowa gehalette þone cniht<sup>120</sup>

In the third manuscript only, Hatton-Ms. H, *gehælde* is written instead of *gehalette*.<sup>121</sup> As such, Beckers attributes this sense not to *gehǣlan* but to *gehālettan*. Stroebe agrees with Beckers, considering the one instance of *gehǣlan* in the sense of greeting to be an affected spelling variant of *gehālettan* under influence of the northern dialect.<sup>122</sup>

Further evidence to support Beckers and Stroebe's choice to attribute the sense of greeting to *gehālettan* rather than *gehǣlan* is that *hālettan*, the form of *gehālettan* barring its *ge-* prefix, is attested to mean 'greeting' as well. *Hǣlan*, on the other hand, does not have a denotation of greeting; the lexical item means 'to heal, make whole, cure, make safe, save'.<sup>123</sup>

**Conclusion:** In light of the presented evidence, *TOE* should not have listed *gehǣlan* but rather *(ge)hālettan* as entry in the third subgroup of its category on greetings. The sense of greeting of *(ge)hālettan* will be discussed in the following section on lexical items with the root *hāl*.

<sup>118</sup> *B/T* (Supplement), s.v. 'ge-hǣlan'.

<sup>119</sup> Beckers, *Die Wortsippe \*hail-*, p. 187.

<sup>120</sup> 'The servant of God greeted the knight'. Gregory, *Dialogi* I.iv.

<sup>121</sup> *Ibid.*

<sup>122</sup> Stroebe, 'Altgermanische Grussformen', p. 208.

<sup>123</sup> *B/T*, s.v. 'hǣlan'.

Old English *hāl*

The Old English word *hāl* is subordinate to the ninth subgroup of *TOE*'s category on greetings, named *Hail!* (11.05.02.02.01/09). This subgroup contains the majority of the interjections of the category, five to be precise. Of these, three contain the word *hāl*: *hāl*, *bēo/wes þū hāl*, and *hāl wes þū*.

**Etymology:** According to the *OED*, the Old English adjective *hāl* is cognate with Old Saxon *hēl* and Old High German *heil*.<sup>124</sup> It derives from the Proto-Germanic *\*(ga)hailaz*,<sup>125</sup> which, in turn, is derived from Indo-European *\*qoilos*. The lexical item *hāl* survives as *hale* in the Middle English Northern dialect,<sup>126</sup> but changed to *hol* (and spelling variants thereof) in the Midland and Southern dialects. Early in the fifteenth century, the consonantal digraph *wh* first appeared and was used in the spelling of some words “with initial h followed by an o-sound”.<sup>127</sup> These included *hol*, which then formed the spelling variant *whole*, still present in Modern English.

**Senses:** Figure 2 of Appendix A shows the semantic map generated by *TOES* for the various senses of *hāl*. As the map depicts, the denotations of *hāl* are ‘whole’ as well as ‘healthy’, ‘sound’, and ‘unhurt’ – physically as well as mentally, much like with *hælu*. According to the *OED*, it is the sense ‘healthy’ that “gave rise to its [i.e. of this word or any cognate thereof] use in several languages in salutations”, including Old Norse *ver heill* and Old Saxon *hēl wes*.<sup>128</sup>

In the supplement to Bosworth and Toller’s dictionary, the use of *hāl* in greetings is divided syntactically over instances with a verb (e.g. *wes þū hāl*) and those without.<sup>129</sup> The supplement does not mention whether, like *hælu*, greetings that mention *hāl* can be used to bid farewell as well.

**Usage:** As with *hælu*, Beckers has analysed the precise senses in which *hāl* occurs. For the sense of greeting, the combination of *hāl* with a verb is more prevalent in Old English texts: out of the thirty-four instances, only three (all present in a single manuscript, the *Rushworth Codex*) have this shorter grammatical form, which Beckers therefore considers elliptical.<sup>130</sup> That *hāl*, whether in its elliptical form or acting as complement to a verb, was used to denote greeting becomes especially

<sup>124</sup> *OED*, s.v. ‘whole, adj., n., and adv.’. [This entry has not yet been fully updated, and was first published in 1924.]

<sup>125</sup> Beckers agrees with the *OED* on this derivation. See Beckers, *Die Wortsippe \*hail-*, p. 11.

<sup>126</sup> *OED*, s.v. ‘hale, adj. and adv.’. [This entry has not yet been fully updated, and was first published in 1898.]

<sup>127</sup> *OED*, s.v. ‘wh, n.’. [This entry has not yet been fully updated, and was first published in 1986.]

<sup>128</sup> *OED*, s.v. ‘whole, adj., n., and adv.’. [This entry has not yet been fully updated, and was first published in 1924.]

<sup>129</sup> *B/T* (Supplement), s.v. ‘hál’.

<sup>130</sup> Beckers, *Die Wortsippe \*hail-*, p. 289.

apparent by its use as gloss for Latin *ave* or *avete* in over half of these instances.

The combinations in which *hāl* is found vary to some extent: *wes þu hal* or *hal wes þu*; *hal beo þu* or *beo þu hal*; *hale wese ge*; *sy þu hal* or *hal sy þu*. As only one attestation of *hāl* in the sense of greeting is found in poetry (in *Beowulf*, to be precise), the aforementioned forms were not restricted by poetical restraints present in Old English poetry such as metrical patterns or alliteration. This diversity of combinations, including an attestation for a plural form alongside the more common, singular form, suggests the greeting was still discernible as a string of words rather than an idiom fixed in form.

The use of *hāl* in greetings in prose and glosses is found only from the tenth century onwards. As Beckers considers the *Beowulf* poem to be an earlier text, he suggests the instance of the salutation in this poem may well have retained its original meaning, i.e. wishing the other well, instead of being used merely as an abstract greeting void of such meaning.<sup>131</sup> Whether the poem truly is an earlier text is contested by a number of scholars. Palaeographic analysis has revealed that *Beowulf* must have been written down in “the late tenth century or perhaps the first decade of the eleventh”.<sup>132</sup> However, composition of the text must have taken place before it was written down in the Nowell Codex, because the extant version of *Beowulf* is “a scribe’s copy from a pre-existing exemplar”.<sup>133</sup> Liuzza points out that scholars have not yet agreed on the date of the text’s archetype; suggested dates range from the seventh century up to the eleventh century.<sup>134</sup>

I do not agree with Beckers that the salutation in *Beowulf* may have retained more of its compositional meaning than the other attestations of the salutation. After all, the words are the first ones uttered by Beowulf to King Hrothgar, which suggests it must be a formal, conventional greeting. What is unique to Beowulf’s salute involving *hāl* is that it is the only one in which the addressee’s name is mentioned within the salutation itself rather than before or after it.

Wæs þu, Hroðgar, hal<sup>135</sup>

Stating Hrothgar’s name after the salutation instead would, admittedly, break the metrical pattern (i.e. lift, drop, lift, drop)<sup>136</sup> adhered to in this on-verse. If the name were to be placed in initial position, however, the metrical pattern would remain intact. The existence of this metrically sound alternative, *Hroðgar, wæs þū hāl*, indicates that the poet of *Beowulf* must not have had a dislike for

<sup>131</sup> Ibid., p. 84.

<sup>132</sup> B. Mitchell and F. C. Robinson, *Beowulf: An Edition with Relevant Shorter Texts. Revised* (Oxford, 1998), p. 3.

<sup>133</sup> Ibid., p. 4.

<sup>134</sup> R. M. Liuzza, ‘On the Dating of Beowulf’, in *The Beowulf Reader*, ed. P. S. Baker (London, 2000), pp. 281–302.

<sup>135</sup> ‘Hail, Hrothgar’. *Beowulf* l. 407a. All quotations of *Beowulf* are from *Beowulf and Judith*, ed. E. V. K. Dobbie, ASPR 4 (New York, 1953), pp. 3–98.

<sup>136</sup> The lift, drop, lift, drop pattern is the most common type of verse in Old English poetry. See P. S. Baker, *Introduction to Old English*, 2nd edn (Oxford, 2007), p. 125.



breaking up the salutation. A possible explanation for finding this disruption only in *Beowulf* may be that restrictions on the salutation had not yet developed to this point at the time *Beowulf* was composed. After all, conventions in rituals – including those in greeting rituals – develop over time. This explanation, in effect, suggests a date of composition for the archetype of *Beowulf* of the ninth century or earlier.

**Conclusion:** The use of *hāl* in Old English greetings is well-attested. These greetings could take on various forms – *wes þu hal* or *hal wes þu*; *hal beo þu* or *beo þu hal*; *hale wese ge*; *sy þu hal* or *hal sy þu* – which suggests salutations with *hāl* were not syntactically fixed idioms but rather still recognisable as separate words. *TOE*'s category on greetings contains some of the various aforementioned forms, but lacks the last three combinations. As all forms are simply grammatical variants of the same expression with or without a different ordering of the constituents, the best option is to retain only a single entry in the category to represent them all (as is the case for the other entries in the category).

#### Old English (ge)hālettan

The verb *gehālettan* is an entry in *TOE*'s third subgroup of its category on greetings (11.05.02.02.01/03). The subgroup is called *To greet, hail, salute*.

**Etymology:** Beckers considers *(ge)hālettan* to have been derived from Proto-Germanic \*hailatjan ‘to greet’.<sup>137</sup>

**Senses:** Bosworth and Toller state that ‘to salute, greet, hail’ is the sole sense recorded for the verb *(ge)hālettan*.<sup>138</sup>

**Usage:** Beckers notes that *gehālettan* is used only in two different passages of Waerferth's translation of Gregory's *Dialogi*.<sup>139</sup> The more common variant of the verb is *hālettan*, which survives in six different sentences across three different pieces of prose: the *Letter of Alexander to Aristotle*,<sup>140</sup> the translation of Bede's *Historia ecclesiastica gentis Anglorum*,<sup>141</sup> and two of the *Blickling Homilies* (*Assumption of Mary the Virgin* and *Nativity of John the Baptist*).<sup>142</sup> The meaning of greeting for *(ge)hālettan* is especially apparent in the following two Old English translations to

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<sup>137</sup> Beckers, *Die Wortsippe \*hail-*, p. 15.

<sup>138</sup> *B/T*, s.v. ‘hálettan’.

<sup>139</sup> Beckers, *Die Wortsippe \*hail-*, p. 187.

<sup>140</sup> *Ibid.*, pp. 173–4.

<sup>141</sup> *Ibid.*, p. 194.

<sup>142</sup> *Ibid.*, p. 236.

Bede's work and the one to Gregory's.

þa stod him sum mon æt þurh swefn 7 hine *halette* 7 *grette* 7 hine be his noman  
nemnde: Cedmon, sing me hwæthwugu. (emphasis mine)<sup>143</sup>

þa com eft to him se foresprecena his freond 7 mid bliðe ondweotan hine *halette* 7  
*grette*. (emphasis mine)<sup>144</sup>

þa wyrccendan Langbearde he mid bliðelicre onsyne *grette* 7 *gehalette* (emphasis  
mine)<sup>145</sup>

In the above sentences, the verb *(ge)hālettan* is co-ordinated with *grētan*, another Old English term denoting greeting, and thus form tautologies.

**Conclusion:** *TOE* conveys that the verb *gehālettan* means 'to greet'. The verb indeed does so, but its prefixless variant, *hālettan*, shares this denotation and is more common in the surviving Anglo-Saxon texts. As such, the entry should have been labelled *(ge)hālettan*. The etymology of the verb suggests it specifically indicates 'to greet' by means of greetings that include Old English *hāl* (see previous section), although I have found no surviving Old English sentence containing *(ge)hālettan* that provides evidence towards this hypothesis.

### Old English *hālettung*

The Old English noun *hālettung*, though not present in *TOE*, should be discussed here as it belongs to the semantic field of greeting.

**Etymology:** The noun *hālettung* is a nominalisation of *(ge)hālettan*.<sup>146</sup> The *-ung* suffix, used in forming *hālettung*, was commonly used to create "abstract nouns of action".<sup>147</sup>

**Senses:** According to Bosworth and Toller, the feminine noun *hālettung* denotes a greeting that contains or conveys a blessing.<sup>148</sup>

**Usage:** In total, the lexical item is attested four times: twice in the *Blickling Homilies*,<sup>149</sup> once in the Mercian interlinear glosses of the *Rushworth Codex* (the only instance of the spelling variant

<sup>143</sup> 'Then a certain man stood by him in a dream, and *hailed and greeted* him, and called him by his name: "Cædmon, sing something to me"'. Bede, *Historia ecclesiastica gentis Anglorum* IV.xxv.

<sup>144</sup> 'Then the advocate of his friend often came to him, and *hailed and greeted* him with a happy face'. Bede, *Historia ecclesiastica gentis Anglorum* II.ix.

<sup>145</sup> 'He *greeted and hailed* the working Lombards with a joyful look'. Gregory, *Dialogi* III.xxxvii.

<sup>146</sup> Beckers, *Die Wortsippe \*hail-*, p. 232.

<sup>147</sup> *OED*, s.v. '-ing, suffix<sup>1</sup>'. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>148</sup> *B/T*, s.v. 'hálettung'.

<sup>149</sup> Beckers, *Die Wortsippe \*hail-*, p. 232.

*hǣlettung*)<sup>150</sup>, and once in the glosses of Aldhelm’s *De Laude Virginitatis*.<sup>151</sup> One of the instances in the Blickling Homilies aids in our understanding of the noun.

þær he cwæþ, ‘Wes þu hāl, Maria, geofena full, Drihten is mid þe,’ & from þisse  
hǣlettunge heo wæs geeacnod<sup>152</sup>

Here, the angel Gabriel addresses Maria, stating she is blessed by God. The noun *hǣlettung* in this sentence is part of an anaphor to the antecedent interjection *wes þu hāl*. Considering the etymology of the word, it is most likely that *hǣlettung* specifically refers to greetings that employ the word *hāl*. This suggests the same may well apply to the earlier discussed verb *hǣlettan*.

**Conclusion:** Surprisingly, *hǣlettung* is not an entry in *TOE*’s category on greeting, even though *grēting* – which is the nominalisation of the salutatory verb *grētan* – is. In fact, *hǣlettung* is excluded from *TOE*’s entire taxonomy despite existing as head word in the dictionary by Bosworth and Toller (which is the main dictionary that *TOE* draws from).<sup>153</sup> Therefore, *hǣlettung* should be included in *TOE*’s category on greetings. Suitable locations for the noun are the first subgroup (*Courteous address on meeting*) and second subgroup (*Respectful address/salutation*), in which the noun *grēting* is also listed.

