

Filozofická fakulta
Univerzity Karlovy v Praze

Ústav anglického jazyka a didaktiky

Bakalářská práce

Magdalena Schlindenbuchová

Corpus Based Analysis of the Competition of Linguistic Expressions of Old Norse and Old English Origin in the Late Old English and Middle English Periods

Konkurence vyjadřovacích prostředků původem staroseverských a domácích v období pozdní staré angličtiny a střední angličtiny na korpusovém základě

Prohlašuji, že jsem bakalářskou práci vypracovala samostatně, že jsem řádně citovala všechny použité prameny a literaturu a že práce nebyla využita v rámci jiného vysokoškolského studia či k získání jiného nebo stejného titulu.

V Praze dne 20. května 2017

.....

Souhlasím se zapůjčením bakalářské práce ke studijním účelům.

I have no objections to the BA thesis being borrowed and used for study purposes.

Tímto děkuji svému vedoucímu Mgr. Ondřeji Tichému, Ph.D., za veškeré rady, které mi během tvorby a studia dal, za všechnen čas, který nad mou prací strávil, a za ochotu a vstřícnost. Také děkuji zástupcům ÚAJD za jejich rady a obohacující informace, které jsem mohla uplatnit při psaní své práce.

Abstrakt

Tato práce se zabývá vlivem staré severštiny na historickou angličtinu. Teoretická část především popisuje socio-historický vývoj a invaze severanů, které vedly ke změnám v anglickém jazyce. Dále obsahuje rozbor myšlenky vzájemné srozumitelnosti obou jazyků a charakteristiku jazykového kontaktu, který mezi těmito dvěma jazyky trval zhruba 200 let, během kterých severani pobývali na Britských ostrovech. Účelem je vztáhnout tyto skutečnosti k jazykovým změnám v historické angličtině, které byly způsobeny vlivem staré severštiny. Tyto změny jsou ilustrovány konkurencí jazykových prostředků původem staroseverských a domácích. Samotný výzkum se soustředí na konkurenci těchto výrazů v období pozdní staré angličtiny a střední angličtiny a je proveden v příslušných korpusech (YCOE, PPCME2). Analýza je vykonána na čtyřech příkladových párech slov, z nichž se každý skládá z jednoho slova staroseverského původu a z jeho staroanglického ekvivalentu.

Klíčová slova: historická lingvistika, výpůjčky, jazykový kontakt, korpusová lingvistika, Stará angličtina, Střední angličtina, Stará severština

Abstract

This paper seeks to illustrate the influence of Old Norse on the English lexicon. The theoretical part deals mainly with the socio-historical background and with the invasions of the Old Norse speakers, which brought about the changes in the English language. Furthermore, it discusses the idea of mutual intelligibility of the two languages concerned and it describes the characteristics of the language contact situation, which lasted for about 200 years, during which speakers of Old Norse invaded the British Isles. The aim then is to relate these events and factors to the linguistic changes in historical English caused by the influence of Old Norse. The changes shall be illustrated on the competition of concrete linguistic expressions of Old Norse origin and Old English origin. The research itself focuses on the examination of the competition during the periods of Late Old English and Middle English, and it is carried out in the Old English and Middle English corpora (YCOE, PPCME2). The analysis comprises four words of Old Norse origin and their four Old English equivalents.

Key words: historical linguistics, borrowing, language contact, corpus linguistics, Old English, Middle English, Old Norse

Table of Contents

List of Abbreviations	7
List of Figures and Tables	8
1. Introduction	10
2. Theoretical Background	11
2.1 Development of the Germanic Languages.....	11
2.2 Scandinavian Invasions on the British Isles.....	12
2.2.1 First Period 787-850	13
2.2.2 Second Period 850-878.....	13
2.2.3 Third Period 878-1042.....	16
2.3 Scandinavian Settlement in Britain.....	19
2.4 Mutual Intelligibility	20
2.5 Language Contact	22
2.5.1 Lexis	23
2.5.2 Morphology	24
2.5.3 Grammatical Words	25
2.5.4 Morphosyntax	25
2.5.5 Characteristics of the Language Contact Situation.....	26
2.5.6 Outcome of the Language Contact	28
3. Material and Method	32
4. Research	36
4.1 <i>Take</i> and <i>Niman</i>	36
4.2 <i>Get</i> and <i>Begitan</i>	43
4.3 <i>Call</i> and <i>Clypian</i>	50
4.4 <i>Want</i> and <i>Burfan</i>	55
4.5 Discussion	60
Conclusion.....	63
Resumé	64
References	67
Appendix	70

List of Abbreviations

OE	Old English
ME	Middle English
CG	Common Germanic
NME	Northern Middle English
PDE	Present Day English
OED	Oxford English Dictionary
MED	Middle English Dictionary
YCOE	York-Toronto-Helsinki Parsed Corpus of Old English Prose
PPCME2	Penn-Helsinki Parsed Corpus of Middle English

List of Figures and Tables

Figure 1: Temporal distribution: *take* and *niman* (PPCME2)

Figure 2: *Get* and *begitan* in the West Midland dialect (PPCME2)

Figure 3: *Get* and *begitan* in the East Midland dialect (PPCME2)

Figure 4: *Get* and *begitan* in the Southern dialect (PPCME2)

Figure 5: Dialects: *call* and *clypian* (PPCME2)

Figure 6: Dialects: *want* and *þurfan* (PPCME2)

Table 1: Germanic languages

Table 2: Language contact scale by Sarah G. Thomason (2001, 70-71)

Table 3: First twenty words of ON origin from the OED frequency list

Table 4: Period division of the Helsinki Corpus

Table 5: Concordance: *take* (YCOE)

Table 6: Node forms: *take* (PPCME2)

Table 7: Node forms: *take* in M4 (PPCME2)

Table 8: Concordance: *take* – first twenty examples (PPCME2)

Table 9: Concordance: *taken* – first twenty examples (PPCME2)

Table 10: Concordance: *takð* (PPCME2)

Table 11: Dialects: *take* (PPCME2)

Table 12: Dialects: *take* in MX1, M1, M2 (PPCME2)

Table 13: Node forms: *niman* (PPCME2)

Table 14: Concordance: *name* (PPCME2)

Table 15: Concordance: *take* in *Ayenbite of Inwytt* (PPCME2)

Table 16: Concordance: *niman* in *The Northern Prose Rule of St. Benet* (PPCME2)

Table 17: Dialects: *niman* (PPCME2)

Table 18: Node forms: *get* (PPCME2)

Table 19: Concordance: *get* in *The Northern Prose Rule of St. Benet* (PPCME2)

Table 20: Dialects: *gete* (PPCME2)

Table 21: Concordance: *getis*, *getiste*, *gettitt*, *gettyst* and *gettyste* (PPCME2)

Table 22: Periods: *get* (PPCME2)

Table 23: Dialects: *get* (PPCME2)

Table 24: Temporal distribution: *get* in the East Midland dialect (PPCME2)

Table 25: Periods: *begitan* (PPCME2)

Table 26: Node forms: *begitan* (PPCME2)
Table 27: Concordance: *beieton* (PPCME2)
Table 28: Concordance: *beiet, beietan* (PPCME2)
Table 29: Dialects: *begitan* (PPCME2)
Table 30: Concordance: *call* in M1 (PPCME2)
Table 31: Node forms: *call* (PPCME2)
Table 32: Node forms: *clypian* (PPCME2)
Table 33: Periods: *call* (PPCME2)
Table 34: Concordance: *clyppe* and *clypped* (PPCME2)
Table 35: Periods: *clypian* (PPCME2)
Table 36: Node forms: *want* (PPCME2)
Table 37: Node forms: *purfan* (PPCME2)
Table 38: Concordance: *want* (PPCME2)
Table 39: Concordance: *wonten* (PPCME2)
Table 40: Concordance: *purste* (PPCME2)
Table 41: Periods: *purfan* (PPCME2)
Table 42: Periods: *want* (PPCME2)
Table 43: Concordance: *wenst* (PPCME2)

1. Introduction

The English language has undergone many linguistic and socio-historical changes. One of the most important impacts on its structure was caused by the invasion of the Scandinavian tribes. The invasions resulted in the Scandinavian people speaking Old Norse (“ON”) settling on the British Isles. They had integrated rather well into the Anglo-Saxon population. During the long period of close coexistence of the two peoples, which lasted for about 200 years, ON had inevitably influenced the English language. Because of the fact that the English language and ON are genetically closely related, there have been several arguments about the mutual intelligibility between the two languages.

Nevertheless, there have been attested numerous lexical and grammatical features which the English language have adopted from ON during the period of Old English (“OE”) and Middle English (“ME”) periods. Some of the features have introduced new notions into English, some of them have replaced OE words which were semantically similar to them making some of the OE words disappear completely or change their meaning. This paper seeks to provide an analysis of the distribution of the four presently most frequently used words of ON origin comparing them with the distribution of their OE equivalents during the period of Late OE and ME.

I shall start with a description of the linguistic history of ON and OE to demonstrate the genetic relation between them. Furthermore, I will give an account of the events of the Scandinavian invasions to illustrate the socio-historical background of the language contact situation. Then I discuss the idea of mutual intelligibility and the characteristics of the language contact. In the methodological part, I describe how I have proceeded in my research which is displayed in the practical part. The research has been undertaken in the York-Toronto-Helsinki Parsed Corpus of Old English Prose (“YCOE”) and in the Penn-Helsinki Parsed Corpus of Middle English (“PPCME2”). It comprises four pairs of words on which I demonstrate the competition of the ON and OE expressions.

2. Theoretical Background

The Scandinavian invasions on the British Isles started at the end of the eighth century and continued until the victory of William of Normandy in 1066.¹ This set of numerous invasions resulted in certain interaction between the natives and the invaders and in a language contact as these groups spoke different languages. It is of deep interest to the contact linguistics to examine the aspects of this contact situation and its results.

More than two centuries – from the end of the eighth until the beginning of the eleventh – of raids of the northern tribes brought a new language situation to Britain. The native people speaking OE found themselves facing a foreign people speaking a similar language to their own – ON. For about 200 years, speakers of both these Germanic languages interacted separated on the British Isles, and since their languages are genetically and typologically related, it has been assumed that in the peoples' long coexistence, their speakers might have understood one another.

The possibility of mutual intelligibility has been the subject of many linguistic studies, however there is little historical linguistic evidence to support it. This paper shall outline the essential characteristics of the languages in question and the nature of the contact situation in order to be able to assess and understand its outcome. The focus of the examination aims at the socio-historical background of the situation, the type of language contact and the linguistic comparison of ON and ME. As ON is in this paper considered any North Germanic language variety spoken by the inhabitants of Scandinavia, Iceland and the Faroe Islands during the period of the Viking Age and the Middle Ages, that is from the eighth till the fourteenth century.²

2.1 Development of the Germanic Languages

The two languages have much in common in various aspects and it is most likely entirely due to their shared history and long interaction with each other. Retracing the development of the Germanic language group, the ancient Germanic tribes belonged to the Indo-European group of people who are believed to have spoken dialects of one language called Common Germanic. These people inhabited the northern part of Europe in the area of contemporary Denmark, the north of Germany and the south of Scandinavia. During the

¹ Albert C. Baugh and Thomas Cable, *A history of the English Language*, 5th ed. (Routledge: London, 2002) 83.

² Michael Barnes, *A New Introduction to Old Norse*, 3d ed. (London: Viking Society for Northern Research, 2008) 1.

Migration Period, from about the second century AD until the fifth century, the Germanic people expanded as far as northern Africa and western Asia, leaving a Germanic trace in local cultures.³

The Germanic language group has gradually split into three branches and these are usually classified roughly corresponding to their location: West, North and East Germanic.⁴ The northern Germanic group stayed mostly in areas of Denmark and Scandinavia, unlike others who kept moving, and they later separated both physically and linguistically. The distribution of respective languages among the three branches is as shown in the following table.

Table 1: Germanic languages

West	North	East
English	Swedish	Gothic
Frisian	Norwegian	
Low German	Danish	
High German	Icelandic	
	Faroese	

Originally, it was thought that ON had a close relation with Gothic but then more significant similarities were found between ON and some other Germanic languages, one of them being the language of the Anglo-Saxons. During the Migration Period, some of the Germanic tribes – namely Angles, Saxons and Jutes – travelled across the Channel and settled on the British Isles, which left them there linguistically isolated from the mainland Germanic tribes for about 200 years. Therefore, it is likely that it was during this period that OE and ON became more different before they met again, although it is assumed that a determinative differentiation happened even before this period.

2.2 Scandinavian Invasions on the British Isles

According to the Anglo-Saxon Chronicle, the first recorded time that the Scandinavian people⁵ invaded the British Isles was in the year of 787 AD. A series of invasions was triggered and from that point on, England was continuously threatened with new-coming Scandinavians until the eleventh century. In its earliest stages, the invasion was violent and

³ J. B. Bury, *The Invasion of Europe by the Barbarians*, A Series of Lectures, 1928, (New York: W. W. Norton & Company, 2000).

⁴ Anatole Lyovin, *An Introduction to the Languages of the World* (New York: Oxford University Press, 1997) 47.

⁵ This paper uses the term “Scandinavian” to denote any speaker of ON, i.e. any inhabitant of the area of Scandinavia, Iceland and the Faroe Islands. It is a synonym of “Norse”, which does not mean only Norwegian here, but “Norse” is used here when referring to linguistics and “Scandinavian” is used in cultural or historical context.

aimed at gaining wealth and establishing of authority, and after a number of military setbacks, the Scandinavians' goals changed and they managed to agree with the English, signed treaties and started settlements on the occupied land. The Scandinavians were not trying to oppress the native tribes the whole time. Apart from the first stages, the invasion is rather regarded as a period of close coexistence of both peoples resulting in a continuous language contact.

2.2.1 First Period 787-850

Baugh and Cable divide the invasions into three periods based on the social and historical events and also on the language situation. The first period starts with the first arrival of the Scandinavian ships in 787 and lasts until c. 850. During this time, the invaders plundered towns and monasteries on the east coast where their ships landed.

AN..dclxxxvii. Her nom Beorhtric cyning Offan dohtor Eadburge. on his dagum cuomon ærest .iii. scipu, Ða se gerefa þærto rad hie wolde drifan to Pæs cyninges tune Þy he nyste hwæt hie wasron, hiene mon ofslog. Þæt wæron Ða ærestan scipu deniscra monna þe Angelcynnes lond gesohton. (787. In this year King Beorhtric married Offa's daughter Eadburg. And in his days three ships came for the first time; and then the reeve rode there and wanted to take them to the king's vill because he did not know what they were; and he was killed. They were the first ships of Danish men that came to the land of the English people.)⁶

The invaders carried away loads of precious possessions, which they captured and stole or obtained through negotiation. Not only did they strip the English of gold and other valuables, but they also captured some of their people and took them back home as slaves. The raids paused for about four decades after the attacks on the monasteries of Lindisfarne in 793 and Jarrow in 794. After another pause, the Scandinavians came again in 834 and plundered the coast of East Anglia. During the first period, the invaders attacked only in small groups and did not reside for long in one place; therefore, there could not have occurred any significant language contact.

2.2.2 Second Period 850-878

The second period involved more frequent and more extensive incursions. In the year of 850, a Danish⁷ fleet of 350 ships landed on the shores of Britain. The invaders occupied

⁶ J.M. Bately, ed. *The Anglo-Saxon Chronicle: A Collaborative Edition* (Cambridge: Brewer, 1986) 39.

⁷ As to the distinction between "Danes/Danish" and "Norwegian(s)", the terms refer to inhabitants of the areas of

the Isle of Thanet, the easternmost part of Kent, which used to be an island separated from the mainland by a channel.⁸ While settling on the isle for several winters, their armies penetrated the mainland, plundered all areas and established vast settlements. Soon after, they managed to capture Canterbury and London, towards which they held a strategic position on the Isle of Thanet. The raids continued and expanded successfully, except for the loss of the kingdom of Wessex. According to H. R. Lyon, the Scandinavian people did not seem eager to establish any kinds of permanent settlements and colonize the country consistently; they were “concerned with loot and sporadic raids rather than systematic probing of defence with a view to stable settlement.”⁹ Nevertheless, their perseverance did not subside and “in 866 a large ... army plundered East Anglia,” and a year later, they took over York, the capital of Northumbria.¹⁰ This large body of fighting force was known to the Anglo-Saxons as the Great Heathen Army and it gathered Viking warriors from the areas of Denmark, Norway and perhaps also Sweden. With the arrival of this army the aims of the Scandinavians changed; they were no longer set on quick destructive raids. This time, they were much bigger in number and their aim was to conquer the western territory. According to a record in the Anglo-Saxon Chronicle, it is believed that in 869 a young king Edmund was captured by the army when they attacked his kingdom of East Anglia. The Scandinavians demanded that he renounce his Christian god, which he refused to do, and so they cruelly slew him by the orders of the army leaders - Ivar the Boneless and Ubba, sons of a ruthless ON hero Ragnar Lodbrok.¹¹ England was deeply moved by this event, a coinage was minted in king Edmund’s memory and a new cult emerged. His martyrdom had long been vividly commemorated in English tradition and he was pronounced the nation’s patron saint.

The army occupied the east, some of its parts settled in the north as they took control over Northumbria and established overlordship in the region of the river Tyne,¹² and some moved to the East Midlands after they had ousted King Burgred from his kingdom of Mercia.¹³ From their base, they carried out attacks in yet unconquered directions. They even paid a visit

present-day Denmark and Norway, respectively. “The Norse speakers who had settled in the West Midland area, Cumbria, and Galloway were Norwegians, while the Norse speakers who had settled in the Northern and Eastern Midland areas were Danish.” Sarah Grey Thomason and Terrence Kaufman, *Language Contact, Creolization and Genetic Linguistics* (Berkeley: University of California Press, 1991) 274.

⁸ Angelo Forte et al., *Viking Empires* (Cambridge: University Press, 2005) 67.

⁹ H. R. Lyon, *The Vikings in Britain* (London: B. T. Batsford, 1977) 56.

¹⁰ Baugh and Cable 2002: 84.

¹¹ John Geipel, *The Viking Legacy* (Michigan University: David and Charles, 1971) 41.

¹² Geipel 1971: 41

¹³ Clare Downham, *Viking Kings of Britain and Ireland: The Dynasty of Ívar to A.D. 1014* (Edinburgh: Dunedin Academic Press, 2007) 69.

to Ireland.¹⁴ However, they most importantly set their minds on Wessex again. Previously, a part of the army led by King Halfdan headed south in 870 and eagerly plundered the land but they were stopped by the unyielding King Alfred, who was proclaimed king in 871, and they accepted a truce from him. When the army attacked Wessex for the second time, it was after a short break in 875. Wessex was the only part of Anglo-Saxon England which was not under Viking rule at that time. After several attacks, Alfred took refuge in the Somerset swamps. His courage and persistence enabled him to triumph with the summoned forces of his West Saxon men. He led them against the Danish¹⁵ army with which they met at the Battle of Edington in 878. The English vanquished the Danes, who submitted,¹⁶ and, according to *The Anglo-Saxon Chronicle*, Guthrum promised to be baptized. Afterwards, a treaty was signed by Alfred and Guthrum ordering the Danes to leave Wessex.

While the Scandinavians did leave Alfred's territory, they did not intend to abandon Britain entirely – they still dominated the eastern part of it. The treaty vaguely outlined a boundary running along the rivers from London to Chester, thus separating Wessex from the east where the Scandinavians should remain. "This territory was to be subject to Danish law and is hence known as the Danelaw."¹⁷ What they agreed on was very important for the prospective coexistence and possibilities of contact. It was especially useful for the "fusion of the two groups"¹⁸ that Guthrum promised to convert to Christianity, be baptized and accept King Alfred. It would secure Alfred's supervision over the observance of their agreement and simplify the way toward cohabitation of both nations.

In the Danelaw area, the Scandinavians established their institutions and their own monetary and legal systems substituted the original English ones. "Land settlement and the introduction of immigrants were achieved under the discipline of armies which maintained fortified headquarters at Northampton, Cambridge, Tempsford, Thetford and Huntingdon."¹⁹ However, the Scandinavian presence was more evident in the north where they dominated in York. At that time, York was "rapidly developing into a powerful Scandinavian fortified market," as Lyon states, and "emerged as the political heart of a vigorous colonizing movement in

¹⁴ Seán Mac Airt and Gearóid Mac Niocaill, eds. and trans. *The Annals of Ulster (to A.D. 1131)*, (Dublin: Dublin Institute for Advanced Studies, 1983), 12 May 2017 < <http://www.ucc.ie/celt>> 875.

¹⁵ "[B]etween ca. 875 and 920, Danish Vikings and their descendants ruled ... Norfolk, Fourboroughs, Lindsey, and Leicester. Between ca. 875 and ca. 955, ... these folk ruled Deira." Thomason and Kaufman 1991: 275.

¹⁶ Baugh and Cable believe in an "overwhelming victory" of the English, but it is often doubted nowadays. Baugh and Cable 2002: 84.

¹⁷ Baugh and Cable 2002: 84.

¹⁸ Baugh and Cable 2002: 84.

¹⁹ Loyn 1977: 60.

Northumbria,²⁰ although the northern part of Northumbria did not belong to the Danelaw and was still under the Anglo-Saxon rule. The establishment of permanent settlements and strong rooting of the Scandinavian presence into the eastern part of Britain is considered to have had an important influence on the language contact situation.

2.2.3 Third Period 878-1042

Third period of Scandinavian invasions covers the time of “political adjustment and assimilation”²¹ between the years of 878 and 1042. The Scandinavian people did not remain entirely silent after the treaty and there were new fleets arriving from the north. When the newcomers landed in 892 in Kent, they set out to conquer Wessex, joined by the forces of the Scandinavians already occupying Britain. The observant King Alfred fought them back and achieved a victory after four years of clashes. The Scandinavians then retreated to the Danelaw.²²

At the beginning of the tenth century, a group of Scandinavians of Dublin led by the Norse-Gael leader Ragnall ua Ímair came to Great Britain. They proceeded to Northumbria where they fought at the Battle of Corbridge upon which Ragnall could pronounce himself as King of York.²³ When those Scandinavians of Dublin arrived among the already settled Scandinavians in Northumbria, they interrupted the settled order, which the inhabitants had established. The Scandinavian people “now stood to suffer as much from any further Viking interruptions as did their Anglo-Saxon neighbours,”²⁴ states Geipel. York was mostly Christian by that time, and so the Christianized Scandinavians allied with the English and opposed Ragnall’s paganism. “The inhabitants of eastern England, Angles and Danes alike, [took] their weapons and [rallied] to King Aethelstan’s side.”²⁵ Ragnall ruled in York until his death in 921 and the Annals of Ulster describe him as “king of the fair foreigners and the dark foreigners”.²⁶ “Finnгаill” and “Dubgaill” are Middle Irish terms literally meaning the “fair and dark foreigners”, which helped to distinguish between the different groups of Scandinavians. There have been various interpretations of these terms; however, the most reliable one seems to be the

²⁰ Lyon 1977: 60.

²¹ Baugh and Cable 2002: 84.

²² „Between 900 and 920 Norwegians settled in respectable [to the Danes] numbers in the western parts of Cumbria, Lancaster and Chester ..., and in Galloway; small numbers of them settled in scattered places in Northumberland and Lothian.“ Thomason and Kaufman 1991: 275.

²³ Downham 2007: 91-95.

²⁴ Geipel 1971: 47.

²⁵ Geipel 1971: 47.

²⁶ Mac Airt and Mac Niocaill 1983 < <http://www.ucc.ie/celt> > 921.

one of Alfred Smyth. He believes that these terms do not relate to the colour of the hair or armour of the Scandinavians, but ought to be translated rather as “New and Old foreigners”.²⁷ The labels mostly referred to the people of Ireland, to the Norwegians and the Danes, but they might have also described Ragnall’s people confronting the older Scandinavian settlers in Northumbria.

After these new invasions, slowly, the English started to reclaim the land from the Scandinavians. During the rules of Alfred’s successors, gradually, they managed to suppress the Scandinavians with a series of counterattacks. Their biggest achievement marked the Battle of Brunanburh in 937 where the English defeated the Scandinavians allied with the Scots. By the middle of the tenth century, the majority of eastern Britain fell under the English rule once again, although it was still thoroughly interspersed with Scandinavian tradition and blood. It seems that the restoration of the English rule happened without much problems. As Geipel says, “the colonists were nowhere extirpated, they seem to have offered scant resistance to the reclamation of their lands, and their absorption into the fabric of the English nation appears to have taken place without undue violence.”²⁸ The Scandinavians maintained some of their cultural identity, but were probably successfully incorporated into the English life. The Scandinavian farmers settled, often became Christians and “came to realise that their best hope of peaceful future lay in acceptance of the overlordship of the West Saxon dynasty.”²⁹

At the end of the tenth century, the English rule appeared well secured and established, when a new stream of invading Vikings arrived. In 991, a notable fleet of Vikings landed on English shores and attacked the West Saxon southern coast from Dorset to Cornwall.³⁰ Vikings then met the English resistance at the Battle of Maldon where the English suffered a defeat, which is commemorated by an Old English poem *The Battle of Maldon*. The English were without their leader and the Scandinavians were being offered large amounts of money to stop the attacks. They received the *Danegeld*; a tax raised to pay off the raiders in order to stop them from ravaging the land. Nevertheless, in 994 the Norwegians and the Danes joined forces and led a new attack on London. To punish the Scandinavians for breaking the agreement, King Athelred from Wessex gave an order to kill all foreigners outside the Danelaw, an event known as St. Brice’s Day massacre. To retaliate, Svein, king of Denmark, in English

²⁷ Alfred P. Smyth, “The Black Foreigners of York and the White Foreigners of Dublin,” *Saga Book of the Viking Society*, vol. 19 (University College London: Viking Society for Northern Research, 1974-1977) 109.

