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Old English prose adjectives meaning “holy”: towards a characterization of a lexical field

Staroanglická prozaická adjektiva s významem „svatý“: příspěvek
k vymezení lexikálního pole

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Declaration of authorship:

Hereby I declare that the following MA thesis is my own work for which I used only the sources and literature mentioned.

In Prague: 07 August 2017

.....

Ondřej Fúsik

Souhlasím se zapůjčením diplomové práce ke studijním účelům. I have no objections to the MA thesis being borrowed and used for study purposes.

Key words:

Lexical field theory; lexical field of holy; conceptual fields; Old English; adjectives; halig; geblotsod; gesælig; gehalgod; corpus analysis

Klíčová slova:

Teorie lexikálních polí; lexikální pole svatosti; konceptuální pole; Staroangličtina; adjektiva; halig; geblotsod; gesælig; gehalgod; korpusová analýza

Abstract

The work attempts to contribute to mapping of the lexical field of HOLINESS in Old English prosaic texts. The lexical field in this work is represented by four adjectives (*halig, gebletsod, gesælig, gehalgod*) which are chosen from *the Thesaurus of Old English*. The mapping is conducted in *the York-Helsinki Parsed Corpus of Old English Prose* by identifying morphological and syntactical categories of each adjective (predicative, attributive, postpositive functions, comparative and superlative forms; modification by adverbs) as well as the collocational sets (conceptual fields). The results then show the way in which the given adjectives differ in named categories.

Abstrakt

Práce se pokouší přispět k zmapování lexikálního pole SVATOSTI v staroanglických prozaických textech. Zkoumané lexikální pole je reprezentováno čtyřmi adjektivy (*halig, gebletsod, gesælig, gehalgod*), která jsou vybrána z *Thesauru staré angličtiny*. Mapování je provedeno za pomoci *York-Helsinki Corpus of Old English Prose* (tj. korpusu staroanglických prozaických textů), a to tak, že je identifikováno morfologické a syntaktické chování jednotlivých adjektiv a zároveň jsou těmto adjektivům přiřazeny kolokační rámce (konceptuální pole). Výsledková část práce se pak snaží podrobněji popsat, jak se daná adjektiva liší ve zmiňovaných kategoriích.

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Lists of abbreviations

Acc.	accusative
BT	Bosworth-Toller Dictionary
DA	Danish
Dat.	dative
DOE	Dictionary of Old English
EME	Early Modern English
fem.	feminine
Gen.	genitive
i.p.m.	instances per million positions
masc.	masculine
ME	Middle-English
MF	Modern Frisian
neutr.	neuter
Nom.	nominative
OE	Old English (Anglo-Saxon)
OED	Oxford dictionary
OF	Old Frisian
OF	Old Frisian
OG	Old Gothic
OHG	Old High German
ON	Old Norse
OS	Old Saxon
PDE	Present day English
PDG	Present day German
Plu.	plural
Sing.	singular
strong	strong declension of adjectives
SW	Swedish

TOE the Old English Thesaurus

weak weak declension of adjectives

WF West Frisian

YCOE York-Helsinki Parsed Corpus of Old English Prose

Instr. instrumental

all Old English words are in italics; the vowel length of Old English word is not marked apart from the quotations in which the marking is kept according to their relevant authors.

List of tags

(adjusted from YCOE; listing only tags which are relevant to the main body of the text; complete list can be found in the Appendix 10.2)

ADJ	adjective
ADJA	adjective, nominative
ADJD	adjective, dative
ADJG	adjective, genitive
ADJN	adjective, nominative
ADJR	adjective, comparative
ADJRA	adjective, comparative, accusative
ADJRD	adjective, comparative, dative
ADJRG	adjective, comparative, genitive
ADJRN	adjective, comparative, nominative
ADJS	adjective, superlative
ADJSA	adjective, superlative, accusative
ADJSD	adjective, superlative, dative
ADJSG	adjective, superlative, genitive
ADJSN	adjective, superlative, nominative
BE	copular verb, infinitive
BEDI	copular verb, past tense, unambiguous indicative
BEDS	copular verb, past tense, unambiguous subjunctive
BEN	copular verb, past participle
BEPH	copular verb, ambiguous, subjunctive/imperative form
BEPI	copular verb, present tense, unambiguous indicative
BEPS	copular verb, present tense, unambiguous subjunctive
MAN	indefinite "man"
MANN	indefinite "man", nominative
RP	relative pronoun
VBN	verb, past participle (verbal or adjectival)

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1 Introduction

The aim of this work is to contribute to the description of the lexical field of the QUALITY OF BEING HOLY in Old English through *the York-Toronto-Helsinki Parsed Corpus* (YCOE) based research.