### Old English *hǣlettend*

Another Old English noun that contains the discussed root and is associated with greeting is *hǣlettend*, which denotes the finger used for greeting. This lexical item is not found as entry in *TOE*’s category on greetings. Instead, it is subordinate to the *Finger* category (02.04.03.04.01.01.01). As *hǣlettend* contains the same root and also belongs to the semantic field of greeting, I have opted to include it in this analysis.

**Etymology:** The noun *hǣlettend* appears to be derived by adding the suffix *-end* to the earlier discussed verb *hǣlettan*. The suffix *-end* does not mean ‘end, outermost part’, for which the Anglo-Saxons used *ende* instead,<sup>154</sup> but was used to denote the agent performing the action of the verb it modifies.<sup>155</sup> The same suffix was used to signal other fingers such as *tǣcnend* ‘forefinger’ (literally:

<sup>150</sup> Ibid., p. 288.

<sup>151</sup> Ibid., p. 396.

<sup>152</sup> ‘There he said, “Hail, Mary, full of grace(s), the Lord is with you”. And through this greeting she conceived’. ‘Blickling Homily no. 1’, *The Blickling Homilies*, ed. R. Morris, 3 vols., EETS 58, 63, 73 (London, 1874–80), pp. 3–13 (p. 3).

<sup>153</sup> *B/T*, s.v. ‘hǣlettung’.

<sup>154</sup> *B/T* (Supplement), s.v. ‘ende’.

<sup>155</sup> *B/T*, s.v. ‘-end’.

‘signaller’) and *ēarclænsend* ‘little finger’ (literally: ‘ear cleaner’).

**Senses:** The literal sense of *hālettend* is ‘greeter’, meaning the finger that is used in greeting. *TOE* follows Bosworth and Toller in considering it to have been the middle finger.<sup>156</sup>

**Usage:** According to glosses in the manuscript London, British Library, Cotton Cleopatra A III, the greeting finger was the *midemesta finger* ‘middle finger’ in Anglo-Saxon times.<sup>157</sup> This would mean the Anglo-Saxons used the same finger for both greeting and insulting (for the middle finger is also called the *æwiscberend* in this manuscript, which means ‘shameful [one], disgraceful [one]’). Perhaps the Anglo-Saxon scribe of the manuscript was mistaken though. Isidore of Seville, for instance, clearly separates the “salutaris” (‘greeting finger’) from the “inpudicus” (‘shameless finger’); the former is the index finger, the latter the middle finger.<sup>158</sup> Erroneously thinking the *salutaris* is the middle finger could be due to Anglo-Saxons not greeting by means of one of their fingers at all. If that is the case, *hālettend* may merely be a loan translation for *salutaris*: *salus* was often translated by *hāl*,<sup>159</sup> and the suffix *-end* is a logical choice to indicate the performing agent of the salute.

An alternative spelling variant exists for *hālettend*, *hǣlettend*, which also glosses the Latin *salutaris*.<sup>160</sup> Perhaps this spelling variant is influenced by the Northern dialect as is the case with *gehǣlettan* (see p. 43) or perhaps the stems *hāl* and *hǣl* were thought of as very close, semantically speaking, in Anglo-Saxon times.

**Conclusion:** The existence of *hālettend* could mean that Anglo-Saxons had (at one point) an established gesture for saluting; one with a focus on one finger rather than the entire hand or arm. However, it is just as likely that the word is simply a literal translation of the Latin *salutaris*.

Although *hālettend* should not be added to *TOE*’s category on greetings (the lexical item belongs to physical greeting, not to verbal greeting), a reference to the item in said category would be beneficial to anyone studying the semantic field of greeting.

## GRĒTAN AND ITS DERIVED LEXICAL ITEMS

### Old English *grētan*

As mentioned earlier, the Old English verb *grētan* is subordinate to four subgroups in the *Greetings*,

<sup>156</sup> *B/T*, s.v. ‘hālettend’. In *TOE*, the noun is subordinate to group 02.04.03.04.01.01.01/04, *Middle Finger*.

<sup>157</sup> Beckers, *Die Wortsippe \*hail-*, p. 225.

<sup>158</sup> Isidore of Seville, *Etymologiae* XI.1.70–1. The quotations of *Etymologiae* are taken from *Étymologiae Libro XI: De homine et portentis*, ed. F. Gasti (Paris, 2010). I owe this reference to my supervisor, M. H. Porck.

<sup>159</sup> Beckers, *Die Wortsippe \*hail-*, p. 593.

<sup>160</sup> *Ibid.*, p. 398.

*courteous terms of address* category in *TOE*. The first subgroup in which this occurs is number three, labelled *To greet, hail, salute*; the second is a group subordinate to the first-mentioned subgroup, numbered 03.01 and called *To greet a superior respectfully*; the third is subgroup number six, named *To address respectfully, salute*; and the last is subgroup number 11.02, *To greet in a letter, etc.*, itself subordinate to the subgroup *A greeting in letters, etc.*

**Etymology:** According to the *OED*, the Old English weak verb *grētan* is cognate with Old High German *gruozzan* and Old Saxon *grōtian*.<sup>161</sup> It derives from the West Germanic *\*grōtjan*, the preceding origins of which are unclear. The *OED* states that “many scholars refer the word [i.e. *grōtjan*] to Old Aryan *\*ghrōd- : ghrēd-*”, which means ‘to resound’.<sup>162</sup> If this is the case, the primary sense of *grētan* should be ‘to call on’. Another view, shared by Wood,<sup>163</sup> is that “the Germanic root *\*grōt-* is an extension of [a] root [...] with the sense ‘to approach closely, touch’”.<sup>164</sup>

The Old English word *grētan* survives in Modern English as *to greet*, which has solely retained the sense ‘to salute’. In Old English, the verb had multiple meanings, but by means of semantic narrowing, most of these did not survive beyond Old English.<sup>165</sup>

**Senses:** The semantic map generated by *TOES* for the various senses of *(ge)grētan* is included as figure 3 in Appendix A. The sense *To lament, wail* that *TOE* attributes to *grētan* (subgroup 07 of category 08.01.03.04.01) is not included in the semantic map, as this sense is attributed to a homophone. This lexical item denoting ‘weeping’ survived into Middle English,<sup>166</sup> but not into the modern-day English lexicon besides Scottish and Northern British dialects.<sup>167</sup> For the *grētan* that this thesis focuses on, the senses are numerous, ranging from saluting, to attacking, to playing a harp. Most of these senses share the notion of initial contact, which may be between two humans but could just as well be between a human and an element or object (e.g. the strings of a harp).

At the publication of *TOE*, the University of Toronto’s *Dictionary of Old English* (henceforth *DOE*) had not yet published its section on the letter g. As such, the information it provides on Old English words starting with this letter could not yet be taken into account. In 2007, *DOE* published its results on their thorough research in the section on the letter g.<sup>168</sup> The verb

<sup>161</sup> *OED*, s.v. ‘greet, v.<sup>1</sup>’. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>162</sup> *Ibid.*

<sup>163</sup> F. A. Wood, ‘The IE. Base *ghero-* in Germanic’, *Modern Philology* 1:2 (1903), 235–45 (235).

<sup>164</sup> *OED*, s.v. ‘greet, v.<sup>1</sup>’. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>165</sup> *Ibid.*

<sup>166</sup> As can be seen, for instance, in line 380 of Passus V in William Langland’s of *Piers Plowman*. Here, Repentance tells Gloton that his open confession will be beneficial, after which Gloton began to “greete” ‘weep’. This quotation of *Piers Plowman* is taken from *The Vision of Piers Plowman: A Critical Edition of the B-Text Based on Trinity College Cambridge MS. B.15.17*, ed. A. V. C. Schmidt (London, 1995), p. 81.

<sup>167</sup> *OED*, s.v. ‘greet, v.<sup>2</sup>’. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>168</sup> The online version was published in 2007. The CD-ROM version in 2008. See ‘Publications of the Dictionary of

*grētan* is, of course, amongst the lexical items it describes, and their findings should not go unmentioned here. The dictionary entry for *grētan* lists ten main senses (with many subordinate senses, slightly more specific than these):<sup>169</sup>

1. to approach, come near to, visit
2. to set about (an undertaking), to set out, embark upon, undertake (a journey *acc.*)
3. to treat, deal with
4. to touch, come in contact with, handle (something *acc.*)
5. of fire, flood, weapons, etc.: ‘to touch’, i.e. to affect injuriously in some physical way; to damage, harm, injure through contact
6. to assail
7. to violate, desecrate (a holy place, sanctuary *acc.*)
8. to speak to, address (someone *acc.*)
9. to greet, address with expressions of good will, courtesy, or respect
10. to receive with demonstrations of welcome

These ten senses still encompass the senses *TOE* lists (playing the harp, for instance, falls under *DOE*’s fourth sense), but those of *DOE* add a layer of abstraction that, in my opinion, better reflects the element of initial contact that most of *grētan*’s senses in *TOE* appear to denote.

The modern sense *to greet* is found under *DOE*’s ninth sense, which has the most subordinate senses out of *grētan*’s ten senses. They are:

- 9.a. to greet (someone *acc.*) with words, gestures, signs of affection (*dat. / instr., mid* and *dat. / instr.*)
- 9.a.i. reflexive: to greet one another
- 9.b. with reference to formal salutation in letters, charters, etc.: to extend greetings, convey formal salutations, pay one’s respects (to someone *acc.* in writing); with cognate phrase: *gretan (mid) Godes gretinge* ‘to greet (someone) with God’s greeting / blessing’
- 9.b.i. *sendan gretan*, ‘to send to greet (someone *acc.*)’, i.e. to send greetings, salutations (to someone)
- 9.b.ii. to extend formal greetings, salutations (through a messenger)
- 9.c. to address respectfully, hail, salute (someone *acc.*, as a superior)
- 9.d. to address with reverence, pray to (God *acc.*)
- 9.e. to show respect to, venerate (a symbolic object *acc.*)
- 9.e.i. to salute, bow or incline towards (the cross *acc.*) as a sign of veneration
- 9.e.ii. *gifstol gretan* ‘to pay respect to the throne’
- 9f. to address a salutation to, hail, bless (a house *acc.*, upon entering)
- 9g. to bid farewell to, express parting salutations to, take leave of (someone *acc.*)
- 9g.i. *biddan gretan*, here: to bid farewell, express parting salutations (to someone *acc.*)

Such a specific subdivision of *grētan* in the sense of greeting was not present in the dictionary by

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Old English’.

<sup>169</sup> *DOE*, s.v. ‘grētan1’. All entries from *DOE* were accessed June 2013.

Bosworth and Toller, and, as such, is not found in *TOE*'s taxonomy. The most notable distinction added by *DOE* is who or what is respectfully greeted – is it another person, God, a house, or an object?

It should be noted that *DOE* has separate entries for *gegrētan* and *grētan*. The surviving senses of the former are also senses of the latter, however, so perhaps there was no true semantic distinction.<sup>170</sup> The separation of the two appears to be part of the format adhered to by *DOE*, regardless of whether verbs including the prefix *ge-* contain identical senses to those without said prefix. One of these senses *gegrētan* shares with *grētan* is the act of greeting, for which reason I shall treat them in this context as a single lexical item.

**Usage:** *DOE*'s senses 9e and 9f for *grētan* have few attestations. *Grētan* in sense 9f, 'blessing a house upon entering', is found only in a translation of the gospel, in which it translates Latin *salutate*.<sup>171</sup> Sense 9e.i, 'to salute, bow or incline towards as a sign of veneration', is found only as gloss to the Latin *salutent* in the *Regularis Concordia*. Here, *þa rode* 'the cross' is on the receiving end of the salute. Likewise, sense 9e.ii, 'to pay respect to the throne', is attested only once. It occurs in a famous passage from *Beowulf*.

no he þone gifstol gretan moste,  
maþðum for metode, ne his myne wisse<sup>172</sup>

One reason this passage is well-known is that scholars are not clear on whether 'to pay respect' is the correct sense for *grētan* here, or that it should be read as 'to approach' (sense 1) or 'to attack' (sense 6) instead.<sup>173</sup> The passage is also famous for the ambiguity of the antecedent for the personal pronoun *he*: it might refer to Hrothgar, who is no longer able to sit on his throne, or to Grendel, who refuses to be part of the community the throne represents.<sup>174</sup>

The other senses of *grētan* are attested more frequently. The highest number of instances are attributed to sense 9a and sense 9b. Fourteen instances survive for each of these senses in Old English texts. For *grētan* in sense 9a, 'to greet with words, gestures, signs of affection', words are the most common form of greeting made explicit in Old English texts. Ælfric's *Catholic Homilies*, for instance, contains the following sentence:

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<sup>170</sup> *DOE*, s.v. 'ge-grētan'. The six main senses of *gegrētan* correspond to *grētan*'s senses 1, 3, 5, 6, 8, and 9. See *DOE*, s.v. 'grētan'.

<sup>171</sup> *Ibid.*

<sup>172</sup> '[B]y no means he the gift-throne was compelled to approach respectfully, the treasure, by the Maker, nor did he feel love for it'. *Beowulf* ll. 168–9. This translation is taken from *Beowulf on Steorarume*, ed. B. Slade. <http://www.heorot.dk>. Accessed June 2013.

<sup>173</sup> See *DOE*, s.v. 'grētan1', sense 9.e.ii.

<sup>174</sup> Slade discusses this in his footnote on ll. 168–9. See *Beowulf on Steorarume*, ed. B. Slade. <http://www.heorot.dk>. Accessed June 2013.

he ðone halgan mid gesibsumum wordum swæslice grette.<sup>175</sup>

Peaceful words are, apparently, the proper means to greet by. Similarly, an angel in the *Invention of the Cross* directs David to go to Moses and greet him by means of a verbal blessing.

gā to moyse þer he hine restæð and mid wordum gret 7 ðus cweð . geblissæ leof  
fæder moyses.<sup>176</sup>

Joyful words are also used by the speaker in *The Wanderer* when he reminisces on the kinsmen from his past: he “greteð gliwstafum”.<sup>177</sup> In short, the verbal greetings expressed by *grētan* tended to contain words of peace, harmony, and joy.

As mentioned, *DOE* also lists fourteen instances for sense 9b, ‘with reference to formal salutation in letters, charters, etc.’. An example of such a sentence is found in a letter composed by Ælfric.