²⁸ Geipel 1971: 47.

²⁹ Lyon 1977: 63.

³⁰ Their leader was probably Olaf Trygvason, King of Norway, who is said to have had the first church in Norway built upon his return from England and thus he played an important role in conversion of the Norse to Christianity. Snorri Sturlston, *Heimskringla*, trans. Samuel Laing, chapter V, section 52 (London: Norroena Society, 1907).

known as Sweyn Forkbeard, led his large fleet of warships to East Anglia in the year of 1007 from where they started to ravage the land. A new fleet from Denmark arrived as a support and the attacks were intensified and they invaded Northumbria and Oxford. By that time, the price of the ransom offered to the Scandinavians grew higher and higher and in 1012 it reached a figure of £48 000. Each time the Scandinavians received the tax payments, they were only softened temporarily, and in a short time, they continued looting. After several victories of the Scandinavians, king Athelred fled to Normandy and left his throne in England abandoned. Svein seized his opportunity and captured the throne of Wessex in 1014. He died soon afterwards, upon which Athelred returned “to deal with malicious brutality, with the vociferous pro-Danish element in the north and east,”³¹ who desired that Svein’s son, Cnut the Great, come from Denmark and claim the throne. These events did not help the Anglo-Norse contact, but it seems that the first Scandinavian settlers had already successfully established their position in Britain and were thus perhaps accepted well among the English.

Nevertheless, when Cnut arrived to England in 1015, according to Michael K. Lawson, he began a campaign “of an intensity not seen since the days of Alfred the Great.”³² In the eleventh century, an encomium *Gesta Cnutonis Regis* was written in honour of Queen Emma of Normandy, Cnut’s wife, and it describes an image of Cnut’s fleet. It says that there were:

So many kinds of shields that you could have believed that troops of all nations were present. So great, also, was the ornamentation of the ships that the eyes of the beholders were dazzled, and to those looking from afar they seemed of flame rather than of wood. [...] Gold shone on the prows, silver also flashed on the variously shaped ships. [...] For who could look upon the lions of the foe, terrible with the brightness of gold, who upon the men of metal, menacing with golden face, [...] who upon the bulls on the ships threatening death, their horns shining with gold, without feeling any fear for the king of such a force? Furthermore, in this great expedition there was present no slave, no man freed from slavery, no low-born man, no man weakened by age; for all were noble, all strong with the might of mature age, all sufficiently fit for any type of fighting, all of such great fleetness, that they scorned the speed of horsemen.³³

It took Cnut and his army a few months to regain almost all of the English land back, except for London. When Wessex submitted to Cnut, earl of Mercia betrayed king Athelred, collected

³¹ Geipel 1971: 51.

³² Michael Kenneth Lawson, *Cnut: England’s Viking King*, English Monarchs (Stroud: Tempus, 2004) 27.

³³ Alistair Campbell, ed. and trans. *Encomium Emmae Reginae*, Camden Classic Reprints (Cambridge: Cambridge University Press, 1998) 19–21.

an army, fled and joined Cnut. In 1016, king Athelred tried to defend London together with his son but failed and shortly thereafter one after another died, leaving the rule over the whole England to Cnut. It took Cnut not even a year and a half to establish himself on the throne of England and by the year 1028, he was king of England, Denmark, Norway and a part of Sweden. Cnut's biographer Lawson assumes that if Cnut's sons had not died within a few years after Cnut's death and maybe also if his only daughter Gunhilda had not died before her husband became the Holy Roman Emperor, then perhaps Cnut's rule "might have helped perpetual political union" between England and Scandinavia, "had that union lasted longer than it did."³⁴ The Scandinavian kings ruled the English throne for 25 years until the death of the last of Cnut's descendant.

However, the last great Viking in Britain is often considered the Norwegian king Harald Hardrada who was invited to Britain to claim the throne. He was successful, initially, but he was soon defeated by Harold Godwinson, a fresh English king, at the Battle of Stamford Bridge, which is taken as the ultimate end of the Scandinavian rule in Britain. Harold Godwinson's authority lasted only until the arrival of William of Normandy in 1066. His clash with the English and the Scandinavian resistance resulted in:

The Harrying of the North, in which large areas were depopulated and scorched black; many hundreds of free Danish peasants and their families, rather than remain on their lands as villains under the Normans, fled north into the Lothians of Scotland. Place name evidence suggests that much of the northern Danelaw was eventually repopulated by settlers of mixed Scandinavian/Irish parentage.³⁵

There were no further attempts by the Scandinavians to regain the lost portions of the Danelaw. Many of the Scandinavian people decided to stay in Britain, "becoming, as had their predecessors, farmers, landowners and traders – not merely in the Danelaw but also further to the south and west."³⁶ Many new Scandinavian people settled in the north and east of Anglo-Saxon England during this last period of invasions and their cultural integration and changing of political loyalties shaped the notable Anglo-Norse contact.

2.3 Scandinavian Settlement in Britain

It has been mentioned that these invasions led to a significant settlement of the Scandinavian people in Britain. Although many of the invaders came only as plunderers and

³⁴ Lawson 2004: 195.

³⁵ Geipel 1971: 51-52.

³⁶ Geipel 1971: 51.

did not linger for long in Britain and numerous ships were returning home, a large number of settlers stayed in Britain and integrated. The majority of them remained as permanent inhabitants for generations. The exact amount of them is uncertain but can be illustrated by the number of places that carried Scandinavian names at that time – around 1400 places which were mostly scattered in the former Danelaw.³⁷ Scandinavian influence was also visible in the “peculiarities of manorial organization, local government, legal procedure”, etc.³⁸ It was not only a contact of violent raids and killings but also of a perhaps almost peaceful coexistence as members of both peoples lived together for a long time, accepted customs of the other and even married a member from the other group. Eventually, not only the groups gradually merged together but also their languages.

The fusion of the two nations resulted from the effort of both of them trying to arrive at a compromise of coexistence. It was probably the necessity to find a solution, which thawed them together. The English had to find a way of life in which they could live together with the foreigners in the same land. The Scandinavians are believed to have largely assimilated to the English life style. Frequent acceptance of Christianity among the Scandinavians is assumed because of the high frequency of names of Scandinavian origin among the names of abbots, monks, priests, bishops and others. Therefore, the situation was not entirely bitter.

2.4 Mutual Intelligibility

The question of mutual intelligibility between OE and ON has been discussed between researchers since the second half of the twentieth century, if not earlier. However, there is no clear answer to this matter and the notion is not very clearly defined. Townend attempts to define the concept of mutual intelligibility in his work *Language and History in Viking Age England*. In his opinion, it is a way of “regarding two speech varieties as dialects rather than languages,”³⁹ when each side is “understood by the other while speaking their own language.”⁴⁰ Historians used to believe that there was no or little mutual intelligibility between OE and ON. Townend asked a question whether it is a “situation involving interpreters, bilingualism, or mutual intelligibility.”⁴¹ There seem to be no clear answers to it as, according to Townend, testing of the intelligibility relies mainly on recording and asking the informant, which is very

³⁷ Jane Kershaw and Ellen C. Royrvik, “The ‘People of the British Isles’ project and Viking settlement in England,” *Antiquity* (Durham University, 2016) 12 May 2017. 1675-6. <<https://doi.org/10.15184/aqy.2016.193>>.

³⁸ Baugh and Cable 2002 85.

³⁹ Matthew Townend, *Language and History in Viking Age England* (Turnhout: Brepols Publishers, 2002) xv.

⁴⁰ Townend 2002: 3.

⁴¹ Townend 2002: 6, 9.

difficult in this case.⁴²

Other ways of testing, which can be done more feasibly, are the investigation of social interaction between the peoples and comparison of the systems of the two languages. These aspects have been discussed thoroughly, yet it still is not an easy task to do, as there is very little evidence to work with. Towards the end of the eighth century, the period of linguistic isolation of Britain from other Germanic tribes was broken by Viking raids, which brought first scribal evidence concerning the interaction. The same applies to the archaeological findings showing the presence of the Scandinavians. Among the texts which proved the arrival of Scandinavian immigrants to Britain are, for example, the *Doomsday Book* and the *Anglo-Saxon Chronicle* containing Scandinavian names of people and places. These help to explore the social interaction and military clashes between the groups and to draw any conclusions on possible mutual understanding of their languages.

It might be of the greatest importance to analyse and compare the structures of both linguistic systems in question. Hans Nielsen carried out a thorough study on this topic in his work *Old English and Continental Germanic Languages*. He found 45 common phonological innovations that OE and ON share, six out of which are to be found only in those two languages.⁴³ Upon his findings, it seems that OE and ON have so few differences and so many similarities that they were highly predisposed to have been understandable to one another's speakers. Their consonant systems do not differ; they have remained the same since Common Germanic. Their vowel systems are influenced by the process of umlaut, especially I-umlaut or front mutation, which only affects back vowels and which both languages have in common, although ON is more reserved toward the process.⁴⁴ Another common process, "fracturing", is about breaking front vowels into diphthongs, and it is more frequent in OE. From the morphological point of view, the two languages have a lot in common, too, for example, the articles and pronouns, even though one of the major differences in their morphologies is the form of definite articles. Definite articles in ON take the position of a suffix on a definite noun, unlike OE where such article is a separate functional word. As for the vocabulary of OE and ON, many Scandinavian words borrowed into OE before the Norman Conquest were related to trade and legal practice. Supporters of mutual intelligibility assume that if the two groups struggled with understanding, there would have been a wider vocabulary exchange between

⁴² Townend 2002: 13.

⁴³ Hans Nielsen, *Old English and Other Germanic Languages* (Innsbruck: Institut für Sprachwissenschaft der Universität Innsbruck, 1985) 187.

⁴⁴ Fausto Cercignani, "Early 'Umlaut' Phenomena in the Germanic Languages," *Language*, 1980, 12 May 2017 <www.jstor.org/stable/412645>.

them, compared to the situation between French and English after the Norman Conquest. However, it is necessary to mention that all assumptions on the communication between the two peoples are based upon textual evidence, which is mostly of later date than the period concerned as the Scandinavian writings appear only after the conquest, with an exception of a few runic inscriptions.

2.5 Language Contact

The contact situation resulted in significant changes in the whole English linguistic system. ON influence was mostly visible in the northern and eastern part of Great Britain and then it spread southwards and merged into the dialect, which later became the standard one. Thomason and Kaufman in their work on *Language Contact, Creolization and Genetic Linguistics* say that ON added,

a few subtleties of meaning and a larger number of new ways of saying old things, often by replacing an English item of similar but not identical sound. The hundreds of semantically basic lexical borrowings from Norse assured that in ... [the resultant language] one could hardly speak a sentence of English without using a Norse-origin element. In many ways Norse influence on English was a kind of prestige borrowing that took little effort to implement.⁴⁵

Some features from ON have been lost through time but many of them are still present in Present Day English ("PDE"). The English lexicon received many ON words during the OE period, which gradually settled and became better incorporated through centuries and therefore, many studies on the Scandinavian element in English focus on the period of ME as there is also more textual evidence from that time.

Norse was largely or entirely absorbed by English in the Danelaw by A.D. 1100. Up to that time, there must have been heavy borrowing between the two languages before the Norse speakers in the end switched to English. If the Norse had survived, we would have seen a Norse equally riddled with English traits. We would not, technically speaking, characterize the situation as of a Sprachbund type,⁴⁶ since English and Norse were already structurally more similar than any two languages in a typical Sprachbund, being closely related genetically, with a maximum separation of perhaps 1000 years.⁴⁷

⁴⁵ Thomason and Kaufman 1991: 303.

⁴⁶ "A linguistic community containing members of different language families which have developed some common characteristics through geographical proximity; the process of linguistic change producing this." "Sprachbund, n." OED Online. Oxford University Press, March 2017. Web. 12 May 2017.

⁴⁷ Thomason and Kaufman 1991: 282.

2.5.1 Lexis

Among the ON words that penetrated the English lexicon, there are some which do not have any equivalent in OE and are introducing new notions into English, and some which replaced their OE equivalent. Examples of such words which have an OE equivalent are: ON *odde* which later became *odd* in English⁴⁸, or ON *rannsaka* > *ransack*⁴⁹, ON *rugga* > *rug*⁵⁰, ON *útlaga* > *outlaw*⁵¹. The PDE word *window* developed from ON *vindauga* (wind eye) which took place of OE *eyethurl* (eyehole).⁵² Or, for example, OE *scanca* became *leg* under the influence of ON *leggr*.⁵³

Origin of a word can be distinguished by following certain phonological processes as, for example, the -sk- cluster which was over time palatalized in OE to [š] - <sc>, but not in ON where it remained [sk]. The changes therefore lead to the conclusion that such words as *skin* (OE *scinn*, ON *skinn*)⁵⁴ or *skill* (OE *scylian*, ON *skil*)⁵⁵ come from ON. Whereas *shear* (OE *sceran*, ON *skera*),⁵⁶ *ship* (OE *scip*, ON *skip*)⁵⁷ or *short* (OE *sc(e)ort*, ON *skort* meaning “to lack” – etymologically related to *skirt* and *shirt*)⁵⁸ were not taken from ON and developed directly from Common Germanic (“CG”). Palatalization happened also with the following sounds, [g] from CG changing to [j] in OE, and [k] to [č] as in *kirkja* > *church*.⁵⁹ The phonetic evolution also caused that there appeared pairs of words of the same Germanic origin but of a different meaning as, for example, *shirt* coming from Proto-Germanic word *skurtij*, which developed in OE into *scyrta* and this, following the phonological change, acquired the palatalized sound [š].⁶⁰ Modern English word *skirt* is of the same origin as *shirt*, but it is considered a borrowing of ON *skyrta*.⁶¹ Other examples of such pairs of words are *egg* and *edge* (OE *æg*, ON *egg*)⁶²; *rear* and *raise* (OE *ræran*⁶³, ON *reisa*⁶⁴).

⁴⁸ "odd, adj., n.1, and adv." OED Online.

⁴⁹ "ransack, v." OED Online.

⁵⁰ "rug, v.1." OED Online.

⁵¹ "outlaw, n. and adj." OED Online.

⁵² "window, n." OED Online.

⁵³ "leg, n." OED Online.

⁵⁴ "skin, n." OED Online.

⁵⁵ "skill, n.1." OED Online.

⁵⁶ "shear, v." OED Online.

⁵⁷ "ship, n.1." OED Online.

⁵⁸ "short, adj., n., and adv." OED Online.

⁵⁹ Laurel J. Brinton and Leslie K. Arnovick, *The English Language: A Linguistic History*, 2nd ed. (Oxford University Press, 2011) 73, 168.

⁶⁰ "shirt, n." OED Online.

⁶¹ "skirt, n." OED Online.

⁶² Björkman 1900: 36.

⁶³ "rear, v.1." OED Online.

⁶⁴ "raise, v.1." OED Online.

Because of the many similarities between the languages and because of their common roots, there are also examples of etymologically related words, which existed in both languages but due to their specific phonetic developments, they acquired a different pronunciation in each language and also their semantics split. Subsequently, upon their linguistic encounter, one of them changed the meaning of the other. Thus Norse influence sometimes imposed the Norse pronunciation and meaning on the English word, as it was in the case of OE *wið* meaning “against” and ON *við* meaning “in company with”,⁶⁵ or ON *draum* meaning “dream”⁶⁶ but in OE, *dream* meant “joy”,⁶⁷ ON *brauð* (“bread”) and OE *bread* (“crumb, fragment”).⁶⁸ The phonetic aspect is more visible in the word *gift*. It has an OE cognate with initial [j] – meaning “the amount given by a suitor in consideration of receiving a woman to wife”⁶⁹ – which contrasts with modern [g] suggesting Norse influence and also the modern meaning, “a present”, is taken from ON.⁷⁰

2.5.2 Morphology

English was affected by ON also on the morphological level. The following examples of affixes are taken from a table formed by Thomason and Kaufman, which lists “Norse grammatical elements in Norsified dialects of ME”, i.e. an element may appear only in one dialect.⁷¹ For example, the first two affixes *-leik* and *umbe-* appeared in the northeast. The suffix *-leik* is taken from ON without substituting any OE equivalent and it probably derives from ON *-leik-r*, which has a function similar to the English suffix *-ness*.⁷² It was attached to adjectives to form nouns denoting quality. It had a formal correspondence with the OE suffix – *lác* but functionally it differed.⁷³ The ME derivational prefix *umbe-* of prepositional meaning “around”, which is partly a continuation of OE *ymb-*, but the phonetic aspect suggests that it is probably more influenced by ON *úmb-*,⁷⁴ or, according to the OED, it might be a combination of the prefixes *um-* and *be-* from ON.⁷⁵ The ME suffix *-ship* appeared in the area of Deira and

⁶⁵ "with, prep., adv., and conj." OED Online.

⁶⁶ "dream, n.2 and adj." OED Online.

⁶⁷ "† dream, n.1." OED Online.

⁶⁸ "bread, n." OED Online.

⁶⁹ Joseph Bosworth, "An Anglo-Saxon Dictionary Online," Gift, ed. Thomas Northcote Toller and Others, comp. Sean Christ and Ondřej Tichý, Faculty of Arts, Charles University in Prague, 21 Mar. 2010, web. 12 May. 2017.

⁷⁰ "gift, n.1." OED Online.

⁷¹ Thomason and Kaufman 1991: 293.

⁷² "-ness, suffix." OED Online.

⁷³ "-laik, suffix." OED Online.

⁷⁴ M. J. Toswell and E. M. Tyler, *Studies in English language and literature: Doubt Wisely* (London: Routledge, 2012) 67.

⁷⁵ "† umbe-, prefix." OED Online.

is ascribed to Norse influence: an innovation based on ON *-skap-r* with the formal correspondent of OE *-scip*.⁷⁶ Among several other elements, all of these affixes are probably “mere phonological variants of what English had had in the first place.”⁷⁷

2.5.3 Grammatical Words

Among the influenced grammatical words are namely personal pronouns. The ME third person plural personal pronoun *they* comes from ON *þeir* and it displaced OE *hīe*. Although it has been introduced from ON, it is also related to the demonstrative pronoun *the*.⁷⁸ The same also applies to ME forms of dative *them* and genitive *their*, which reflect ON *þeim* and *þeira*, thus rejecting the OE forms *him* and *hire*, respectively. It has been argued that the reason for the adoption of these words was probably the need to distinguish between the OE forms of the third person plural and the masculine and feminine third person singular because these were nearly homophonous.⁷⁹ Other pronouns from the list by Thomason and Kaufman, which are also phonological variants of OE elements: *sliik* (“such” from ON *slikr* rather than OE *swelk*)⁸⁰ and *same* (ON *same*, OE *ilka*, *seolfa*).⁸¹ ME pronoun *thir(e)* (a northern form of “these”) is a phonological and semantical blend of ON *þei-r* and OE *þise*.

Other functional words with Scandinavian elements are, for example, the OE preposition *til* (“to”, preserved in PDE as *till*) coming from ON *til*, ME *fraa/froa* from ON *frá*, which is related to PDE *fro*. There are also adverbs of place *whaare* and *thaare*, “phonological blends” which combine both ON and OE features – *hwar* and *hwár*, and *þar* and *þár*, respectively.⁸²

2.5.4 Morphosyntax

As far as the impact of the language contact on English morphosyntax is concerned, it is believed that the Scandinavian language contributed to the change from a synthetic system to an analytic one. Although OE started losing its inflections before the Scandinavians stepped on the island, it has been argued that in the regions of Mercia and Northumbria,⁸³ where the presence of ON was more significant, the rejection of inflections happened faster than

⁷⁶ Thomason and Kaufman 1991: 293.

⁷⁷ Thomason and Kaufman 1991: 298.

⁷⁸ “they, pron., adj., adv., and n.” OED Online.

⁷⁹ Thomason and Kaufman 1991: 299.

⁸⁰ From the area of Deira.

⁸¹ From the northeast.

⁸² Thomason and Kaufman 1991: 294.

⁸³ Brinton and Arnovick 2011: 156.

elsewhere.⁸⁴ Thomason and Kaufman state that due to the many structural and lexical similarities between the languages – ON was a synthetic language too, as proves, for example, Michael Barnes' work *A New Introduction to Old Norse: Part I Grammar* – ON could not have brought about the modification of English typology.⁸⁵ However, exactly because of these similarities, Brinton and Arnovick say: "It is not inconceivable that the minor variations between them could lead to confusion and hence hastened the reduction and the loss of inflectional endings in the transition from Old English to Middle English."⁸⁶ On the acceleration of the changes, there is an example of the ME perfective or completive prefix *y-*, which was attached to verbs to form the past participle. According to the OED, the prefix was used in various ways, but it underwent "its most extensive development in the formation of past participles;"⁸⁷ in OE, it had a form of *ge-*, pronounced as [je], and was gradually reduced to *i-/y-*. Nevertheless, it was then lost in the northern regions of England, which is believed to have been the result of the intense language contact because this grammatical feature was not common to ON.⁸⁸ There might not be many instances of clear evidence to show the influence of ON on English morphosyntax, yet it can be said that the presence of the Scandinavian element contributed to the English typological changes in process.

2.5.5 Characteristics of the Language Contact Situation

Analysing the results of the contact situation helps to describe its nature and to name its outcome. Due to the undeniable impact of ON on English, linguists have argued in numerous theories about the aftermath of the "norsification".⁸⁹ It is important to take into consideration also the socio-historical aspect of the situation resulting from the Scandinavian invasions, but chiefly, the resultant form of language, which has to be observed mainly in the later period of ME when the borrowings became better integrated into the language. There have been numerous studies aimed at the characterization of the language outcome based on the number and value of the imported element and on to what extent the contact was influential for English. Sarah G. Thomason proposed a scale to measure the intensity of a language contact in her work *Language Contact: An Introduction*. The scale suggests a general *resumé* of the presumptions

⁸⁴ Brinton and Arnovick 2011: 169.

⁸⁵ Thomason and Kaufman 1991: 302.

⁸⁶ Brinton and Arnovick 2011: 169.

⁸⁷ "y-, prefix." OED Online.

⁸⁸ Brinton and Arnovick 2011: 298.

⁸⁹ Norsified dialects had "heavy lexical influence from Norse" and "a significant number of Norse derivational and inflectional affixes, inflectional processes and closed-class grammatical words." "Norsification ... took place after Norse was no longer a spoken language in the Midlands." Thomason and Kaufman 1991: 283.

of linguistic borrowing.

Table 2: Language contact scale by Sarah G. Thomason (2001, 70-71).

1.	Casual contact (borrowers need not be fluent in the source language, and/or few bilinguals among borrowing-language speakers)	only non-basic vocabulary borrowed
	<i>Lexicon:</i> Mostly nouns, but also verbs, adjectives, and adverbs.	
	<i>Structure:</i> None.	
2.	Slightly more intense contact (borrowers must be reasonably fluent bilinguals, but they are probably a minority among borrowing-language speakers)	function words and slight structural borrowing
	<i>Lexicon:</i> Function words (e.g. conjunctions and adverbial particles like ‘then’); non-basic vocabulary.	
	<i>Structure:</i> Only new structures, none that will alter existing structures; new phonemes in loanwords.	
3.	More intense contact (more bilinguals, attitudes and other social factors favouring borrowing)	basic as well as non-basic vocabulary borrowed, moderate structural borrowing
	<i>Lexicon:</i> More function words borrowed; basic vocabulary – including closed-class items such as pronouns and low numerals; non-basic vocabulary; derivational affixes.	
	<i>Structure:</i> More significant structural features are borrowed, usually without major typological change; loss and addition of phonemes even in native vocabulary; changes in word order (e.g. SVO replacing SOV); inflectional affixes.	
4.	Intense contact (very extensive bilingualism among borrowing-language speakers, social factors strongly favouring borrowing)	continuing heavy lexical borrowing in all sections of the lexicon, heavy structural borrowing
	<i>Lexicon:</i> Heavy borrowing.	
	<i>Structure:</i> Anything goes; major typological changes; loss or addition of entire phonetic and/or phonological categories; changes in word order, relative clauses, negation, coordination, etc.; loss or addition of agreement patterns.	

The contact situation of OE and ON does not strictly meet any one of the points, as any other languages would not. Brinton and Arnovick proposed to situate this case somewhere between the “slightly more” and “more intense contact”.⁹⁰ The use of this scale is an attempt to better classify the contact situation; after all, as Thomason says, “any borrowing scale is a matter of probabilities and possibilities,”⁹¹ and it can only be used as a helping tool to describe the result.

Thomason also argues: “All aspects of language structure are subject to transfer from one language to another, given the right mix of social and linguistic circumstances.”⁹² The social aspect is very important, because the intensity very much depends on the status of each of the languages. The relationship between the groups of speakers determines which of their languages is going to be the more influential one and which is going to yield and accept the

⁹⁰ Brinton and Arnovick 2011: 63.

⁹¹ Sarah G. Thomason, *Language contact: An Introduction* (Edinburgh: Edinburgh University Press, 2001) 71.

