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Metaphorical Extension in Old English Poetic Works:
With Special Reference to Wyld and Weallan *

TAKAMORI Rie **

Keywords: Old English verse, conceptual metaphor, metaphorical extension

1 Introduction

The amount of research on conceptual metaphors in the cognitive linguistics field is vast and growing. While much has been reported using the synchronic approach, there are still gaps to be filled, diachronically. In fully explaining the semantic change of these long lasting and generative expressions, one needs both theoretical knowledge and the proper historical view.

One such study is my previous research on wylm and weallan in Old English, where I

* 古英詩における wylm と weallan のメタファー拡張について（高森 理絵）
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showed that the source concept of WATER can characterize other target concepts. A complete search of the text Beowulf for all expressions of wylm and weallan revealed that the original meaning of water surges and billows also characterizes other conceptual domains: FIRE and EMOTION. Although these expressions in Beowulf have been explored in previous works (Potter 1988), few studies in other Old English poems mention wylm or weallan. In this paper I will examine all the examples of wylm and weallan in the Anglo-Saxon Poetic Records, affirm their semantic extensions in many Old English poems, including Beowulf, and briefly discuss how dramatic situation or physical environment affects metaphorical expressions.

2 Previous Studies

Joyce Potter's research (1988:192) on metaphorical expressions in Beowulf is meaningful. She states that metaphorical understanding of wylm and weallan is contained in the idea of 'a tidal metaphor,' that the environmental seething of stormy seas and destructive fires is projected to emotional seething. In cognitive linguistics emotional surging is understood in terms of water or fire surging while wylm and weallan also literally connote the original concept of 'surging water' and the secondary projection of 'surging fire'. Potter's work will be developed with Kövecses's scope of metaphor theory (2002:118), that the concrete source concept can be projected to several abstract targets. Wylm and weallan will be classified within the concepts of WATER, FIRE and EMOTION, with the claim that the source domain of WATER applies to a range of target domains, inheriting the culturally agreed upon main meaning of the source.

When the source concept of 'surging water' expresses EMOTION, the CONTAINER metaphor is the most conventional concept. According to Kövecses (2002:97), a great deal of coherent knowledge is associated with heat and its relationship to fluid and the container, the ANGER IS A HOT FLUID IN A CONTAINER metaphor: 'You make my blood boil; His pent-up anger welled up inside him, etc.' Lockett (2011:5) also refers to such psychophysiological patterns as the 'hydraulic metaphor' or 'hydraulic model' of the mind. This research will explore the CONTAINER concept related to the EMOTION IS SURGING WATER metaphor.
3 Data and Approach

In the 24 poems that include wylm or weallan in ASPR\(^1\), there are 65 examples of the verb weallan ‘issuing from a source, to well, bubble forth, spring out, or flow\(^2\). Derived from the verb weallan, the noun wylm shows up 72 times, most commonly used in the substantive compound phrases of \(X + wylm\). Although surging water is mainly expressed in the intransitive verb weallan, there are three examples of the transitive wyllan and eleven examples of the derived noun wylle. As referenced in the section on Previous Studies, the analysis of the all contexts and collocations will be based on cognitive linguistic approach, e.g., the conceptual metaphor theory and the ‘hydraulic model’ of the mind, and shown through the details and relations of the concepts of WATER, FIRE and EMOTION (Table 1, 2 and 3).

4 Examples of WATER and FIRE in ASPR

4.1 WATER

In ASPR there are 59 examples of weallan, wylm, wyllan and wylle dealing with the concept of WATER. Table 1 shows the occurrences of ‘surging water’ and its elaborated meanings: ‘boiling water’, ‘filling a cauldron with lead’, ‘boiling water with blood’, ‘boiling or gushing blood’ and ‘surging venom’:

<table>
<thead>
<tr>
<th></th>
<th>surging water</th>
<th>boiling water</th>
<th>filling a cauldron with lead</th>
<th>boiling water with blood</th>
<th>boiling or gushing blood</th>
<th>surging venom</th>
</tr>
</thead>
<tbody>
<tr>
<td>weallan</td>
<td>12</td>
<td>0</td>
<td>2</td>
<td>4</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>wylm</td>
<td>16</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>wyllan</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>wylle</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

There are 39 examples of the base meaning of ‘surging water’ using weallan, wylm and wylle. Although the frequency of the use of the intransitive verb wyllan and the derived noun wylle is not high in Old English poems, most of them are used to mean ‘surging water’ or ‘boiling water’.