Ic Ælfric abbod on ðisum Engliscum gewrite freondlice grete mid Godes gretinge  
Wulfget æt Ylmandune<sup>178</sup>

This epistolary greeting is performed *freondlice* ‘in a friendly manner’ with *Godes gretinge* ‘God’s greeting’. Apparently, then, the greeting of God directed at Wulfget is one that is regarded as the best of wishes. Such elaboration on the intended greeting is not present in Old English charters. The three examples *DOE* lists for *grētan* in charters simply state that one person greets others – no more, no less.

Ædward kyning grett ælle mine wytan gehadode 7 lewede.<sup>179</sup>

The above is one such example. Perhaps these greetings in charters lack further elaboration because the speaker – a king in each of the three instances – does not desire to show himself overly humble towards his addressed subjects.

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<sup>175</sup> ‘He greeted the saint properly with peaceful words’. *Ælfric’s Catholic Homilies: The Second Series. Text*, ed. M. Godden, EETS SS 5 (London, 1979), p. 82.

<sup>176</sup> ‘Go to Moses where he rests himself and greet [him] with words and say thus: “Blessings, dear father Moses”’. *History of the Holy Rood-Tree*, ed. A. S. Napier, EETS 103 (London, 1894), p. 6.

<sup>177</sup> ‘greet[s] [them] with joyous letters’. *The Wanderer*, l. 52a. This quotation of *The Wanderer* is taken from *The Exeter Book*, eds. G. P. Krapp and E. V. K. Dobbie, ASPR 3 (New York, 1936), pp. 134–7.

<sup>178</sup> ‘I, Abbot Ælfric, greet Wulfget at Ylmandune in a friendly manner with God’s greeting in this English text’. *Angelsächsische Homilien und Heiligenleben*, ed. B. Assmann, Bibliothek der angelsächsischen Prosa 3 (Kassel, 1889), p. 1.

<sup>179</sup> ‘[I,] King Edward greet all my clerical and lay counsellors’. *Anglo-Saxon Writs*, ed. F. E. Harmer, (Manchester, 1952), p. 400.



**Conclusion:** ‘To greet’ is just one of the many senses of *(ge)grētan*. Its plurality of senses can make it difficult to pinpoint the intended use of the verb in a particular instance (as in the case of the earlier mentioned greeting of the *gifstol* ‘throne’ in *Beowulf*). Sentences in which the sense of *(ge)grētan* is clearly meant for a verbal or epistolary greeting show that these Anglo-Saxon greetings often entailed a blessing or wishing the other party peace.

*TOE*’s category on greetings has *grētan* as entries but not *gegrētan*, even though that prefixed form was used in the same, salutatory sense. Therefore, the existing entries of *grētan* in this category should be altered to *(ge)grētan*. As for the impact of *DOE*’s findings, the major new distinction added by that dictionary for salutatory *(ge)grētan* is on what is on the receiving end of greetings (i.e. an object, a person, a house, or God). The meaning of the Old English verb as *TOE* has it, ‘to greet, hail, salute (respectfully)’, does not change, and as such, *TOE*’s category on greetings is still valid without adding further distinctions. Even so, the additional information may provide scholars with a better understanding of *(ge)grētan*’s use, and I would therefore suggest to add these distinctions as groups subordinate to subgroup 06, *To address respectfully, salute*. This subgroup acknowledges that the greeting is done respectfully, and – since reverence can be seen as a more specific or greater form of respect – is therefore highly suitable to contain the aforementioned distinctions.

#### Old English *grēting*

The feminine noun *grēting* occurs four times within *TOE*’s category on greetings. It is a superordinate of the first subgroup, *Courteous address on meeting*; of the second and the second’s subgroup, *Respectful address/salutation* and that *to a superior* respectively; and the eleventh subgroup, *A greeting in letters, etc.*

**Etymology:** According to the *OED*, the word was formed by adding the suffix *-ing* to the root *grēt-* of *grētan*.<sup>180</sup> The *-ing* suffix was originally used to form “abstract nouns of action” by application to verbs or roots thereof.<sup>181</sup> In Old English, the variant *-ung* was the more usual form, but *-ing* was frequent “esp[ecially] in derivatives from original *ja-* verbs”.<sup>182</sup> *Grētan*, as we know, was such a verb – its origin is *\*grōtjan*.

**Senses:** As the noun was formed by means of the *-ing* suffix, the sense of *grēting* is that of a completed action of the verb it is derived from, *grētan*. This is indeed perceivable when comparing

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<sup>180</sup> *OED*, s.v. ‘greeting, n.<sup>1</sup>’. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>181</sup> *OED*, s.v. ‘-ing, suffix<sup>1</sup>’. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>182</sup> *Ibid.*

the senses of the verb with those of the noun, which can be seen in Appendix A, figure 4. Not all senses of the verb found a parallel in *grēting*, however (or perhaps they did, but have not come down to us in the extant Old English corpus). For the meaning of salutation, at least, the Old English noun parallels the sense of the verb. This last-mentioned sense of greeting has survived into Modern English.<sup>183</sup>

*DOE*, having analysed instances of *grēting* and its many spelling variants, found the following five main senses:

1. greeting, salutation, expression of good will, courtesy, respect
2. the act of making a gesture or sign of respect, specifically the salutation, veneration of the holy cross
3. a token of salutation; something sent by way of greeting
4. glossing eulogia ‘blessing, beneficent gift’;  
? here interpreted as if ‘benediction, greeting’
5. glossing elogium ‘poem; line in a poem, poetic utterance’;  
? here interpreted simply ‘something said, speech, utterance’ (cf. *gretan1* sense 8)

The existence of the last two listed senses are somewhat questionable (as indicated by the question marks) as both occur only once in a single source (the glosses to Aldhelm’s *De laude virginitatis*) and are used to gloss Latin words which are difficult to translate into Old English.

**Usage:** Out of the nineteen examples *DOE* lists under the first sense of *grēting*, the majority are translations of Latin terms: nine for the word *salutationis* ‘greeting, salutation’ and two for *saluto* ‘to wish well, greet’. Another Old English translation of *grēting* for a Latin word occurs in Ælfric’s *Catholic Homilies*:

Ananias [...] sette his handa him on uppan mid þysre gretinge; Saule min broðor<sup>184</sup>

Here, *gretinge* translates the Latin *dictio* ‘saying, speaking’.<sup>185</sup> Since the Latin version calls the address an utterance, the Old English translation cannot have been a mechanical one, but must instead be the Anglo-Saxon scribe’s interpretation of the sentence. An address by name, then, was just as much a *grēting* in Old English as it is in Modern English.

The Anglo-Saxons could also send a *grēting* by means of a letter. To illustrate, the *Anglo-Saxon Chronicle* states that Pope Agatho sent a letter that conveyed “Godes gretinge” and his

<sup>183</sup> *OED*, s.v. ‘greeting, n.<sup>1</sup>’: ‘The action of greet v.1, in various senses; an instance of this, esp. a salutation’. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>184</sup> ‘Ananias [...] placed his hands above him with this greeting: “Saul, my brother”’. *Ælfric’s Catholic Homilies: The First Series. Text*, ed. P. A. M. Clemoes, EETS SS 17 (Oxford, 1997), p. 401.

<sup>185</sup> The Old English sentence describes an event in in the New Testament, Acts of the Apostles 9:17. See *DOE*, s.v. ‘grēting’.

“bletsunge” to the king of Mercia, the archbishop of Canterbury, and all the abbots of England.<sup>186</sup> Another, epistolary occurrence of the phrase *Godes grētinge* has been discussed in the section on the word *grētan*. It may have been common practice amongst people (or at least amongst religious men) to greet others in the name of God. The blessing might merely accompany the greeting, but as it appears alongside multiple other mentions of greetings in Old English texts, it might well be part of the greeting itself.

For *DOE*’s second sense of *grēting*, ‘the act of making a gesture or sign of respect’, only a single attestation exists. In this text, which deals with the life of Saint Mary of Egypt, *grēting* translates *salutationis* ‘greeting, salutation’ from the original, Latin text.<sup>187</sup> What is greeted, or rather venerated, is a cross.

*DOE*’s third sense of *grēting* shows that Anglo-Saxons also used the word to describe a gift, which clearly differentiates *grēting* from *hālettung*. Whether it was common for Anglo-Saxons to describe gifts as *grēting* is questionable, however, as the notion is found in only a single text, albeit thrice. That text is an Old English martyrology, and the following sentence is a vivid illustration found therein of *grēting* as a gift.

Ða brohte seo diogollice Sancti Damiane medmicle gretinge – gewritu secgað þæt  
ðæt wære þreo ægero.<sup>188</sup>

That prestations is one of the broad categories of greeting was already mentioned in the introduction of this chapter. For Anglo-Saxons, it appears, gifts as greeting was not an unfamiliar concept.

**Conclusion:** The noun *grēting* could denote both greetings uttered and written down, and its entries in *TOE*’s category on greetings are therefore justified. Unlike with the counterpart verb *grētan*, the surviving instances of *grēting* do not show the word was additionally used valedictory. In the instances in which *grēting* is further specified, the greeting consists of addressing another party by name or a blessing alongside what they called God’s greeting (most likely a greeting wishing the other party well in the name of the Lord). In one single text, *grēting* is also used to indicate a gift. This particular sense does not belong in *TOE*’s category on verbal greetings, but rather in one on physical greetings or actions. The sense will need to be added, because it appears to be currently missing from the taxonomy altogether.

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<sup>186</sup> ‘God’s greeting’; ‘blessing’. *The Anglo-Saxon Chronicle: A Collaborative Edition. Vol. 7: MS. E.*, ed. S. Irvine, (Cambridge, 2004), year 675, p. 31.

<sup>187</sup> *DOE*, s.v. ‘grēting’, sense 2.

<sup>188</sup> ‘Then she secretly brought Saint Damian a humble greeting; writings say that that [greeting] consisted of three eggs’. *Das altenglische Martyrologium*, ed. G. Kotzor, Bayerische Akademie der Wissenschaften 88:1 (Munich, 1981), p. 221.

### Old English *grētingword*

In *TOE*'s category on greetings, the noun *grētingword* is subordinate to the second subgroup, *Respectful address/salutation*, alongside the noun *grēting*. As they, being co-ordinate entries, are loosely synonymous, it is not their meaning but their form that distinguishes them.

**Etymology:** *Grētingword* is a compound of *grēting* and *word*.

**Senses:** Compositionally, the compound means greeting word, which suggests greetings could consist out of words (or at least partly). The sense also suggests that greetings through words needed to be distinguished from other forms of greeting available to the Anglo-Saxons, such as gestures (see discussion on *hālettend*).

**Usage:** Both mentions of the lexical item *grētingword* are in works of Ælfric: one in his *Grammar*, and the second in his *Catholic Homilies*.<sup>189</sup> With both, Ælfric uses it to explain Latin notions. In the first mentioned text, he describes that both Latin *ave* and *salve* – salutations which were used both for greeting and bidding farewell – are instances of a *grētingword*.

*Aue* and *salve* habbað IMPERATIVVM, and hi synd gretingword: *aue* oððe *salve* beo gesund; ET PLVRALITER *auete*, *saluete* beoð gesunde.<sup>190</sup>

Furthermore, both these Latin salutations are translated by Ælfric with *bēo gesund* ‘be healthy’, one of the greetings listed in the third subgroup of *TOE*'s category on greetings (11.05.02.02.01/03).

In his *Catholic Homilies*, Ælfric explains that the Latin *ave* is what in the vernacular – or, in his words, *on urum gereorde* ‘in our speech/tongue’ – is known as a *grētingword*.

*Aue*. [þæt] is on urum gereorde gretingword.<sup>191</sup>

It appears, then, that the notion of words for greeting and bidding farewell either existed or was thought by Ælfric to have been familiar enough as a concept for the intended audience to be easily comprehended by them.

**Conclusion:** The compound *grētingword* makes it explicit that salutations could be composed out of

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<sup>189</sup> *DOE*, s.v. ‘grēting-word’.

<sup>190</sup> ‘*Ave* and *salve* have *imperativum*, and they are greeting words: *ave* or *salve* be healthy; *et pluraliter auete*, *salvete* be healthy’. *Ælfrics Grammatik und Glossar*, ed. J. Zupitza, Sammlung englischer Denkmäler 1 (Berlin, 1880), p. 209.

<sup>191</sup> ‘*Ave* – that is in our tongue a greeting word’. *Ælfric's Catholic Homilies: The First Series. Text*, ed. P. A. M. Clemoes, EETS SS 17 (Oxford, 1997), p. 282.

words, but also that they could take on other forms for the Anglo-Saxons. Calling Latin *ave* and *salve* *grētingwords* leaves room for interpretation as to whether the Old English noun could be applied to greetings, goodbyes, or both. Ælfric's comparison of the two Latin salutations with *gesund bēon* indicates it could at least be used upon meeting, as this verb phrase is an entry in *TOE*'s category on greetings (see subgroup 11.05.02.02.01/03). The *grētingword* entry, then, indeed belongs in *TOE*'s category on greetings.

### Old English *gegrētlīc*

The adjective *gegrētlīc* is subordinate to subgroup 11.01 of *TOE*'s category on greetings, (*Of greetings*) *commendatory*. Directly superordinate to that subgroup is the group *A greeting in letters, etc.* This is the case because the commendatory adjective *gegrētlīc* is applied to letters in the one surviving instance.

**Etymology:** The adjective *gegrētlīc* consists of the the present participle of (*ge*)*grētan* (i.e. *gegrēt*) suffixed with *-līc*. Voyles lists the meaning of adjectives formed with this suffix, when attached to a verb's present active participle, as 'being' the root verb.<sup>192</sup> In other words, the compositional meaning of the adjective *gegrētlīc* is 'being greeted, saluted'.

**Senses:** *Gegrētlīc* denotes 'commendatory' in the single surviving instance.<sup>193</sup> Although, *DOE* omits the relation of the Old English adjective to greetings, the older dictionary by Bosworth and Toller makes the relation explicit in its listed meaning 'of greeting, recommendatory'.<sup>194</sup>

**Usage:** *DOE* states that the word is used to modify *stafum* in glosses to the *Rule of St. Benedict*.<sup>195</sup> The Latin translated by *stafum gegretlicum* is *litteris commendaciis* 'letters of recommendation'. As *stafum* means *letters*, *gegrētlīc* must mean *commendatory*. The adjective is thus used to convey *grētan*'s connotation of showing respect upon contact.