⁹² Thomason 2001: 11.

authority of the other. The effect of language contact can be illustrated on a model of substratum-superstratum. It is difficult to distinguish whether ON was the superstrate language or whether it was OE. On the one hand, English was the local language with more speakers than ON, and the Scandinavians who settled in England adapted and started speaking English, while there were probably only very few Englishmen who fully learnt ON. Therefore, in this sense, ON speakers as the dominated group of immigrants would be the speakers of substratum and English would be superstratum. However, on the other hand, David Crystal believes that it was ON, which was the superstratum in this case because Vikings were conquerors of England, “and conquerors do not usually have the sort of benevolent mindset which makes them look kindly on the vocabulary of the conquered.”⁹³ Crystal’s proclamation that “the primary direction of influence for some time would have been from Scandinavian to English,” seems to be legitimate for the period of the Scandinavian rule over England, because then the conquering Scandinavians were politically and socially higher than the English inhabitants.⁹⁴ Nevertheless, the attitudes to the nature of the contact situation differ.

2.5.6 Outcome of the Language Contact

It has been argued that ME might be a result of koineization, i.e. a koine.⁹⁵ The term derives from the Greek word *koiné* for “common”.⁹⁶ Jeff Siegel explains it as:

The stabilized result of mixing of linguistic subsystems such as regional or literary dialects. It usually serves as a lingua franca among speakers of the different contributing varieties and is characterized by a mixture of features of these varieties and most often by reduction or simplification in comparison.⁹⁷

It is important for the formation of a koine that the subsystems are somehow related, otherwise it probably would not happen. Siegel specifies:

Two or more different linguistic varieties may be considered subsystems of the same linguistic system if they are genetically closely related and thus typologically similar enough to fulfil at least one of two criteria: they are mutually intelligible and/or they share a superposed, genetically related

93 David Crystal, *The Stories of English* (London: Penguin, 2005) 83.

94 Crystal 2005: 83.

95 Townend 2002: 196.

96 "koine, n." OED Online.

97 Jeff Siegel, “Koinés and Koineization.” *Language in Society*, 14/3, 1985, 12 May 2017 <www.jstor.org/stable/4167665> 363.

linguistic system, such as a national standard or literary language.⁹⁸

OE and ON seem to meet rather the first criterion, since, as it has been said, the languages showed a certain degree of mutual intelligibility. “It was relatively easy to learn the other language” and “to learn to understand the other language without learning to speak it,” even though, “one could never be in doubt which language was being spoken.”⁹⁹ As to the second criterion, they had a close genetic relationship and substantial typological similarity, thus it is more of a case of shared historical development than a common national standard.

Concerning the point on lingua franca, it is a problematic question due to the small amount of data from that period. Nevertheless, from what has been collected on it, it can be inferred that ME was used as lingua franca – English accepted linguistic elements from ON and in return, the integrated Scandinavians started speaking English. The last point requires reducing and simplifying the former varieties. This can be seen in the ongoing relinquishing of the inflectional system or in the clarification of the system of the OE personal pronouns.

For a language variety to become a koine, it must go through a process of koineization, and in some cases, this process might never end. Therefore, according to Haim Blanc, a koine is a stage established in a gradual, dynamic and “complex process of selection”.¹⁰⁰ It is a process of “dialect mixing” or rather “levelling” which aims at displacing some differences between the dialects and favouring simpler and more frequent features to “localisms”.¹⁰¹ Siegel further stresses that it only “occurs after prolonged contact between speakers who can most often understand each other to some extent.”¹⁰² Therefore, the two hundred years of coexistence between the English and the Scandinavians were crucial for the development of ME.

It has been said that a koine is a stage in a process of development. Siegel proposes a division into three to four possible stages: *a prekoine stage, a stabilized koine, an expanded koine and a nativized koine*. The *prekoine stage* is very unstable, linguistically variable and inconsistent. “Levelling and some mixing has begun to occur, and there may be various degrees of reduction, but few forms have emerged as the accepted compromise.”¹⁰³ In the case of OE and ON, it was probably around the end of the ninth century or the beginning of the tenth. Words from ON started to be introduced to English and it is likely that for a long time, there

98 Siegel 1985: 365.

99 Thomason and Kaufman 1991: 303.

100 Siegel 1985: 364.

101 Siegel 1985: 365.

102 Siegel 1985: 372.

103 Siegel 1985: 373.

were multiple expressions for a single phenomenon existing concurrently before one of them prevailed and established as the dominant one. This parallelism and growing frequency in time shall be illustrated further in the practical part of this paper.

In the second stage, the process moves towards “informal standardization”. “Lexical, phonological, and morphological norms have been distilled from the various subsystems in contact, and a new compromise subsystem has emerged. The result, however, is often reduced in morphological complexity compared to the contributing subsystems.”¹⁰⁴ In his work on *Dialects in Contact*, Peter Trudgill calls the elimination of difficulties and differences “focusing”.¹⁰⁵ It is difficult to pinpoint when it was happening in England, but it certainly was a long process during which the Scandinavians were settling and trying to integrate into the social and political system of Anglo-Saxon England. The first stages of koineization were more intense in the north, and the south later received already a more stable version of the outcome. If the forming language exceeds in use the communication between the groups of speakers to, for example, literary usage or to become a national standard, then it becomes something that Siegel calls the *extended koine*. Applying this to the Anglo-Norse contact situation, we can consider the following Thomason and Kaufman’s statement: “The Standard English that arose in London beginning around 1400 has numerous Norse traits brought in from the East Midlands, traits originally absent from the South of England.” The ON features were present at the formation of the national standard and they certainly did enter the literary language as well.

Eventually, in the last stage of nativization, a koine becomes the only language variety which the groups of speakers use to communicate with each other. Trudgill says that what emerges, is “a historically mixed but synchronically stable dialect which contains elements from the different dialects that went into the mixture, as well as interdialect forms that were present in none.”¹⁰⁶ To receive a nativized koine, it requires a long, continuous contact, and the process does not have to necessarily follow the stages strictly as mentioned; a “rekoineization” can happen, as long as the contact of the varieties is still going on. A nativized koine should arrive at a harmonious state with no inconsistencies, no irregularities. Trudgill comments on it:

Forms that are not removed during koineization, as part of the focusing associated with new-dialect formation, will tend to be reassigned according to certain patterns. One of these patterns is that retained variants may acquire different degrees of formality and be reallocated the function of stylistic

104 Siegel 1985: 373.

105 Peter Trudgill, *Dialects in Contact* (Oxford: Blackwell, 1986) 107.

106 Trudgill 1986: 108.

variants.¹⁰⁷

This phenomenon has been illustrated, for example, on such couples of words of OE and ON, which were etymologically related but developed a different meaning or only a different phonetic form, and they both have remained in the resulting language.

What was emerging during the whole koineization process, was “Norsified English”, as Thomason and Kaufman call it. They say: “Norsified English arose at a time when Norse was still spoken but going out of use in its area” and that “Norse began to go out of use in any area when the area was reintegrated (through conquest) to the English polity.”¹⁰⁸ This seems to imply that to finish the koineization and to anchor the result in the community, all the varieties which were in contact need not to be present anymore but the speakers do, and they accept the new emerging koine. Norsified English then spread into the parts of England where ON used to be spoken, even into the area, namely Deira, where it still was spoken and where it was perhaps accepted more quickly, “with local additions from the resources of the still-spoken local Norse.”¹⁰⁹ Thomason and Kaufman believe that ON was no longer spoken in those reintegrated areas within two generations.¹¹⁰ Therefore, the Scandinavian settlers had to succumb to the dominant English, and the later generations, perhaps due to better interaction, developed and adopted a compromise dialect and abandoned their mother tongue completely. It is believed that Norsified English originated in the area of Lindsey and Fourboroughs, around 920-980: “In Lindsey, ... a good deal of Norse grammatical material was absorbed into the local ... dialect of [OE],” and later “this Norsified English became the model for linguistic developments in neighbouring Fourboroughs.”¹¹¹ From there it spread to Norfolk and mainly to Deira and further up north. From the eleventh century, Norsified Deiran English and its northward extensions are referred to as “Northern Middle English” (“NME”) and it kept expanding.¹¹² The numerous Norsified dialects contributed to the formation of NME and thus to the whole ME and its standard.

107 Trudgill 1986: 110.

108 Thomason and Kaufman 1991: 284.

109 Thomason and Kaufman 1991: 285.

110 “In the two generations after the Southern Danelaw was reintegrated into the English polity, Norse went out of use.” Thomason and Kaufman 1991: 286.

111 Thomason and Kaufman 1991: 286.

112 Thomason and Kaufman 1991: 287.

3. Material and Method

A lot of research has been carried out to show the influence that ON had on OE. For example, Thomason and Kaufman focused on the grammatical features that are of ON extraction, rather than on the lexical, because they believed that it cannot “demonstrate serious influence of one language on another’s structure.”¹¹³ However, the exploration of the ON element in the English lexicon is also very important, and this has been researched by Erik Björkman, for example, in his work on *Scandinavian Loan-words in Middle English*. What has not been done yet is a thorough survey which would show the frequency with which the ON features have been appearing in contrast with the OE equivalents. This paper seeks to illustrate the extent of the presence of the ON element in competition with the OE features by using four words from ON and four OE words to initiate such a survey.

The research should cover a thorough examination of all words of ON origin in the OE and ME corpora. Equally, the same has to be done with the OE equivalents of the words of ON origin. However, that is a very demanding task and it requires much time and elaborate work with an extensive amount of data for which there has not been enough space in this paper. Therefore, I have chosen only four pairs of representative items. I have done so in a systematic way, which I shall outline below, in order to leave a guideline for further continuation of the research.

First, I selected twenty representative ON borrowings based on their frequency with which the words from ON are used nowadays in PDE. The Oxford English Dictionary (“OED”) was chosen as an adequate source for this frequency list. In the advanced search in the OED, only words tagged with North Germanic origin were chosen and these were sorted by their frequency in PDE use (according to the OED). The distinction of origin of words entering the English lexicon in the periods of OE and ME is disputable. Some may have been labelled differently depending on the pattern with which the tags were distributed when the particular word was catalogued into the OED. Therefore, for example, the *Old Norse* tag would be too narrow; it would leave out a significant number of words relevant for the research, but which were probably assigned to a different subgroup of North Germanic languages. In the North Germanic tag, there are also the modern Scandinavian languages. To eliminate these, I have filtered out of the list only the words of Scandinavian origin which entered the English lexicon before c. 1300. Still, not all the words older than 1300 have been selected. Another criterion

¹¹³ Thomason and Kaufman 1991: 304.

was to examine the lexical words exclusively, and to leave out the grammatical ones. The resulting list comprises the currently most frequent substantives, adjectives and verbs of North Germanic origin. The list of the first twenty words is as follows:

Table 3: First twenty words of ON origin from the OED frequency list¹¹⁴

no.	word	part of speech	date
4.	take	v.	OE
5.	get	v.	?c1200
7.	call	v.	OE
8.	want	v.	?c1200
9.	seem	v.2	?c1200
10.	low	adj., n.2	c1200
13.	raise	v.1	?c1200
14.	sale	n.2	c1050
16.	skill	n.1	c1175
17.	window	n.	c1230
18.	wrong	adj., adv.	?c1200
19.	skin	n.	OE
20.	root	n.1	OE
21.	leg	n.	c1300
22.	loan	n.1	a1240
23.	bank	n.1	?c1200
24.	seat	n.	a1200
27.	flat	adj., adv., n.3	1296
28.	ill	adj., n.	a1200
29.	ice	n.	eOE

I have initiated the survey with the first four representatives taken from the OED frequency list and compared them with the occurrence of their OE counterparts. The four words are, *to take*, *to get*, *to call* and *to want*.

The individual words were then further analysed. In the periods concerned, the spelling was not standardized, and, as the words were also new to English, it took a long time before they established a regular spelling. Therefore, each word used to be written in numerous ways, for which I have consulted the OED and Middle English Dictionary (“MED”) as the most reliable sources for all the recorded variations in OE and ME. The most frequently used words from the list, esp. *take* and *get*, have also the highest number of forms in the dictionaries. The research has mostly shown that the dates given in the OED to mark when the particular variation occurred correspond with the corpora, which enabled me to include only the forms, which were

¹¹⁴ The numbers correspond with those in the list in the OED as I have only selected substantives, adjectives and verb from the list. OED Online, 12 May 2017 <<http://www.oed.com/search?browseType=sortFrequency&case-insensitive=true&langClass=North+Germanic&nearDistance=1&ordered=false&page=1&pageSize=20&scope=ENTRY&sort=frequency&type=dictionarysearch>>.

relevant for the period. Oftentimes, a broadly formed query in a corpus found rare variations which were not listed in any of the dictionaries. These had to be put under scrutiny, as shall be discussed and illustrated on several examples.

The next task was to try to find a close semantic equivalent (“equivalent”) of each selected word of ON origin among the native OE words. To do so, I have consulted the OED Thesaurus and the Bosworth-Toller Anglo-Saxon Dictionary. In some cases, it was difficult to find a close equivalent, because, at times, ON introduced an entirely new word, which had no parallel in OE. In other cases, an OE expression was found, sometimes equivalent and sometimes of a slightly different meaning than ON introduced, wherefore, there were often more words for that particular expression. If there were multiple equivalents, I have chosen a word which was semantically the closest to the word of ON origin and at the same time, frequent and formally distinct enough not to be confused with other words. I have chosen the following OE equivalents to the words of ON origin: *niman* for *take*, *begitan* for *get*, *clypian* for *call* and *þurfan* for *want*. The selected OE words then underwent the same process as the words of ON origin – all their possible spelling variants had to be gathered with the help of the OED and the Bosworth-Toller.

Subsequently, all these forms of ON and OE origin had to be searched for in the corpora. The corpora used are the York-Toronto-Helsinki Parsed Corpus of Old English Prose (“YCOE”) and the Penn-Helsinki Parsed Corpus of Middle English (“PPCME2”). However, there are only very few forms of ON origin in the OE corpus, because the corpus lists only those OE texts which are dated until the mid-twelfth century. Most of the findings come from the PPCME2 as the words of ON origin had spread continually and more prolifically in ME. Moreover, there is a greater number of textual sources from the ME period.

The major problem with the corpora of historical English is that they have not been lemmatized yet. Due to the non-unified spelling system, there is a significant overlap of forms of different words, similar forms or homographs which do not share the same etymological origin and do not belong to the same lexical item. To report a precise result, all the entries would have to be read through individually because of possible typing errors and unwanted words. Since manually analysing all the results would be beyond the scope of the present paper, I had decided to read the first twenty tokens if the particular form listed more than twenty and if it was an ambiguous form. I shall discuss these ambiguous cases where relevant. Nevertheless, the corpora are tagged for part of speech, which eliminates all unwanted forms and overlaps across speech categories, and leaves potential similar forms within one category only. With some problematic forms, I had to narrow the query to a specific period or a single dialect. In

ambiguous cases, I had to consult translations or glossaries, which were not available for all texts, unfortunately. In such cases, I have relied on my own interpretation, but some cases are still ambiguous. However, the number of these uncertainties is not as significant as to endanger the reliability of the result of the research.

Eventually, I have compared frequency and distribution of the OE equivalents with the four words of ON origin. I have closely examined each pair, *niman* and *take*, *begitan* and *get*, *clypian* and *call*, and *purfan* and *want*, and within each pair, I have compared the occurrences of the words according to their relative frequency (in i.p.m. – items per million) in the corpus. I have also examined their appearance in different dialects and texts to comment on the distribution of the ON element and on the intensity of its effect on the native OE words; how quickly and completely it displaced the OE words, or if it only limited them, to what extent then, or whether it changed their meanings.

4. Research

The practical part of this paper should illustrate the pressure of the presence of the ON element on four exemplary pairs of semantically close words, each pair comprising one word of ON origin and one of OE origin. The instances of the competition of the linguistic expressions are supported by the corpus research, the result of which is contained in the appendix of this paper. The words of ON origin are compared with those of OE origin not only in general frequency, but also in their frequencies in various dialects, using the tags in the corpora, and in their temporal distribution. For the indication of the temporal distribution of words researched in the PPCME2, I shall use the distinction of periods used in the Helsinki corpus.

Table 4: Period division of the Helsinki Corpus¹¹⁵

Helsinki periods		
Period designation	Composition date	Manuscript date
MX1	unknown	1150-1250
M1	1150-1250	1150-1250
M2	1250-1350	1250-1350
M23	1250-1350	1350-1420
M24	1250-1350	1420-1500
M3	1350-1420	1350-1420
M34	1350-1420	1420-1500
MX4	unknown	1420-1500
M4	1420-1500	1420-1500

For those English words, which have survived into PDE, I will use their PDE standard form and for those, which are no longer used, I will use their OE form. If a verb began to be used in ME and did not survive into PDE, I will use its ME form.

4.1 *Take and Niman*

I shall start with the most frequently used lexical word of ON origin, which, according to the OED frequency list, is the verb *to take*.¹¹⁶ It comes from the ON word *taka*

¹¹⁵ “Texts originally written in a given period but for which the earliest manuscript is from a later period are given two digit period designations.” Anthony Kroch and Ann Taylor, *The Penn-Helsinki Parsed Corpus of Middle English* (PPCME2), 2nd ed. (University of Pennsylvania, 2000) 12 May 2017 <<https://www.ling.upenn.edu/hist-corpora/PPCME2-RELEASE-4/index.html>>.

¹¹⁶ “take, v.” OED Online.

meaning “to grasp, seize, receive, touch,” etc.¹¹⁷ Its OE form is *tacan*¹¹⁸ and its ME form is *taken*, which is its headword in the MED.¹¹⁹ All the forms of this verb listed in the OED and the MED have been searched for in the two corpora. A wider query, which was formed by the possible combinations of letters in the verb forms from the OED and the MED, has revealed several other forms which are not mentioned in the dictionaries but which seem to belong to *take* after a close examination. The search has also revealed homonymous forms, which proved to belong to other lexical units rather than to *take*. In OE, the verb used in the sense of *take* was *niman*, which has been lost overtime.¹²⁰ I have put *niman* through the same process as *take* to find all the possible and correct forms.

To start with *take*, the query found 57 forms overall of the verb in the corpora. As it was expected, the verb did not show high frequency in the YCOE, compared to the ME corpus. Out of the 57 forms, there are only three of them in the YCOE: *tacan*, *toc* and *tocon*.

Table 5: Concordance: *take* (YCOE)

1.	þæt he com to Englalande , and hine let syððan	tacan	. And sona æfter þisan coman of Denemarcon twa hund
2.	wæpna and manega sceattas , and þa menn ealle he	toc	, and dyde of heom þæt he wolde , and
3.	and he wæs þær þa on his hirede , and	toc	swilce gerihta swa he him gelagade . On þissan geara
4.	to Eoforwic , and bræcon Sancte Petres mynster , and	tocon	þærinne mycele æhta , and foron swa awæg , ac

All the four tokens come from one text, the “D version” of the *Anglo-Saxon Chronicle* known as the *Worcester Chronicle*, the manuscript of which is dated into the eleventh century and which is probably the first one to mention this verb.¹²¹ The speculations about the origin of the text suggest that since it includes partly the *Northumbrian annals* describing the Viking raids, it may have been reproduced from the northern version of the *Anglo-Saxon Chronicle*, which no longer exists.¹²² The text’s relation to the north may be the reason for the unique occurrence of the forms of *take* in the whole corpus. *Tacan* and *tocon* seem to be chiefly OE forms as can be seen in the OED entry on *take* and as they do not appear in the ME corpus. Based on the corpora findings, *toc* survived a little bit longer, because it can be found in several instances in

¹¹⁷ “take, v.” OED Online.

¹¹⁸ “tacan” An Anglo-Saxon Dictionary Online.

¹¹⁹ “tāken (v.)” Middle English Dictionary (MED), the Regents of the University of Michigan, April 2013.

¹²⁰ “niman” An Anglo-Saxon Dictionary Online.

¹²¹ The York-Toronto-Helsinki Parsed Corpus of Old English Prose (YCOE), Ann Taylor, et al., University of York, 2003 <<http://www-users.york.ac.uk/~lang22/YCOE/YcoeHome.htm>>.

¹²² D. N. Dumville, et al., ed. *The Anglo-Saxon chronicle: A Collaborative Edition*, vol. 7, (Cambridge: D.S. Brewer, 2004) xxxvii.

the PPCME2. As expected, the small frequency of *take* in the YCOE contrasts with its OE equivalent *niman*, which has approximately one thousand tokens in the YCOE.¹²³

In the PPCME2, there are 55 forms of *take* and 2536 tokens. The following table lists the first twenty most frequent forms:

Table 6: Node forms: *take* (PPCME2)¹²⁴

	Node forms of <i>take</i>	Frequency
1.	take	805
2.	toke	471
3.	took	247
4.	taken	222
5.	tak	205
6.	toc	78
7.	takyn	72
8.	tok	62
9.	token	56
10.	taketh	34
11.	takenn	27
12.	takeþ	21
13.	takes	19
14.	ta	15
15.	tokenn	15
16.	itake	14
17.	takun	14
18.	tuke	14
19.	takeþþ	12
20.	takyng	12

In general, the frequency of use of the verb is rising, but the number of various forms is being reduced and many forms have disappeared. In the last PPCME2 period M4 from 1420-1500, there are fifteen forms,¹²⁵ and only three of them have survived until PDE, *take*, *took* and *taken*. The most frequent form in the PPCME2 overall is *take*. It is also the most problematic one as it can belong to the ME verb *takken*.¹²⁶ However, *takken* seems to be very rare, and although individual analysis of the 805 instances would be beyond the scope of this paper, I have studied the first twenty randomly sorted tokens and I have not come across a single instance where the

¹²³ For the purposes of the research, the exact appearance of *niman* in the YCOE was not as important as was its appearance in the PPCME2. I have found 40 forms of *niman* out of the ones which appear in the PPCME2, but I have not searched them through to refine the search.

¹²⁴ For the complete list of node forms of *take* in the PPCME2, see Table 6 in Appendix.

¹²⁵ For the list of node forms of *take* in M4 in the PPCME2, see Table 7 in Appendix.

¹²⁶ “takken (v.)” MED.

form would not belong to *take*.¹²⁷ The same has been done with the form *taken*, which could be mistaken with a northern form of the verb *token* meaning “to represent, symbolize”.¹²⁸ Nevertheless, the form of *token* appears to be extremely rare because the MED mentions only one occurrence of it¹²⁹ and because I have examined the first twenty examples of the shuffled concordance in the corpus and all of them seem to belong to *take*.¹³⁰ Therefore, I can assume that the frequency of the problematic forms is not significantly skewed by any potential homonyms.

Another problematic form is, for example, *takð*. It occurs three times in the corpus and all of the tokens come from a single text, *Vices and Virtues* written in the East Midland dialect in the period M1.

Table 10: Concordance: *takð* (PPCME2)¹³¹

1.	riche . Þat is se ilke ðe sanctus Paulus us	takð	on his pisteles , and þus seið : Aparuit gratia
2.	alle craftes ðe on boche bieð ʒewriten . Hie ðe	takð	gode þeawes and god lif to leden , hu ðu
3.	. ' Se strengþe of ðessere hali mihte , hie	takð	up in to heuene and niþer in to helle ,

According to the MED, *takð* can be also a form of the verb *to teach*.¹³² The MED uses quotes from *Vices and Virtues* and all of the three cases of *takð* are mentioned in the dictionary.¹³³ The quotations correspond to the glossary appended to *Vices and Virtues*, which confirms that in this text, *takð* can belong both to *teach* and to *take*.¹³⁴ The first two cases are used in the sense of “to incalculat (of belief), to preach, reveal”, belonging to *teach*, whereas the last one is a form of *take*. The first two have been eliminated from the results and only the last one remained representing a solitary form of *take*, which is not even listed in the OED.

Concerning the dialects in which the verb *take* appeared, the expectations were that the highest frequency of *take* would be in the East Midland and the Northern dialect. There are five dialects distinguished in the PPCME2.

¹²⁷ For the concordance of the first twenty examples of the verb form *take* in the PPCME2, see Table 8 in Appendix.

¹²⁸ “tácnian” An Anglo-Saxon Dicitonary Online.

¹²⁹ “Þat taken of þan steorre þe we isazen swa feorre soð hit is, Uðer leof, þat tacnede þines broðer dæd.” G. L. Brook and R. F. Leslie, eds. *Lazamon's Brut, EETS* 250, 277 (1963, 1978).

¹³⁰ For the concordance of the first twenty examples of the verb form *taken* in the PPCME2, see Table 9 in Appendix.

¹³¹ The gray background marks the examples which are not relevant for the research, i.e. belong to a different word.

¹³² “teach, v.” OED Online.

¹³³ “tēchen (v.)” MED.

¹³⁴ Ferdinand Holthausen, ed. *Vices and Virtues* (London: Oxford University Press, 1888), 12 May 2017 <<https://archive.org/details/vicesvirtuesbein02holt/>>.

Table 11: Dialects: *take* (PPCME2)

doc.dialect	Freq	i.p.m.
Northern	313	3456,84
Southern	465	3014,02
West Midlands	692	1810,47
East Midlands	1060	1594,00
Kentish	6	90,80

The verb is certainly most frequent in the texts written in the Northern dialect. What is perhaps surprising is that the texts in the East Midland dialect are on the penultimate place on the list. The verb would be expected to have appeared firstly in the eastern part of England. When looking at the distribution only in the Early ME periods MX1, M1, M2, the dialect of the East Midlands is present in each of the periods.