\(^{1}\) Abbreviations used in this article are: ASPR = The Anglo-Saxon Poetic Records; And = Andreas; Beo = Beowulf; ChristB = Christ, lines 440-866; Dan = Daniel; El = Elene; Exo = Exodus; GenA = Genesis, lines 1-234 and 852-2936; GuthB = Guthlac, lines 819-1379; Jul = Juliana; Phoen = Phoenix; Sat = Christ and Satan.

\(^{2}\) The definition of weallan is from Bosworth and Toller (1898:1174).
Here are a few examples of the source concept of ‘surging water’. These examples co-occur with *flood* (‘mass of water, flood, wave<sup>3</sup>’).

(1) a. Eft sona bið / þæt þæc adl ðæð ecg eafes getwæfed, / ðæð fyres feng, ðæð *flood* *wyłm*, / ðæð gipe mecæs, ðæð gares ðlht, / ðæð atol yldo; ðæð eagenæ bearhtm / forsiteit ond forsworceð; semninga bið / þæt ðæc, dryhtguma, deæ oferswydeð.

(then it will soon come about that sickness or sword strips you of vigour – or the clutch of fire or *the water’s surge* or the blade’s bite or the flight of the spear or repulsive senility – or the sparkle of your eyes will grow dim and become extinct; <i>Bæo</i> 1762b-1765b<sup>4</sup>)

b. Wægas weoxon, wadu hlynsodon, / flugon fyrgnastas, *flood* *yðum* *weoll*.

(The waves grew greater, the breakers boomed, sparks of fire were flying, *the flood was as well with surges*; <i>And</i> 1545a-1546b)


(Then the Lord of hosts led his champion by his word across the wide land. The compliant *flood* began to subside again; <i>GeneA</i> 1411a-1413a)

<sub>Flodes *wyłm* (1a), the combination of a limiting genitive and a base noun, has a literal meaning, the ‘water’s surge’. In (1b) the instrumental dative plural noun of *yðum* ‘waves’ precedes the third person singular preterit form of *weallan*. In (1c) the word order in the compound of *wyłle* +<sup>X</sup> is opposite to the substantive compound of *<sup>X</sup> + wyłm*.

All the remaining collocations of *wyłm* and *weallan* ‘surging water’ found in *ASPR* are listed below:

<sub><b>X + wyłm:</b></sub>

<sub>*flodes wyłm* ‘water’s surge’, *wæges wyłm* ‘water’s surge’, *wateres wyłm* ‘water’s surge’, *wintrys wyłmum* ‘wintry surge’, *yða wyłm* ‘waves surge’, *brimwyłm* ‘ocean surge’, *egewyłmum* ‘terrible waves surge’, *holmwyłme* ‘waves surge’, *sawylmas* ‘sea surge’ and *streamwyłm* ‘stream surge’</sub>

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<sup>3</sup>The definition of *flood* is from J. R. Clark Hall 4<sup>th</sup> ed. (1960:122)
<sup>4</sup>All the translations in this paper are from S. A. J. Bradley (1982) except for *Solomon and Saturn* 268a-271a, which was made by the present author. Slade (2002) was consulted for *The Nine Herbs Charm* 67-69.
Subjects of the verb *weallan*:

*birn* ‘ocean’, *flod* ‘flood’, *geofon* ‘ocean’, *holm* ‘wave’, *stream* ‘stream’, *wado* ‘ford’ and *wæter* ‘water’

Instrumental dative nouns co-occurring with *weallan*:

*storme* ‘with storm’, *stapole* ‘with foundation’, *sealte* ‘with salt’ and *ydum* ‘with waves’

*Wylle + X:*

*willflod* ‘well flood’, *wylleburne* ‘well spring’, *wyllgespringan* ‘well spring’ and *wyllestreamas* ‘well stream’

As mentioned above, images of surging water comprise roughly two-thirds of all the examples of *wylm* and *weallan*. This high frequency shows that ‘surging water’ is basic knowledge in the source concept and applied to a range of targets.