**Conclusion:** That the word *gegrētlīc* is not found in any other texts, and its sole use is in glosses to a Latin text, makes it somewhat doubtful whether this word was part of the Old English lexicon. It may well have been a neologism created to convey the desired meaning. Nevertheless, the lexical item is used to convey greeting respectfully, and as such should remain an entry in *TOE*'s category on greetings.

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<sup>192</sup> Voyles, *West Germanic Inflection*, p. 119.

<sup>193</sup> *DOE*, s.v. 'ge·grētlīc'.

<sup>194</sup> *B/T* (Supplement), s.v. 'ge·grētlīc'.

<sup>195</sup> *DOE*, s.v. 'ge·grētlīc'.

### Old English *grētinghūs*

The noun *grētinghūs* is not found in *TOE*'s category on greetings, but in the subgroup *An audience chamber* in the category called *A closet, chamber, room* (category number 04.05.03.04). Even so, as the word is related to greeting and contains the stem *gret-*, I have opted to include it in my discussion.

**Etymology:** The Old English noun *grētinghūs* is a compound of the earlier discussed *grēting* and *hūs* 'house, building, dwelling'. Its compositional meaning, then, suggests the lexical item is a dwelling in which greeting takes place.

**Senses:** The sole sense recorded for *grētinghūs* is that of an 'audience chamber', which is close to the earlier mentioned compositional meaning of a dwelling in which is greeted.<sup>196</sup>

**Usage:** According to *DOE*, a single instance attests for this lexical item in the surviving Old English corpus.<sup>197</sup> There, *grētinghūs* glosses the Latin *salutatorium* 'audience chamber, reception room'. The concept of an audience chamber is not expressed by any other lexical item in the Old English vocabulary, i.e. *grētinghūs* is the only entry in this specific subgroup of *TOE*.

**Conclusion:** The word *grētinghūs* is found nowhere apart from a gloss to the Roman concept of an audience chamber. As the archaeology of early medieval settlements do not portray that Anglo-Saxon houses included such a space,<sup>198</sup> it is probable the compound conveyed the general gist of said foreign concept rather than mentioning an existing Anglo-Saxon equivalent.<sup>199</sup> Lexical items that do so deserve a place in *TOE*'s taxonomy as much as items denoting native concepts. Although *grētinghūs* does not belong in *TOE*'s category on greetings, a reference there to the lexical item and its location in the taxonomy would be beneficial to scholars analysing the semantic field of greeting.

## LEXICAL ITEMS DERIVED FROM *WILCUMA*

### Old English *(ge)wilcumian*

The verb *(ge)wilcumian* is an entry to the fourth subgroup in *TOE*'s category on greetings, *To*

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<sup>196</sup> *DOE*, s.v. 'grēting-hūs'.

<sup>197</sup> *Ibid.*

<sup>198</sup> H. Hamerow, *Early Medieval Settlements: The Archaeology of Rural Communities in North-West Europe 400-900* (Oxford, 2002), pp. 12–51.

<sup>199</sup> A notable example of an audience chamber in an Old English text is within the great hall Heorot in *Beowulf*. This hall was Danish rather than Anglo-Saxon, though. Furthermore, the rooms in this hall are described only as parts of the structure as a whole rather than referred to by an Old English term for ante-chamber or audience chamber.

welcome, greet (11.05.02.02.01/04).

**Etymology:** The Old English *wilcumian* is derived from the noun *wilcuma*, a compound of *wil* ‘desire, pleasure’ and *cuma* ‘comer, guest’.<sup>200</sup> Later, the first element of the compound was altered to *wel-* ‘well’, and the second element interpreted as the infinitive of the verb *to come*. As such, the lexical item survives in Modern English as *to welcome*.<sup>201</sup>

**Senses:** The sole sense recorded by Bosworth and Toller for *(ge)wilcumian* is ‘to welcome, bid welcome, greet, salute’.<sup>202</sup>

**Usage:** Bosworth and Toller list ten instances of the verb *wilcumian*, including that in the following sentence.

Đa gewende Effrem of þam westene sona to ðam halgan bisceope þæt he hine gespræce, and basilius sende sona him to-geanes, and hine wylcumode swa swa he wyrðe wæs.<sup>203</sup>

The prefixed variant *gewilcumian* appears to be less common: only a single instance has come down to us, written by Ælfric.

Đa coman to-gædere on Nicea birig þreo hund biscopa 7 eahtatyne biscopas wide gesamnode 7 se casere com him to-geanes 7 mid ealre arwurðnesse hig gewilcumode<sup>204</sup>

Through these sentences, it is clear that *(ge)wilcumian* is employed when one party welcomes another in their midsts, accepting them into their society.

**Conclusion:** The meaning of *(ge)wilcumian* as ‘to welcome’ is clear from its use in Old English texts. This verb has survived into Modern English without any apparent semantic change. Its inclusion in *TOE*’s category on greetings seems appropriate since, like with other greetings, people who arrive are accepted into another party’s society.

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<sup>200</sup> *OED*, s.v. ‘welcome, v.<sup>1</sup>’. [This entry has not yet been fully updated, and was first published in 1926.]

<sup>201</sup> *OED*, s.v. ‘welcome, n.<sup>1</sup>, adj., and int.’. [This entry has not yet been fully updated, and was first published in 1926.]

<sup>202</sup> *B/T*, s.v. ‘wilcumian’.

<sup>203</sup> ‘Effrem then immediately went from the desert to the holy bishop so that he could speak to him, and Basil sent to meet him [i.e. Effrem] at once and welcomed him, just as he was worthy [of being welcomed]’. ‘Saint Basil’, *Ælfric’s Lives of Saints*, ed. W. W. Skeat, 4 vols., EETS 76, 82, 94, 114 (London, 1881–1900), pp. 50–90 (p. 80).

<sup>204</sup> ‘Then three hundred and eighteen bishops from afar came assembled together in the city of Nice, and the emperor [i.e. Emperor Constantine] came to meet them and welcomed them with full veneration’. *Ælfric’s Pastoral Epistle*, in *Ancient Laws and Institutes of England*, ed. B. Thorpe, 2 vols. (London, 1840), II, 364–89 (p. 372).

### Old English *wilcume*

The interjection *wilcume* is the sole entry in the tenth subgroup of *TOE*'s category on greetings (11.05.02.02.01/10). By locating it in the subgroup named *Welcome!* instead of with the majority of interjections in this category in the ninth subgroup, *TOE*'s editors acknowledge *wilcume*'s semantic difference from *Hail!*.

**Etymology:** The etymology of *wilcume* is quite similar to that of the verb *wilcumian* (see previous section).<sup>205</sup> The interjection also derives from Old English *wilcuma* 'one whose coming is pleasant, a welcome guest'.<sup>206</sup> The lexical item developed into *welcome* at a later stage.

**Senses:** Bosworth and Toller state the interjection *wilcume* means 'welcome!'.<sup>207</sup> No further senses are attested of this Old English lexical item.

**Usage:** The interjection *wilcume* survives only three times in Old English texts, according to Bosworth and Toller.<sup>208</sup> In two of these instances, the word glosses a Latin exclamation that expresses a state of joy or happiness (*evax* and *euge*). The third instance forms a proper sentence.

A seið warschipe welcume liues. luue <sup>209</sup>

**Conclusion:** That *wilcume* was used as interjection is apparent from its use as gloss to Latin exclamations and the Old English sentence in which it is found. The interjection is still used in Modern English to the same effect.<sup>210</sup> In light of the evidence, the entry should remain in *TOE*'s category on greetings.

## OTHER LEXICAL ITEMS

### Old English *gesund*

The adjective *gesund* is found twice in *TOE*'s category on greetings. The first entry, *gesund bēon/wesan*, is subordinate to the subgroup *To greet, hail, salute* (11.05.02.02.01/03). The second entry, *wel gesund*, is located in the subgroup called *Hail!* (11.05.02.02.01/09). The reason for specifying *gesund bēon/wesan* as a verb phrase in the third subgroup, as opposed to as an

<sup>205</sup> *OED*, s.v. 'welcome, n.<sup>1</sup>, adj., and int.'. [This entry has not yet been fully updated, and was first published in 1926.]

<sup>206</sup> *B/T*, s.v. 'wil-cuma'.

<sup>207</sup> *B/T*, s.v. 'wil-cume'.

<sup>208</sup> *OED*, s.v. 'welcome, n.<sup>1</sup>, adj., and int.'. [This entry has not yet been fully updated, and was first published in 1926.]

<sup>209</sup> "'Ah!'", Prudence says, "welcome, Love of Life". *Old English Homilies: First Series*, ed. R. Morris, 2 vols., EETS 29, 32 (London, 1868), p. 259.

<sup>210</sup> *OED*, s.v. 'welcome, n.<sup>1</sup>, adj., and int.', sense C. [This entry has not yet been fully updated, and was first published in 1926.]



interjection in the ninth subgroup, is unclear. After all, *bēo/wes þū hāl* – which contains the same verbs and also contains an adjectival complement – is listed as interjection in the ninth subgroup rather than as a verb phrase in the third group. The question warrants a closer look at the surviving instances in Old English texts of the word *gesund* in greetings.

**Etymology:** According to the *OED*, the adjective *gesund* is cognate with Old Saxon *gisund* and Old High German *gisunt*.<sup>211</sup> Its earlier origins are uncertain. According to Beckers, scholars mostly link the adjective to Germanic *\*swinþa* ‘strong’.<sup>212</sup> In Middle English, the word lost its *ge-* prefix resulting in *sund* (and spelling variants thereof).<sup>213</sup> This development occurred in a number of other languages in the same period, resulting in West Frisian *soun*, *sûnd* and Middle Low German *sunt*, *sund*.<sup>214</sup> The loss of the *ge-* prefix was not uncommon for adjectives in Middle English as is shown by Old English *gebunden* > *bound*, *geswollen* > *swollen*, *getanned* > *tanned*, and *geþyrst* > *thirsty*. Since the Middle Ages, the lexical item has also meant ‘sensible, of good judgement’.<sup>215</sup>

**Senses:** Figure 5 of Appendix A depicts the semantic map generated by *TOES* for the various senses of *gesund*. Not unlike *hælu* and *hāl*, *gesund*’s senses include ‘healthy’, ‘safe’, and ‘uninjured, sound’. Consulting *DOE*’s section on the letter *g* does not yield further information on the adjective *gesund*. The adjective will most likely be treated under the headword *sund* instead (a logical choice considering the lexical item *an-/onsund* ‘wholly sound’ appears to employ the root *sund* in the same meaning *gesund* has, which shows the prefix *ge-* does not contribute to the meaning of *gesund*)<sup>216</sup>.

**Usage:** Ælfric states in his *Grammar* that Latin salutatory words could be translated with *bēo gesunde* when addressing a single person, and *bēoð gesunde* when addressing a group of people (see section on *grētingword*). These examples of Old English greetings, lifted out of their pragmatic context, remain ambiguous as to whether they could be employed for greeting, bidding farewell, or both. Ælfric’s *Catholic Homilies* shows that it was at least used to greet upon meeting another party – the Virgin Mary, in this case.

Beo ðu gesund. þu eart afylled mid godes gife. 7 god is mid þe: 7 þu eart gebletsod  
betwux wimmannum.<sup>217</sup>

<sup>211</sup> *OED*, s.v. ‘isound, adj.’. [This entry has not yet been fully updated, and was first published in 1900.]

<sup>212</sup> Beckers, *Die Wortsippe \*hail-*, p. 19.

<sup>213</sup> *OED*, s.v. ‘sound, adj.’. [This entry has not yet been fully updated, and was first published in 1913.]

<sup>214</sup> *Ibid.*

<sup>215</sup> *Ibid.*, senses part II.

<sup>216</sup> *B/T*, s.v. ‘án-súnd’.

<sup>217</sup> ‘Hail, you are filled with God’s gift, and God is with you, and you are blessed amongst women’. Ælfric’s *Catholic Homilies: The First Series. Text*, ed. P. A. M. Clemoes, EETS SS 17 (Oxford, 1997), p. 282.

Next to *bēo(ð)* and *wes*, the subjunctive *syo* could also be used in combination with *gesund*. Two Old English hymns provide evidence towards this combination. The first explicitly mentions it is a greeting. The second hymn positions the phrase parallel to the salutatory combination “hal wes ðu” (see section on Old English *hāl*), providing evidence that both are idiomatic greetings.

godes heahængel ure hæle bydel he swegie swa gegretende þa syo þu gesund <sup>218</sup>

syo þu gesund to wurðigenne þrynnys hal wes ðu ece annys fæder god bearn god 7  
god halig gast <sup>219</sup>

That the combination *gesund bēon* could also be used valedictory can be seen in the Old English translation of *Apollonius of Tyre* through indirect speech.

Ða soðlice geendode þe gebeorscipe, and þa men ealle arison and gretton þone cyngc  
and ða cwēne and bædon hig gesunde beon and ham gewændon. <sup>220</sup>

The *wel gesund* salutation – literally ‘[be] prosperously healthy’ – is found in *Apollonius of Tyre* as well. All of the phrase’s three instances address king Apollonius by stating the salutatory phrase first, followed by the king’s title and/or name.

þa eode he to Apollonium and cwæð: ‘We[l] gesund, hlaford Apolloni.’ <sup>221</sup>

In the editions by Goolden and Zupitza, these three salutations are amended to *wes gesund*, even though the manuscript clearly reads *wel gesund* for all three salutations. <sup>222</sup> The reasons for doing so, according to Goolden, are twofold. Firstly, he argues, a great number of *gesund wesan* phrases survive, which suggests the salutations in *Apollonius of Tyre* require amending. Secondly, “[t]here are no [Old English] parallels for the use of *wel* in this phrase”. The first reason fails to take into account that most of these surviving phrases are not salutatory but indicate the well-being of a person rather than wishing that person well. Of the phrase in salutatory use, only few survive – the majority of them have been mentioned in this thesis. The second reason falls short as well. The phrase *wel gesund* certainly exists in another text, albeit not salutatory. <sup>223</sup> A closer parallel is well-

<sup>218</sup> ‘He, God’s archangel, our saving herald, then made a noise as greeting: “Hail!”’. *Hymnar und Hymnen im englischen Mittelalter*, ed. H. Gneuss, Buchreihe der Anglia 12 (Tübingen, 1968), p. 376.

<sup>219</sup> ‘Hail to the trinity that must be venerated; hail evermore, unity Father God, Child God and God [the] Holy Ghost’. *Ibid.*, p. 412.