Table 12: Dialects: *take* in MX1, M1, M2 (PPCME2)

MX1		M1		M2	
doc.dialect	i.p.m.	doc.dialect	i.p.m.	doc.dialect	i.p.m.
East Midlands	3,01	East Midlands	200,00	East Midlands	108,27
West Midlands	2,62	West Midlands	54,94	Kentish	90,80

Not only is it present in each of them, but it is also one of only two dialects present in each period and it is always the one with the highest i.p.m. This supports the idea that the verb had spread from the east.

Comparing the distribution of *take* with *niman* in the PPCME2, it proves to be more interesting than in the YCOE. The research has shown that *niman* almost completely disappeared in the period of ME. Overall, there are 334 occurrences in the PPCME2 of 58 forms of *niman*; it shows a rather great instability and variability of forms. The following table shows the first twenty most frequent forms.

Table 13: Node forms: *niman* (PPCME2)¹³⁵

Node forms of <i>niman</i>		Frequency
1.	nimeð	50
2.	nim	35
3.	nime	24
4.	neomeð	21
5.	nam	19
6.	neome	18
7.	nimþ	14
8.	nome	14

¹³⁵ For the complete list of node forms of *niman* in the PPCME2, see Table 13 in Appendix.

9.	neomen	12
10.	nimeþ	11
11.	inumēn	9
12.	nomen	9
13.	namen	8
14.	nemeð	7
15.	nyme	7
16.	nymþ	7
17.	nimð	6
18.	nimen	5
19.	neme	4
20.	nimenn	3

Several of the forms of *niman* are problematic; for example, as a verb, *name* has four tokens in the corpus.

Table 14: Concordance: *name* (PPCME2)

1.	CMGREGO R,191.1461	kylde in that conflycte , I wot not what to	name	hyt for the multytude of ryffe raffe . And thenne
2.	CMREYNA R,62.735	other to the nombre of .x. whome I shal .	name	afterward / And somme were there that loued hym .
3.	CMTRINIT,1 35.1812	spuse shal hauen a cnauechild . and him shal to	name	iohan . and hit shal beo þe to michel blisse
4.	CMVICES1, 5.29	senne , ðat hie wolde ðat man none zieme ne	name	of him seluen , ac ðat he on slauþhe and

However, the first example of *name*, from the *Gregory's Chronicle*, seems to carry the meaning of “to call”, the second *name*, from *The History of Reynard the Fox*, means “to mention”, and the third one, from *Trinity Homilies*, “to name”. Therefore, they all belong to the verb *to name* and have been removed from the results.¹³⁶ Only the last one, from *Vices and Virtues*, is used in the sense of the verb *take*.¹³⁷

Interestingly, there are several texts in the PPCME2, which use both the ON and the OE words *take* and *niman*. Among them is the text *Ayenbite of Inwyrt* dated into 1340, which mentions 57 forms of *niman* and at the same time, four forms of *take*, which were confirmed by the MED quotations in the entry on *taken* to truly belong to *take*.

Table 15: Concordance: *take* in *Ayenbite of Inwyrt* (PPCME2)

1.	. þe zixte manere / is of þan / þet	takeþ	hire pans to marchons / be zuo þet hi by
2.	do hire niedes . and þe pans / þet hi	token	beuore / to þe<p>37</p>poure manne . oþer him

¹³⁶ “name, v.” OED Online.

¹³⁷ Holthausen 1888: 252.

3.	/ þet ne may naʒt þolye : þet me him	take	. and to þan / þet alle medicines : went
4.	welle of zenne . Þeruore / ich wylle a lite	take	/ of þe zennes / þet byeþ y-do / ine

This concurrent use of *take* and *niman* in this text seems to correspond with the fact that during the M2 period when *Ayenbite of Inwyt* was written, the use of both words was the most even compared to the other periods of ME.

A contrary situation where *take* prevails can be seen, for example, in the *Ormulum*, written probably in the thirteenth century, which contains 125 occurrences of *take* and at the same time, it still uses *niman* in eight cases. Similarly, in *The Northern Prose Rule of St. Benet* where forms of *take* are used 56 times, and yet, *niman* still appears, although only in one instance.

Table 16: Concordance: *niman* in *The Northern Prose Rule of St. Benet* (PPCME2)

CMBENRUL, 16.553	saie þe benecun ; þan sal alle site , And	nym	þre lescuns , red o-pon þe lettrun , bytuixe
---------------------	--	------------	---

The presence of *niman* in this text is rather unexpected as it is a later text, probably from the first half of the fifteenth century, and written in the Northern dialect where *niman* already appeared sporadically at that time.

In the PPCME2, *niman* tends to be used more in the Kentish and in the West and the East Midland dialects as the distinction of dialects shows.

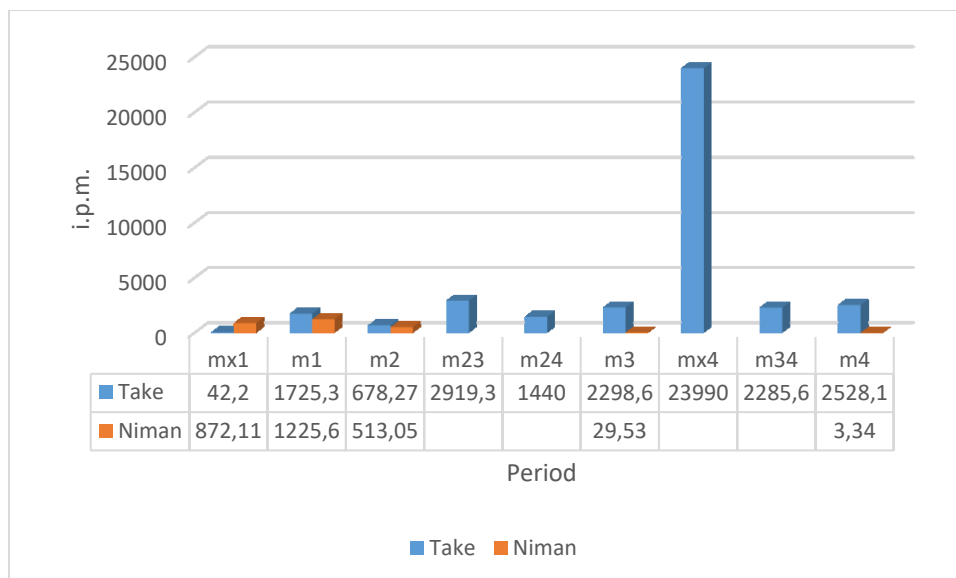
Table 17: Dialects: *niman* (PPCME2)

doc.dialect	Freq	i.p.m.
Kentish	65	983,64
West Midlands	161	421,22
East Midlands	107	160,90
Northern	1	11,04

Having the highest i.p.m, the Kentish dialect accurately shows it to be the last dialect to use *take*. The Northern dialect seems to have preferred the word of ON origin from early on.

Equally fitting correspondence between *take* and *niman* is visible also in their distribution throughout the periods in the PPCME2

Figure 1: Temporal distribution: *take* and *niman* (PPCME2)



Considering the relative frequency of both verbs, it is apparent that *take* significantly adopted the popularity of *niman* during the period of ME. *Take* seems to have been quickly integrated in ME.

4.2 *Get* and *Begitan*

The second representative word of ON origin is the verb *to get*. It comes from the ON word *geta* meaning “to obtain, to beget, to have opportunity”.¹³⁸ According to the OED, it did not appear in OE, because its first recorded occurrence is from the *Ormulum*, a thirteenth century text. Its ME form is *gēten*, as listed in the MED.¹³⁹ It is a cognate word of OE *gietan*¹⁴⁰ and OE *begitan* (PDE *beget*¹⁴¹). *Gietan* is formally and semantically a little bit closer to *get* than *begitan* is, but it is not as frequent as *begitan*.

The unprefixed [OE] verb *gietan* (with initial palatal /j/) occurs in a handful of attestations (none earlier than the 11th cent.), and an apparent reflex is likewise attested very occasionally in [ME]. However, it is very likely that all of these instances in fact show variants of respective prefixed verbs with omission of the prefix (or, in [ME], analogy between forms of GET v. and forms of the prefixed verbs), rather than representing genuine survivals of an unprefixed native cognate of the early Scandinavian verb.¹⁴²

¹³⁸ “get, v.” OED Online.

¹³⁹ “gēten (v.(1))” MED.

¹⁴⁰ “gitan” An Anglo-Saxon Dictionary Online.

¹⁴¹ “beget, v.” OED Online.

¹⁴² “get, v.” OED Online.

To avoid any possible confusions and to follow the criterion of high frequency for choosing the closest OE equivalent of *get*, I have opted for *begitan*.¹⁴³ I have searched for forms both of *get* and *begitan* only in the PPCME2, because of the absence of *get* in OE.

I have included all the forms of the verb *to get* in the PPCME2 query, which are listed in the OED and the MED. From the results, I have selected 24 forms belonging to *get*. There are 197 tokens of them in total in the PPCME2.

Table 18: Node forms: *get* (PPCME2)

Node forms of <i>get</i>		Frequency
1.	gete	83
2.	geten	33
3.	getyn	27
4.	get	10
5.	goten	8
6.	gotyn	6
7.	geteth	4
8.	gette	4
9.	Gete	2
10.	getes	2
11.	getynge	2
12.	getyth	2
13.	geyt	2
14.	ygeten	2
15.	geet	1
16.	getis	1
17.	getiste	1
18.	getitt	1
19.	gettyn	1
20.	gettyst	1
21.	gettyste	1
22.	getun	1
23.	igete	1
24.	ygete	1

There is a relatively high possibility to confuse some of the forms with forms of other verbs. Among the most problematic forms is *gete*, which, as a verb form, has altogether 110 tokens in the corpus compared to the 83 listed here. *Gete* can also belong to the ME verb *gēten*,¹⁴⁴ which has a different etymological origin than *get*; it means “to watch over, to take care of, to protect”.

¹⁴³ “*begitan*” An Anglo-Saxon Dictionary Online.

¹⁴⁴ “*gēten* (v.(2))” MED.

The verb is probably also of ON origin but it was only used in ME.¹⁴⁵ The remaining 27 examples of the *gete* form are not included in the frequency distribution because they do not belong to the verb *get* but to the ME *gēten*. All of the removed forms come from a single text which is the *Northern prose version of the Rule of St. Benet*, “which is the first surviving prose document in the Northern dialect.”¹⁴⁶ It is dated into the year 1425 (M3), which seems to be late enough for the verb *to get* to be already present in the Northern dialect, especially. As the glossary of the text indicates, there is only one form of the verb *to get* present in this text and it is *getyn*, solitarily appearing toward the end of the text.¹⁴⁷

Table 19: Concordance: *get* in *The Northern Prose Rule of St. Benet* (PPCME2)

CMBENRUL, 43.1351	þat an ne be noht prude of þat es	getyn	til comun . Yef þe cuuent askis resonabillike and in
----------------------	-----------------------------------	--------------	---

In the *Northern metrical version of the Rule of St Benet*, I have found the verb *to get* frequently present, but this text is not included in the PPCME2.¹⁴⁸ In the corpus, there are five occurrences of *gete* in the Northern dialect in total, and they all come from a fourteenth century text, but the manuscript is from the fifteenth century.

Table 20: Dialects: verb form *gete* (PPCME2)

doc.dialect	Freq	i.p.m.
West Midlands	43	112,50
Northern	5	55,22
Southern	7	45,37
East Midlands	28	42,11

In the relation to the general distribution of the form *gete* in the whole corpus, the five occurrences in the north are not as insignificant as it might seem. It must be taken into account that there are not as many surviving texts written in the Northern dialect as there are in the dialect of the West Midlands, for example. Yet, the notable presence of *gete* in the West Midlands is rather surprising, because the highest amount of texts in the corpus comes from the East Midlands which was also the area populated by the Scandinavians; therefore, it would seem more likely to spot a higher frequency of *gete* in the east rather than the west.

¹⁴⁵ “† *gete*, v.” OED Online.

¹⁴⁶ Carola Trips, *From OV to VO in Early Middle English* (Amsterdam: John Benjamins Publishing, 2002) 257.

¹⁴⁷ Ernst A. Kock, ed. *Three Middle-English Version of Rule of St. Benet and two contemporary rituals for the ordination of nuns* (London: Kegan Paul, Trench, Trübner and Co., 1902) 12 May 2017 <<https://archive.org/details/ThreeMiddleEnglishVersions>>.

¹⁴⁸ Kock 1902.

In the corpus, there are several forms which seem to be related to the verb *to get*, but they are not listed among its forms in the OED and the MED. These are: *getis*, *getiste*, *gettitt*, *gettyst* and *gettyste*.

Table 21: Concordance: *getis*, *getiste*, *gettitt*, *gettyst* and *gettyste* (PPCME2)

CMROLLTR, 42.861	off , For it Fallis þat praynge with þe mouthe	getis	and kepis feruour of deuocion ; and if a man
CMROLLTR, 23.506	for loue of no worldely gode , but that þou	getiste	to kepe itt and to spened itt with-oute loue or
CMKENTHO, 143.228	þehhweðere heo habbeð mycele mihte of Gode , & heom	gettitt	mycel geðingðe . Do me þt to understandene . Y fele
CMMALORY ,206.3381	know the bettir than that <u>I</u> know <u>thee</u> thou wenyste . Therefore thou	gettyst	no wepyn and I may kepe the therefro . '
CMMALORY ,206.3374	sle a nakyd man by treson . '' Thou	gettyste	none other grace , ' seyde sir Phelot , '

They are all very rare forms and it is difficult to determine their meaning. Based on my own interpretation of the phrases, I have come to the conclusion that all of the forms belong to the verb *to get*. The second person forms *getiste*, *gettyst* and *gettyste* perhaps retained the ON conjugation as their endings resemble the second person plural of the present-day Icelandic verb *geta* in the indicative in the mediopassive voice: *getist*.¹⁴⁹

All of the forms of *get* appear more often in Late ME in the texts from the periods M3 and M4, and in manuscripts from M4 the sources of which originated earlier.

Table 22: Periods: *get* (PPCME2)

doc.period	Freq	i.p.m.
m23	7	358,51
m24	14	341,71
m34	36	312,85
m4	57	190,11
m3	81	183,98
m1	2	11,79

There is no example in the corpus of an occurrence in the M2 period, only if the text was written later in M3 or M4. The corpus shows two examples of two forms, *get* and *gettitt*, appearing in the period M1 in the Kentish dialect and in the dialect of the East Midlands.

As far as the distribution among dialects is concerned, the greatest relative frequency is in the north, which corresponds to my expectations.

¹⁴⁹ “geta (v.)” Aleš Chejn, et al., *Islandsko-český studijní slovník: Íslensk-tékknesk stúdentaröðabók*, 2016, 12 May 2017 <<http://hvalur.org>>.

Table 23: Dialects: *get* (PPCME2)

doc.dialect	Freq	i.p.m.
Northern	24	265,06
West Midlands	76	198,84
East Midlands	87	130,83
Southern	9	58,34
Kentish	1	15,13

The frequent presence of the verb in the west is again surprising; however, there the forms appear only in the later periods. The temporal distribution in the East Midlands shows, if only by one example, that it was probably earlier in the east, as is to be expected.

Table 24: Temporal distribution: *get* in the East Midland dialect (PPCME2)

doc.period	Freq	i.p.m.
m3	56	127,20
m4	28	93,39
m34	2	17,38
m1	1	5,90

The significant presence of forms of *get* in the west might be not only because of the number of texts of the West Midland dialect in the corpus, but perhaps also because *get* merged into the English lexicon later than, for example, *take*, which was by that time more dispersed and better integrated.

To compare the appearance of *get* with its OE equivalent *begitan*, it must be said that according to the OED, the word has fell out of use in the sense of “to get, to obtain”, and for this meaning, its last occurrence is dated into the sixteenth century.¹⁵⁰ The PPCME2 has therefore not marked the disappearance of *begitan*, but it has shown that its frequency is gradually decreasing in ME.

Table 25: Periods: *begitan* (PPCME2)

doc.period	Freq	i.p.m.
m1	36	212,25
mx1	11	154,73
m3	35	79,50
m4	22	73,38
m23	1	51,22
m2	3	26,09

¹⁵⁰ The verb continues to be used in PDE but with different meaning. “beget, v.” OED Online.

It is still rather frequent even towards the end of the ME period, but this is also probably caused by the late onset of *get*. The overall frequency of *begitan*, 108 tokens, is however lower than that of *get*, which points to the popularity of *get*, caused perhaps also by prestige with which the Scandinavian expressions were regarded by the Anglo-Saxons and thanks to which the verb managed to integrate over a relatively short period of time.¹⁵¹

There are 108 tokens of 29 forms of *begitan* in the corpus. The number of forms seems to be too high for the number of tokens, compared, for example, to *get*. This inconsistency in spelling was probably caused by various pronunciation and by different ways of recording particular phonemes. The majority of the forms occur only sporadically in the corpus.

Table 26: Node forms: *begitan* (PPCME2)

Node forms of <i>begitan</i>		Frequency
1.	bizeten	22
2.	bigate	14
3.	begotyn	9
4.	begate	8
5.	bigenen	7
6.	bizet	5
7.	begoten	4
8.	bigete	4
9.	bigetun	4
10.	begat	3
11.	begete	3
12.	bizeote	3
13.	bezeten	2
14.	begæt	2
15.	bizatt	2
16.	bigat	2
17.	bezete	2
18.	bezett	1
19.	Beziete	1
20.	begatt	1
21.	begeton	1
22.	beiæt	1
23.	beiet	1
24.	beieten	1
25.	beieton	1
26.	bizat	1

¹⁵¹ Arnovick and Brinton 2011: 62.

27.	bizate	1
28.	biget	1
29.	bygete	1

Some of the possible forms listed in the dictionaries can be confused with the OE verb *begeotan*, which means “to bespill, to cover”.¹⁵² It is, for example, the case of the verb form *bigoten*, which is not listed here as all of the tokens it has in the PPCME2, two altogether, belong to *begeotan*. Both the OED and the MED mention *bigoten* as one possible form of *begitan*, but do not give any example of it.

Another interesting case is the form *beieton*, which occurs once in the corpus.

Table 27: Concordance: *beieton* (PPCME2)

CMPETERB ,52.328	and þær behet se abbot Heanri him þet he scolde	beieton	him þone mynstre of Burch þet hit scolde beon underðed
---------------------	--	----------------	---

It is listed in the OED as a possible Late OE form, but the MED does not mention it among the forms. Since *beieton* here seems to be very close to the meaning of “procure”, which would indicate the verb *begitan*, I assume that *beieton* is a form of *begitan*. To support my assumption, I have consulted the translation of Rev. James Ingram: “And there the Abbot Henry promised him that he would procure him the minster of Peterborough.”¹⁵³ Moreover, there are other similar forms of *begitan* in the *Peterborough Chronicle* – *beiet* and *beieten*, which are both mentioned among the possible forms of *begitan* and no other verb, both in the OED and the MED.¹⁵⁴

Concerning the appearance of *begitan* in various dialects, there is none in the Northern dialect. It fittingly corresponds to the frequency of *get* in the north.

Table 29: Dialects: *begitan* (PPCME2)

doc.dialect	Freq	i.p.m.
West Midlands	57	149,13
East Midlands	48	72,18
Southern	3	19,45

Even the frequency of occurrences of *begitan* in the West and the East Midlands seems to follow those of *get* as it has been mentioned. To bring both verbs together, the following diagrams shall illustrate the distribution of both verbs in the three dialects in which *begitan* appears over the

¹⁵² “begeotan” An Anglo-Saxon Dictionary Online.

¹⁵³ *The Anglo-Saxon Chronicle*, trans. Rev. James Ingram (London: Everyman Press, 1912), 12 May 2017 <<http://omacl.org/Anglo/>>.

¹⁵⁴ For concordance of *beiet* and *beieten* in the PPCME2, see Table 28 in Appendix.

ME period.

Figure 2: *Get* and *begitan* in the West Midland dialect (PPCME2)

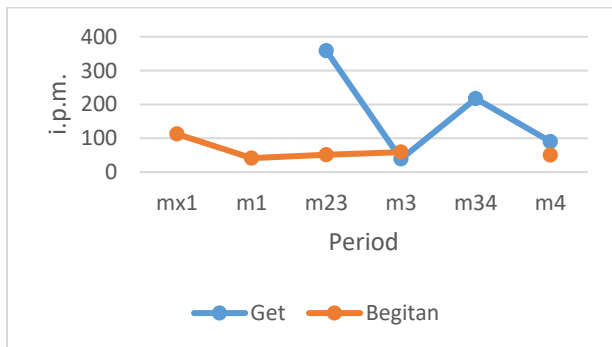


Figure 3: *Get* and *begitan* in the East Midland dialect (PPCME2)

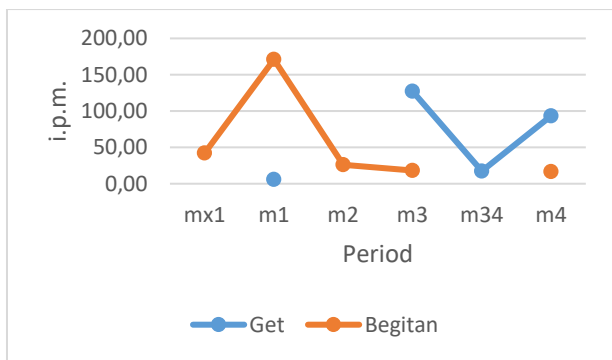
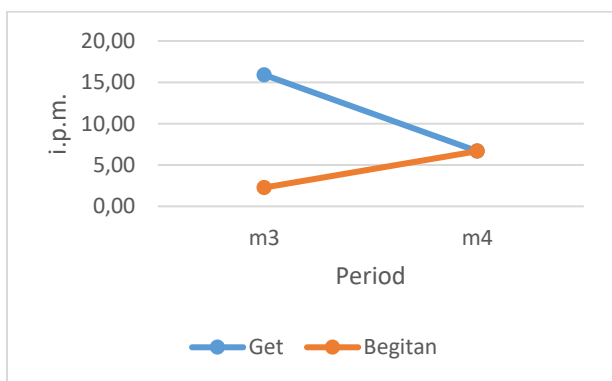


Figure 4: *Get* and *begitan* in the Southern dialect (PPCME2)



4.3 *Call* and *Clypian*

The next pair of words to be analysed is *call* and *clypian*. The origin of *call*, whether it is an inherited OE word or an ON introduction, is unclear. This paper works with the assumption that *call* most likely comes from the ON verb *kalla* meaning “to cry, to shout, to

summon, to name”.¹⁵⁵ However, it is necessary to mention the possibility of another explanation. In OE, there apparently existed a form *ceallian*, which appears only once, in the *Battle of Maldon*.

The origin of the Old English word and its continuity with the Middle English examples have both been disputed. The isolated attestation of Old English *ceallian*¹⁵⁶ apparently shows the breaking expected in West Saxon before geminate *ll*, which suggests that it is an inherited word. However, no reflex of such a West Saxon form *ceallian* (expected to show initial affricate, i.e. **challe*) appears to be attested in Middle English, and it has been argued that the Old English form merely reflects the influence of West Saxon orthography and that the verb itself is borrowed from early Scandinavian. The source of [*ceallian*] (*Battle of Maldon*) is of relatively late composition date, being an account of events of 991; it contains a small number of undisputed Scandinavian loanwords.¹⁵⁷

Although *ceallian* appears rather early, the verb *call* does not appear again until the thirteenth century, according to the OED. There is no sign of it in the YCOE and the only token from the M1 period in the PPCME2 is the first one from the thirteenth century as listed in the OED, from *St. Margaret* dated into 1225.

Table 30: Concordance: *call* in M1 (PPCME2)

warpen honden on hire . Ha bigon to clepien and	callen	to criste . þus . Haue lauerd milce and merci
--	---------------	--

Then it took a long time before *call* started to appear more regularly – the PPCME2 does not provide many occurrences before M3. Since the verb was introduced relatively later into the English lexicon, it could be expected that it took a longer time before *call* prevailed over its OE equivalents as, for example, *clypian*, which would therefore stay longer in the English lexicon compared to *niman*, for example.

Among the most accurate OE equivalents of *call* is *clypian*¹⁵⁸ and *cigan*¹⁵⁹, which both semantically correspond with *call*, *clypian* perhaps a little bit better. *Cigan* was not a very frequent word and it probably did not survive until ME; I have not found any occurrences of it in the PPCME2. On the one hand, it could seem that the early disappearance of *cigan* might have been caused by the introduction of *call*, which would nicely replace the OE word. On the other hand, however, there was a long time when none of the verbs appear to have been used –

¹⁵⁵ “call, v.” OED Online.

¹⁵⁶ “Ongan ceallian þa ofer cald wæter Byrhtelmes bearn.” (*Battle of Maldon*, 1942: 91), “call, v.” OED Online.

¹⁵⁷ “call, v.” OED Online.

¹⁵⁸ “clypian” An Anglo-Saxon Dictionary Online.

¹⁵⁹ “cigan” An Anglo-Saxon Dictionary Online.

from the beginning of the ME period until about M3. Therefore, perhaps *cigan* did not disappear because of the ON influence, but *call* may have appeared because of the lack of *cigan*. Nevertheless, there was still the verb *clypian*, which would compensate for the loss of *cigan* and which continued to be used until the sixteenth century, according to the OED, before *call* finally took over.¹⁶⁰ Because of the fact that *clypian* was used more frequently than *cigan*, and that it survived until ME, and that it was semantically slightly closer to *call*, *clypian* has been chosen as the most accurate OE equivalent of *call*.