When *wylm* and *weallan* are used with the concept of *heat*, they are expressed as ‘surging blood, lead, or venom’.

(2) a. Wæs þære *burnan wælm / headofyrum hat*; ne meahte horde neah / unbyrnende ǽnige hwile / deop gedygan for dracan lege.

(The bubbling surge of that brook was hot from fierce fires; he would not be able to survive the cavern close to the hoard for any length of time without being scorched up, because of the dragon’s flame; *Beo* 2546b-2549b)

b. Wyrc slypan of wætere / and of axsan, genim finol, *wyl on þære slypan* and *bepe mid / aggemongc*, þonne he þa sealfe on do, ge ær ge æfter.

(Make a paste of water and of ash; take the fennel, *boil it in the paste and warm it with the eggmixture*, when he puts it in the salve, and before and after; *The Nine Herbs Charm* 67-69)

c. Het þa ofestlice yrre gebolgen / leahtra lease in *pas leades wylm* / scufan butan scyldum.

(Then he, swollen with fury, ordered her, devoid of vices and without guilt, to be thrust into the welter of the lead; *Jul* 582a-584a)

The literal meaning of the limiting genitive *burnan* in (2a) is ‘brook’ or ‘stream’, in this
context boiled from *headofyrum 'fierce fires'. Bradley (1982) rendered the motion of *burnan wælm* as 'bubbling surge of that brook'. Boiling motion is described in the transitive verb *wyl* in (2b); it is the second singular imperative of *wyllan*. The verb *wyl* occurs with the preposition *on* 'in'; it expresses the boiling motion in the paste and follows another phrase related to heat, *bepe mid æggemongec 'warm it with the eggmixture'. Boiling motion also expresses 'filling a cauldron with lead'in (2c); the limiting genitive *leades* means 'lead' and the preposition *in* 'into' indicates the place inside the cauldron.

The following examples are 'blood issuing from the bottom of the water', the underworld, where monsters live.

(3) a. Dær was on *blode brim weallende*, / atol yða geswing eal gemenged / *hatan heolfre*, heorodreore weol.
   (There the water was foaming, with blood; the hideous heaving of the waves, all mixed with hot blood, foamed with violently-shed gore; Beo 847a-849b)

b. *Flod blode weol* (folc to sægon), / *hatan heolfre*.
   (The people stared at the watery expanse: it was welling with blood, with warm gore; Beo 1422a-1423a)

There are two verbs of *weallan* in (3a); one is the present participle *weallende* preceding the dative *blode 'blood' and the nominative *brim 'water', and the other is the preterit form *weol*. As in (1b), where the verb *weallan* often appears with an instrumental dative noun, in (3b) *blode* is also the instrumental dative noun and is found between a subject and a verb.

In both (3a and b) there is a variation of *blode* which includes an expression of heat, *hatan heolfre 'hot gore'. As for *heolfre*, it is also used as the instrumental dative noun between a subject and a verb *weallan*, e.g., Beo 2138a holm heolfre weoll.

In the next examples of 'boiling or gushing blood from the human body', *hatan heolfre* is also used for the variation of blood. Both poets of *Beowulf* and *Andreas* used the similar pattern for the variation of blood.

(4) a. Wæs þæs halgan lic / sarbennum soden, swate bestemed, / *banhus* abrocen. Blod yðum weoll, / *hatan heolfre*.
   (The body of the saint was sodden from wounds, soaked in blood; the frame of his bones was broken; blood welled out in pulses of hot gore; And 1238b-1241a)
(the blood welled in pulses from out of his frame; it smothered him in gobbets with hot gore; And 1275b-1277a)

Above examples show the similar word order: *Blod yðum weoll* in (4a) and *Swat yðum weoll* in (4b). The containers from which boiling blood gushes are described in the kennings, *banhus* which literally means 'bone house' in (4a) and *bancofan* 'bone cove' in (4b), and they express 'human body' or 'the bodily frame'. From the above examples (1) to (4), basic and central knowledge concerning the WATER concept is inferred: 'surging water', 'surging water with heat', 'issuing from the source' and 'welling out from the container.' As mentioned above, such central knowledge consists with the main meaning focus of WATER concept, with the source domain of WATER applying to different target domains.