<sup>220</sup> ‘Then the feast indeed ended, and the men all arose and bade the king and the queen farewell, and bade them to be healthy, and went home’. *The Old English Apollonius of Tyre*, ed. P. Goolden (London, 1958), p. 28.

<sup>221</sup> ‘He then went to Apollonius and said: “Hail, Lord Apollonius”’. *The Old English Apollonius*, ed. Goolden, p. 10.

<sup>222</sup> *The Old English Apollonius*, ed. Goolden, p. 46.

<sup>223</sup> In the *Life of St. Giles*, people are twice said to remain “wel gesund” [‘prosperously healthy’]. These quotations of the *Life of St. Giles* are taken from *The Old English Life of St. Nicholas with the Old English Life of St. Giles*, ed. E. M. Trehearne, Leeds Text and Monographs New Series 15 (Leeds, 1997), pp. 131–47 (pp. 132, 137).

attested in Old English glosses to psalm 117, verse 25.

O domine saluum me fac o domine bene prosperare  
Eala dryhten halne me do eala dryhten wel gesundfulla <sup>224</sup>

Here, the Latin *bene prosperare* ‘prosper well’ is translated with *wel gesundfulla*. In five other Old English translations of the same verse, either *gesundfulla* is used (in three more texts)<sup>225</sup> or *gesundlice* (in two texts)<sup>226</sup>. Both of these words denote ‘healthy’, just like the suffixless *gesund* does. The phrase *wel gesund*, as such, seems well suited to greet others by wishing them to be healthy or, as the Latin suggests, to prosper well. Of course, the foregoing evidence does not rule out the possibility that *wel gesund* may also be an elliptic form of *bēo/wes wel gesund*, in which case *wel gesund* would still be considered part of the object of the verb *bēon*. No instances survive to attest for this hypothetical non-elliptic form, however.

**Conclusion:** Both *wel gesund* and *gesund bēon* appear as greetings in Old English texts. The former appears to be justified as entry in *TOE*’s category on greetings. For the latter, *TOE* mentions both the combination *gesund bēon* and *gesund wesan*, but not the third surviving variant, *syo gesund*. As *bēon*, *wesan*, and *syo* are all grammatical forms of the same verb, the three surviving combinations should be represented by a single entry that mentions only one of these forms. As for the location of the entry, the thesaurus does not elaborate on why *gesund bēon/wesan* was placed in a subgroup for verb phrases in the category on greetings. A better fit for the suggested representative entry would be the ninth subgroup (11.05.02.02.01/09). This subgroup contains salutatory interjections and includes the greeting *wes þū hāl*, which is similar to *gesund bēon* in that *gesund* also combines with various grammatical forms of *bēon*.

#### Old English (ge)cnāwan, oncnāwan

The fifth subgroup of *TOE*’s category on greetings, *To acknowledge a person/greeting, hail* (11.05.02.02.01/05), contains the entries *(ge)cnāwan* and *oncnāwan*.

**Etymology:** According to the *OED*, the strong verb *(ge)cnāwan* survives in Modern English as the

<sup>224</sup> ‘Oh, Lord, make me whole. Oh, Lord, prosperously healthy’. *Der altenglische Junius-Psalter*, ed. E. Brenner, Anglistische Forschungen 23 (Heidelberg, 1908), psalm 117, verse 25.

<sup>225</sup> *Der Lambeth-Psalter*, ed. U. L. Lindelöf, 2 vols., Acta societatis scientiarum Fennicae 35:1, 43:3 (Helsinki, 1909–14), psalm 117, verse 25; *Der Cambridger Psalter*, ed. K. Wildhagen, Bibliothek der angelsächsischen Prosa 7 (Hamburg, 1910), psalm 117, verse 25; *The Vespasian Psalter*, ed. S. M. Kuhn (Ann Arbor, 1965), psalm 117, verse 23.

<sup>226</sup> *The Stowe Psalter*, ed. A. C. Kimmens, Toronto Old English Series 3 (Toronto, 1979), psalm 117, verse 25; *Der altenglische Arundel-Psalter*, ed. G. Oess, Anglistische Forschungen 30 (Heidelberg, 1910), psalm 117, verse 25.

verb *to know*.<sup>227</sup> The Old English item is cognate with Old High German *-knāen* ‘to recognise, understand’, and is derived from the “same Indo-European base as classical Latin *gnō-*”, which means ‘know’.

The verb *oncnāwan* is formed by adding the prefix *on-* to its verb root.<sup>228</sup> This prefix has the meaning of ‘against, reversive’.<sup>229</sup> In Middle English, the lexical item *oncnāwan* survives as the verb *acknow*.<sup>230</sup> Although *acknow* no longer exists in Modern English, it is still present as morpheme in the verb *to acknowledge*, which is a blend of *acknow* and the noun *knowledge*.<sup>231</sup>

**Senses:** The prefixed form *gecnāwan* has the same senses as *cnāwan* and *oncnāwan*. The main sense for each of these is ‘to know’. This particular sense along with the other senses of these lexical items, such as ‘to acknowledge’, are depicted in figure 6 of Appendix A.

**Usage:** Both *DOE* and the dictionary by Bosworth and Toller list a single instance in which *gecnāwan* bears the sense of ‘to acknowledge (a person)’.<sup>232</sup>

he wæs to cinge ongyten & gehered, ge of cilda muþe gecnawen & weorþad<sup>233</sup>

Similarly, *oncnāwan* in the sense of ‘to acknowledge a greeting’ is found only once.<sup>234</sup>

Iosep hi oncnæow ða arfullice<sup>235</sup>

The past tense of *oncnāwan* is used in the above instance to translate Latin *resalutatis* ‘greeted in return’, which underscores the intended meaning of the Old English verb.<sup>236</sup> The prefix *on-*, then, serves to indicate that the acknowledgement is in return to the greeting that has preceded it.

**Conclusion:** The sense of ‘to acknowledge’ of *gecnāwan* and *oncnāwan* is not used often in relation to greeting. Nevertheless, these lexical items have been employed to denote greeting to acknowledge another person, and as such rightfully are entries in *TOE*’s category on greetings.

<sup>227</sup> *OED*, s.v. ‘know, v.’. [This entry has been updated in November 2010 for *OED*’s third edition.]

<sup>228</sup> H. Koziol, *Handbuch der englischen Wortbildungslehre* (Heidelberg, 1972), p. 109.

<sup>229</sup> J. M. de la Cruz, ‘Old English Pure Prefixes: Structure and Function’, *Linguistics* 13:145 (1975), 47–81 (pp. 62–3).

<sup>230</sup> *OED*, s.v. ‘acknow, v.’. [This entry has been updated in September 2009 for *OED*’s third edition.]

<sup>231</sup> *OED*, s.v. ‘acknowledge, v.’. [This entry has been updated in September 2009 for *OED*’s third edition.]

<sup>232</sup> *DOE*, s.v. ‘*ge-cnāwen*, past participle of (*ge*)*cnāwan*’, sense 2*a*; *B/T* (Supplement), s.v. ‘*ge-cnāwan*’.

<sup>233</sup> ‘He was recognised and honoured as king, and also acknowledged and honoured by children’s mouths’. ‘Palm Sunday’, *The Blickling Homilies*, ed. R. Morris, 3 vols., EETS 58, 63, 73 (London, 1874–80), pp. 65–83 (p. 71).

<sup>234</sup> *B/T*, s.v. ‘*on-cnāwan*’, sense IV.2.

<sup>235</sup> ‘Joseph then gently acknowledged them’. *Genesis*, in *The Old English Version of the Heptateuch*, ed. S. J. Crawford, EETS 160 (London, 1922), pp 81–211 (p. 192).

<sup>236</sup> *B/T*, s.v. ‘*on-cnāwan*’.

### Old English *beseccan*

The verb *beseccan* is listed as entry in the seventh subgroup of *TOE*'s category on greetings, labelled *To announce, introduce* (11.05.02.02.01/07).

**Etymology:** *Beseccan* was formed by adding the prefix *be-* to the verb *secgan* 'to relate, tell'.<sup>237</sup> The prefix *be-* can mean 'about' or simply intensify transitive verbs.<sup>238</sup> In the case of *beseccan* in the sense of 'to announce, introduce', the former function of the prefix is in effect.<sup>239</sup> Although the verb root *secgan* survives in Modern English as the verb *to say*, its derivative lexical item *beseccan* exists only in Old English.<sup>240</sup>

**Senses:** The senses of *beseccan* are shown in a semantic map in figure 7 of Appendix A. Next to the sense 'to announce, introduce', the weak verb also has the senses 'to excuse (oneself)' and 'to accuse'.<sup>241</sup>

**Usage:** *Beseccan* in the sense of 'to announce, introduce' survives only once in the extant Old English corpus.

Seo wearð þa gebroht and besæd þam cyninge.<sup>242</sup>

**Conclusion:** The inclusion of *beseccan* in *TOE*'s category on greetings appears correct, although the verb has only a single attestation in the sense 'to announce, introduce'.

### Old English *(ge)cūplæcan*

*To make oneself known* is the name of the eighth subgroup of *TOE*'s category on greetings (11.05.02.02.01/08). Its only entry is the verb *(ge)cūplæcan*.

**Etymology:** The verb *cūplæcan* is a compound of the noun *cūþ* 'known', and the verb *læcan* 'to move'. The compositional sense of *cūplæcan*, then, is 'to move to be known'.

**Senses:** Both *DOE* and the dictionary by Bosworth and Toller agree that there is no distinction in sense between the two variants, *cūplæcan* and *gecūplæcan*.<sup>243</sup> *DOE* lists the sense as 'to become

<sup>237</sup> *OED*, s.v. 'besay, v.'. [This entry has not yet been fully updated, and was first published in 1887.]

<sup>238</sup> Koziol, *Handbuch der englischen Wortbildungslehre*, p. 95. The intensifying function of *be-* is also mentioned in S. M. Ingersoll, *Intensive and Restrictive Modification in Old English*, *Anglistische Forschungen* 124 (Heidelberg, 1978), p. 110.

<sup>239</sup> *OED*, s.v. 'besay, v.'. [This entry has not yet been fully updated, and was first published in 1887.]

<sup>240</sup> *Ibid.*

<sup>241</sup> *B/T* (Supplement), s.v. 'be-secgan'.

<sup>242</sup> 'She was then brought and introduced to the king'. *Angelsächsische Homilien*, ed. B. Assmann, p. 94.

<sup>243</sup> *B/T* (Supplement), s.v. 'ge-cūplæcan' and s.v. 'cūþ-læcan'; *DOE*, s.v. 'ge-cūþ-læcan' and s.v. 'cūþ-læcan'.

known to, make oneself known to’, which shows the lexical item’s sense is close to the compositional meaning of its two free roots mentioned in the section on etymology. The lexical item’s sense can also be interpreted as ‘to make friends with’, which *TOE* lists as a separate entry elsewhere in the taxonomy (08.01.02.03.04/01), as seen in the semantic map in figure 8 of Appendix A.

**Usage:** The surviving instances of the verb show that *gecūplæcan* could be used both with and without an expressed reflexive object, whereas this is not known for the variant *cūplæcan*; the latter survives in only one sentence, without a reflexive object.

iudas þa sende mid sibbe to Rome, gecorene ærendračan wolde cuðlæcan wið hi.<sup>244</sup>

Two sentences survive with *gecūplæcan*. The one that shows a reflexive object comes from Ælfric’s *Catholic Homilies*.

he ferde ongean to hirusalem. 7 hine gecuðlæhte to þam halgan heape cristes hiredes<sup>245</sup>

As such, it appears *(ge)cūplæcan* could state that a single party desired to make itself known or that, in the case of the first sentence, it was desired for both parties to get better acquainted.

**Conclusion:** As mentioned in this chapter’s introduction, one of the main functions of greeting rituals is to identify oneself. It appears that *(ge)cūplæcan* denotes doing so, but its sense goes further than simply identifying oneself. The verb indicates an acquainting up to the point that the two parties (the greeting and the greeted) become familiar or even become friends. I therefore suggest to change the label of *(ge)cūplæcan*’s subgroup from *To make oneself known* to *To make oneself known, to make friends with*.

### Old English *welga*

The interjection *welga* is listed as entry in the ninth subgroup of *TOE*’s category on greetings, labelled *Hail!* (11.05.02.02.01/09). In light of the evidence presented below, which suggests *welga* was not used salutatory, the etymology of the interjection is left undiscussed.

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<sup>244</sup> ‘Judas then went to Rome with peaceful intentions; the prominent messenger wanted to get to know them better’.  
‘The Maccabees’, *Ælfric’s Lives of Saints*, ed. W. W. Skeat, 4 vols., EETS 76, 82, 94, 114 (London, 1881–1900), pp. 66–124 (p. 108).

<sup>245</sup> ‘He went forwards to Jerusalem and made himself known to the holy assembly of Christ’s associates’. *Ælfric’s Catholic Homilies: The First Series. Text*, ed. P. A. M. Clemoes, EETS SS 17 (Oxford, 1997), pp. 401–2.

**Senses:** *Welga*, according to Campbell’s compendium to Bosworth and Toller’s dictionary, is the imperative form of the verb *weligian*.<sup>246</sup> The meanings of that verb are ‘to make rich, enrich’ and ‘to become rich’ or ‘abundant, to abound’.<sup>247</sup> Both Campbell and Clark Hall attribute the sense of greeting, or hail, to the imperative form.<sup>248</sup>

**Usage:** The Old English source Campbell and Clark Hall draw on to reach their conclusion is a Latin-Old English alphabetical glossary using AB-ordering, in which “*welga*” glosses the Latin *heia*.<sup>249</sup> However, the meaning of greeting for *heia* – and, in turn, *welga* – is not easily determined, since the Latin interjection is an “[e]xclamation expressing var[ious] attitudes” amongst which are deprecation, concession, astonishment, and urgency.<sup>250</sup> Another Latin dictionary states that *heia* expresses “joy or surprise [well!]” or can be used “in exhortation , [come on]”.<sup>251</sup> The sense *hail* should therefore not be attributed with confidence to the *heia* glossed by *welga* until the original Latin source has been found that led the Anglo-Saxon scribe to use this particular gloss. Unfortunately, retrieving said source is difficult because the glossary is ordered alphabetically rather than according to the order of appearance in its Latin source, or sources.

*Welga* also survives in three Old English psalm books, apparently unnoticed by Campbell and Clark Hall. In these psalm books, *welga* certainly does not denote *hail*, as evidenced by the example below.