Concerning the presence of the verbs in the PPCME2, there is a smaller number of forms of *call* than of *clypian*. *Call* occurs in ten forms of 449 tokens and *clypian* in sixteen forms of 860 tokens. This seems to be the result of the late emergence of *call*, which is why the receding popularity of *clypian* is not very clearly visible in ME.

Table 31: Node forms: *call* (PPCME2)

Node forms of <i>call</i>		Frequency
1.	called	204
2.	callede	160
3.	calle	52
4.	callen	14
5.	cald	7
6.	call	4
7.	calde	3
8.	cale	3
9.	icald	1
10.	kalled	1

Table 32: Node forms: *clypian* (PPCME2)

Node forms of <i>clypian</i>		Frequency
1.	cleped	284
2.	clepid	135
3.	clepen	120
4.	clept	108
5.	clepe	73
6.	clepyd	47
7.	icleped	41
8.	clepud	17
9.	ycleped	17
10.	clepie	7
11.	cleopien	4

¹⁶⁰ “† clepe, v.” OED Online.

12.	clepien	3
13.	cleopen	1
14.	clepian	1
15.	clepit	1
16.	iclepet	1

The ten forms of *call* do not seem to be confusable with any other verb. As it has been mentioned, they do not appear frequently until the thirteenth century or even later. The corpus shows a significant rise in use of *call* in texts compiled in the M3 period.

Table 33: Periods: *call* (PPCME2)

doc.period	Freq	i.p.m.
m34	80	695,22
m3	267	606,46
m24	17	414,93
mx4	2	315,66
m4	82	273,49
m1	1	5,90

The lower frequency of *call* during the M4 period is perhaps not so crucial, because the corpus contains fewer texts from M4 than from M3, and the verb still was not so well integrated and therefore, minor deviations may have appeared. It can also be a sign of the fact that *call* still had a strong competition in *clypian* at that time.

Apparently, *clypian* used to be a fairly frequent verb, assuming from the number of tokens and also from number of forms, the diversification of which suggests frequent use, although not as frequent as *niman*, for example. Similarly, as in *call*, the ME forms of *clypian* do not seem to belong to any other verb. However, among the possible forms of *clypian* listed in the OED, there are two of them in the corpus which had to be removed from the search because they belong to a different verb. The forms *clyppe* and *clypped* found in the PPCME2 belong to the verb *to clip* which means “to grasp, hold, embrace”.¹⁶¹ The corpus mentions each of them once.

Table 34: Concordance: *clyppe*, *clypped* (PPCME2)

CMMIRK,1 24.3351	kys , and be frendes ; and þen woll Crist	clyppe	and kys you , and 3eue you þe joy þat
CMMALOR Y,204.3313	hit my lyve dayes ; and dayly I sholde have	clypped	the and kyssed the , dispyte of quene Gwenyvere .

¹⁶¹ “clip, v.1.” OED Online.

Neither of the forms is mentioned in the MED entry on *clypian*,¹⁶² nor are they mentioned among the forms of *clip* in the MED.¹⁶³ However, they are used as examples of *clip* in the quotations of the MED. Moreover, the glossaries of both of the texts in which *clyppe* and *clyppen* appear say that the forms mean “to embrace”. They are both used in the same phrase suggesting “to hold and kiss” where the meaning of *clypian* would not fit. Therefore, although the OED gives an example of this form as belonging to the verb *clypian*, the examples found in the corpus cannot be used in the search.

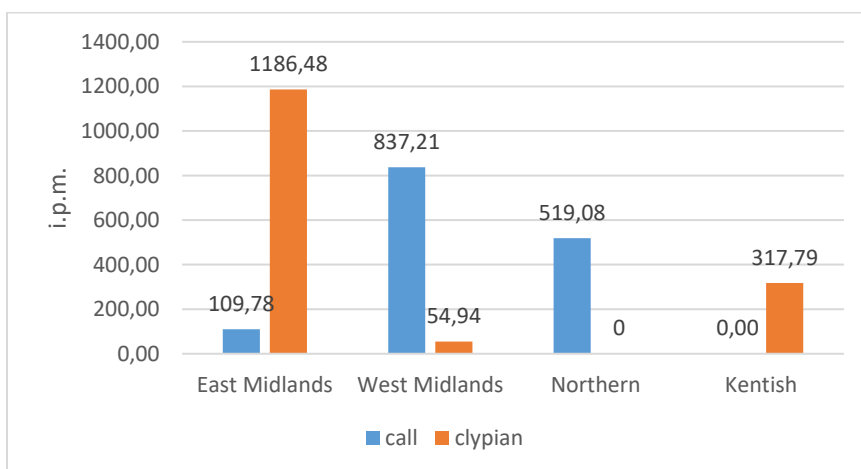
The temporal distribution of the forms of *clypian* is comparable to that of *call*. Unlike the case of *take* and *niman*, where *take* took over *niman* during the ME period, *call* was not as popular as *take* in the ME period and did not outnumber *clypian* significantly during that period.

Table 35: Periods: *clypian* (PPCME2)

doc.period	Freq	i.p.m.
m3	445	1010,76
m4	258	860,49
mx1	50	703,31
m2	49	426,09
m1	50	294,79
m34	7	60,83
m23	1	51,22

To compare their distribution across the dialects, I shall use the following diagram for illustration.

Figure 5: Dialects: *call* and *clypian* (PPCME2)



¹⁶² “clēpen (v.)” MED.

¹⁶³ “clippen (v.(1))” MED.

It is important to point out that the PPCME2 marks a relatively high i.p.m. of the occurrences of *call* in the Northern dialect. Even though it is not the highest i.p.m. in case of *call*, it supports the idea of *call* resulting from ON influence, considering also the fact that *clypian*, by contrast, has not been spotted in the north. *Call* had a significant frequency in the west where *clypian* did not appear, and throughout the M3 and M4 period, *call* spread also over the East Midlands. *Call* must have prevailed over *clypian* soon after the last period in the PPCME2, M4. The replacement eventually happened probably relatively quickly as the OED dates the disappearance of *clypian* in the sense of *call* into the middle of the sixteenth century.

4.4 *Want* and *þurfan*

The last representative word of ON influence to be analysed in this paper is the verb *to want* and it will be compared with the OE verb *þurfan*. *Want* comes from the ON verb *vanta*, which means “to be lacking something”.¹⁶⁴ The first occurrence of the verb is attested in the *Ormulum* where the form *wannteþþ* appears. It means that it did not exist in OE; therefore, I have concentrated the search in the PPCME2 only. Accordingly, I have examined the occurrences of the OE equivalent only in the PPCME2. There are various possible OE equivalents of *want* which mostly denote the meaning of “being in need of something”. Out of *geneodian*, *þolian*, *þorfnian*, *þurfan*, *tosælan*, *wædlian*, and *willan*, I have chosen *þurfan*¹⁶⁵ for being semantically the closest to *want* and for being the most frequent one as some of the other words were used only in OE.

The research has discovered 24 tokens of nine forms of *want* in the PPCME2. For *þurfan*, there are six forms of eight tokens in the corpus.

Table 36: Node forms: *want* (PPCME2)

Node forms of <i>want</i>		Frequency
1.	wante	6
2.	wanted	4
3.	wanten	4
4.	wonti	4
5.	wanteth	2
6.	want	1
7.	wantede	1
8.	wanton	1
9.	wonten	1

¹⁶⁴ “want, v.” OED Online.

¹⁶⁵ “þurfan” An Anglo-Saxon Dictionary Online.

Table 37: Node forms: *þurfan* (PPCME2)

Node forms of <i>þurfan</i>		Frequency
1.	derf	2
2.	þarf	2
3.	dare	1
4.	ðorften	1
5.	þerf	1
6.	þurðe	1

The most frequent and problematic form is *went* because it can also belong to the OE verb *wendan*, “to walk, to proceed, to turn”.¹⁶⁶ The query found 578 tokens of *went* out of which I have read the first twenty randomly sorted, and found them all belonging to *wendan*. Moreover, when consulting the OED, *went* as a possible form of *want* seems to be extremely rare and the MED does not mention it at all. Upon considering these facts, I assume that all of the *went* tokens in the PPCME2 belong to the verb *wendan*, and I have not included them into my research. Also, for example, the form *want* has seven tokens altogether in the corpus, but six of them are forms of *wendan*, mostly in the sense of change of state, which I assume upon consulting the MED entry on *wendan*.¹⁶⁷

Table 38: Concordance: verb form *want* (PPCME2)

1.	CMMIRK,1 3.359	pepull wyth ; and he wold vndertake þat þay schuld	want	ryght noght of hor mette , when þay comen home
2.	CMVICES1, 13.141	aliam , ' Se ðe smit under ða eare ,	want	to ðat oðer , ' he sade , ' and
3.	CMVICES1, 33.388	ðe mann þe haueð his hope te manne , þe	want	his herte and his 3eþanc more to mannes seruise ðanne
4.	CMVICES1, 53.584	swa soðliche berð ðis ilche trew ðat wastme ðe manize	want	to liue , and ec sume to deaðe , for
5.	CMVICES1, 65.718	bieð swiðe wise ihealden ðurh ðessere godes 3iue , and	want	hem seluen and iec sumen oðre te michele hearme ,
6.	CMVICES1, 103.1236	þing to harme bien . Þeih ðu harm all hit	want	ðe to gode ðat tu for godes luue þolest .
7.	CMVICES1, 145.1795	legem , oracio eius erit execrabilis , ' Se ðe	want	his earen fram godes la3he , alswa wile godd wanden

All of the six forms from *Vices and Virtues* were removed and only the first one from *Mirk's Festial* remained after confirming in the glossary that it is related to *want*. In addition, from all the tokens found for the forms *wante* and *wanten*, three forms had to be removed for belonging to *wendan*, and all of them were from *Vices and Virtues*: one instance of *wante* and two of *wanten*.

¹⁶⁶ “wendan” An Anglo-Saxon Dictionary Online.

¹⁶⁷ “wenden (v.)” MED.

Another verb which can share some of the forms of *want* is the verb *wunian* meaning “to dwell, to be used to”.¹⁶⁸ The shared forms which have been found in the corpus are *wont* (84 tokens) and *wonte* (three tokens). I have read the first twenty tokens of *wont* and the three of *wonte* to find that they all seem to belong to *wunian*. Other interfering verbs are *windan* (“to move suddenly”),¹⁶⁹ and *wénan* (“to believe”).¹⁷⁰ Because of these, the forms *wand*, *wente* and *wenst* had to be removed after the same process of reading all of the tokens found, or the first twenty in the case of *wente*, to confirm that they are not related to the verb *want*. Some of the *wand* and *wente* forms belong to the verb *wendan*.

The last form on the list, *wonten*, is a very rare one. The MED mentions it can be from the West Midland dialect. However, the MED also says it can be a form of the ME verb *wōnten* meaning “to accustom”.¹⁷¹ The only example found in the corpus comes from the text *The Mirror of St. Edmund* from M3 written in the West Midland dialect.

Table 39: Concordance: verb form *wonten* (PPCME2)

god . On oþur halue : no good may God	wonten	, and þerfore , for noble þing and good is
--	---------------	--

The Modern English translation by Francesca M. Steele reads: “no good may fail God”, which corresponds with the 2.a sense of *want* mentioned in the MED entry on *wanten*: “to fail”.¹⁷² Therefore, I consider *wonten* a form of *want* in this case.

Some of the forms of *þurfan* could be confused with forms of the verb *þyrstan*¹⁷³ in the sense of “being thirsty (after, for something)”. It is a case of, for example, *þurste*, which is listed among the forms of *þurfan* in both the OED and the MED, but also among the forms of *þyrstan* in the MED.¹⁷⁴ The corpus shows two tokens of this form.

Table 40: Concordance: verb form *þurste* (PPCME2)

CMANCRIW- 1,II.142.1909	þt attri drunh þt me him 3ef . þoa him	þurste	on rode . hare heued sturunge on him . þoa
CMANCRIW- 1,II.176.2456	deð is wið god on his rode . þach hire	þurste	i þe iþe lust . & þe deouel beot hire

The latter example is given as an example of *þyrstan* in the MED. Upon reading both excerpts,

¹⁶⁸ “wunian” An Anglo-Saxon Dictionary Online.

¹⁶⁹ “windan” An Anglo-Saxon Dictionary Online.

¹⁷⁰ “wénan” An Anglo-Saxon Dictionary Online.

¹⁷¹ “wōnten (v.)” MED.

¹⁷² Francesca M. Steele, *The Mirror of St. Edmund* (London: Burns and Oates, 1905), 12 May 2017 <<https://archive.org/details/mirrorofstedmund00edmu>>.

¹⁷³ “þyrstan” An Anglo-Saxon Dictionary Online.

¹⁷⁴ “thirsten (v.)” MED.

I assume that since they discuss drinking, the sense of *þurste* in this case corresponds to the sense of *þyrstan* rather than *þurfan*, and cannot be used in this search.

It is difficult to examine the tendency in use of *want* and *þurfan* due to their low frequency. *Want* entered the English lexicon in ME and due to the competition it had not only in *þurfan* but also in the other OE words of similar meaning, it took a long time for the verb *to want* to be daily used. However, even from the small number of occurrences, some assumptions can still be made. For example, *þurfan* is significantly more frequent in M1 compared to the later periods. There is one mention of it in M3 and one in an M4 manuscript of a text compiled in M2.

Table 41: Periods: *þurfan* (PPCME2)

doc.period	Freq	i.p.m.
m1	5	29,48
m24	1	24,41
mx1	1	14,07
m3	1	2,27

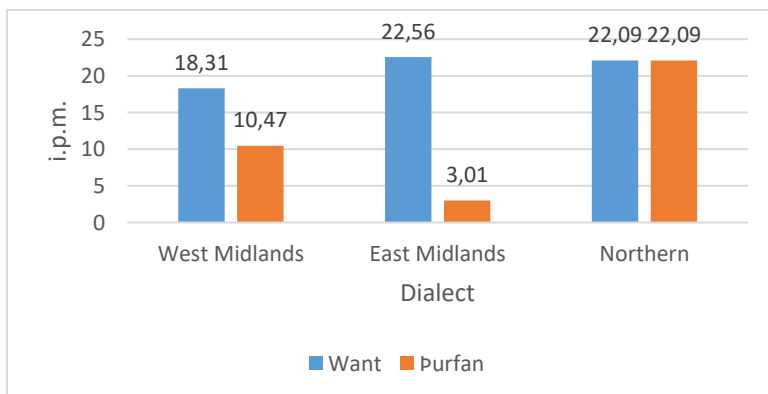
Want, on the contrary, rises in frequency, which confirms the assumption that it may have replaced *þurfan*.

Table 42: Periods: *want* (PPCME2)

doc.period	Freq	i.p.m.
m24	2	48,82
m3	14	31,80
m1	4	23,58
m4	3	10,01
m34	1	8,69

The following tables show the frequencies of both *want* and *þurfan* in dialects.

Figure 6: Dialects: *want* and *þurfan* (PPCME2)



The relative distribution of the forms of *want* appears to be almost even among the three dialects. In the dialect of the East Midlands, *want* significantly prevails over *þurfan*, which is a little bit more frequent in the west but not enough to outbalance *want*. The distribution in the Northern dialect is unfortunately not very decisive perhaps because of the small number of texts written in this dialect. Nevertheless, at least the little that can be induced from the temporal and geographical distribution, does correspond with the fact that *þurfan* fell out of use eventually and that *want* prevailed over any of its possible OE equivalents and it has firmly established itself in the English lexicon.

4.5 Discussion

The competition between the expressions of ON and OE origin has been illustrated on four examples of words of ON origin and on their respective OE equivalents. The words of ON origin have been chosen according to a list from the OED, which contains the most frequent substantives, adjectives and verbs of ON origin in PDE. I have used the first four verbs from the list, the verbs *to take*, *to get*, *to call* and *to want*. To each of these, I have found an accurate OE equivalent: *niman*, *begitan*, *clypian* and *þurfan*. Subsequently, I have searched for all forms of each of the words, which are listed in the OED and the MED, in the corpora. The majority of the research of the words of ON origin comes from the ME corpus. I have not searched for the words of OE origin in the corpus of OE because they began to disappear during the period of ME. I have compared the occurrences of the expressions of both origins concerning their temporal distribution and their frequency in individual dialects.

The first examined pair of words were the verbs *to take* and *niman*. Since *take* was already frequently used in ME, it has many possible forms, and *niman* also. *Take* is one of the few words of ON origin, which appear in the YCOE. The YCOE lists four tokens of three forms of *take*, all of them coming from a single text from the eleventh century. The PPCME2 contains 2536 tokens of 55 forms of *take*. The verb started to appear mainly in the dialect of the East Midlands and in general, they are most frequent in the Northern dialect. *Niman*, on the contrary, appears mainly in texts written in the Kentish dialect or in the west. There are 334 tokens of 58 forms of *niman* in the PPCME2, which suggests that it was diminishing during the ME period. The comparison of occurrences of both verbs has shown that *take* took over the function of *niman* approximately in the fourteenth century.

The occurrences of the verb *to get* have been compared to those of the OE verb *begitan*. According to the OED, the first mention of *get* is from the thirteenth century; therefore, I have researched the verb in the PPCME2. *Get* does not appear in the corpus as often as *take*, for example, which might be because of its late appearance. There are 197 tokens of 24 forms of *get* in the PPCME2. The first period marks two instances of *get* and afterwards, it becomes more frequent, for example, in the manuscripts of Late ME the sources of which had been compiled earlier. Although the frequency in use of the verb *get* rises, it does not rise quickly enough to manage to surmount significantly the frequency of *begitan* during ME. The frequency of *begitan* seems to be on decline, but not very much. The PPCME2 lists 108 tokens of 29 forms of *begitan*. Even though the differences between the frequencies of *get* and *begitan* are not as profound as in the case of *take* and *niman*, they suggest that *get* was going to integrate into the

English corpus, while *begitan* was losing its popularity. Concerning their frequencies in the dialects, *get* is most frequent in the north, where *begitan* does not appear at all. Furthermore, *get* frequently appears in the East Midland texts, whereas *begitan* tends to appear more in the west. Hence, the research has shown that the ME period marks a rise in the use of *get*, while *begitan* slowly diminishes, and that *get* began to spread from the north and the east.

As far as the verb *to call* is concerned, I have compared it with its OE equivalent *clypian*. The first mention of *call* comes from OE, but it is a solitary occurrence. It was not until a few centuries later that *call* started to appear frequently. The PPCME2 lists 449 occurrences of ten forms of *call* and 860 occurrences of sixteen forms of *clypian*. It suggests a similar situation to that of *get* and *begitan*. Since *call* became frequent later than, for example, *take*, the period of ME could not register a significant dominance of *call* over *clypian*. Nevertheless, it can be inferred from the research that the popularity of *call* notably rose during the period between 1350 and 1420. The temporal distribution of *clypian* has not been very helpful, as the occurrences of the verb do not decline towards the end of ME; and therefore, it does not suggest that *call* would take over the function of *clypian* during ME. The distribution of the verbs among the dialects has shown that *call* was used in the north and *clypian* was not. Concerning the other dialects, surprisingly, *call* appears to have been more frequent in the west, while *clypian* was frequent in the east. Nevertheless, the results show rising frequency of *call* in ME and its significant frequency in the Northern dialect.

The last pair of words comprises the verb *to want* and its OE equivalent *þurfan*. The choice of the most suitable OE equivalent was a little bit more difficult in this case, because most of the options are not semantically very accurate and they are relatively infrequent. *þurfan* has been chosen as the most frequent one and semantically the closest one to the meaning of *want*. According to the OED, *want* did not appear in OE; its first occurrences comes from the thirteenth century. There are 24 tokens of nine forms of *want* in the PPCME2 and *þurfan* is even less frequent: eight tokens of six forms. This small sample has shown that despite its general low frequency, *want* appeared four times in Early ME and that it became more frequent later during ME. On the contrary, the number of occurrences of *þurfan* decreased from five to one in ME. Concerning the dialects, *want* is more frequent in the east and *þurfan* in the west, which corresponds with the Scandinavians invading Britain from the east. Therefore, the corpus analysis of these infrequent words suggests the replacement of *þurfan* by *want*.

The problematics of the research concern mainly the ambiguous verb forms, which could belong also to other verbs besides the researched ones. If such possibly homonymous form had under twenty tokens in the corpora, I have verified each of them, which has made me

certain of these cases. If there were more than twenty tokens found, I have read the first twenty, because going manually through all of them would be beyond the scope of this paper. I have also consulted dictionaries to estimate the probability with which the ambiguous forms could belong to the researched verb or to a different one. Then I have formulated an assumption whether I can use the majority of the tokens into my research or not.

This is, for example, the case of the verb form *take* of the verb *to take*. It could also be a form of the ME verb *takken*, which is probably rather rare; therefore, after reading the first twenty examples and finding them all forms of *take*, I have assigned all of the 805 tokens of the *take* verb form to the verb *to take*. The same happened with the form *taken*, which could possibly belong to the very rare ME verb *token*. Concerning the verb *to get*, several examples of the verb form *gete* have been removed because they belong to the ME verb *gēten*.

Some of the ambiguous forms had to be completely removed from the research because I found them belonging to a different verb than the researched one. In the case of *niman*, several of its possible forms seem to belong rather to *name*, as, for example, *nemnedd*, *namyd*, *named*, etc. Also a few forms of *want* belong to different verbs in the PPCME2, such as *went* and *wont*. However, since I have relied on my own interpretation of several examples, some examples have remained ambiguous. For example, I have interpreted the one token of the verb form *wenst* as a form of *wēnan*, not *want*.¹⁷⁵

Another difficulty which has appeared during the research is the fact that the replacement of the OE words by their equivalents of ON origin cannot be very well shown and proven in the ME corpus in the cases of those words of ON origin which entered the English lexicon and which are not as frequent as *take*, for example. Surprisingly, the PPCME2 lists more forms of *call* than of *get*, even though *get* is more frequent in PDE according to the OED frequency list. Comparison of the temporal distribution of *call* and that of *clypian* has not suggested the replacement of *clypian* by *call*. In the case of *want* and *þurfan*, I had to work with significantly fewer examples than with *call* and *clypian*, and yet, the research has at least suggested the expected rise of *want* and the decrease of *þurfan*. Nevertheless, from those little frequencies, I can only assume theoretical conclusions regarding the further developments of the words according to the OED, for example.

¹⁷⁵ For the concordance of the verb form *wenst* in the PPCME2, see Table 43 in Appendix.

Conclusion

The aim of this paper is to show the lexical influence ON has had on the English lexicon. It is based on the assumptions of many previous studies which have already shown that ON and OE are genetically related languages and that English has adopted many lexical and grammatical elements from ON. In this paper, I have focused only on the lexical expressions of ON origin and I have compared the frequencies of their occurrences with those of their OE equivalents with the intention to demonstrate the replacement of the OE words by the new ones of ON origin. The research has been carried out using the corpora of OE and ME, the YCOE, the PPCME2, respectively.

The theoretical part describes the historical developments of the two Germanic languages explaining their genetic closeness. Subsequently, I have provided an outline of the Scandinavian invasions on the British Isles, which started at the end of the eighth century. The early invasions initiated a long period of coexistence of the Scandinavian and the English people lasting for about 200 years. During this time, the Scandinavians managed to integrate into the English community and to influence the historical English by their own language. It has been argued that the languages were so close that their speakers probably understood each other without great difficulty. Despite, or perhaps thanks to the possible mutual intelligibility, the persistent language contact resulted in many ON expressions penetrated OE and ME and replaced their OE equivalents.

The research has compared the frequencies of the occurrences of words of ON origin with the occurrences of their OE equivalents. The corpus analysis of the four pairs of words has mostly shown the rising frequency in use of the words of ON origin. Except for *call* and *clypian*, a general tendency of the dominance of the words of ON origin seems to be imposed on the OE words in ME. In the case of *call* and *clypian*, the reason why the dominance of the word of ON origin is not clearly visible in ME is probably the late arrival of *call* into the English lexicon. The replacement of *clypian* of *call* would be visible in Early Modern English. The comparisons of the distributions of the words have mostly supported the assumption that the words of ON origin were more frequent in the northern and eastern dialects. The research has delivered a corpus based comparison of frequencies of OE words and of words of ON origin, it has mapped their occurrences and it has left a lead for further possible mapping and analysing the competition of other words of ON origin with their OE equivalents.

Resumé

V této práci jsem se snažila poukázat na to, jaký vliv měla stará severština na historickou angličtinu. Vycházela jsem z mnoha studií, které již prokázaly, že stará severština a stará angličtina jsou geneticky příbuzné jazyky a že angličtina přejala ze staré severštiny mnoho lexikálních a gramatických prvků. Soustředila jsem se jen na lexikální výrazy staroseverského původu a porovnávala jsem frekvence jejich výskytů s frekvencí výskytů sémanticky ekvivalentních původních staroanglických výrazů s předpokladem, že tím demonstruji, jak staroseverská slova postupně nahradila původní slova staroanglická. Tuto analýzu jsem prováděla za pomoci korpusů staré a střední angličtiny, YCOE, respektive PPCME2.