The work is divided into six parts excluding this introduction.

The first part is named Theoretical background and describes the basics of the Lexical field theory. It presents shortly other researches which are conducted on Anglo-Saxon regarding the lexical field theory.

Furthermore, the Theoretical background includes a full description of the chosen words and predicts the possible lexicological and semantical relations based on the evidence in *Oxford English Dictionary* (OED) and *Bosworth-Toller Anglo-Saxon Dictionary* (BT) etc. as well as it sets the main hypothesis of the work which is whether the lexical field of the QUALITY OF BEING HOLY is based purely on collocations or also on morphological and syntactical bases.

The second part – Material and Method – describes the method in which four words are chosen from *The Old English Thesaurus* (TOE) as well as it describes the corpus in which the research is conducted and explains the setting of the queries which are used to search the corpora. Additionally, it explains some methodological obstacles and advantages of working with YCOE.

By the criteria described in Methodological part, those four words are chosen: *halig, gesælig, gebletsod, gahalgod*.

The third part, named Analysis, presents the main research of this work. It focuses on morphological and syntactical qualities of the words (whether they are gradable, strictly attributive, predicative or postpositive; whether they can be modified by adverbs) as well as on their lexical and semantic relations, i.e. it attempts to identify their collocations.

The fifth part, Results, gathers all the information from the analytical part and presents the final results.

The last part is the conclusion which summarises whether the objectives of this work are fulfilled.

2 Theoretical background

The Theoretical background attempts to gather shortly information about the similarly conducted researches as well as it provides the basic definition of the lexical field theory.

Furthermore, it sums up the nature of OE adjectives and provides the full description of the given words as they are presented in *Bosworth-Toller Dictionary* (BT), *Oxford English Dictionary* (OED) and OE grammar books.

2.1 Lexical field theory applied in OE

To commence with, the lexical field theory is not widely used for describing the relations of OE lexicon in combination with corpus based research. In fact, there have been only two such studies concerning lexical field in OE via corpora.

The first one, *Old English Legal Language: the Lexical Field of Theft* (Schwyter 1996), presents the lexical field of LEGAL ENGLISH. The work is sufficient source for the terminological background as it gives the full description of lexical field theory and its development as well as its summarises different methodological approaches.

Firstly, Schwyter criticises the traditional lexicography which treats each lexeme “as a separate isolated entity with little regard paid to its application” (1996: 29). He anticipates that OE lexicological studies are in different situation to PDE studies as the dictionary entries of OE cannot be complemented by “our own competence or by consulting native speakers; any semantic study of the OE lexicon – or parts thereof – must therefore find other methods.” (1996:29 -30)

Then, he provides the full description of the development of the lexical field theory. He identifies a study by Jost Trier 1931 *Der deutsche Wortschatz im Sinnberk des Verstandes* as the major background work for the theory in accordance with other authors (compare to Kleparski, Rusinek 2007: 188; Geeraerts 2010: 53 – 54). Schwyter presents Trier's view that “the vocabulary of a language is well-structured system in which each lexeme evokes a whole range of other, sense-related lexemes, such as antonyms and quasi-synonym.” (1996:30) He also mentions Trier's idea in which the lexical field is depicted as mosaic. (Schwyter 1996:30)

However, this concept is strongly rejected by some authors, for example Geeraerts (2010) writes that “Trier's use of the mosaic image [is] not a happy one. To begin with, the image suggest that the mosaic covers the whole surface of the field, i.e. that there are no gaps in the

lexical field, that no pieces are lacking in the mosaic. This *Lückenlosigkeit* (absence of hiatuses) is contradicted by the existence of lexical gaps.” (2010: 65)

Schwyrter later specifies some difficulties with Trier's lexical field theory. He mentions that Trier does not use well-defined terminology, i.e. key terms are not well defined and it is not specified whether those terms can be employed synonymously or have different meaning (compare Schwyrter 1996:31) in which he agrees with Geeraerts, who also criticises the terminological instability by stating that “we may note that the terminology of lexical field theory is relatively unstable. Mostly, lexical field, semantic field, and word field are treated as synonyms, but some authors have suggested distinct readings among these items.” (2010: 56).

Nevertheless, Schwyrter major contribution to this diploma thesis is his implementation of his definition of a lexical field. Firstly, he employs the term “lexical field for a group of paradigmatically related lexemes and conceptual field for the sphere they cover” (1996: 31), then he also employs syntagmatic sense-relationships. (1996:32)

In line with this, Schwyrter mentions Wolfgang Kühlwein's study *Die Verwendung der Feindseligkeitsbezeichnungen in der altenglischen Dichtersprache* (1967) and he states that “[Kühlwein] has first defined a paradigmatic lexical field comprising all ENMITY-lexemes, and, in a second step, described this previously defined paradigmatic field by investigating the syntagmatic properties of each of its elements.” Later, he defines that Kühlwein does this through “investigat[ing] the occurrences of the lexemes, their frequency, distribution, collocations, and the context in which they occur.” (1996:32) and proposes similar approach for his work which is also adopted in this work.