Sien forcirde on bæc & scamigen ða ðe ðencað me yfel sien forcerde sona scamiende  
ða ðe cwæð to me *welga welga* (emphasis mine)<sup>252</sup>

The same verse in two other psalm books contain spelling variants of *welga*: “*weolga*” and “*welyga*”.<sup>253</sup> These interlinear glosses employ *welga* to translate the Latin *euge*, an interjection that can be translated as “well done!”<sup>254</sup> or “fine!”.<sup>255</sup> The *Oxford Latin Dictionary* notes this interjection “expressing delight, pleasurable surprise” can sometimes be used ironically,<sup>256</sup> which is certainly intended here. After all, the psalm indicates that the one who utters *euge euge* should be ashamed.

<sup>246</sup> *B/T* (Compendium), s.v. *welga*.

<sup>247</sup> *B/T*, s.v. *weligian*.

<sup>248</sup> *B/T* (Compendium), s.v. *welga*; Clark Hall, *A Concise Anglo-Saxon Dictionary*, s.v. *welga*.

<sup>249</sup> J. H. Hessels, *An Eighth-Century Latin-Anglo-Saxon Glossary Preserved in the Library of Corpus Christi College, Cambridge* (Cambridge, 1890), p. 62. I have normalised the *wynn* character in the citation.

<sup>250</sup> *Oxford Latin Dictionary*, ed. P. G. W. Glare (Oxford, 1982), s.v. ‘*heia*’.

<sup>251</sup> ‘Latin Dictionary and Grammar Aid’, *University of Notre Dame Archives*. <http://archives.nd.edu/latgramm.htm> , s.v. ‘*eia* and *heia*’. Accessed June 2013.

<sup>252</sup> ‘May whoever think evil of me be turned back and in shame. May whoever said “*Well done! Well done!*” to me be turned away [and] immediately be ashamed’. *Der altenglische Junius-Psalter*, ed. Brenner, psalm 69, verse 4.

<sup>253</sup> *The Vespasian Psalter*, ed. Kuhn, psalm 69, verse 4; *Der Cambridger Psalter*, ed. Wildhagen, psalm 69, verse 4.

<sup>254</sup> ‘Latin Dictionary and Grammar Aid’, s.v. ‘*euge*’. Accessed June 2013.

<sup>255</sup> *Oxford Latin Dictionary*, ed. Glare, s.v. ‘*euge*’.

<sup>256</sup> *Ibid*.

Sauer points out in his study on Anglo-Saxon interjections that Ælfric, at least, was aware of this double meaning of *euge*:<sup>257</sup> the Anglo-Saxon writer calls *euge* “blisse and bysmrunge”.<sup>258</sup> As such, the imperative form of *weligian*, which has the positive sense ‘to enrich’, appears to mirror the sense of irony found in the original Latin interjection expressing praise and encouragement.

**Conclusion:** *Welga*’s inclusion in *TOE*’s category on greetings appears to be the result of a premature conclusion drawn from a single Old English glossary. As the context for the glossed *heia* is unknown, I would argue that the interjection should be removed from *TOE*’s category on greetings. The second surviving instance of *welga* glosses *euge*, an interjection expressing praise and encouragement that can be used ironically. This piece of evidence suggests *welga* should be added as subordinate to category 06.02.07.06.01, *Emboldening, encouragement*, instead.

#### OVERVIEW

In light of the foregoing, it appears that *TOE*’s taxonomy could benefit from some adjustments in its category on greetings. For instance, evidence for the word *hælu* as a courteous term of address is unconvincing; it may have been elliptical for the better attested combination *hæl ābēodan*. The interjection *welga* appears to denote encouragement rather than a salute, and as such should be removed from this category. The evidence also suggests that the verb *gehælan* should not be listed as entry in addition to *gehālettan*, because it is a spelling variant of *gehālettan*, affected by Northern dialect. In addition, variants with and without the prefix *ge-* share the same senses for both *gehālettan* and *grētan*. As such, similar to other entries in *TOE* for which the aforementioned holds, the entries should be labelled *(ge)hālettan* and *(ge)grētan*. Moreover, an entry that is oddly missing is the noun *hālettung*, which denotes a greeting and appears to be loosely synonymous with *grēting*. This word would therefore fit well in the first and second subgroup of the semantic field of greeting (*Courteous address on meeting* and *Respectful address/salutation* respectively). And lastly, the category on greetings would benefit from referring to entries elsewhere that also fall within the semantic field of greeting – especially when these items have a root in common with entries in the category on greeting, i.e. *hālettend* and *grētinghūs*. These references would aid in forming an overall picture of a semantic field that, through choices in constructing the taxonomy, is scattered over several – and not uncommonly far removed – categories.

Notably absent from *TOE*’s category on greetings are verbal salutations other than

<sup>257</sup> H. Sauer, ‘How the Anglo-Saxons Expressed Their Emotions with the Help of Interjections’, *Brno Studies in English* 35:2 (2009), 167–83 (p. 170).

<sup>258</sup> ‘joy and scorn’. *Ælfrics Grammatik und Glossar*, ed. Zupitza, p. 280. The translation is taken from Sauer, ‘How the Anglo-Saxons Expressed Their Emotions’, p. 170.



interjections. Firth states that, linguistically, verbal salutations can also be affirmations or questions.<sup>259</sup> The former are statements that express the existence or truth of a matter, e.g. “There you are” and “Good”. In searching two long Old English poems for them, *Beowulf* and *Andreas*, I have come up empty. Questions, on the other hand, are without a doubt present as greetings in both of these Old English texts. After *Beowulf*’s second night at Heorot, the hero meets Hrothgar and “frægn gif him wære / æfter neodlaðum niht getæse”.<sup>260</sup> This is not unlike present-day English’s “Good morning. How are you?”. Furthermore, in both *Beowulf* and *Andreas*, the question is posed where one hails from. In *Beowulf*, the coast-guard asks the question “Hwæt syndon ge” to the hero and his men.<sup>261</sup> In *Andreas*, similarly, Andrew “gegrette” the sailors he meets,<sup>262</sup> and asks them “Hwanon comon ge”.<sup>263</sup> It appears that these questions may have served as greetings, although it has to be said their responses are literal rather than formal (i.e. the addressed parties respond by stating their origins rather than providing a generic answer that would suit any situation), which is unusual for greetings in the form of questions.<sup>264</sup> Although questions as greetings may have existed in Anglo-Saxon England, it is understandable *TOE*’s category on greetings does not list any of them, since, linguistically speaking, such greetings are considered complete sentences rather than parts of speech. This distinction is emphasised by Firth’s classification of verbal greetings, which sets questions and affirmations apart from interjections (of which the latter includes the sentence-like *wes þū hāl*). This restriction of the thesaurus will need bearing in mind.

### Connotations of Anglo-Saxon verbal greetings

One can get an insight into what connotations a word has by looking at the various senses of the lexical item that word belongs to. In the previous sections, this has been done for each discussed Old English lexical item in *TOE*’s category on greetings. When combining such information for all entries to a specific category, one can obtain an overall view of the connotations of that category as a whole. In the table below, the number of senses for the discussed lexical items are shown per main category of *TOE*. Category 11, the main category superordinate to *TOE*’s category on greetings, is marked in yellow.

<sup>259</sup> Firth, ‘Verbal and Bodily Rituals of Greeting and Parting’, pp. 9–10.

<sup>260</sup> ‘asked if it had been for him, according to his hopes, a pleasing night’. *Beowulf* ll. 1319b–1320. The translation is taken from *Beowulf on Steorarume*, ed. B. Slade. <http://www.heorot.dk>. Accessed June 2013.

<sup>261</sup> ‘What are you?’. *Beowulf* l. 237a.

<sup>262</sup> ‘greet[s]’. *Andreas*, l. 254a. All quotations of *Andreas* are from *The Vercelli Book*, ed. G. P. Krapp, ASPR 2 (New York, 1932), pp. 3–51.

<sup>263</sup> ‘Where do you come from?’. *Andreas*, l. 256a.

<sup>264</sup> Firth, ‘Verbal and Bodily Rituals of Greeting and Parting’, pp. 9–10.

Old English lexical item	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18
hǣlu		3						1			2					2		
(ge)hāl		3	1				1		1		4	1				1		
gesund		1					1	1			6	1						
(ge)grētan		3			1			2	3		6		1	1				1
grēting									1	1	4					1		
beseccan											1	1		1				
(ge)cūplæccan								1			1							
(ge)cnāwan, oncnāwan						7			1		2							
(ge)wilcumian											1							
wilcume											1							
<b>total entries</b>		<b>10</b>	<b>1</b>		<b>1</b>	<b>7</b>	<b>2</b>	<b>5</b>	<b>6</b>		<b>28</b>	<b>3</b>	<b>1</b>	<b>2</b>		<b>4</b>		<b>1</b>
<b>participating lexical items</b>		4	1		1	1	2	4	4	1	10	3	1	2		3		1

**Table 3.** The number of senses for the discussed lexical items per main category of *TOE*.

The table shows that the lexical items in *TOE*'s category on greetings have the most senses in category 11 (*Action, operation*), which is unsurprising as that main category is the superordinate one of *TOE*'s category on greetings. Leaving category 11 aside for now, the most connotations shared by multiple lexical items are in category 02 (*Creation*), followed by category 08 (*Feelings*) and 09 (*Speech, vocal utterance*). The last two mentioned categories appear to portray: 1) the expression of emotions by means of interjections, and 2) that the greetings in the category focused on in this thesis consists mostly of verbal utterances. To be able to explain why category 02 appears even more prominent than categories 08 and 09, a closer look is warranted at which subcategories the senses are entries to.

#### Connotations of Anglo-Saxon verbal greetings: merging semantic maps

In the previous sections, the various senses of discussed lexical items in *TOE*'s category on greetings were shown by means of semantic maps. When combining the information present in such generated maps for the entries of a specific category, a more precise view of the connotations of that category as a whole can be obtained. In figure 9 of Appendix A, I have done just that for *TOE*'s category on greetings. To be precise, the lexical items of which the senses have been combined are *hǣlu*, *(ge)hāl*, *gesund*, *(ge)grētan*, *grēting*, *beseccan*, *(ge)cūplæccan*, and *(ge)cnāwan*, *oncnāwan*. *Welga* is not included in the map, since there is no convincing evidence towards its use as greeting. The other relevant items (i.e. *wilcumian*, *wilcume* and *hǣlettung*) do not have senses apart from

those in *TOE*'s category on greetings, and as such do not affect the constructed map. The lexical items *grētinghūs* and *hālettend*, although relevant for the semantic field of greeting and discussed in this thesis, are not included in the merged semantic map, as they do not denote verbal greetings.

In combining the separate semantic maps, the goal was to convey the number of the participating lexical items that have a sense in each region of the map. As such, the newly created view shows shared connotations of the semantic field of verbal greeting without giving more weight to those words that appear multiple times in the entries of said field. Although *TOES* does not yet provide a function to automatically combine multiple semantic maps in the described manner, the process is a fairly straightforward one to do manually in basic image editing software. In such software, I removed the colour from the various semantic maps and placed these on top of each other, causing all the relevant squares to appear. Afterwards, all that is needed is filling each visible square with the proper colour according to the number of lexical items that have senses in the corresponding category of that square.

The merged semantic map for greetings shows three main conglomerations. The first is in category 02.08, called *Mental/spiritual health*, of which its first subcategory, *Sound physical condition*, is especially prominent. Although the choice of *TOE*'s creators to subordinate physical health to mental or spiritual health is one that eludes me, this first conglomeration nicely conveys greetings in Anglo-Saxon times had connotations of both physical and mental health. Surprisingly, this is different from present-day English, in which wishing another health is present in farewells but not in greetings. An examples thereof is "Farewell". For greetings, present-day English tends to enquire after a person's health instead: "How are you?", "How do you do?", "How's it going?". As such, a shift from interjections to questions when it comes to physical or mental health can be observed.

The second conglomeration of connotations is found in category 11.10, *Safety, safeness*, with a high concentration in its third subcategory, *Salvation/deliverance from*. *TOE*'s category on greetings, then, is associated with safety, again a notion that is related to one's health or well-fare. As mentioned earlier, pre-existing Old English notions of well-fare have been adopted into the vocabulary of Christianity. The Old English words *hāl* and *hælu*, for instance, are used to translate Latin terms that indicate salvation.<sup>265</sup> A vivid, well-known example is the resulting derivation *hælend*, which is often used to refer to Christianity's saviour, Jesus Christ.<sup>266</sup> In present-day English, the connotation of safety is more prominent in farewells, such as "Take care" and "Be safe". In greetings, however, perhaps only "Welcome" can be said to have such a connotation if one

<sup>265</sup> Beckers, *Die Wortsippe \*hail-*, p. 593.

<sup>266</sup> A. Keiser, *The Influence of Christianity on the Vocabulary of Old English Poetry*, University of Illinois Studies in Language and Literature 5 (Urbana, 1919), p. 77.

were to interpret the word as a compound of the morphemes *well* and *come*. The connotations of greetings, then, have changed significantly in England from the Anglo-Saxon period up to the present day.

The third conglomeration, although less prominent than the first two, is seen in category 09.06, *To take matter for discourse*. The majority of overlapping senses occurs within the subcategory *A saying, speech, statement*, which indicates the verbal nature of the greetings in *TOE*'s discussed semantic field. This is not to say that greetings in Anglo-Saxon times were strictly, or even mostly, verbal. Gestures for greeting are located elsewhere in *TOE*'s taxonomy. Actions such as winking, waving, and bowing, for instance, are located in category 09.03.03, *A gesture, action, gesticulation*. As such, the connotation with speech present for the category on greetings merely confirms a choice made by *TOE*'s creators in constructing their taxonomy.

In my evaluation of *TOE*'s category on greetings, I have not only looked at previous lexical studies and the context of the analysed lexical items, but have also incorporated information generated by my own tool, *TOES*. Its contributions to the evaluation are threefold. Firstly, *TOES* has provided a more transparent listing of the taxonomy and entries of *TOE*'s category on greetings compared to the available listings in *TOE*'s paper edition and electronic edition (compare the listing on page 35 with those in example 2 on page 5 and figure 2 on page 12). Secondly, *TOES* has generated statistics on the distribution of parts of speech in the category on greetings and its subordinate categories. These statistics have shown that the Old English vocabulary of greeting is described with relatively more verbs and less nouns than other actions and operations. Moreover, the six interjections in the category on greetings amount to 13% of the entire Old English lexicon, showing that greeting was one of the primary semantic fields in which feelings or emotions were conveyed by short verbal ejaculations. Lastly, the semantic maps generated by *TOES* have been useful in determining the connotations of Old English greetings as well as of the semantic field of verbal greetings as a whole. The most prominent connotations are health and safety.