4. 2 FIRE

There are 40 examples of *weallan* and *wylm* dealing with the concept of FIRE. Table 2 shows the occurrences of 'surging fire', 'a fire-breathing dragon', 'the fire of a funeral pyre' and 'poisonous fire':

<table>
<thead>
<tr>
<th></th>
<th>surging fire</th>
<th>a fire-breathing dragon</th>
<th>the fires of a funeral pyre</th>
<th>poisonous fire</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>weallan</em></td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><em>wylm</em></td>
<td>26</td>
<td>2</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

In contrast to the examples of 'surging water', there is no example of *wylan* and *wylle*. In the FIRE domain, the examples of 'surging fire' described in $X + wylm$ show the highest frequency.

In the examples of 'surging fire', expressions of fire or heat often occur with *wylm*:

(5) a. Him wæs fultum neah, / engel hine elne trymede, þonne hy him yrre hweopan, / *frecne fyres wylme*.

(Help was close by him; the angel fortified him with courage when they furiously
menaced him with the greedy turbulence of fire; GuthA 189b-191a)
b. Wite þoliað, / hatne heaoowelm helle tomiddes, / brand and brade ligas, swilce eac þa biteran recas, / þrosm and þystro, forþon hie þegnscepe / godes forgymdon.
(They suffer punishment — the hot fierce turbulence in the midst of hell, burning and broad flames and acrid fumes too and smoke and darkness — because they disregarded their duty towards God; GenB 323b-327a)

Fyres wylme, the combination of a limiting genitive and a noun, has a literal meaning in (5a), 'surging fire', with the adjective frecne 'dangerous' modifying the combination. In (5b) the substantive compound heaoowelm\textsuperscript{5} 'fierce flame' is modified by the adjective hatne 'hot'. As for heado, in the example of (2a), the expression is also used in Beo 2547a; water was boiled from heaoo 'rum' fierce fires'.

Other combinations and substantive compounds found in ASPR besides fyres wylm 'surging fire' and heaoowelm:

\textbf{X + wylm:}

brondes wylm 'fire's surge', deopan wcelm 'deep surge', grundleasne wylm 'bottomless surge', hatne wylm 'hot surge', wom wcelme 'tumult surge', batwylme 'flames of a funeral fire', brynewylmum 'wave of fire' and edwylme 'terrible wave'

The base word wylm does not have the meaning of fire but expresses a surging up motion. Placed before the base word or its context equivalent, the determinant modifies wylm, and the compound expressions show the FIRE concept. In these examples basic knowledge of surging up motion in the WATER concept applies to FIRE.

The following example is of 'a fire-breathing dragon'. The container from which fire billows is described in the last two words, the preposition of 'from' and gewitte 'head'.

(6) symle wæs þy sæmra, þonne ic sweorde drep / ferhðgeniðlan, fyrf unswiðor / weoll of gewitte.

(Once I had stabbed the life-menacing enemy with my sword he grew steadily feebler and the fire billowed less fiercely from his head; Beo 2880a-2882a)

\textsuperscript{5} Heado (headu) means 'war', according to J. R. Clark Hall 4\textsuperscript{th} ed. (1960:175)
The motion of breathing fire is described in the past tense of the verb *weallan*. Basic knowledge of *WATER* concept, 'welling out from the container' applies to the *FIRE* concept.

Although in *WATER* concept the examples of 'surging venom' are expressed in *weallan*, 'poisonous fire' is described by *wylm* in the *FIRE* concept:

(7) *Dis is ðeostræ ham, ðearle gebunden / fæstum fyrculummum; flor is on welme / attre onæled.*

(This home is dark, excessively confined by fixed fiery shackles; the floor is *seething with burning venom*; Sat 38a-40a)

The word order is not the general pattern of $X + \text{wylm}; \text{welme}$ follows the dative noun *attre* 'poison' and the preterit participle *onæled* 'inflame'.