Schwyrter further mentions Kühlwein's *Modell einer operationellen lexikologische Analyse: Altenglisch 'Blut'* (1968) in which Kühlwein stresses the importance of extralinguistic factors (connotations) as well as Soland with her *Altenglische Ausdrücke für 'Leib' und 'Seele'* (1979) who, as Schwyrter writes, “has equally stressed the importance of ‘sociocultural’ factors in analysing OE vocabulary.” (1996: 32) However, this approach is not systematically applied in this work due to its space limitations except for few interesting high points.

Further, Schwyrter objects that despite Kühlwein's modification of the lexical field theory and its enrichment, it does not solve one of the great difficulties, i.e. “the lack of objective criteria for delimiting a paradigmatic lexical field” (1996: 33). In relation to this he mentions the componential analysis as solution (Schwyrter 1996:33). This analysis in a modified way is used in this work.

Schwyster also mentions the weaknesses of the componential analysis as it is “exclusively paradigmatic” and “its assumption that it is possible to define lexemes of general vocabulary solely by their sense.” (1996:34)

After this methodological background, Schwyster follows with the analytical part. This part is not as significant as the methodological part for this present work since its further objectives differ from the objectives of this work as Schwyster studies the lexical field in its complexity, i.e. he studies all word classes unlike this work which primarily concentrates on adjectives and their syntagmatic relations (conceptual fields).

The second work conducted using the lexical field theory is Gevaert with her *The Evolution of the Lexical and Conceptual Field of ANGER in Old and Middle English* (2002) who attempts to map the lexical field of ANGER in OE and ME. Her work “tries to integrate the main achievements of historical semantics, prototype semantics and cognitive semantics. This means that it includes both expressions literally meaning ANGER and expression that do not literally refer to the concept” (2002: 275).

For this reason, her work cannot function as an inspiration to this work as her concept is broader than the one employed here.

It must be stated that neither of the works does not work strictly with adjectives but both examine all word classes.

Since there is no work concerning the lexical field of the QUALITY OF BEING HOLY, the general investigation about OE adjectives and collecting of all the possible materials about the given adjectives must be conducted as follows (see the section 2.2)

2.2 Morphological and Syntactical Characterisation of Adjectives in OE

Adjectives in OE are morphologically rich category as they can express from four to five cases, three genders and two different set of declensions (weak and strong). (compare Wright 1908: 201)

Mitchell introduces the term “adjective proper” (1985: 48) for those adjectives which can be used in a comparative and a superlative to distinguish adjectives from demonstratives, possessives, interrogatives and indefinites which behave in a highly similar way (compare Mitchell 1985: 45). the interpretation of class membership might be sometimes difficult. As an example of this, participles and some indefinites can be named as they can be declined according to the strong and the weak declension as well as they can be used in the comparative

and the superlative form (see Mitchell 1985:48-49) which is significant for this work as two of the chosen words are transition between those two categories as TOE lists them as adjectives but BST as past participles.

The difference between the strong and weak declension lies morphologically in a different set of endings and syntactically in the cooccurring words of the adjective (compare Wright 1908: 200 – 201; Mitchell 1985: 51-80).

Syntactically, OE adjectives/participles can be used “attributively [...], predicatively [...], or in apposition¹ [...]. [Yet those features] cannot always be distinguished.” (Mitchell 1985:49)

The attributive use means that adjective premodifies nouns and is declined “weak if it is preceded by a demonstrative (*se, þe*) or by a possessive (e.g. *min, his*), but strong when without one of these elements” (Mitchell 1985: 51) while in predicative use “in the nominative the adjective/participle is declined strong in the positive and the superlative. It is usually found with no inflexional ending in the singular and with -e in the plural.” (Mitchell 1985:62)

There are two categories for comparison; the comparative which ends in *-ra* in the nominative singular masculine and can be declined weak. It is used attributively with the demonstrative; the superlative, normally ending in *-ost(a)*, can be declined both strong and weak. (compare Mitchell 1985:80)

The comparative adjective is used attributively and predicatively; the proportional comparative is express with *swa* and *þy*. (compare Mitchell 1985:81)

The superlative may agree with its noun in case or may be followed by a partitive genitive, especially when used predicatively. (compare Mitchell 1985:83)