## CONCLUSION

In this thesis, I set out to demonstrate that the thesaurus of the Old English lexicon, the *Thesaurus of Old English* (henceforth *TOE*), can benefit from new tools to facilitate studies on semantic fields within said lexicon, thereby gaining further insights into the Anglo-Saxon culture. To do so, I first discussed the construction of *TOE*'s taxonomy, ways in which the resulting thesaurus can be studied, as well as the limitations of the thesaurus. Since 2005, the thesaurus has been available in the form of *TOE Online*, a website that aims to provide easy, worldwide access. Its search engine is the only notable feature the website offers over the paper edition of *TOE*. Unfortunately, that search engine is not without flaws (e.g. searches fail on Modern English words smaller than three letters). Moreover, *TOE Online* fails to utilise the visual, navigational, and statistical capabilities the electronic environment offers.

My newly developed website, the *Thesaurus of Old English Statistics* (or *TOES* for short), is shown to make full use of the digital environment and by doing so improves upon *TOE Online* in three ways. Firstly, *TOES* presents the taxonomy in a visually clear manner. Different typographic settings are used to distinguish headings of categories and subgroups from the entries they contain, and breadcrumbs present the user with a quick overview of all the categories superordinate to the currently viewed category. Secondly, the search engine of *TOES* is more versatile than that of *TOE Online*. Not only do users no longer have to navigate multiple webpages to get to their desired search option, wildcards can be inserted in search queries anywhere – and multiple times – rather than being restricted to three positions through a convoluted menu system. Thirdly, and most importantly, *TOES* adds a number of significant features for the user to extract more information from the thesaurus's data. Statistics on the number of entries per category (as well as their composition in terms of parts of speech) can be requested in the form of a pie chart, column chart, or table. Semantic maps can be generated for one or more entries to show the location of all their senses in the taxonomy. And the last notable feature is the addition of settings through which the user can dictate which type of entries to include and which to discard in searches, views of the taxonomy, and statistics.

In evaluating *TOE*'s category on greetings, I have shown that *TOES*'s features indeed facilitate analyses on the Old English lexicon, and thereby the Anglo-Saxon culture. For verbal greetings, my analysis indicates that the Anglo-Saxons wished the other parties safety or health upon meeting – be it physical or mental health. This is different from present-day English, in which wishing another health is done in farewells but not in greetings, and greetings instead tend to

*enquire* after another person's health or well-being. Although the evaluation of *TOE*'s category on greetings shows that *TOE*'s taxonomy may not be perfect, its categories serve as good starting points for studies within a semantic field – studies that may be aided by *TOES*. The knowledge gained from such research can subsequently refine the taxonomy, reflecting our increased understanding of the Anglo-Saxon's culture and the words they used.

The *Thesaurus of Old English Statistics* is part of a wider development of working with data in a digital environment. Working with data in electronic form has many advantages, such as allowing for copies to exist worldwide, as well as providing the ability to view, extract, and generate further information by allowing programs to read, manipulate, and transform the data as the user sees fit. The first step in this development is, of course, to make data available in digitised form. Advances to these ends in the humanities department can be seen in the availability of digital texts or photocopies of manuscripts, online dictionaries like *Oxford English Dictionary* and the *Dictionary of Old English*, as well as entire corpora such as *Early English Books Online* and *Eighteenth Century Collections Online*. The second step is to grant people ways to get the information they are looking for (or may very well be interested in) and that information only. The manner in which to take this step requires careful consideration of what would benefit the users best, whilst remaining conscious of the capabilities and limitations of the digital environment. Within digital humanities, the field where humanities and the electronic environment meet, there is room for further advances through both these steps. I hope to have contributed towards such an advancement by taking that second step in the creation of the *Thesaurus of Old English Statistics* – a tool that those interested in the Old English lexicon, and the Anglo-Saxon culture in general, will, hopefully, welcome with open arms.

## LIST OF ABBREVIATIONS

- ASPR Anglo-Saxon Poetic Records, eds. G. P. Krapp and E. V. K. Dobbie, 6 vols. (New York, 1931–42).
- B/T J. Bosworth and T. N. Toller, *An Anglo-Saxon Dictionary Based on the Manuscript Collections of the Late Joseph Bosworth* (London, 1898), *Supplement* by T. N. Toller (Oxford, 1921), with *Enlarged Addenda and Corrigenda* by A. Campbell (Oxford, 1972).
- DOE *Dictionary of Old English: A to G online*, eds. A. Cameron et al.  
<http://www.doe.utoronto.ca> .
- EETS Early English Text Society.
- OED *Oxford English Dictionary Online*. <http://www.oed.com> .
- TOE J. Roberts and C. Kay with L. Grundy, *A Thesaurus of Old English*, 2 vols., Costerus New Series 131, 2nd edn (Amsterdam, 2000).
- TOE Online C. Kay et al., ‘Thesaurus of Old English’. <http://libra.englang.arts.gla.ac.uk> .
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## APPENDIX A. SEMANTIC MAPS

This appendix contains semantic maps generated by the *Thesaurus of Old English Statistics* for the different senses of lexical items in the *Thesaurus of Old English*'s category on greetings (i.e. entries in category 11.05.02.02.01, *Greetings, courteous terms of address*). They are intended to visualise the senses of the lexical items concerned and thereby provide an insight into the connotations of entries within the aforementioned category.

The legend to a semantic map is provided before the semantic map itself. In these, an underscore is used as a length mark for the preceding vowel. The semantic maps themselves consist of 18 numbered squares, each of which represents a main category of the *Thesaurus of Old English*. For the reader's convenience, the name of the category is provided at the bottom of each of these squares.

For further details on how to read these semantic maps and how they are generated, I refer the reader to the chapter of the thesis titled 'Thesaurus of Old English Statistics'.

OLD ENGLISH *HÆLU*

Legend

Name	Group name	Category	Subgroup
■ hǣ_l(u) (n)	<a href="#">Sound physical condition</a>	02.08.01	
■ hǣ_l(u) (n)	<a href="#">Happiness, well-being, prosperity</a>	08.01.01.03.08	
■ hǣ_l(u) (n)	<a href="#">Greetings, courteous terms of address</a>	11.05.02.02.01	
■ hǣ_l(u) (n)	<a href="#">Salvation/deliverance from</a>	11.10.03	
■ hǣ_l(u) (n)	<a href="#">Salvation, redemption</a>	16.01.01.02.08	
■ hǣ_l(u) (n)	<a href="#">That which produces spiritual well-being</a>	16.02.01.12	04
■ hǣ_lu (n)	<a href="#">Mental/spiritual health</a>	02.08	
■ hǣ_lu (n)	<a href="#">Healing, curing</a>	02.08.12	

01 01. Earth, world	02 02. Creation	03 03. Material, matter, substance	04 04. Consumption of food/drink	05 05. Aught, anything, something	06 06. Spirit, soul, heart
07 07. Judgement, forming of opinion	08 08. Feelings	09 09. Speech, vocal utterance	10 10. Having, owning, possession	11 11. Action, operation	12 12. Power, might
13 13. Peace, tranquility	14 14. Law, custom, covenant	15 15. Property, possessions, wealth	16 16. The extrasensorial world	17 17. Work, doings, actions, labour	18 18. Quiet, leisure, rest

Figure 1. Semantic map for the different senses of Old English *hælu*.

OLD ENGLISH (GE)HĀL

Legend

Name		Group name	Category	Subgroup
■(ge)ha_1	(aj)	<a href="#">Recovered</a>	02.08.13	04
■(ge)ha_1	(aj)	<a href="#">Whole, entire</a>	03.03.06	05
■(ge)ha_1	(aj)	<a href="#">Safe, secure</a>	11.10	03
■(ge)ha_1	(aj)	<a href="#">Saved from spiritual danger</a>	16.02.01.12	07
■be_o/wes þu_ ha_1	(in)	<a href="#">Hail!</a>	11.05.02.02.01	09
■ha_1	(aj)	<a href="#">Healthy</a>	02.08.01	01
■ha_1	(aj)	<a href="#">(Of mind) sane, sound</a>	02.08.11.01	01.01
■ha_1	(aj)	<a href="#">Uninjured, unhurt, unharmed</a>	07.02.03.01	
■ha_1	(aj)	<a href="#">Plain, simple</a>	09.03.04.03	
■ha_1	(in)	<a href="#">Hail!</a>	11.05.02.02.01	09
■ha_1	(aj)	<a href="#">Pure, whole, pure of heart</a>	12.08.04	11
■ha_1 wes þu_	(in)	<a href="#">Hail!</a>	11.05.02.02.01	09

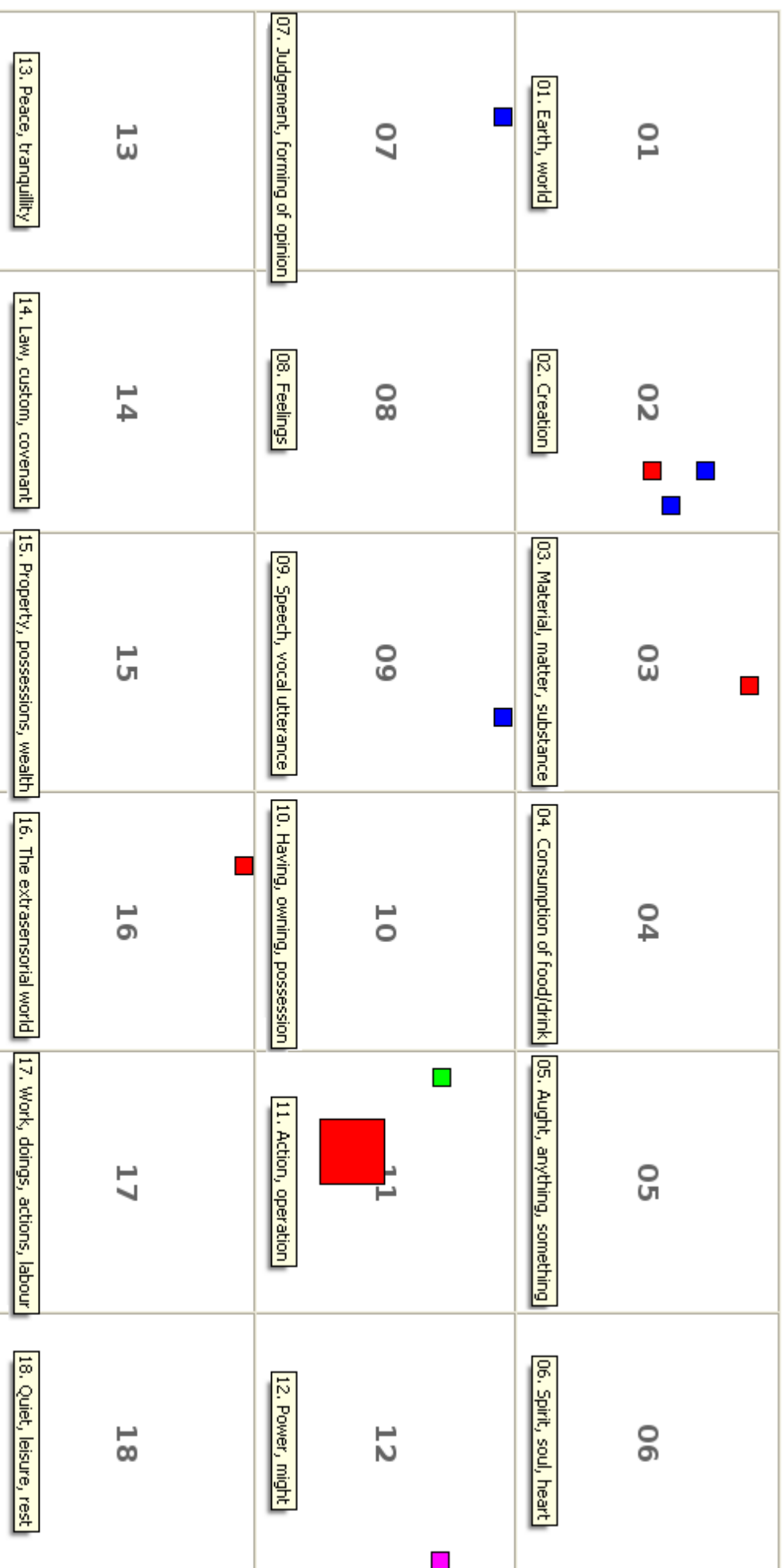


Figure 2. Semantic map for the different senses of Old English *(ge)hāl*.



OLD ENGLISH (GE)GRĒTAN

Legend

Name	Group name	Category	Subgroup
■(ge)gre_tan (v)	<a href="#">To touch, come in contact, be contiguous with</a>	05.10.05.01	13
■(ge)gre_tan (v)	<a href="#">To afflict, vex, oppress</a>	08.01.03.07.02	13
■(ge)gre_tan (v)	<a href="#">To wound, strike, attack</a>	08.01.03.07.02.01	05
■(ge)gre_tan (v)	<a href="#">To address, speak to</a>	09.01.03	
■(ge)gre_tan (v)	<a href="#">To bid farewell</a>	11.05.02.02.01.03	
■(ge)gre_tan (v)	<a href="#">To attack, assault</a>	13.02.03.01	05
■gre_tan (v)	<a href="#">To have sexual intercourse with</a>	02.01.03.03	04
■gre_tan (v)	<a href="#">To damage, injure</a>	02.08.04	02
■gre_tan (v)	<a href="#">To treat medically</a>	02.08.12.01	02
■gre_tan (v)	<a href="#">To have audience of</a>	09.01.04	07
■gre_tan (v)	<a href="#">To deal with, treat, discuss a subject</a>	09.06	01
■gre_tan (v)	<a href="#">To fall/take to (action)</a>	11.01.02	05
■gre_tan (v)	<a href="#">To greet, hail, salute</a>	11.05.02.02.01	03
■gre_tan (v)	<a href="#">To greet a superior respectfully</a>	11.05.02.02.01	03.01
■gre_tan (v)	<a href="#">To address respectfully, salute</a>	11.05.02.02.01	06
■gre_tan (v)	<a href="#">To greet in a letter, etc</a>	11.05.02.02.01	11.02
■gre_tan (v)	<a href="#">To deny, refute (a charge)</a>	14.03.03.01.01	04
■gre_tan (v)	<a href="#">To play a harp</a>	18.02.07.02.03.01	04

<p>01</p> <p>01. Earth, world</p>	<p>02</p> <p>02. Creation</p>	<p>03</p> <p>03. Material, matter, substance</p>	<p>04</p> <p>04. Consumption of food/drink</p>	<p>05</p> <p>05. Aught, anything, something</p>	<p>06</p> <p>06. Spirit, soul, heart</p>
<p>07</p> <p>07. Judgement, forming of opinion</p>	<p>08</p> <p>08. Feelings</p>	<p>09</p> <p>09. Speech, vocal utterance</p>	<p>10</p> <p>10. Having, owning, possession</p>	<p>11</p> <p>11. Action, operation</p>	<p>12</p> <p>12. Power, might</p>
<p>13</p> <p>13. Peace, tranquillity</p>	<p>14</p> <p>14. Law, custom, covenant</p>	<p>15</p> <p>15. Property, possessions, wealth</p>	<p>16</p> <p>16. The extrasensorial world</p>	<p>17</p> <p>17. Work, doings, actions, labour</p>	<p>18</p> <p>18. Quiet, leisure, rest</p>

Figure 3. Semantic map for the different senses of Old English *(ge)grētan*.