V teoretické části jsem popsala historický vývoj těchto dvou germánských jazyků, abych vysvětlila jejich genetickou příbuznost. Dále jsem nastínila průběh invazí, které podnikaly severské kmeny na Britské ostrovy od konce osmého století. Tyto vyústily v dlouhé období úzkého soužití mezi severany a Anglo-Sasy, které trvalo zhruba 200 let. Během této doby se severané zvládli vcelku úspěšně včlenit do původní společnosti a ovlivnit svým jazykem starou angličtinu, přičemž podle mnohých si tyto dva jazyky byly tak podobné, že si jejich mluvčí mohli bez větších potíží rozumět. Přesto, či právě proto, vedl jejich dlouhodobý styk k tomu, že mnohé staroseverské výrazy pronikly do anglického jazyka a staly se používanějšími než jejich staroanglické ekvivalenty.

Tuto konkurenci jsem ilustrovala na čtyřech příkladech slov ze staré severštiny a jejich staroanglických ekvivalentech. Staroseverská slova jsem vybírala na základě seznamu z OED, který zahrnuje dnes nejpoužívanější anglická podstatná jména, přídavná jména a slovesa staroseverského původu. Použila jsem první čtyři slova z tohoto seznamu, tedy slovesa *take*, *get*, *call* a *want*. K nim jsem našla příslušné staroanglické ekvivalenty, popořadě: *niman*, *begitan*, *clypian* a *þurfan*. V korpusech jsem potom ke každému slovesu vyhledala všechny formy, které jsou zmíněny v OED a MED. Většina nálezů slov staroseverského původu pochází z korpusu střední angličtiny. Staroanglická slova nebyla vyhledávána v korpusu staré angličtiny, jelikož začala mizet až v období střední angličtiny. Srovnávala jsem distribuci výrazů obou původů napříč časem a mezi dialekty, podle období, respektive dialektů značených v korpusu.

První zkoumanou dvojicí byla slovesa *take* a *niman*. *Take* jakožto velmi používané slovo i ve střední angličtině má mnoho různých forem a *niman* rovněž. *Take* se jako jedno z mála slov staroseverského původu objevuje již v korpusu staré angličtiny. Tam byly nalezeny čtyři výskyty tří forem slovesa *take*, přičemž všechny pocházejí z jednoho textu z jedenáctého století. Stredoanglický korpus obsahuje 2536 výskytů 55 forem slovesa *take*. Zpočátku se

sloveso nejvíce objevovalo zřejmě v dialektu oblasti East Midlands a celkově se výskyt forem ukázal být poměrně nejčetnější v anglickém severním dialektu. Oproti tomu se *niman* v PPCME2 objevuje poměrně nejvíce v kentském dialektu a ve West Midlands. *Niman* má v PPCME2 335 výskytů a 58 forem, což znamená, že během období střední angličtiny již začalo mizet. Porovnání výskytů forem obou sloves v čase ukázalo, že zhruba ve čtrnáctém století sloveso *take* již zřejmě převážně převzalo funkci slovesa *niman*.

Výskyt slovesa *get* jsem porovnávala s výskytem staroanglického slovesa *begitan*. *Get* je v angličtině podle OED zaznamenáno až ve třináctém století, tudíž se jeho vyhledávání soustředilo na PPCME2. Zřejmě kvůli poměrně pozdnímu nástupu *get* do anglického lexikonu se toto sloveso neobjevuje v korpusu tolikrát jako *take*. V PPCME2 bylo nalezeno 197 výskytů 24 forem slovesa *get*. V prvním období jsou dva případy užití slovesa *get* a posléze se objevuje mnohem častěji, například v opisech manuskriptů z pozdně střední angličtiny, jejichž originály byly ovšem staršího data. Frekvence používání slovesa *get* sice stoupá, avšak ne dostatečně na to aby výrazně zastínilo sloveso *begitan*. Frekvence výskytů *begitan*, zdá se, již začíná klesat v období pozdně střední angličtiny, ale ne příliš významně. *Begitan* se ve středoanglickém korpusu objevuje ve 29 formách o 108 případech. Toto vše ovšem naznačuje, že vzhledem k tomu že se *get* objevilo později než *take*, je také složitější postřehnout jeho vzrůstající dominanci nad *begitan* ještě během střední angličtiny. Nicméně i ty malé rozdíly mezi výskyty *get* a *begitan* zřejmě odpovídají tomu, že *get* se později silně uchytilo v anglickém lexikonu, zatímco *begitan* kleslo v používání. O vývoji jejich distribuce také napovídá rozdělení jejich výskytů mezi dialekty, přičemž *get* je poměrně nejvíce zastoupeno v severním dialektu, kde se *begitan* vůbec nevyskytuje, a frekvenčně je *get* nejvíce přítomno v dialektu East Midlands a *begitan* ve West Midlands. Vyhledávání tedy zachytilo, že během střední angličtiny začalo být *get* více a více používané, že *begitan* začalo lehce klesat a že se *get* začalo šířit ze severu a z východu.

Co se týče slovesa *call*, to bylo porovnáváno se staroanglickým slovesem *clypian*. První zmínka slovesa *call* pochází již ze staré angličtiny, avšak je to ojedinělý výskyt, po kterém následovalo ještě několik století, než se *call* začalo vyskytovat častěji. PPCME2 obsahuje 449 výskytů deseti forem slovesa *call* a 860 výskytů šestnácti forem slovesa *clypian*. Ukazuje se tedy podobná situace jako s *get* a *begitan*, tedy že *call* se uchytilo později než například *take*, a proto střední angličtina nezaznamenala značnou převahu *call* nad jeho staroanglickým ekvivalentem *clypian*. Z korpusu se nicméně dá vyčíst, že od období 1350-1420 výrazně stoupla popularita *call*. Časová distribuce slovesa *clypian* nebyla příliš nápomocná, jelikož výskyty tohoto slovesa ke konci období střední angličtiny neklesají. To tedy nenaznačuje, že by

během *call* začalo *clypian* vytlačovat již během střední angličtiny. Rozdělení výskytů sloves mezi dialekty ukázalo, že na severu bylo používáno *call* a *clypian* nikoliv. Co se týče ostatních dialektů, na východě překvapivě převládalo *clypian* a na západě *call*, což by podle předpokladů mohlo být spíše obráceně, vzhledem k tomu, že severské kmeny se usídlily spíše na východě Velké Británie. Výsledky však alespoň ukazují rostoucí frekvenci výskytů *call* již během střední angličtiny a také jeho významnou přítomnost v severním dialektu.

Poslední dvojicí příkladů je sloveso *want* a jeden z jeho možných staroanglických, protějšků *þurfan*. Výběr adekvátního staroanglického výrazu byl v tomto případě poněkud náročnější, protože slova, která se nabízela, sémanticky ne zcela odpovídají a jsou také poměrně nízkofrekvenční. *þurfan* bylo vybráno jako nejčastější a zároveň sémanticky nejbližší významu *want*. *Want* se podle OED ve staré angličtině neobjevuje; jeho první výskyt je zaznamenán ve třináctém století stejně jako *get*. Ve středoanglickém korpusu se *want* vyskytuje v devíti formách o 24 výskytech, což není mnoho, ale *þurfan* je ještě méně časté – šest forem o osmi výskytech. Tento malý vzorek ukázal, že *want* se i přes svou celkově nízkou frekvenci v rané střední angličtině objevilo již čtyřikrát a že se během střední angličtiny stalo četnějším. Počet výskytů *þurfan* naopak klesly z počátečních pěti na jeden. Co se týče dialektů, *want* je častější na východě a *þurfan* na západě, což koresponduje s osídlením severanů z východu. Tudíž korpusová analýza i takto nízkofrekvenčních slov svědčí o tom, že sloveso *want* převzalo funkci slovesa *þurfan*.

Tento výzkum tedy porovnával frekvenci výskytů slov staroseverského původu s výskyty jejich staroanglických ekvivalentů. Korpusová analýza všech čtyř dvojic převážně prokázala stoupající frekvenci v používání slov staroseverského původu. Ve třech případech, tedy kromě dvojice *call* a *clypian*, byla zaznamenána postupující převaha těchto výrazů ze staré severštiny nad původními staroanglickými výrazy. Důvod pro absenci důkazů o zřetelné předpokládané převaze *call* nad *clypian* se přičítá pozdnímu příchodu slovesa *call* a obecně méně častému používání těchto sloves. Nahrazení slovesa *clypian* slovesem *call* by bylo vidět v ranně moderní angličtině. Při zkoumání distribuce všech výrazů mezi dialekty, se ve většině případů potvrdila domněnka silnějšího zastoupení slov staroseverského původu v dialektu severním a v dialektech východních. Výzkum přinesl korpusové porovnání mezi frekvencemi staroanglických výrazů a frekvencí slov ze staré severštiny, zmapoval výskyt jednotlivých výrazů a zanechal vodítko pro možné pokračování v mapování výskytů dalších slov ze staré severštiny.

References

- Barnes, Michael. *A New Introduction to Old Norse*. 3d ed. London: Viking Society for Northern Research, 2008.
- Bately, J. M., ed. *The Anglo-Saxon Chronicle: A Collaborative Edition*. Cambridge: Brewer, 1986.
- Baugh, Albert C., and Thomas Cable. *A history of the English Language*. 5th ed. Routledge: London, 2002.
- Björkman, Erik. *Scandinavian Loan-words in Middle English*. Halle: Ehrhardt Karras, 1900.
- Bosworth, Joseph. "An Anglo-Saxon Dictionary Online." Ed. Thomas Northcote Toller and Others. Comp. Sean Christ and Ondřej Tichý. Faculty of Arts, Charles University in Prague. 21 Mar. 2010. Web. 12 May 2017.
- Brinton, Laurel J., and Leslie K Arnovick. *The English Language: A Linguistic History*. 2nd ed. Oxford University Press, 2011.
- Brook, G. L., and R. F. Leslie, eds. *Lazamon's Brut*. EETS 250, 277. 1963, 1978.
- Bury, J. B. *The Invasion of Europe by the Barbarians*. A Series of Lectures, 1928. New York: W. W. Norton & Company, 2000.
- Campbell, Alistair, ed. and trans. *Encomium Emmae Reginae*. Camden Classic Reprints. Cambridge: Cambridge University Press, 1998.
- Cercignani, Fausto. "Early 'Umlaut' Phenomena in the Germanic Languages." *Language*. 1980. 12 May 2017 <www.jstor.org/stable/412645>.
- Chejn, Aleš, et al. *Islandsko-český studijní slovník: Íslensk-tékknesk stúdentaoðabók*. 2016. 12 May 2017 <<http://hvalur.org>>.
- Crystal, David. *The Stories of English*. London: Penguin, 2005.
- Downham, Clare. *Viking Kings of Britain and Ireland: The Dynasty of Ívar to A.D. 1014*. Edinburgh: Dunedin Academic Press, 2007.
- Dumville, D. N., et al., ed. *The Anglo-Saxon chronicle: A Collaborative Edition*. Introduction. Vol. 7. Cambridge: D.S. Brewer, 2004. XI-CLXI.
- Forte, Angelo, et al. *Viking Empires*. Cambridge: University Press, 2005.
- Geipel, John. *The Viking Legacy*. Michigan University: David and Charles, 1971.
- Holthausen, Ferdinand, ed. *Vices and Virtues*. London: Oxford University Press, 1888. 12 May 2017 <<https://archive.org/details/vicesvirtuesbein02holt>>.
- Kershaw, Jane and Ellen C. Royrvik. "The 'People of the British Isles' project and Viking settlement in England," *Antiquity*. Vol. 90, no. 354. 2016. 12 May 2017 <<https://doi.org/10.15184/aqy.2016.193>>.

Kock, Ernst A., ed. *Three Middle-English Version of Rule of St. Benet and two contemporary rituals for the ordination of nuns*. London: Kegan Paul, Trench, Trübner and Co., 1902. 12 May 2017 <<https://archive.org/details/ThreeMiddleEnglishVersions>>.

Kroch, Anthony, and Ann Taylor. *The Penn-Helsinki Parsed Corpus of Middle English (PPCME2)*, 2nd ed. Department of Linguistics, University of Pennsylvania, 2000. 12 May 2017 <<https://www.ling.upenn.edu/hist-corpora/PPCME2-RELEASE-4/index.html>>.

Lawson, Michael K. *Cnut: England's Viking King*. English Monarchs. Stroud: Tempus, 2004.

Lyon, H. R. *The Vikings in Britain*. London: B. T. Batsford, 1977.

Lyovin, Anatole. *An Introduction to the Languages of the World*. New York: Oxford University Press, 1997.

Mac Airt, Seán, and Gearóid Mac Niocaill, eds. and trans. *The Annals of Ulster (to A.D. 1131)*. Dublin: Dublin Institute for Advanced Studies, 1983. 12 May 2017 <<http://www.ucc.ie/celt>>.

Middle English Dictionary (MED), the Regents of the University of Michigan, April 2013.

Nielsen, Nielsen. *Old English and Other Germanic Languages*. Innsbruck: Institut für Sprachwissenschaft der Universität Innsbruck, 1985.

OED Online. Oxford University Press, March 2017. Web. 12 May 2017.

Siegel, Jeff. "Koinés and Koineization." *Language in Society*. Vol 14, no. 3. 1985. 12 May 2017 <<http://www.jstor.org/stable/4167665>>.

Smyth, Alfred P. "The Black Foreigners of York and the White Foreigners of Dublin," *Saga Book of the Viking Society*. Vol. 19. University College London: Viking Society for Northern Research, 1974-1977.

Steele, Francesca M. *The Mirror of St. Edmund*. London: Burns and Oates, 1905. 12 May 2017 <<https://archive.org/details/mirrorofstedmund00edmu>>.

Sturlston, Snorri. *Heimskringla*. Trans. Samuel Laing. London: Norroena Society, 1907.

The Anglo-Saxon Chronicle. Trans Rev. James Ingram. London: Everyman Press, 1912. 12 May 2017 <<http://omacl.org/Anglo/>>.

Taylor, Ann, et al. *The York-Toronto-Helsinki Parsed Corpus of Old English Prose (YCOE)*. University of York, 2003. 12 May 2017 <<http://www-users.york.ac.uk/~lang22/YCOE/YcoeHome.htm>>.

Thomason, Sarah G. *Language contact: An Introduction*. Edinburgh: Edinburgh University Press, 2001.

Thomason, Sarah G., and Terrence Kaufman. *Language Contact, Creolization and Genetic Linguistics*. Berkeley: University of California Press, 1991.

Toswell, M. J., and E. M. Tyler. *Studies in English language and literature: Doubt Wisely*. London: Routledge, 2012.

Townend, Matthew. *Language and History in Viking Age England*. Turnhout: Brepols Publishers, 2002.

Trips, Carola. *From OV to VO in Early Middle English*. Amsterdam: John Benjamins Publishing, 2002.

Trudgill, Peter. *Dialects in Contact*. Oxford: Blackwell, 1986.

Appendix

Examples used in the text

Table 5: Concordance: *take* (YCOE)

5.	þæt he com to Englalande , and hine let syððan	tacan	. And sona æfter þisan coman of Denemarcon twa hund
6.	wæpna and manega sceattas , and þa menn ealle he	toc	, and dyde of heom þæt he wolde , and
7.	and he wæs þær þa on his hirede , and	toc	swilce gerihta swa he him gelagade . On þissan geara
8.	to Eoforwic , and bræcon Sancte Petres mynster , and	tocon	þærinne mycele æhta , and foron swa aweg , ac

Table 6: Node forms: *take* (PPCME2)

Node forms of <i>take</i>		Frequency
1.	take	805
2.	toke	471
3.	took	247
4.	taken	222
5.	tak	205
6.	toc	78
7.	takyn	72
8.	tok	62
9.	token	56
10.	taketh	34
11.	takenn	27
12.	takeþ	21
13.	takes	19
14.	ta	15
15.	tokenn	15
16.	itake	14
17.	takun	14
18.	tuke	14
19.	takeþþ	12
20.	takyng	12
21.	takyth	12
22.	tooken	12
23.	tane	10
24.	tac	8
25.	takiþ	8
26.	takith	7
27.	taak	6
28.	takon	6

29.	tooke	5
30.	tacc	4
31.	takyng	4
32.	tase	4
33.	takis	3
34.	takþ	3
35.	itaken	2
36.	takand	2
37.	takest	2
38.	takeþe	2
39.	takist	2
40.	takup	2
41.	takyne	2
42.	tan	2
43.	tacen	1
44.	takande	1
45.	takð	1
46.	takeð	1
47.	taking	1
48.	takynne	1
49.	takyst	1
50.	takyþ	1
51.	takyþe	1
52.	takythe	1
53.	tocan	1
54.	toked	1
55.	tooknyd	1

Table 8: Concordance: *take* – first twenty examples (PPCME2)

1.	CMBRUT3, 70.2119	to Arthure in þis maner wise , þat he schulde	take	here horse and Here armure , & al þat þai
2.	CMREYNE S,173.264	it grynit togeder . Grene inke to wryten with ,	take	vergres and gryne it to pouder , then take vynegyr
3.	CMMIRK,7, 165	, for Godys loue pray for me þat I may	take	my deth mekely . ' Þen sayde Saynt Andraw :
4.	CMREYNE S,260.444	auter is of Seynt Andrew . <p>260</p>81_A_RECEIPT 3e must	take	wurte , and barly , and comyn , and hony
5.	CMCAPCH R,135.3140	sche sette þe crowne upon Robard hed . Sche was	take	aftir of Englischmen , and presentid to þe Kyng Edward
6.	CMREYNE S,172.243	take generall , and gryn it grynit . Grene ,	take	blewe inde and generall , and gryne them togeder .
7.	CMAELR3,3 6.291	and loue þe nakede and bare pouerte þat þu hast	take	þe to . For þer may be no matere of
8.	CMPOLYC H,VI,439.32 10	doo þe same to þe anoþer tyme . But now	take	hede of my counsaile , and remeve þy tente out

9.	CMROLLEP ,78.252	other thoghtes . Bot if þou be fals , and	take	oþer þan hym , and delyte þe in erthly thyng
10.	CMROLLEP ,101.613	þou se þat it be at do , þou mai	take	til mare abstinence . And whils þou may , do
11.	CMHORSES ,119.331	roted . & þe swellyng aswageþ . þen schalt þou	take	a smal elsen & al hot glowyng þrest in-to þe
12.	CMREYNE S,171.200	to stepe al a nyght . And on the morwen	take	þi gumme-water and þi pouder of gallys , and put
13.	CMBRUT3, 218.3907	or þis 3er be gon , þat 3e shal be	take	and holde for a traitoure , and more þan 3e
14.	CMMIRK,37 .1073	goo hom a3ayne hole and sonde , and I wyll	take	þe penance þat ys ordeynet for me ' And
15.	CMREYNE S,158.115	mone . And þu þat wyll be letyn blood ,	take	hed to þe nest prime and aftyward begynne to counte
16.	CMEARLPS ,34.1433	to-gidres in þis o3ains me , hij conseiled hem to	take	my soule . 18 . Ich hoped in þe ,
17.	CMMIRK,81 .2159	, and hory , and vnsemely , and bade hom	take	Mathy , and do hym to þe deþe ; othyrr
18.	CMGREGO R,180.1230	same yere on Estyr day there was on John Gardyner	take	at Synt Mary at the Axe in London , for
19.	CMMIRK,77 .2068	to hym , and bade hym leue of , and	take	þe wedyr þat ys byhynde hym , tyed by þe
20.	CMROLLEP ,110.812	wlves . Bot if a man gyf almose- dede , and	take	hym til povert , and do penance , it es

Table 9: Concordance: *taken* – first twenty examples (PPCME2)

21.	CMBRUT3, 54.1591	sorwe meny of ham ascapede ; and Vortyger him-self was	taken	and Lade to Twongecastell , and put into prisoun ;
22.	CMREYNES ,136.15	haue in mynde þat þe assyse of bed shall be	taken	after þe myddes prys of whete and neyther of the
23.	CMMANDE V,52.1274	Aramathie leyde the body of oure lord whan he had	taken	him down of the croys & þere he wassched the
24.	CMMIRK,13 1.3493	for þes , as þe gospell tellyþe , schall be	taken	and cast into þe prison of hell . Soo that
25.	CMBRUT3, 44.1343	ham helpe or defende . For þe Kyng Maximian hade	taken	wiþ him alle þe worþi men , when he went
26.	CMBRUT3, 105.3182	: " we haue wel y-spedde , & michel venysoun	taken	. " and wiþ þat worde þere come in a
27.	CMBRUT3, 13.360	for here fayrnesse , and for here , was on	taken	for loue , & wolde haue weddid here . þis
28.	CMPURVE Y,I,56.2240	bringen men to greet vndirstonding thereof , 3it men moten	taken	heede , what is seid of Crist bi his godheed
29.	CMMANDE V,126.3055	þere is no medicyne but on And þat is to	taken	here propre leues & stampe hem & tempere him with
30.	CMROLLEP ,99.569	hym noght to receyve grace , and if he have	taken	grace , to use it noght als hym aght ,
31.	CMMIRK,9. 224	for fer of þe pepull , he come forto haue	taken	hym downe . But þen Andraw a3eynestode and sayde :
32.	CMBRUT3, 114.3468	tyme þis Edelwolde him drede lest Kyng Edgare wolde haue	taken	his wif , forasmiche as his lorde was a Ioly

33.	CMBOETH, 453.C2.527	that the somme of thingis that ben to done is	taken	to governe to good folk , for that the malice
34.	CMBRUT3, 21.599	and<p>21</p>neuer þai rest til þat þai hade here	taken	, and put her vnto deth . And þo Morgan
35.	CMCTPARS ,317.C2.1249	" A man shal lete fader and mooder , and	taken	hym to his wif , and they shullen be two
36.	CMWYCSE R,254.543	alle þyngus þat schulle come mote nede come as we	taken	here . And so ylche tre here in þis world
37.	CMASTRO, 668.C2.151	Astrelabie . The mesure of this longitude of sterres is	taken	in the lyne ecliptik of hevene ,<p>668.C2</p>under which
38.	CMMIRK,61 .1686	offyr vp hur serge . Then þys messenger wold haue	taken	hyt of hur wyth strength . But for scho huld
39.	CMAELR3,2 7.48	hit is vnsemlly , þat þat is Cristes , to	taken	hit to þe deuel ; wherfore heo schulde haue greet
40.	CMWYCSE R,383.2821	so God<p>383</p>seiþ to eche seynt þat he schulde	taken	his meede by grace , and gon into þe blysse

Table 10: Concordance: *takð* (PPCME2)

4.	riche . þat is se ilke ðe sanctus Paulus us	takð	on his pisteles , and þus seið : Aparuit gratia
5.	alle craftes ðe on boche bieð ʒewriten . Hie ðe	takð	gode þeawes and god lif to leden , hu ðu
6.	. ' Se strengþe of ðessere hali mihte , hie	takð	up in to heuene and niþer in to helle ,

Table 13: Node forms: *niman* (PPCME2)

Node forms of <i>niman</i>		Frequency
21.	nimeð	50
22.	nim	35
23.	nime	24
24.	neomeð	21
25.	nam	19
26.	neome	18
27.	nimþ	14
28.	nome	14
29.	neomen	12
30.	nimeþ	11
31.	inumen	9
32.	nomen	9
33.	namen	8
34.	nemeð	7
35.	nyme	7
36.	nymþ	7
37.	nimð	6
38.	nimen	5
39.	neme	4

40.	nimenn	3
41.	nimest	3
42.	numen	3
43.	nymeþ	3
44.	inume	2
45.	nemen	2
46.	niman	2
47.	nimene	2
48.	nimesst	2
49.	nymen	2
50.	ynome	2
51.	genumen	1
52.	inomen	1
53.	inumene	1
54.	mimþ	1
55.	naam	1
56.	name	1
57.	namm	1
58.	nem	1
59.	nemð	1
60.	nemeedð	1
61.	nemest	1
62.	nemeþ	1
63.	nemst	1
64.	neoman	1
65.	neomet	1
66.	Nimað	1
67.	nimende	1
68.	nimeþþ	1
69.	nimst	1
70.	nomeð	1
71.	nume	1
72.	Numeð	1
73.	numene	1
74.	numenn	1
75.	nym	1
76.	nymð	1
77.	nymeð	1
78.	nymst	1

Table 14: Concordance: *name* (PPCME2)

5.	CMGREGO R,191.1461	kylde in that conflycte , I wot not what to	name	hyt for the multytude of ryffe raffe . And thenne
----	-----------------------	--	-------------	--

6.	CMREYNA R,62.735	other to the nombre of .x. whome I shal .	name	afterward / And somme were there that loued hym .
7.	CMTRINIT,1 35.1812	spuse shal hauen a cnauechild . and him shal to	name	iohan . and hit shal beo þe to michel blisse
8.	CMVICES1, 5.29	senne , ðat hie wolde ðat man none zieme ne	name	of him seluen , ac ðat he on slauphe and

Table 15: Concordance: *take* in *Ayenbite of Inwyt* (PPCME2)

5.	. þe zixte manere / is of þan / þet	takeþ	hire pans to marchons / be zuo þet hi by
6.	do hire niedes . and þe pans / þet hi	token	beuore / to þe<p>37</p>poure manne . oþer him
7.	/ þet ne may naȝt þolye : þet me him	take	. and to þan / þet alle medicines : went
8.	welle of zenne . Þeruore / ich wylle a lite	take	/ of þe zennes / þet byeþ y-do / ine

Table 16: Concordance: *niman* in *The Northern Prose Rule of St. Benet* (PPCME2)

CMBENRUL, 16.553	saie þe benecun ; þan sal alle site , And	nym	þre lescuns , red o-pon þe lettrun , bytuixe
---------------------	--	------------	---

Table 19: Concordance: *get* in *The Northern Prose Rule of St. Benet* (PPCME2)

CMBENRUL, 43.1351	þat an ne be noht prude of þat es	getyn	til comun . Yef þe cuuent askis resonabillike and in
----------------------	-----------------------------------	--------------	---

Table 21: Concordance: *getis*, *getiste*, *getitt*, *gettyst* and *gettyste* (PPCME2)

CMROLLTR, 42.861	off , For it Fallis þat praynge with þe mouthe	getis	and kepis feruour of deuocion ; and if a man
CMROLLTR, 23.506	for loue of no worldely gode , but that þou	getiste	to kepe itt and to spened itt with-oute loue or
CMKENTHO, 143.228	þehhweðere heo habbeð mycele mihte of Gode , & heom	getitt	mycel geðingðe . Do me þt to understandene . Yfele
CMMALORY ,206.3381	know the bettir than that <u>I</u> know thee thou wenyste . Therefore thou	gettyst	no wepyn and I may kepe the therefro . '
CMMALORY ,206.3374	sle a nakyd man by treson . ' ' Thou	gettyste	none other grace , ' seyde sir Phelot , '

Table 27: Concordance: *beieton* (PPCME2)

CMPETERB ,52.328	and þær behet se abbot Heanri him þet he scolde	beieton	him þone mynstre of Burch þet hit scolde beon underðed
---------------------	--	----------------	---

Table 28: Concordance: *beiet*, *beietan* (PPCME2)

CMPETERB ,49.221	he hit hæfde æror beieten mid unrihte . Siððon þa	beiet	he þone biscoprice of Seintes , þet wæs fif mile
---------------------	--	--------------	---

CMPETERB ,49.220	þet mid rihte , forþi þet he hit hæfde æror	beieten	mid unrihte . Siððon þa beiet he þone biscoprice of
---------------------	--	----------------	--

Table 30: Concordance: *call* in M1 (PPCME2)

warpen honden on hire . Ha bigon to clepien and	callen	to criste . þus . Haue lauerd milce and merci
--	---------------	--

Table 34: Concordance: *clyppe* and *clypped* (PPCME2)

CMMIRK,1 24.3351	kys , and be frendes ; and þen woll Crist	clyppe	and kys you , and 3eue you þe joy þat
CMMALOR Y,204.3313	hit my lyve dayes ; and dayly I sholde have	clypped	the and kyssed the , dispyte of quene Gwenyvere .

