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Author(s)	Takamori, Rie
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## Metaphorical Extension in Old English Poetic Works:

With Special Reference to *Wylm* and *Weallan* \*

TAKAMORI Rie \*\*

Keywords: Old English verse, conceptual metaphor, metaphorical extension

認知言語学における概念メタファーの意味拡張を、通時的観点から調査する研究の一環として、本論文では、古英語 *wylm* と *weallan* の分析を行う。動詞 *weallan* は、「逆巻く水の動き」を原義としており、名詞 *wylm* は「水の噴出・奔流」を意味する。*wylm* と *weallan* が表現する「逆巻く水の動き」は、体系的に「炎」や「感情」も表している。Takamori (2013) は *Beowulf* における全用例について、概念メタファーの観点から調査を行い、「水」の領域から「火」や「感情」の領域へ写像が生じていることを主張した。

本研究では *Anglo-Saxon Poetic Records* に収録されている全作品を対象に調査を行い、古英詩全般における「水の噴出・奔流」の意味拡張について明らかにすることを目指した。用例ごとに共起語を分析し、「水」「火」「感情」の各概念領域で個別に用いられる表現と共通に用いられる表現についてまず言及する。さらに、作品の印象的な場面や登場人物の環境が *wylm* と *weallan* の使用に影響を及ぼすことについて述べる。

本研究は、他動詞の *wyllan* と派生名詞 *wylle* についても調査対象としている。これらを自動詞の *weallan* および派生名詞 *wylm* と比較すると、用例数は少なかったものの、「水の噴出・奔流」から「感情」の領域への写像が同様に見られた。今後の研究においては、調査対象を古英詩から中英語の作品にまで拡大し、中世英語における「水」のメタファーが「火」「感情」その他の領域まで拡張していく歴史的経緯を明らかにしたい。

## 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)

\*\* 大阪大学大学院言語文化研究科博士後期課程

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' 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*<sup>1</sup>, there are 65 examples of the verb *weallan* ‘issuing from a source, to well, bubble forth, spring out, or flow’<sup>2</sup>. 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 1. WATER Domain in *ASPR*

	surging water	boiling water	filling a cauldron with lead	boiling water with blood	boiling or gushing blood	surging venom
<i>weallan</i>	12	0	2	4	5	2
<i>wylm</i>	16	2	1	1	2	0
<i>wyllan</i>	0	1	0	0	0	0
<i>wylle</i>	11	0	0	0	0	0

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’.

<sup>1</sup> 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*.

<sup>2</sup> 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 *flod* ('mass of water, flood, wave'<sup>3</sup>).

- (1) a. Eft sona bið / þæt þec adl oððe ecg eafopes getwæfeð, / oððe fyres feng, oððe *flodes wylm*, / oððe gripe mec, oððe gares fliht, / oððe atol ylðo; oððe eadena bearhtm / forsited and forswordeð; semninga bið / þæt ðec, dryhtguma, deað oferswyðeð.

(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; *Beo* 1762b-1768b<sup>4</sup>)

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

(The waves grew greater, the breakers boomed, sparks of fire were flying, *the flood was aswell with surges*; *And* 1545a-1546b)

- c. Gelædde þa wigend weorda drihten / worde ofer widland. *Willflod* ongan / lytligan eft.

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

*Flodes wylm* (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 *wylle* + *X* is opposite to the substantive compound of *X* + *wylm*.

All the remaining collocations of *wylm* and *weallan* 'surging water' found in *ASPR* are listed below:

#### **X + wylm:**

*flodes wylm* 'water's surge', *wæges wylm* 'water's surge', *wæteres wylm* 'water's surge', *wintrys wylmum* 'wintry surge', *yða wylm* 'waves surge', *brimwylm* 'ocean surge', *egewylmum* 'terrible waves surge', *holmwylme* 'waves surge', *sæwylmas* 'sea surge' and *streamwelm* 'stream surge'

<sup>3</sup> The definition of *flod* 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*:**

*birm* '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 *yðum* 'with waves'

***Wylle + X*:**

*willfod* '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* / *heaðofyrum hat*; ne meahte horde neah / unbyrnende ænige 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. Wyrç slypan of wætere / and of axsan, genim finol, *wyl on þære slyppan* and *bepe mid* / *æggemongc*, 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 þæs 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 *headōfyrum* '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, *beþe mid æggemongc* '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. Ðær wæs on *blode brim weallende*, / atol yða geswing eal gemenged / *haton 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)

b. *Swat yðum weoll* / þurh *bancofan*, blodlifrum swealg, / *hatan heolfre*.

(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 2. FIRE Domain in *ASPR*

	surging fire	a fire-breathing dragon	the fires of a funeral pyre	poisonous fire
<i>weallan</i>	4	3	0	0
<i>wylm</i>	26	2	4	1

In contrast to the examples of ‘surging water’, there is no example of *wyllan* 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 heaðowelm* helle tomiddes, / brand and brade ligas, swilce eac  
 þa biteran recas, / þrosm and þystro, forþon hie þegnscipe / 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 *heaðowelm*<sup>5</sup> 'fierce flame' is modified by the adjective *hatne* 'hot'. As for *heaðo*, in the example of (2a), the expression is also used in *Beo* 2547a; water was boiled from *heaðofyrum* 'fierce fires'.