OLD ENGLISH *GRĒTING*

Legend

Name	Group name	Category	Subgroup
■ gre_ting (n)	<a href="#">An appellation, term applied to person/thing</a>	09.06.02.01.07.02	01
■ gre_ting (n)	<a href="#">In acknowledgement of favour</a>	10.03.05	02.01
■ gre_ting (n)	<a href="#">Courteous address on meeting</a>	11.05.02.02.01	01
■ gre_ting (n)	<a href="#">Respectful address/salutation</a>	11.05.02.02.01	02
■ gre_ting (n)	<a href="#">Respectful address to a superior</a>	11.05.02.02.01	02.01
■ gre_ting (n)	<a href="#">A greeting in letters, etc</a>	11.05.02.02.01	11
■ gre_ting (n)	<a href="#">Worship, honour, praise</a>	16.02.04	

<b>01</b>	<b>02</b>	<b>03</b>	<b>04</b>	<b>05</b>	<b>06</b>	
<b>01. Earth, world</b>	<b>02. Creation</b>	<b>03. Material, matter, substance</b>	<b>04. Consumption of food/drink</b>	<b>05. Aught, anything, something</b>	<b>06. Spirit, soul, heart</b>	
		■	■	■		
<b>07</b>	<b>08</b>	<b>09</b>	<b>10</b>	<b>11</b>	<b>12</b>	
<b>07. Judgement, forming of opinion</b>	<b>08. Feelings</b>	<b>09. Speech, vocal utterance</b>	<b>10. Having, owning, possession</b>	<b>11. Action, operation</b>	<b>12. Power, might</b>	
			■			
<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	
<b>13. Peace, tranquillity</b>	<b>14. Law, custom, covenant</b>	<b>15. Property, possessions, wealth</b>	<b>16. The extrasensorial world</b>	<b>17. Work, doings, actions, labour</b>	<b>18. Quiet, leisure, rest</b>	

**Figure 4.** Semantic map for the different senses of Old English *gretung*.

OLD ENGLISH *GESUND*

Legend

Name	Group name	Category	Subgroup
■ gesund	(aj) <a href="#">Healthy</a>	02.08.01	01
■ gesund	(aj) <a href="#">Uninjured, unhurt, unharmed</a>	07.02.03.01	
■ gesund	(aj) <a href="#">Happy, favourable</a>	08.01.01.03.08.03	01
■ gesund	(aj) <a href="#">Safe, not dangerous</a>	11.10	02
■ gesund	(aj) <a href="#">Escaped from danger, safe</a>	11.10	03.01
■ gesund	(aj) <a href="#">Uninjured, safe and sound</a>	11.10	03.01.01
■ gesund	(aj) <a href="#">Sound, without flaw</a>	12.08.02	03
■ gesund be_on/wesan	(v) <a href="#">To greet, hail, salute</a>	11.05.02.02.01	03
■ gesund faran	(v) <a href="#">To bid farewell</a>	11.05.02.02.01.03	
■ wel gesund	(in) <a href="#">Hail!</a>	11.05.02.02.01	09

01 01. Earth, world	02 02. Creation	03 03. Material, matter, substance	04 04. Consumption of food/drink	05 05. Aught, anything, something	06 06. Spirit, soul, heart
07 07. Judgement, forming of opinion	08 08. Feelings	09 09. Speech, vocal utterance	10 10. Having, owning, possession	11 11. Action, operation	12 12. Power, might
13 13. Peace, tranquility	14 14. Law, custom, covenant	15 15. Property, possessions, wealth	16 16. The extrasensorial world	17 17. Work, doings, actions, labour	18 18. Quiet, leisure, rest

Figure 5. Semantic map for the different senses of Old English *gesund*.

OLD ENGLISH (*GE*)*CNĀWAN* AND *ONCNĀWAN*

Legend

Name	Group name	Category	Subgroup
■(ge)cna_wan (v)	<a href="#">To have a clear apprehension of</a>	06.01.05.01	04
■(ge)cna_wan (v)	<a href="#">To know, understand</a>	06.01.06	01
■(ge)cna_wan (v)	<a href="#">To know, have knowledge of</a>	06.01.06.01.01	08.01
■(ge)cna_wan (v)	<a href="#">To know, be acquainted with</a>	06.01.06.01.01.01	01
■(ge)cna_wan (v)	<a href="#">To recognize, identify</a>	06.01.06.01.01.02	02
■(ge)cna_wan (v)	<a href="#">To acknowledge a person/greeting, hail</a>	11.05.02.02.01	05
■oncna_wan (v)	<a href="#">To know, understand</a>	06.01.06	01
■oncna_wan (v)	<a href="#">To know, recognize</a>	06.01.06.01.01.02	
■oncna_wan (v)	<a href="#">To acknowledge, make acknowledgement of</a>	09.06.02.01.04	05
■oncna_wan (v)	<a href="#">To acknowledge a person/greeting, hail</a>	11.05.02.02.01	05




						
<b>01</b>	<b>02</b>	<b>03</b>	<b>04</b>	<b>05</b>	<b>06</b>	
<b>01. Earth, world</b>	<b>02. Creation</b>	<b>03. Material, matter, substance</b>	<b>04. Consumption of food/drink</b>	<b>05. Aught, anything, something</b>	<b>06. Spirit, soul, heart</b>	
						
<b>07</b>	<b>08</b>	<b>09</b>	<b>10</b>	<b>11</b>	<b>12</b>	
<b>07. Judgement, forming of opinion</b>	<b>08. Feelings</b>	<b>09. Speech, vocal utterance</b>	<b>10. Having, owning, possession</b>	<b>11. Action, operation</b>	<b>12. Power, might</b>	
<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	
<b>13. Peace, tranquility</b>	<b>14. Law, custom, covenant</b>	<b>15. Property, possessions, wealth</b>	<b>16. The extrasensorial world</b>	<b>17. Work, doings, actions, labour</b>	<b>18. Quiet, leisure, rest</b>	

Figure 6. Semantic map for the different senses of Old English (*ge*)*cnāwan* and *oncnāwan*.



OLD ENGLISH *BESECGAN*

Legend

Name	Group name	Category	Subgroup
■ besecgan	(v) <a href="#">To announce, introduce</a>	11.05.02.02.01	07
■ besecgan	(v) <a href="#">To excuse (oneself)</a>	12.07.03.02	05
■ besecgan on	(v) <a href="#">To accuse, bring a charge against</a>	14.03.03.01	09

01	02	03	04	05	06
01. Earth, world	02. Creation	03. Material, matter, substance	04. Consumption of food/drink	05. Aught, anything, something	06. Spirit, soul, heart
07	08	09	10	11	12
07. Judgement, forming of opinion	08. Feelings	09. Speech, vocal utterance	10. Having, owning, possession	11. Action, operation	12. Power, might
13	14	15	16	17	18
13. Peace, tranquility	14. Law, custom, covenant	15. Property, possessions, wealth	16. The extrasensorial world	17. Work, doings, actions, labour	18. Quiet, leisure, rest

Figure 7. Semantic map for the different senses of Old English *besecgan*.

OLD ENGLISH (*GE*)*CŪPLĀĒCAN*

Legend

Name	Group name	Category	Subgroup
■(ge)cu_plæ_can (v)	<a href="#">To make friends with, attach oneself to</a>	08.01.02.03.04	01
■(ge)cu_plæ_can (v)	<a href="#">To make oneself known</a>	11.05.02.02.01	08

01	02	03	04	05	06
01. Earth, world	02. Creation	03. Material, matter, substance	04. Consumption of food/drink	05. Aught, anything, something	06. Spirit, soul, heart
07	08	09	10	11	12
07. Judgement, forming of opinion	08. Feelings	09. Speech, vocal utterance	10. Having, owning, possession	11. Action, operation	12. Power, might
13	14	15	16	17	18
13. Peace, tranquility	14. Law, custom, covenant	15. Property, possessions, wealth	16. The extrasensorial world	17. Work, doings, actions, labour	18. Quiet, leisure, rest

Figure 8. Semantic map for the different senses of Old English (*ge*)*cūþlæccan*.

## LEXICAL ITEMS IN THE *THESAURUS OF OLD ENGLISH*'S CATEGORY ON GREETINGS

In this semantic map, the foregoing semantic maps have been merged, showing all the different senses of the lexical items in the *Thesaurus of Old English*'s category on greetings (11.05.02.02.01). Instead of depicting which sense belongs to which lexical item (which can already be seen in the foregoing semantic maps), this semantic map portrays the number of lexical items that have senses in specific categories of the *Thesaurus of Old English*'s taxonomy. The lexical items included in this merged semantic map are *hǣlu*, *(ge)hāl*, *gesund*, *(ge)grētan*, *grēting*, *beseccgan*, *(ge)cūplǣcan*, and *(ge)cnāwan / oncnāwan*. The inclusion of *wilcumian*, *wilcume* and *hālettung* would not affect the map shown below.

### Legend

- Category *Greetings, courteous terms of address* (category number 11.05.02.02.01)
- Contains a sense of a single lexical item
- Contains senses of two lexical items
- Contains senses of three lexical items
- Contains senses of four lexical items

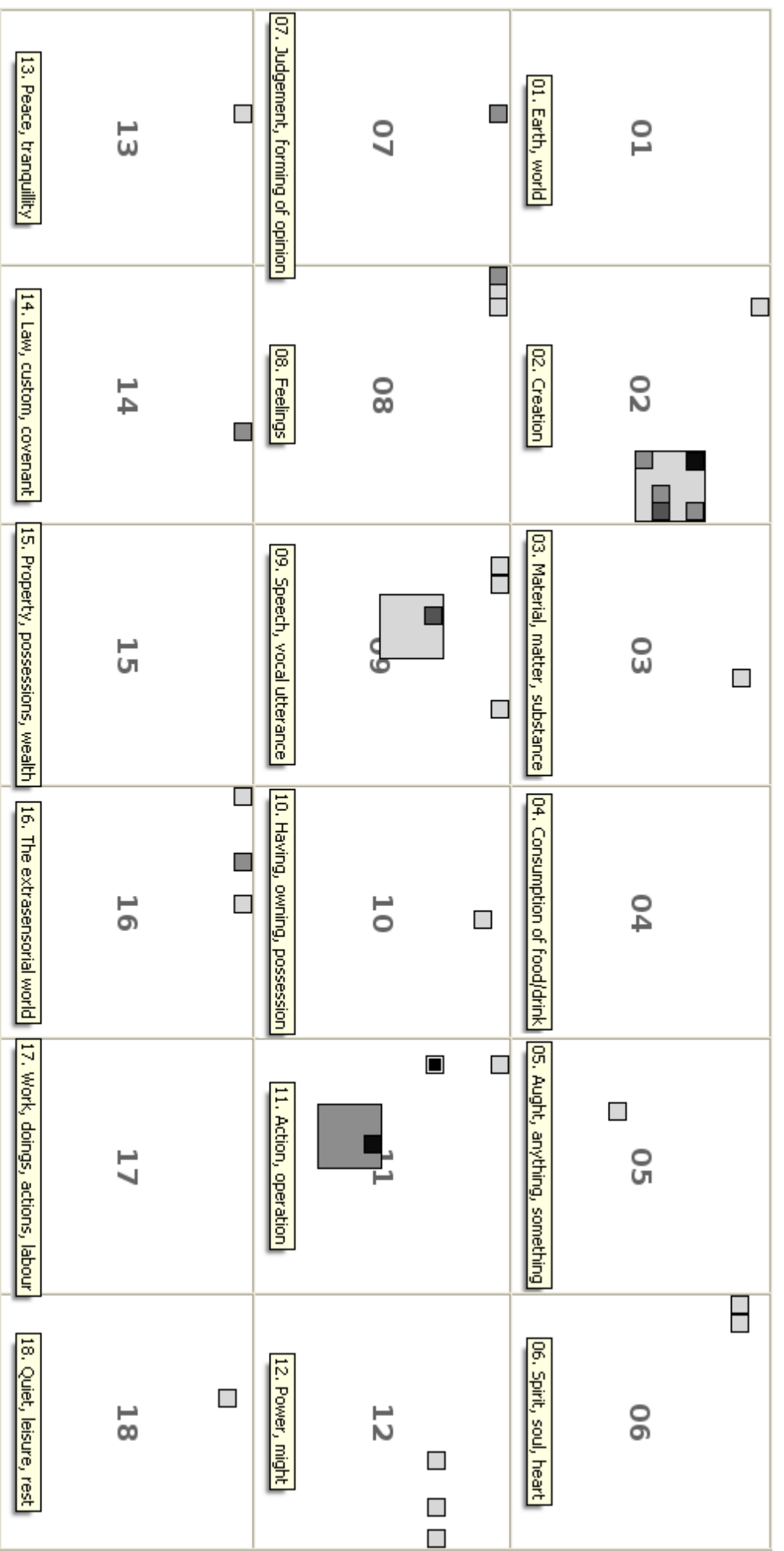


Figure 9. Semantic map showing the number of lexical items from the semantic field of greeting that have one or more senses in a category of the taxonomy.