Table 38: Concordance: *want* (PPCME2)

8.	CMMIRK,1 3.359	pepull wyth ; and he wold vndertake þat þay schuld	want	ryght noght of hor mette , when þay comen home
9.	CMVICES1, 13.141	aliam , ' Se ðe smit under ða eare ,	want	to ðat oðer , ' he sade , ' and
10.	CMVICES1, 33.388	ðe mann þe haeuð his hope te manne , þe	want	his herte and his 3eþanc more to mannes seruise ðanne
11.	CMVICES1, 53.584	swa soðliche berð ðis ilche trew ðat wastme ðe manize	want	to liue , and ec sume to deaðe , for
12.	CMVICES1, 65.718	bieð swiðe wise ihealden ðurh ðessere godes 3iue , and	want	hem seluen and iec sumen oðre te michele hearme ,
13.	CMVICES1, 103.1236	þing to harme bien . Þeih ðu harm all hit	want	ðe to gode ðat tu for godes luue þolest .
14.	CMVICES1, 145.1795	legem , oracio eius erit execrabilis , ' Se ðe	want	his earen fram godes la3he , als wa wile godd wanden

Table 39: Concordance: *wonten* (PPCME2)

god . On oþur halue : no good may God	wonten	, and þerfore , for noble þing and good is
--	---------------	--

Table 40: Concordance: *þurste* (PPCME2)

CMANCRIW- 1,II.142.1909	þt attri drunh þt me him 3ef . þoa him	þurste	on rode . hare heaued sturunge on him . þoa
CMANCRIW- 1,II.176.2456	deð is wið god on his rode . þach hire	þurste	i þe iþe lust . & þe deouel beot hire

Table 43: Concordance: *wenst* (PPCME2)

CMTRINIT, 75.1035	Qva hora non putatis mors ueniet ; Þanne þu lest	wenst	deað cumeð to fecchende þe . Willfulnesse letteð þe mannes
----------------------	---	--------------	---

Other examples

The appendix contains first 30 examples of a shuffled concordance of each verb, if there are more than 30 examples of a particular verb in total in the corpus. If there are less than 30 examples of a verb in the corpus, I have included all of the examples in a sorted concordance. Each verb is accompanied by a query which I have used for the research. Each verb form carries a tag indicating a part-of-speech as marked by the PPCME2.¹⁷⁶

Concordance: *take* (PPCME2)

```
[word="itake|itaken|ta|taak|tac|Tac|tacan|tacc|Tacc|tacen|taken|tak|Tak|takand|takande|takð|take|Take|takeð|taken|Taken|takenn|takes|takest|taketh|takeþ|takeþe|takeþþ|taking|takis|takist|takip|takith|takon|takþ|takun|takup|takyn|takyne|takynge|Takynge|takynne|takyst|takyth|Takyth|takyp|takype|takythe|tan|tane|tase|toc|Toc|tocan|tocon|tok|toke|toked|token|tokenn|Tokenn|took|tooke|tooken|tooknyd|tuke"& tag="V.*"]
```

CMCAPCHR,7 2.1215	a clerk þei clepid Theophilus , wechc denied Crist and	took/V BD	him to þe deuel , body and soule , but
CMBRUT3,11 6.3536	þou3te forto go visite & see his broþer ; and	tok/VB D	Wiþ him but a litel meny , and went ,
CMPURVEY,I, 5.170	Jewis ouercamen Seon , the kyng of Hesebon , and	token/ VBD	his lond and alle the goodis therynne in to her
CMTHORN,69 .493	blede faste , wipe softely with softe lyne & syne	tak/VB I	softelyne & wympill to- gedir & lay it ouer þe
CMOTEST,III, 20G.177	3e , lest perauenture he putte his hond , and	take/V BP	of the tre of lijf , and ete , and
CMBRUT3,89. 2673	in Burgoyne , he was ful sore annoiede , and	toke/V BD	al Fraunce to Hoel forto kepe , wiþ haluendele his
CMBRUT3,89. 2694	were enterede . And anone after þat , Kyng Arthur	toke/V BD	his wey to destroie Mordrede ; and he fledde fro
CMCAPCHR,1 39.3238	forgifnesse of all her surfetis , and þe kyng schuld	take/V B	hem to grace and graunt all her peticiones þat were
CMBRUT3,10 8.3261	wiþ his hoste , & destroiede al þat he myght	tak/VB	; and Kyng Eldrede fau3t wiþ him , but he
CMBRUT3,83. 2506	3af grete 3iftes ; and after þat , þe messagers	toke/V BD	here leue , & went þens to þe court of
CMROLLTR,1 1.299	he has sworne . The nam <p> 11 </p> of Gode es	takyn/ VAN	in vayne one many maners : with herte , with
CMCTMELI,2 38.C2.824	han agilt agayn youre heigh lordshipe . " Thanne Melibee	took/V BD	hem up fro the ground ful benignely , and receyved
CMORM,I,89.7 92	Off hire miccle sellþe , Acc	toc/VB D	to shæwenn sone anan Meocnesse þess te mare
CMNTEST,X,1 .1002	power to putte it , and Y haue power to	take/V B	it a3en . This maundement Y haue takun of my
CMTHORN,12 .309	& braye þam & do it in thyn eghne .	Tak/V BI	ewfrase & stampe it in grese of a gose or
CMPURVEY,I, 27.1374	the oost of the king of Assiriens ; and thei	tooken/ VBD	Manasses , and bounden him with chaynes and gyues ,
CMPOLYCH, VI,367.2676	myle from Rependoun , were wonder sore aferd , and	took/V BD	þe body of seynt Werburgh þe mayde , þat hadde

¹⁷⁶ PPCME2, 12 May 2017 <<http://www.ling.upenn.edu/hist-corpora/annotation/pos-verbs.htm>>.

CMPOLYCH, VI,133.915	amende his owne bisshopriche . Also þat 3ere Benet bisshop	took/V BD	wiþ hym Colfridus þe monke , and wente þe forþe
CMROLLTR,7. 208	to þe Abbote , to hafe conceyle . The Abbote	tuke/V BD	þat byll þat þay warre wrettyn In , and lokede
CMMIRK,137. 3644	fleen away . Þen yn þe nyzt aftyr Cristen men	token/ VBD	hys body , and buryet hyt wyth gret worschyp ,
CMBRUT3,46. 1383	e bysshop , & to hym seyde : " I	take/V BP	3ou here to helpe & socour Constantyn my broþer ,
CMMIRK,32.8 99	; and he , as a goode sonne , schuld	take/V B	hyr ynto hys kepyng . So þat when Cryst was
CMBENRUL,3 5.1144	recauid þi merci I-middis ti tempil . " And ay	ta/VBI	yeme of þe pour and of þe pilegrimis , for
CMTHORN,13 .393	is profitable , for it is ofte tymms prouede .	Tak/V BI	stalworthe ayselle in a vesselle of bras & jewse of
CMREYNAR,1 2.200	/ and thenne we wille speke wyth thise lordes and	take/V B	counseyl how we may do ryght and Iustyse of thys
CMTHORN,13 .388	this thre dayes & þu sal hafe helpe þer-of .	Tak/V BI	salte , comyn & pepir , of ilkan ilike mekill
CMKEMPE,10 7.2455	sche myth not beryn it þat sche was fawyn to	takyn/ VB	an hows . & þer sche cryed , " I
CMPURVEY,I, 35.1675	hire dou3tris to the sones of hethen men , and	take/V B	nou3t of the dou3tris of hethen men to hire owne
CMWYCSEY,I ,589.3794	þing wiþowte myroure þan wiþ myroure , and 3eet he	takup/ VBP	in veyn a myroure ; and þus he falluþ in
CMMANDEV, 87.2185	hire out of his hous & departe fro him &	take/V B	anoþer , But he schall departe with hire of his

Concordance: *niman* (PPCME2)

[word="nimeð|nim|nam|nime|neome|nimþ|nome|Nim|neomen|neomeð|Neomeð|nimeþ|inumen|nomen|namen|nyne|nyneþ|nimð|nemeð|Nime|Nimeð|nimen|neme|nimenn|nimest|numen|nyneþ|inume|name|Nemeð|nemen|niman|nimene|nimesst|nyne|nyneþ|genumen|inomen|inumene|mimþ|naam|namn|nem|nemð|nemeed|nemesst|nemeþ|nemst|neoman|neomet|Nimað|nimende|Nimeþ|nimeþþ|nimst|nomeð|nume|Numeð|numene|numenn|nym|nymð|nyneð|nymst"&tag="V.*"]

CMVICES1,79 .903	naht his eihte te goule , and se ðe ne	nimeð/V BP	none mede of ða innocentes , ðat bien uneilinde menn
CMVICES1,91 .1064	so fele dieulen , 3if ðu hes isien mihtest .	Nim/V BI	ðin sweord , ðat is , godes word , and
CMJULIA,112. 271	. qð þt eadi wummon . hu durre 3e eauer	neomen /VB	ow to cristes . icorene ; Me sei me seli
CMPIETERB,5 7.507	ðat he was hali martyr ; & te munekes him	namen/ VBD	& bebyried him hegllice in þe minstre . & He
CMANCRIW- 2,II.315.1125	hit hahit cunnen . & Muche neod is þt 3e	neomen /VBP	to ham muche 3eme . for 3e mu3e beon þurch
CMAYENBI,9 1.1775	oþer þing ne may we3e : huanne me comþ to	nime/V B	ech his ssepe : bote loue and charite` . and
CMVICES1,12 7.1562	3ie forfaren of ða rihte weize ! ' Bute ðu	neme/V BP	riht of ðe seluen of ðe misdades ðe ðu mis-dest
CMANCRIW- 1,II.88.1066	flesch is dead a3ein þt wes godes flesch for þt	inume/ VAN	wes of þe tendre maiden . & nan þing nes

CMANCRIW-2,II.302.954	were sustren . ach hare lif sundreð 3e Ancren beoð	inumen /VBN	ow to marie dale þe god sseolf herede . Maria
CMANCRIW-1,I.78.323	3e þurch 3emeles gluffeð of wordes oðer misneomeð uers ,	neomeð /VBI	ouwer Venie dun et þeorðe wið þe hond ane ,
CMAYENBI,2 55.2367	þe gate oppe / þet is þe mouþ / he	nimþ/V BP	lihtliche þane castel . And þeruore <p> 256 </p> zayde dauip ine
CMANCRIW-1,II.76.886	hwa is wurse þene þe þt on slep hit bi	nimeð/ VBP22	me . Nu me is wa þt þu hit wast
CMKENTHO, 143.240	heo byð æfre on mycelan ege , þt mann heo	nyme/ VBP	oððe slea , oððe heora æhte heom benyme , ac
CMKENTHO, 141.202	halgena sawlen , ac of þan yfela mannen God sylf	nymð/ VBP	þa wræce . Hwy synden þa lyðere mæn swa welige
CMANCRIW-1,II.186.2634	hafalleð . Nu 3e habbeð ni3ene þus of þinges utewið	nimeð/ VBI	nu 3eme & forbisne hu god is annese of luue
CMPIETERB,4 8.186	þis lande . On þes ilces gears let se kyning	nimen/ VB	his broðer Rotbert fram þone biscop Roger of Særesbyri &
CMANCRIW-1,I.62.198	Sune ; to þe luue , Hali Gast . "	neomeð /VBI	þenne þe up . " 3ef me , þu an
CMANCRIW-1,II.196.2798	lichteð oðer hwile to ower in & inwið ow edmodliche	nimeð/ VBP	his herbar3e Crist hit wat ha beoð hebeoð to woake
CMANCRIW-1,II.184.2595	. þt beð fondunges keoruinde of nech & kene .	Neome ð/VBI	nu 3eorne 3eme bi monie bimonie forðbisne hu god is
CMANCRIW-2,II.272.439	. hwat unhal to eotene ne to drinken . ach	neomen /VBD	eauer forðricht hwat se god ham sende . ne makede
CMAYENBI,1 12.2165	his passion . Þet greate of þe prouendre / we	nimeþ/ VBP	ine oure heruest ine heuene / huanne we him ssolle
CMAYENBI,3 5.608	leneþ / and destruiþ / þe contraye / and hy	nymeþ/ VBP	þe medes / and þe greate yefþes / and oþerhuil
CMAYENBI,8 7.1705	is of erþe : and of wose . huer-of we	nome/ VBD	alle : uless and blod . of þo zide :
CMTRINIT,19 5.2694	alse þe neddre . þegh neddre beo iuuel naðeles man	nimeð/ VBP	of hire 3eme of gode . Est equidem genus serpentum
CMAYENBI,1 08.2103	/ þet he him wreþeþ / and zor3eþ . and	nimþ/V BP	a wycked wyl to him-zelue . zuo þet he beginþ
CMSAWLES,1 84.254	. se unimete muchel is þe anlepi blisse þt ha	nimeð/ VBP	in hire þus <p> 184 </p> monie . & þus muchele .
CMVICES1,11 9.1476	and ure ofrende , his hali lichame , ðe he	nam/V BD	of ure 3ekynde , and ofrede his fader swiðe icweme
CMMARGA,9 1.583	for þi deorewurðe nome ich habbe i-drohe nowcin . &	neome/ VBP	deað nuðe . ant tu nim me to þe ;
CMVICES1,12 5.1560	is on oþer hali mihte , ðe goddself us hat	nemen/ VB	ðurh ðe prophete , ðe seið : Apprehendite disciplinam ,
CMANCRIW-1,II.219.3162	beo þe .v. dale as ich bi het þruppe &	neomeð /VBI	3eme hu euchadoale . falleð into oðer as ich þer

Concordance: *get* (PPCME2)

[word="[Gg]eet|[Gg]et|[Gg]ete|[GG]ete|[Gg]eten|[Gg]etes|[Gg]eteth|[Gg]etis|[Gg]etiste|[Gg]e
titt|[Gg]eton|[Gg]ett|[Gg]ette|[Gg]etty|[Gg]etun|[Gg]etyn|[Gg]etyngel|[Gg]etyth|[Gg]eyt|[Gg]o
ten|[Gg]oten|[Gg]otyn|[Ii]gete|[Yy]geten|[Yy]gete|[Gg]ettyst|[Gg]ettyste"& tag="V.*"]

CMCLOUD,8 6.473	, þei wene it be þe fir of loue ,	getyn/ VAN	and kyndelid by þe grace & þe goodnes of þe
--------------------	-----------------------------------	---------------	--

CMAELR3,45 .577	, pote forþ þyn hand , þat þu mowe sumwhat	gete/ VB	, and let biter terys move þilke pytous lord to
CMAELR3,26 .20	spouse þu hast ychose , whyche a vrend þu hast	ygete/ VBN	. Iwys , he is fair in schap before alle
CMCAPCHR, 60.841	of þe feith , þat all þe bokes he mite	gete/ VB	þat spoke of Crist he brent hem withoute dispensacion .
CMAELR4,5. 116	it . Suche silence makith muche rest in conscience .	Gete/ VBI	by grace the vertu of shamfastnesse , for that arayeth
CMMIRK,93. 2509	bade hys sonne Esav goo , and hunt , and	gete/ VB	som mete , þat he myght ete of , and
CMPOLYCH, VI,297.2182	17 o . Þis Lowys unto his firste wyf Hirmengard	get/V BD	þre sones , Lotharius was oon of hem ; he
CMCTMELI,2 18.C1.30	whan thou hast forgoon thy freend , do diligence to	gete/ VB	<p> 218.C1 </p> another freend ; and this is moore wysdom than
CMREYNAR, 57.493	in your wordes / The quene and the lupaerd haue	goten/ VBN	that / then said the foxe / therfor I am
CMCLOUD,7 2.254	of God . Ne <p> 72 </p> preier may not goodly be	getyn/ VAN	in bigynners & profifers wipoutyn þinkyng comyng bifore . See
CMMIRK,39. 1125	spende moche goode , and sched moche blode , forto	gete/ VB	hom , and myght not avayle , then Thomas wyth
CMMIRK,53. 1492	depe of Seynt Steven . And for he wold haue	geten/ VBN	hym a name of wykednesse passyng all oþer , he
CMFITZJA,B 5V.202	worlde . whiche can fynde subtyll & crafty meanes to	gete/ VB	goodes playne falsnesse in englysshe / Whoos ende is euerlastyng
CMBRUT3,22 4.4040	was passede , þe Prioure and þe monkes of Pounfrett	geten/ VBD	Sir Thomas body of þe Kyng , and þai buriede
CMCTMELI,2 32.C2.605	withouten temporeel goodes . And by riches may a man	gete/ VB	hym grete freendes . And therefore seith Pamphilles : '
CMMALORY ,659.4583	hemselff more blessed and more in worship than they had	gotyn/ VBN	halff the worlde . ' And ye have sene that
CMBRUT3,10 5.3185	hauen loste ; for al þis contre þe Danois hauen	gete/ VBN	, & take þe cite of 3ork ; & a3eynes
CMAELR4,6. 161	stede of thy collacyon , that thou mightest by grace	gete/ VB	the som compunccyon of teres and feruour of deuocion in
CMMIRK,5.8 4	and þogh þay haue moche wrong , þay may not	gete/ VB	amendes , tyll þay come to þat dome ; and
CMMIRK,66. 1819	. Þer þay schulden drye woo and sorow , and	gete/ VB	hor mete wyth labour and swot , and dye at
CMGAYTRY, 13.177	. An oþer es , wrangwisely to halde þat at es	getyn/ VAN	, þat es , when we will noghte do to
CMCLOUD,2 6.192	, bot not þou3t . By loue may he be	getyn/ VAN	and holden ; bot bi þou3t neiþer . And þerfore
CMCTMELI,2 33.C1.629	and multiplieth . ' And , sire , ye shul	geten/ VB	richesses by youre wit and by youre travaille unto youre
CMMALORY ,31.988	woll departe . With the grete goodis that we have	gotyn/ VBN	in this londe by youre gyfftis we shall wage good
CMOTEST,X XII,1G.564	in the brynk of the see ; thi seed schal	gete/ VB	the 3atis of hise enemyes ; and alle the folkis
CMCTPARS, 293.C2.238	abregge of the peyne of helle , or elles to	geten/ VB	temporal richesse , or elles that God wole the rather
CMKEMPE,2 32.3828	had sche gret vexacyon & meche lettyng er sche myth	getyn/ VB	leue of on of þe heerys of Pruce for to

CMKEMPE,5 6.1262	how sche had lettyd hym þat he mygth non almes	getyn/ VB	for þe ʒong man which was a wel dysposyd man
CMBOETH,4 29.C2.57	and divideth it ; and whanne thei enforcen hem to	gete/ VB	partie of a thyng that ne hath no part ,
CMGAYTRY, 4.33	persoune , was sothefastely of þat blessyde mayden , Godd	getyn/ VAN	of His Fadire be-fore any tyme , and man ,

Concordance: *begitan* (PPCME2)

[word="[Bb]igeotan|[Bb]igietan|[Bb]egeatta|[Bb]egeotan|[Bb]egetan|[Bb]egetta|[Bb]egietan|[Bb]egitan|[Bb]egiotan|[Bb]egytan|[Bb]egyttan|[Bb]igetan|[Bb]igetta|[Bb]igitan|[Bb]egyst|[Bb]ogitenne|[Bb]eieton|[Bb]igæte|[Bb]eʒiete|[Bb]eʒyte|[Bb]iʒeote|[Bb]iʒutte|[Bb]iʒyte|[Bb]yete|[Bb]eʒute|[Bb]eyete|[Bb]iʒete|[Bb]iʒite|[Bb]iʒute|[Bb]yʒute|[Bb]yʒyte|[Bb]eget|[Bb]egiit|[Bb]egit|[Bb]egitt|[Bb]egy|[Bb]egytt|[Bb]egeote|[Bb]eʒett|[Bb]eʒit|[Bb]iʒet|[Bb]iʒyt|[Bb]iʒit|[Bb]igete|[Bb]ighite|[Bb]egete|[Bb]ygete|[Bb]eget|[Bb]egette|[Bb]eget|[Bb]iget|[Bb]egat|[Bb]eget|[Bb]igaet|[Bb]iget|[Bb]egæt|[Bb]egætt|[Bb]egeat|[Bb]eget|[Bb]eget|[Bb]igeat|[Bb]eiæt|[Bb]eiet|[Bb]egæt|[Bb]eʒeat|[Bb]iʒeat|[Bb]iʒat|[Bb]iʒate|[Bb]iʒatt|[Bb]iʒet|[Bb]iʒete|[Bb]igatt|[Bb]igeat|[Bb]egait|[Bb]igat|[Bb]iget|[Bb]ygat|[Bb]ygate|[Bb]eget|[Bb]igate|[Bb]egate|[Bb]egatt|[Bb]egatte|[Bb]egat|[Bb]egot|[Bb]egete|[Bb]egote|[Bb]egot|[Bb]egotten|[Bb]egat|[Bb]egate|[Bb]egatt|[Bb]igetun|[Bb]egæton|[Bb]egeaton|[Bb]egeton|[Bb]iʒeten|[Bb]iʒetæn|[Bb]egieten|[Bb]egeten|[Bb]egitan|[Bb]egiten|[Bb]egytan|[Bb]egyten|[Bb]eiȳten|[Bb]igeten|[Bb]igetten|[Bb]igiten|[Bb]egeotan|[Bb]egeoten|[Bb]egetan|[Bb]eieten|[Bb]egyte|[Bb]iʒetenn|[Bb]eʒete|[Bb]eʒeten|[Bb]eʒute|[Bb]eyete|[Bb]iʒete|[Bb]iʒeten|[Bb]iʒiete|[Bb]iʒite|[Bb]iʒiten|[Bb]iʒute|[Bb]yʒete|[Bb]yʒute|[Bb]yʒyte|[Bb]egitan|[Bb]eget|[Bb]egete|[Bb]egeten|[Bb]egeteth|[Bb]egette|[Bb]egetten|[Bb]egettyn|[Bb]egetyn|[Bb]egetyne|[Bb]egoton|[Bb]igete|[Bb]igeten|[Bb]igetun|[Bb]ighite|[Bb]igote|[Bb]igoten|[Bb]ygeete|[Bb]ygete|[Bb]ygetyn|[Bb]yghetyn|[Bb]ygotyn|[Ii]begote|[Ii]bigete|[Yy]bygete|[Bb]egote|[Bb]egotyn|[Bb]ygeten|[Bb]ygoten|[Bb]egotin|[Bb]egotten|[Bb]egoten|[Bb]egotten|[Bb]egotten|[Bb]egett|[Bb]iget|[Bb]egott|[Bb]egat|[Bb]egot|[Bb]eget|[Bb]egottan|[Bb]egottin|[Bb]egottyn|[Bb]yget|[Bb]iyeten|[Bb]iʒeoten|[Bb]iʒieten|[Bb]iʒutten|[Bb]iʒeteth|[Bb]iʒett|[Bb]iʒiteð|[Bb]iyat|[Bb]igait|[Bb]iʒoten|[Bb]iyeten"& tag="V.*"]