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

#### **X + wylm:**

*brondes wylm* 'fire's surge', *deopan wælm* 'deep surge', *grundleasne wylm* 'bottomless surge', *hatne wylm* 'hot surge', *wom wælm* 'tumult surge', *bælwylme* '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, *fyr* 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)

<sup>5</sup> *Heaðo* (*heaðu*) means 'war', according to J. R. Clark Hall 4<sup>th</sup> 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) *Pis is ðeostræ ham, ðearle gebunden / fæstum fyrclommum; flor is on welme / attræ 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 + wylm*; *welme* follows the dative noun *attræ* '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:

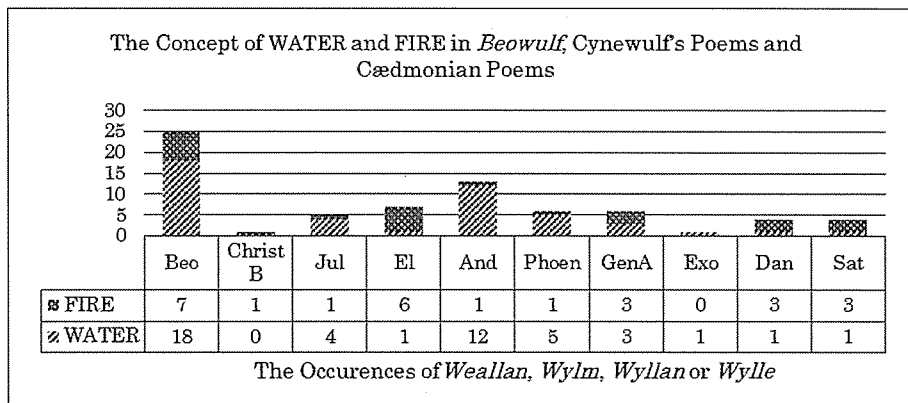


Chart 1

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 *sæwylmas*. 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 *wælstreamas* and in *Exo* 492a *weollen wælbenna*. In Cynewulf's *Elene* 1297b *hatne wylm*, 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 3. EMOTION Domain in *ASPR*

	sorrow	anger	desire	love	pleasure
<i>weallan</i>	10	4	5	2	1
<i>wylm</i>	8	3	1	0	1
<i>wyllan</i>	1	0	0	0	0
<i>wylle</i>	1	0	0	0	0

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', *heortan* 'heart', *hreðer* '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, / wræcsið wepan, wilna biscired  
/ in þam deaðsele duguða gehwylcre, / lufena ond lissa.

(in fire they must rather bemoan their pain, stewed in the *seethings of their misery*, and bewep 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 gyren 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 sorgwælmum*, 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* 'haterd' 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

Ponne bioð [a]brocene on ba healfe / aðsweord eorla; [syð]ðan Ingelde / *weallað wælniðas*, ond *him wiflufan / æfter cearwælmum colran weorðað*.

(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

*Teagor yðum weol*, / *hate hleordropan*, ond on hrepre 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.

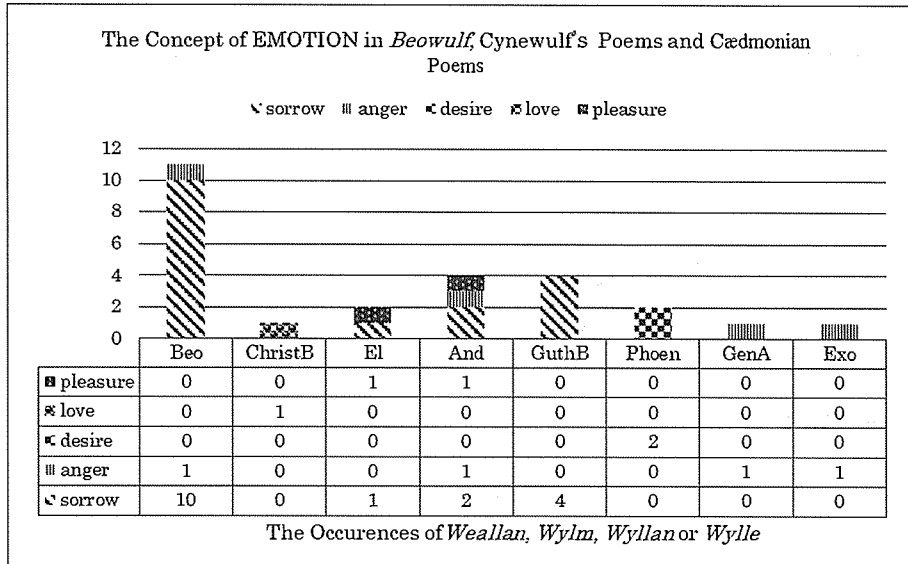


Chart 2

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 *cearwylmas colran* 'welling sorrow calm down'), in the sorrow of parting (*Beo* 1993a *sorhulmum seað* 'waves of sorrow seethe') and in the sorrow of death (*Beo* 3032a *wollenteare* 'streaming with tears'). *Guthlac B* also has the expression of tears when death is approaching Guthlac in 1057a *weallan wæydropan* '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 *gewittes 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 *treowlufu* 'true love' — *hredel 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 1019a *wynnum 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.

FIRE		WATER		EMOTION
- surging fire	———	- surging water	——	- surging emotion
- cause of fire	———	- issuing from source	——	- cause of surging emotion
- breathing out fire	———	- welling out from the container	——	- tears flowing over
		- surging water with heat	——	- surging emotion with heat

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, *headowylmas* 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 *wylm* 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 *wylm* 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 *wylm* and *weallan* concerning their transitive and intransitive uses, as well as their semantic extensions.

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