4.3 WATER and FIRE Occurrences

Many examples of *weallan*, *wylm*, *wyllan* and *wylle* show up in *Beowulf*, Cynewulf's poems and Cædmonian poems. Of the *WATER* and *FIRE* examples, 78% and 65% of the occurrences in ASPR are found in those poems, respectively. Chart 1 shows the detailed breakdown of those occurrences:

<table>
<thead>
<tr>
<th>The Concept of WATER and FIRE in Beowulf, Cynewulf's Poems and Cædmonian Poems</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
</tr>
<tr>
<td>Boo</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>7</td>
</tr>
</tbody>
</table>

The occurrences of *weallan*, *wylm*, *wyllan* or *wylle*

Chart 1

The physical environment of each poem influences how these expressions are used. For example, in *Beowulf*, 18 examples are found in the *WATER* concept, suggesting that many examples of *wylm* and *weallan* express heaving waves in the North Sea and the Baltic Sea.
The waves surround the countries, Dene and Geatas: e.g., Beo 393b sawylmas. The water is also boiling up from the bottom of the monsters' mere with hot gore in Beo 845 a-b on blode brim weallende. Five examples of the WATER concept appear in Cynewulf's Phoenix. In the poem a bird inhabits the woods where beautiful streams well out from enchanted springs. They are described by X + wylm or wylle + X: e.g., Phoen 105b wyllestreams. As for the concept of FIRE, wylm expresses the hell fire in ChristB 830b-831a in fyrbaðe, wælmum and Sat 27b brynewelme.

Dramatic situations also affect how these expressions are used, e.g., scenes of the God causing floods: in And 1523a Stream ut aweoll, in GenA 1301a vælstreamas and in Exo 492a weollen wælbenne. In Cynewulf's Elene 1297b hatne wyln, the FIRE concept purges away people's sins and purifies them.

5 Examples of EMOTION in ASPR

5.1 EMOTION

There are 37 examples of weallan, wylm, wyllan and wylle expressing the concept of EMOTION. Table 3 shows the five broad categories of feelings and the occurrences of surging up emotions: 'sorrow', 'anger', 'desire', 'love' and 'pleasure'. 'Sorrow' has the highest frequency among various emotions.

<table>
<thead>
<tr>
<th></th>
<th>sorrow</th>
<th>anger</th>
<th>desire</th>
<th>love</th>
<th>pleasure</th>
</tr>
</thead>
<tbody>
<tr>
<td>weallan</td>
<td>10</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>wylm</td>
<td>8</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>wyllan</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>wylle</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The abstract concept of MIND is understood in terms of the source concept of WATER. In the EMOTION IS A FLUID IN A CONTAINER metaphor, surging up emotion in one's mind corresponds to water surging in a container. In (8), Annum 'one' indicates the warrior, Wiglaf and his sefa 'mind' surges up with sorgum 'sorrow'. In addition to sefa, breost 'breast', heorton 'heart', hreder 'breast', hyge 'mind' and witte 'consciousness' are used as the containers where emotion surges up.
(8) EMOTION IS A FLUID IN A CONTAINER

Hiora in anum weoll / sefa wið sorgum;

(In one of them alone was a mind welling with feelings of remorse; Beo 2559b-2560a)

In the following examples of the CONTAINER metaphor, the source concept of hot fluid in a container is projected as seething emotion.

(9) EMOTION IS A HOT FLUID IN A CONTAINER

a. ac in lige sceolon / sorgwylmum soden sar wanian, / wræcðið wepan, wilna bisciredæ / in þam deaðsele duguða gehwylcre, / luþena ond lissa.

(in fire they must rather bemoan their pain, stewed in the seethings of their misery, and beweep their exile, severed from pleasures in that abode of death, and from every privilege and act of love and gesture of forgiveness; GuthB 1072b-1076a)

b. gilleð geomorlice and his gyrn sefað, / wylleð hine on ðam wite, wunað unlustum, / singgeð syllice; seldum æfre / his leoma licggað.

(He yells in pain and laments his sorrow. He suffers the torture, leads a life of misery and sings rare songs; He seldom rests his wings; Sat 268a-271a)

c. Man wridode / geond beorna breost, brandhata nið / weoll on gewitte, weorm blædum fag, / attor ælfæle.