CMVICES1,79 .922	god te biʒeten michel eihte , ðe ne mai bien	biʒeten/ VAN	wið-uten unrihtwisnesse ! ' For-ði hie is icleped of godes
CMGREGOR, 143.635	M l cccc and xxj , Harry , the fyrste	begoty n/VAN	some of Kyng Harry the v , was borne in
CMCAPCHR, 93.1865	Ytaile he rod ageyn into Saxon , and þere he	begat/ VBD	a child to be his successour , lich him both
CMNTEST,III, 1.196	louede so the world , that he ʒaf his oon	biʒetun /VAN	some , that ech man that bileueth in him perische
CMKATHE,39 .323	in an honthwile for wið swucche þu schalt buggen & ;	biʒeote/ VB	<p> 39 </p> þe þe endelease blissen . Ne dret tu nawt
CMAELR3,52. 816	as we bep of oon condicioun , of oon fader	begete/ VAN	and oon moder wombe cast out <p> 52 </p> in-to þis wordle
CMMALORY, 36.1146	lorde that was dede thre owres tofore , and there	begate/ VBD	a chylde that nyght uppon me , and aftir the
CMANCRIW- 1,II.114.1425	haslepeð . on oðer half þenicht fuwel flið binachte & ;	biʒet/V BP	in þeosternesse hire fode . Alswa schal ancre fleon wið
CMANCRIW- 1,II.114.1426	þocht . & ; wið hali bone binichte toward heouene & ;	biʒeote/ VB	bi nichte hire saule fode . bi nichte ach ancre

CMBRUT3,11 6.3526	bis Edgare , regnede Edward his sone , þat he	bigate/ VBD	in his ferst wif , þat wel and noble gouernede
CMEARLPS,1 65.7304	þe niȝt ; þe which smote Egipt wyþ her first	biȝeten/ VAN	. 11. þe which lad out þe childer of Israel
CMKEMPE,10 3.2323	askyd wher sche had don hir chylde þe whech was	begoty n/VAN	& born whil sche was owte , as he had
CMANCRIW- 1,II.125.1604	heow þesune in his honden . In anlich lif he	biȝet/V BD	þreo preeminences . Priuilegie of precheur . Mede of Martirdom
CMPETERB,4 9.220	þet mid rihte , forþi þet he hit hæfde æror	beieten /VBN	mid unrihte . Siððon þa beiet he þone biscoprice of
CMLAMBX1, 31.383	he wile seggen þah ic hefde al þet ic efre	biȝet/V BD	ne maht ic mahtic ȝelden swa muchel swa ic hadde
CMNTEST,I,1. 28	glorie of hym , as the glorie of the oon	bigetun /VAN	some of the fadir , ful of grace and of
CMEARLPS,1 09.4792	helþe . 27 . And y shal sett hym frest	biȝeten/ VAN	, heȝe to-fore þe kynges of erþe . <p> 110 </p> 28
CMPETERB,5 7.489	þær wæs wæl underfangen fram þe Pape Eugenie ; &	begæt/ VBD	thare <p> 57 </p> priuilegies , an of alle þe landes of
CMLAMBX1, 33.409	ane prisune nalde he ȝefen al þet he efre mahte	biȝeten/ VB	wið þet he moste .xii. beo ðer ut of .
CMBRUT3,66. 1999	al ȝoure wille of þat lady . " How Vter	bigate/ VBD	on Igerne , þat was þe Erleȝ wif of Corne-waile
CMVICES1,17 .199	donne ȝif ðu woldest , and litel god ðu hafst	biȝeten/ VBN	mid ða fif besantes of ðe fif gewittes ðe ic
CMPETERB,4 9.221	he hit hæfde æror beieten mid unrihte . Siððon þa	beiet/V BD	he þone biscoprice of Seintes , þet wæs fif mile
CMANCRIW- 1,II.211.3020	. Redunge theacheð hu & hwet me bidde & beode	biȝet/V BP	hit efter . amidde þe redunge hwenne þe heorte likeð
CMKATHE,47 .444	hauest on heorte . for of me ne schalt tu	biȝeote/ VB	nawiht mare . Sone se he understot wel þt he
CMNTEST,I,1. 35	No man sai euer God , no but the oon	bigetun /VAN	some , that is in the bosum of the fadir
CMBRUT3,28. 842	How Kymore regnede after Seisel his fader ; and he	bigate/ VBD	Howan , þat regnede after him . Capitulo Vicesimo Septimo
CMBRUT3,12 6.3814	his sone Harolde Kyng , þe whiche sone he hade	bigete/ VBN	oppon his wif , þat was Kyng Knoghtes doughter ,
CMMALORY, 631.3672	, ' seyde the quene , ' that sir Launcelot	begate/ VBD	hym on kynge Pelles doughter , whych made hym to
CMBRUT3,64. 1917	þat stracchet towarde Irland , is bitokenede þat ȝe shul	bigete/ VB	a douȝter þat shal be quene of Irland ; and
CMGREGOR, 149.650	the tyme of Kynge Harry the vj , the fyrste	begoty n/VAN	some of Kyng Harry the v . , the whyche yere

Concordance: *call* (PPCME2)

[word="[Cc]eallian|[Kk]al|[Kk]all|[Kk]alle|[Kk]aul|[Kk]awl|[Kk]elde|[Cc]ale|[Cc]aul|[Cc]awl|[Cc]alle|[Cc]al|[Cc]all|[Cc]aal|[Cc]aill|[Cc]eall|[Cc]aule|[Cc]aulthe|[Cc]aale|[Cc]awal|[Cc]awil|[Cc]awn|[Cc]allen|[Kk]allen|[Cc]alled|[Cc]allede|[Cc]ald|[Cc]alde|[Cc]aled|[Cc]allit|[Cc]alt|[Kk]alde|[Kk]alled|[Ee]called|[Ii]cald|[Ii]calde|[Ii]called"& tag="V.*"]

CMMIRK,139 .3705	opyr Iames , þat ys all on name , was	called/ VAN	Cristys broþyr ; for he was soolyke to Crist
---------------------	---------------------------------------	----------------	--

CMROLLEP, 103.643	er wryten in þe boke of lufe , þat es	kalled/ VAN	þe sang of lufe , or þe sang of sanges
CMROLLEP, 74.173	ay þou thynkes on hym . And forþi it es	called/ VAN	inseparabel , for it may nocht be departed fra þe
CMBRUT3,55 .1608	; The v kyng hade Estangle , þat now is	callede /VAN	Northfolc , Southfolc , Merchemeriche , þat is to seynt
CMBRUT3,44 .1323	Coloigne . The kyng of þe lande , þat me	callede /VBD	Gowan , was þo in þe citee ; and when
CMEDVERN, 259.833	and þreo in persones , and whi þe ffurste is	called/ VAN	Fader , þe secunde þe Sone , þe þridde þe
CMMALORY ,14.419	And soo by the counceil of Merlyn the kyng lete	calle/V B	his barons to counceil , for Merlyn had told the
CMROYAL,2 60.377	anon send downe an aungell and reysed a ded kny3the	called/ VAN	Sir Mercury , þe wiche was don to dethe by
CMBRUT3,65 .1945	the bisshoppes cherche ; And for þat enchesoun he was	callede /VAN	euermore after , Vter Pendragoun . And Octa , þat
CMEDTHOR, 30.346	lesse gude ; and þis es the vertu þat es	callede /VAN	ryghtwysnes . And for-þi þat twa thynges lettes man to
CMBRUT3,96 .2911	& conuertede Kyng Adelbright , and ij bisshopis þat he	callede /VBD	his felawes . Capitulo xx iiij xvij o . WHEN
CMMIRK,35. 1003	and reduþe and syngythe of hom , þes chyliden ben	called/ VAN	yn holy chyrche Innocentys , þat ys yn Englysche :
CMEQUATO, 20.26	& nota þ t this laste seid cercle wole I	calle/V B	the closere of the signes / now hast tow hastow
CMCAPCHR, 35.122	. And in his age , in a grete fest	called/ VAN	þe Propiciacioun , he presumed for to do upon him
CMMIRK,129 .3469	, as 3e all knowen wele , þys day is	called/ VAN	in sum place Astyr-day , and in sum plase Pase-day
CMBRUT3,60 .1782	owen name hade callede bifore , þo lete he it	calle/V B	a3eyne Grete Britaigne , and lete make a3eyne cherches ,
CMMIRK,125 .3359	Furst , yf a man aske why Schere þursday ys	called/ VAN	soo , say þat in holy chyrch hit is called
CMMALORY ,46.1525	kyng Arthure . And the name of thys knyght was	called/ VAN	Balyne , and by good meanys of the barownes he
CMBRUT3,40 .1239	louede : þat one me callede Hoel , anoþere me	callede /VBD	Taberne , and þe þridde Morhyn ; and toke al
CMBRUT3,13 .363	had made couenaunt for-to spowsen Corynys doughter , þat me	called/ VBD	Guentolen . And Coryn in haste wente to hym ,
CMBRUT3,84 .2537	ney3 þe place þere þe Geaunt duellede ; and men	callede /VBD	him Dynab3 , þat miche sorwe dede in þe contre
CMCTPARS, 300.C1.487	elles that he may nat do ; and this is	called/ VAN	surquidrie . Irreverence is whan men do nat honour there
CMBRUT3,38 .1182	grete Prince come fro Rome into þis lande þat me	callede /VBD	Seuerey ; nou3t forto werr , but forto saue þe
CMROYAL,9 .7	God for þe god liffe of a peple of Grece	called/ VAN	Corynthe , seyng on þis wyze : " I do
CMBRUT3,38 .1163	ry3t bileue . Eulenchie sent ij legates , þat me	callede /VBD	Pagan and Elibrayne , into þis lande , and baptisede
CMBRUT3,83 .2520	a wise kny3t , & an herdy , þat me	callede /VBD	Mordrede ; but he was nou3t al trewe , as
CMMANDEV ,1.2	see þat is to seye the holy lond þat men	callen/ VBP	the lond of promyscioun or of beheste passyng all oþere
CMMIRK,131 .3489	to all þat þys passage makut . This day ys	called/ VAN	Godis Sondag ; for Crist , Godis sonne of Heuen

CMREYNES, 316.630	li. and an half the half quarteron , weche was	called/ VAN	of olde tyme beyng a stone of London , vi
CMBRUT3,39 .1200	and sent anopere grete prince of Romayns , þat me	callede /VBD	Constance ; and he come to þe Kyng Coil forto

Concordance: *clypian*, shuffled (PPCME2)

[word="[Cc]lipian|[Cc]liopian|[Cc]leopian|[Cc]liepian|[Cc]lypian|[Cc]lepian|[Cc]leopien|[Cc]lypien|[Cc]lopien|[Cc]lepien|[Cc]lepie|[Cc]leopen|[Cc]lupen|[Cc]lepen|[Cc]lipie|[Cc]lepin|[Cc]lep|[Cc]lepe|[Cc]lyppe|[Cc]leepe|[Yy]cleepe|[Cc]leape|[Cc]lip|[Cc]lypod|[Cc]leped|[Cc]lepid|[Cc]lepyd|[Cc]lepud|[Cc]lepet|[Cc]lepyt|[Cc]lept|[Cc]lypped|[Cc]lepit|[Cc]leaped|[Gg]eclipo
de|[Gg]eclyped|[Ii]cleped|[Ii]clepet|[Ii]clepid|[Ii]clepyd|[Yy]cleped|[Yy]clepid|[Yy]clepud|[Yy]clepyt|[Yy]clipt|[Yy]clipped|[Yy]cliped|[Ii]cliped|[Yy]clyped|[Yy]clept|[Cc]lupien|[Cc]lipie
n|[Ii]clept|[Cc]leopede"& tag="V.*"]

CMVICES1,9 1.1074	teforen habbeð zespeken , þe anginneð at tare ðe is	icleped /VAN	godes dradnesse , ðe is anginn of ðese wisdomes .
CMAYENBI, 62.1139	þet uerþe lyeaf of þise boze / þet is proprelieche	yclepe d/VAN	todrazynge . Vor he to-draþ / and toheauþ eche daye
CMEARLPS,1 28.5578	nouzt weryen in my prophetes . 15 . And he	cleped/ VBD	hunger vp þe londe of Chanaan , and de-fouled al
CMMANDEV ,124.3012	.vij. parties for the .vij. planetes And þo parties ben	clept/ VAN	clymates . And oure parties be not of the .vij.
CMCAPCHR, 139.3225	Frensch lordis , þat were aboute hir , wold a	clepid/ VBN	him Philippe , aftir þe kyng of Frauns ; þe
CMNTEST,IV ,1.272	to drawe . Jhesus seith to hir , Go ,	clepe/ VBI	thin hosebonde , and come hidir . The womman answerde
CMWYCSER, 241.329	þe same Cristys disciple þat was furst clepyd Symon was	clepyd /VAN	Petur aftur of Crist , for sadnesse of byleue þat
CMASTRO,6 66.C2.107	declinacioun northward of the sonne , and therefore is he	clepid/ VAN	solsticium of somer ; which declinacioun , after Ptholome ,
CMMANDEV ,22.527	after þei chosen an other to be soudan þat þei	cleped/ VBD	Tympieman And he let delyueren seynt lowys out of prisoun
CMMANDEV ,48.1195	of Melchisedech was cleped Iebus , And after it was	clept/ VAN	Salem vnto the tyme of kyng Daud þat putte theise
CMCTPARS, 317.C2.1245	speke thanne of thilke stynkyng synne of lecherie that men	clepe/ VBP	avowtrie of wedded folk ; that is to seyn ,
CMMANDEV ,34.856	3ou suche as þei ben And the names how thei	clepen/ VBP	hem , To such entent þat zee mowe knowe the
CMPOLYCH, VIII,107.3691	passe þe trespas of his men unpunsched , and was	cleped/ VAN	a lombe ; but þe kyng of Englonde leet no
CMEARLPS,1 42.6229	he bowed his ere to me , & y shal	clepe/ VB	him in mi daies . 3 . Sorowes of deþ
CMCTPARS, 313.C1.1055	This vertu hath manye spesces ; and the firste is	cleped/ VAN	magnanimitie , that is to seyn , <p> 313.C1 </p> greet corage
CMVICES4,1 10.257	þinges for þe loue of God . þis bred we	clepen/ VBP	oure for it was made of oure dough . Blessed
CMEARLPS,1 4.515	mi folk as mete of brede ? 9 . Hij	cleped/ VBD	nouzt our Lord ; hij trembleden þer for doute ,
CMEARLPS,1 43.6269	sacrefie to þe offrand of hereing , & y shal	clepen/ VB	þe name of our Lord . 8 . Y shal

CMMANDEV,78.1982	And þere benethe was Centurioes hous . Ðat contree is	clept/ VAN	the Galilee of folk þat weren taken to tribute of
CMMANDEV,131.3171	Fro this lond men gon to anoþer yle þat is	clept/ VAN	SILHA & it is well a .Dccc. myles aboute .
CMCAPCHR,119.2671	frere gadered oute of many bokes þat book wech þei	clepe/ VBP	<p> 119 </p> Decretales , and þe pope wrot to all Doctoures
CMCAPCHR,98.2034	. In þis tyme was kyng in Ingland Edmunde ,	cleped/ VAN	Yrunside . He had many batayles , specialy with Knowt
CMCAPCHR,96.1962	þe xxiiii zere of his regne he wedded Emme ,	cleped/ VAN	' Þe broche of Normandie ' , þe doutir of
CMMANDEV,46.1147	þus : Galgalath Malgalath & Saraphie , And the Iewes	clepen/ VBP	hem in this manere in Ebrew : APPELIUS AMERRIUS &
CMCAPCHR,78.1378	his nose , and exiled him onto a place þei	clepe/ VBP	Tersone . And in þis Justiniane tyme was at Rome
CMCAPCHR,120.2704	to her bischop Maistir Robert Grostede , wech man we	clepe/ VBP	in scole ' Lyncolniense ' ; for he wrot mech
CMMANDEV,76.1922	destroyed , but 3it þere is a place þat men	clepen/ VBP	the scole of god , where he was wont to
CMTRINIT,153.2052	Iacobus interpretatur supplantator uiciorum . Iacob on boc leden is	icleped /VAN	on englishe under-plantere of fule <p> 153 </p> custumes . et merito
CMCAPSER,147.62	, wech be-gan in Fraunce vndir a holy man þei	cleped/ VBD	Norbertus , þe 3er of our Lord a M and
CMEQUATO,20.32	finem geminorum in 32 parties equales . whiche parties ben	cleped/ VAN	degres of the semydiametre / marke these parties dymli ut

Concordance: *want* (PPCME2)

[word="[Uu]onte|[Ww]onti|[Ww]ontie|[Vv]ante|[Ww]annte|[Ww]ant|[Ww]antte|[Ww]aunte|[Ww]hante|[Ww]ont|[Ww]onte|[Ww]aunte|[Ww]ante|[Ww]ant|[Ww]and|[Ww]ente|[Ww]ondi|[Ww]antt|[Ww]aunt|[Ww]enst|[Ww]ent|[Ww]aynt|[Ww]aan|[Ww]annt|[Ww]unt|[Ww]hant|[Ww]hunt|[Ww]ount|[Oo]nt|[Ww]an|[Ww]ant|[Uu]ant|[Vv]ant|[Vv]antt|[Vv]aunt|[Ww]ante|[Ww]antt|[Ww]aynt|[Ww]oint|[Ww]ant|[Ww]int|[Ww]aint|[Ww]ent|[Ww]unt|[Ww]aant|[Ww]anten|[Ww]anton|[Ww]antten|[Vv]ante|[Ww]onten|[Vv]onten|[Ww]and|[Ww]ente|[Ww]antet h|[Ww]antit|[Ww]antus|[Ww]anthith|[Ww]anthe|[Ww]anted|[Ww]antede|[Ww]antud|[Ww]on tutte|[Ww]ondid|[Ww]ille|[Ww]antoun|[Ww]annteþþ|[Ww]antyt|[Ww]antys"& tag="V.*"]

CMMIRK,13.359	pepull wyth ; and he wold vndertake þat þay schuld	want/V B	ryght nocht of hor mette , when þay comen home
CMCTMELI,219.C1.68	thy propre persone in swich a wise that thou ne	wante/ VBP	noon espie ne wacche , thy persone for to save
CMCTPARS,304.C1.645	noght may , algate his wikked wil ne shal nat	wante/ VB	, as for to brennen his hous pryvely , or
CMROLLEP,75.186	al gode . Desyre hym trewly , and þe sal	wante/ VB	na thyng . If delites like þe , lufe hym
CMWYCSER,1,237.250	hym fro werkys of mercy , as no man may	wante/ VB	werkys of a good wille for þat werk ys þe
CMWYCSER,1,358.2346	comaundementis of God . And þanne were hit profiztable to	wante/ VB	siche blynde lederis , siþ affiaunce in God and preyng
CMWYCSER,371.2600	sorwe of los of þing tat were betture hym to	wante/ VB	, and hope of þingus fer from his helpe ,
CMCAPCHR,47.449	And 3et , as worthi as he was , he	wanted/ VBD	not vices ; for he wold neuyr rest withoute grete

CMCAPCHR, 90.1772	þe emperoures because he regned not upon Itaile - þerfor	wanted/ VBD	he þe benediccion imperial . Whan he deyed , he
CMCTMELI,2 19.C2.95	wepeth . And whan this wise man saugh that hym	wanted/ VBD	audiencie , al shamefast he sette hym doun agayn .
CMMALORY, 19.581	, whereof they had grete joy , and vitayle they	wanted/ VBD	none . Thys was the causis of the northir hoste
CMROLLTR, 7.188	' schreuen , & hyghte to doo penance , Me	wanted e/VBD	verray contrycyone , wythowtten þe whilke , all othere thynges
CMWYCSER, 225.46	ellis to dampned men for , as seyntes in heuene	wanten/ VBP	enuye , so dampnede men faylen in charite , but
CMWYCSER, 247.429	schulden irous men axe mekely forziuenesse , for 3if þei	wanten/ VBP	charite al is euyl whateuer þei do . And þerfore
CMWYCSER, 333.1910	3if he fayle in byleue vpon som maner . Somme	wanten/ VBP	byleue and neuere hadden byleue , as paynymes and oþur
CMWYCSER, 386.2872	þe wordis of God þat ben sowen , but hem	wanten/ VBP	<p> 386 </p> rootis of charite , and so þei turnen to
CMCTMELI,2 19.C2.97	the commune proverbe is sooth , that ' good conseil	wanteth /VBP	whan it is moost nede . ' " Yet hadde
CMCTMELI,2 21.C1.140	ther nys no creature so good <p> 221.C1 </p> that hym ne	wanteth /VBP	somwhat of the perfeccioun of God , that is his
CMWYCSER, I,416.3423	his passioun more medful . And here þese blynde heretykes	wanton/ VBP	wyt as ydiotes , whan þei seyn þat Petur synnede
CMEDVERN, 258.813	god . On oþur halue : no good may God	wonten/ VB	, and þerfore , for noble þing and good is
CMANCRIW- 2,II.292.797	þing ne schal sweme þe . Nan wunne ne schal	wonti/ VB	þe Alþi wil schal beon iwraht inheouene & ineorðe .
CMANCRIW- 2,II.298.881	oðer his speche Ne þunche hire neauer wunder 3ef hire	wonti/ VBP	þe haligastes froure . Cheose nu euch an of eorðlich
CMHALI,131. 47	þen gode . to gode . ne mei na þing	wonti/ VB	þe . þe berest him þt al wealt in- wið þi
CMHALI,153. 369	hit is misboren ; as hit ilome ilimpeð . &	wonti/ VBP	ei of his limen . Oðer sum mis- feare ; hit

Concordance: þurfan (PPCME2)

[word="[Tt]harf|[Tt]har|þearf|þearft|þerft|þerf|þært|þert|þer|þertu|þers|þerstou|þertes|þertestow|
[Tt]harst|[Tt]har|[Tt]hare|[Dd]ert|[Dd]ars|[Dd]arstou|[Dd]arstow|ðearf|þearf|ðorfæð|ðorfeð|þer
f|þarrf|þarf|[Tt]harf|þerh|[Tt]ar|[Tt]hars|þar|[Tt]har|þare|[Tt]hare|[Tt]here|[Tt]harre|[Tt]harth|[Tt]
t]her|[Dd]erf|[Dd]arf|[Dd]arh|[Dd]ar|[Dd]are|þurfon|ðurfan|þurfe|þurven|þuruen|þorhfe|þurve|þ
orve|þore|[Tt]hore|[Tt]har|[Tt]hair|ðyrfe|þurfe|þurffe|þurve|ðyrfen|þurfen|ðorfte|þurfte|þurffe|[
Tt]hurfte|þurhte|þorte|þurte|þurt|þort|þart|[Tt]hourt|[Tt]hurt|[Tt]hurte|þurste|þorfion|þorfionan|
þeorte|þeorten|þurte|þurten|[Tt]hurven|[Tt]har|[Tt]hare|[Tt]harre|þhar|[Tt]her|[Tt]here|[Tt]ar|[Tt]
t]harf|[Dd]arf|[Dd]erf|þaref|þerf|þearf|ðierf|[Tt]hart|[Tt]harth|þerfþ|þeif|þarf|þearf|[Tt]hart|þear
t|þerft|þert|þræt|þearft|[Tt]harst|þers|[Tt]horfe|þorhfe|þorven|þurf|ðurfæn|ðurfon|þurn|þerh|þurð
e|þuruue|[Dd]forren|þarfe|þurre|[Tt]hurth|[Tt]hort|[Tt]horte|[Tt]hourt|[Tt]hourth|þurðe|þurhte|[
Tt]hurft|þerfte|[Tt]hurste|[Tt]horst|[Tt]horste|[Tt]hourste|[Tt]herst|[Tt]hrust|[Tt]hruste|þortest|[
Tt]urht|[Tt]hurte|þeorte|[Tt]hruft|ðorfte|þerfte|[Tt]hurst|[Tt]horust|[Tt]herste|[Tt]harthou|[Tt]
hertestou|ðertu|þerftou|[Tt]u|[Tt]herstou|[Tt]hardestow"& tag="V.*"]

CMROLLT R,36.752	lyff in trouthe , noghte in bodily felynge ; we	dare/V BP	and hase gud will to be absent fra þe body
---------------------	--	--------------	---

CMHALI,16 3.492	stronge pinen . ear ha walden neomen ham ; &	derf/V BD	deað on ende . þench hu wel ham is nu
CMMARGA ,62.120	ne seme nohwer ne suteli o mi samblant þt ich	derf/V BP	drehe . þe cwelleres leiden se luðerliche on hire lich
CMVICES1, 67.745	Wolden hie hlesten ðane hali apostel , swa hie ne	ðorften /VBD	! Si quis uidetur inter nos sapiens esse , stultus
CMBENRU L,29.968	, bot it sal be sua , þat yu ne	þarf/V BP	na candil , bot al be don by day alle
CMTRINIT, 69.964	finde þanne on us no gilt unpined . þanne ne	þarf/V BP	us noðer gramien . ne shamien . To forleten ure
CMHALI,14 9.299	i moni care . nawt ane for þe-seolf ; ase	þerf/V BP	godes spuse ; ah schalt for monie oþre . ase
CMANCRI W- 1,II.132.1753	ha antermeoteð hire of þinges wiðuten ; mare þenne ha	þurðe/ VBP	haþurðe & hire heorte beo utewið þach anclod þachancloed of