(Wickedness flourished in the men's breasts, hatred hot as fire welled in their consciousness, the worm hostile to happiness, a deadly venom; And 767b-770a)

In (9a), surging emotion is expressed by sorgwylmum 'wave of sorrow' and follows the verb soden 'seethed'. Guthlac B has a similar expression, soden sorgwylmum, in line 1262a. In (9b), 'boiling water' is associated with the seething emotion, as the literal meaning of 'boiling water' is expressed in the transitive verb and the preposition 'wyl on' in (2b). Wylleð, the present third singular form of wyllan, follows the accusative case hine 'him'. The preposition on has both the meanings of place 'in' and cause 'for', so that the subject is tortured by his sorrow. In (9c), nið 'hated' is modified by the heat expression, brandhata 'burning hot'. His hate surges in the CONTAINER, on gewitte 'in consciousness'. The poet uses four expressions to depict surging up of hatred: boiling up motion, fire, worms and venom.

The relationship between heat and emotion is seen in a metaphor of cooling water in a
container, displaying emotional calm.

(10) LACK OF EMOTIONAL INTENSITY IS LACK OF HEAT IN A CONTAINER

\[
\text{Ponne bioð [a]brocene on ba healfe / aðsweord eorla; [syð]ðan Ingelde / weallad wælmiðæs, ond him wiftfan / after cearwælum colran weordæd.}
\]

(Then the earls’ sworn oaths will be broken on both sides. Thereupon, mortal hates will surge up in Ingeld and love for his wife will grow cooler in him after the upsurgings of anxiety; Beo 2063a-2066b)

Ingeld’s love for his wife cooled after an oath was broken, leaving him angry and anxious. These feelings caused the cooling off of his love.

Sometimes the emotion of grief is expressed in welling tears and often occurs with heat expressions. An overflowing emotion with tears is associated with fluid brimming over the container.

(11) OVERFLOW OF EMOTION IS FLUID BRIMMING OVER A CONTAINER

\[
\text{Teagor yðum weol, / hate hleordropan, ond on hreþre wæg / micle modceare.}
\]

(the tears, scalding drops on his cheeks, welled in streams and in his bosom he bore great grief; GuthB 1340b-1342a)

The verb weol precedes the subject teagor ‘tear’ and the instrumental dative plural noun yðum ‘waves’. This word order is often used in the WATER and FIRE concepts. After the verb weol, the variation of ‘tear’ follows hleordropan ‘cheek drop’ and it is modified by hate ‘hot’. Another variation of ‘tear’ is expressed in GuthB 1057a wæydropan ‘water drop’ with weallan.

In the previous examples (8 to 11), the basic knowledge of the WATER concept, ‘surging water’, ‘surging water with heat’, ‘issuing from the source’ and ‘welling out from the container’ are projected to the EMOTION concept. Each metaphor is derived from the EMOTION IS SURGING WATER metaphor.

5.2 EMOTION Occurrences

Of the EMOTION examples in ASPR, 70% can be found in Beowulf, Cynewulf’s Poems and Cædmonian Poems. See Chart 2 for the details.
The Concept of EMOTION in Beowulf, Cynewulf's Poems and Cædmonian Poems

<table>
<thead>
<tr>
<th></th>
<th>Beo</th>
<th>ChristB</th>
<th>El</th>
<th>And</th>
<th>GuthB</th>
<th>Phoen</th>
<th>GenA</th>
<th>Exo</th>
</tr>
</thead>
<tbody>
<tr>
<td>pleasure</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
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<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>sorrow</td>
<td>10</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The Occurrences of Wealla, Wylm, Wyllan or Wylle

Chart 2

In Beowulf, the ten examples of surging up sorrow expressed in \( x + wylm \) or weallan are used in the impressive scenes: e.g., relieving affliction after finishing a fierce battle (Beo 282a-b ceawylmas colran 'welling sorrow calm down'), in the sorrow of parting (Beo 1993a sorhulmum sead 'waves of sorrow seethe') and in the sorrow of death (Beo 3032a wollenteara 'streaming with tears'). Guthlac B also has the expression of tears when death is approaching Guthlac in 1057a weallan wceyropan 'stream water drop'. Expressions of anger are used when the warriors are eager to enter the field of battle, as in Exo 148a headowylmas 'surges of bellicosity'. As for expressions of desire, a bird wishes for eternal youth in Phoen 191a gewitres wylm 'an upsurge of awareness'. The example of love in Christ B shows that true love surges up in people's hearts: e.g., in 538-539b treowulfu 'true love' - hverel innan weoll. An example of pleasure is also found in Andreas, as Andrew finally sees Matthew within a prison after a voyage to Mermedonia: e.g., in 1019awynnum awelled 'pleasure surged'.

6 Discussion

The research of wylm and weallan based on the cognitive linguistic approach shows the semantic extensions from the source domain of WATER to targets of FIRE and EMOTION. As mentioned in section 4 of WATER and FIRE, wylm and weallan have the original meaning
of 'surging water'. The determinants or contexts extend the meanings from the source concept to the target concepts. The basic knowledge of the source domain of WATER are projected to the target domains as shown in Figure 1.

Figure 1.

<table>
<thead>
<tr>
<th>FIRE</th>
<th>WATER</th>
<th>EMOTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>- surging fire</td>
<td>- surging water</td>
<td>- surging emotion</td>
</tr>
<tr>
<td>- cause of fire</td>
<td>- issuing from fire source</td>
<td>- cause of surging emotion</td>
</tr>
<tr>
<td>- breathing out fire</td>
<td>- welling out</td>
<td>- tears flowing over</td>
</tr>
<tr>
<td></td>
<td>from the container</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- surging water</td>
<td>- surging emotion with heat</td>
</tr>
<tr>
<td></td>
<td>with heat</td>
<td>with heat</td>
</tr>
</tbody>
</table>

In the semantic extension of wylm and weallan, 'surging water', 'issuing from source' and 'welling out from the container', are projected from the WATER concept to FIRE. The concept of FIRE denotes heat expressions in the determinants or in the contexts, and the compounds of $X +$ wylm or the verb weallan express 'surging fire'. The metaphorical extensions are shown from the WATER concept to EMOTION. The intransitive uses of weallan and its noun wylm, 'surging water', 'issuing from source' and 'welling out from the container', are projected to EMOTION. When 'boiling water' is expressed, HEAT is needed in the determinant or in the context. The transitive use of wyllan has the meaning 'to boil water' as in (2b). The boiling motion is metaphorically extended to the EMOTION concept as 'seething emotion' (9b). Although the target concepts of FIRE and EMOTION are analyzed in this research, the WATER concept expressed in wylm and weallan are actually projected to several targets: in ChristB 625a wyrmum aweallen 'a swarm of insects', in El 937a weallende gewitt 'well of wisdom', and in Precepts 84b-85a heoroworda grund wylme bismitan 'spew out harsh word', etc.

7 Conclusion

This research illustrates that the base meaning of water surges of wylm and weallan characterizes other concepts of FIRE and EMOTION. In addition to the previous studies on Beowulf, many other works in ASPR show the same semantic extension. Although the
frequency is not high, the transitive use of *wyllan* and the derived noun *wylle* are also investigated in this paper. In the concept of *WATER* *wylle* means ‘surging water’ and *wyllan* expresses ‘to boil water’. They are not used in the concept of *FIRE* but projected to the concept of *EMOTION*.

There are common collocations or word orders among three concepts of *WATER*, *FIRE* and *EMOTION*. For example, *headowylnmas* in the *FIRE* concept is also used in the *EMOTION* concept. It supports the *ANGER IS A HOT FLUID IN A CONTAINER* metaphor from previous studies.

An analysis of Charts 1 and 2 reveals that dramatic situation or physical environment affects the use of *wyln* and *weallan*. In the *Beowulf*, examples of the *EMOTION* concept express the affliction of warriors and the sorrow of parting. In the concepts of *WATER*, *FIRE* and *EMOTION* *wyln* and *weallan* reflect the dramatic content of specific scenes in works.

In future research I would like to extend my investigation of these expressions from Old to Middle English and continue to chart the historical developments of *wyln* and *weallan* concerning their transitive and intransitive uses, as well as their semantic extensions.

References


Websites

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