2.3 Characterisation of the Given Adjectives

The QUALITY OF BEING HOLY is expected to be best expressed by adjectives and their collocation frames (conceptual fields) with nouns as adjectives express or give a quality to nouns. For this reason, the work concentrates on four adjectives from lexical field of CHARACTERIZED BY HOLINESS, BLESSED provided by TOE. (see 4.1)

The main source for providing the meaning of each adjective are dictionaries. The first main source is *Bosworth-Toller Anglo-Saxon Dictionary* (BT) which is available online on the

¹ Mitchell does not make clear distinction between apposition and postposition. For the reason of this work, the term postposition is used as in Ringe and Taylor (2014).

webpage www.bosworthtoller.com hosted by the Faculty of Arts, Charles University in Prague; the second being *the Oxford English Dictionary online* (OED) available at www.oed.com and hosted by the University of Oxford.

To understand the morphological nature of each given adjective, other sources must be taken into account as the formations of each query needed to understand the possible changes of paradigm of each adjective. For this purpose, three important sources are considered Wright's (1908) *Old English Grammar*, Campbell's (1959) *Old English Grammar* and *Dictionary of Old English* (2016) which also provides morphological information.

2.3.1 *Halig*

2.3.1.1 Bosworth-Toller dictionary

BT gives *halig* a simple meaning of “holy”, yet Latin translation is also provided as *sanctus* and *sacer*. Further description is provided in the section *possible connected entries from the Supplement*. Firstly, it is identified as adjective with the first meaning of “set apart for religious use, consecrated, sacred”; the second lexical meaning having as “used of Deity; of persons considered to be specially devoted to, or directed by, God, e.g. angels, prophets, apostles, saints; the epithet tends to become a mere title, cf. saint, reverend;” thirdly, it speaks “of things that pertain to God; that have their origin or sanction from God; that have their origin or sanction from God; of divine operations (ordinary or extraordinary) in the physical world”; fourth meaning is “conformed to the will of God, free from sinful affection” with “of persons, of godly character and life; of action, feelings; of animal, not destructive or dangerous” and it can also speak about “that which is holy, a holy thing; a holy place; a holy person”, i.e. “of a divine person” or “a saint, prophet, etc.; a godly person” and possible of “a sacred rite”. (BT online: “*Hálig*”)

Based on the first meaning “set apart for religious use, consecrated, sacred” a historical remark must be done since the textual sources for OE period must be taken into account as well as their availability. It is well-known fact that the main source of the religious knowledge at the period of the interest is *the Scripture* and its Latin translation *Vulgate*. Therefore, the meaning of “setting apart for religious use” might have been influenced by the Christian tradition (Greco-Hebrew culture) in comparison to its possible original meaning. This can be seen in the fact that the word is used in the same meaning as the Latin *sanctus* “fearful of God”, respectively

as in Hebrew in which the word “holy” *kodesh* is derived from the verb *k-d-sh* which is further thought to originate from *k-d-d* meaning “to set apart”. (Novotny 1992: 1018)

2.3.1.2 OED

The entry given into OED has been the word *holy* as it is the cognate of the word *halig* and OED interface allows PDE entries to be analysed.

OED lists only two forms for OE and that is *hálig* and *háleg* (and Northumbrian version as *hǣlig*). This might be significant as well as the lack of variation can be comprehended as that the word is rather fixed and it may signify its common usage as well as fixed meaning (compare OED online: “holy, adj. and n.”) and points to the possible high frequency of occurrence.

The etymology section lists firstly cognates to *halig* as OF *hêlech* and OS *hêlag* (current Dutch *heilig*) and OG *heilag* or ON *heilagr* (therefore Swedish *helig* and Danish *hellig*) and assumes that the word originally comes from **hailag-oz* which is derived from the adjective **hailo* meaning “free of injury, whole, hale (see OE *hál*) or derivated from the noun **hailoz*, **hailiz* which is close to ON *heill* expressing “health, happiness, good luck”. (OED online: “holy, adj. and n.”)

It can also lead us to assumption that the words which are listed here have a strong connection to “happiness or the quality of being lucky or healthy” and regardless of the fact that OED later states that “the primitive pre-Christian meaning is uncertain.” (OED online: “holy, adj. and n.”) It can lead us to a speculation that the quality of being holy might have been understood as a quality of health and prosperity which would be similar to Old Testament meaning of “blessed” in which “to be blessed” meant “to have plenty” (mainly of health, sons and property including animals –as for example of well-known story of Job in the Bible).

Lastly, it lists the connection to the word *whole* and understands it as cognates. That might be also noticeable as if the word expresses the quality of God as “holy” therefore as “free and whole, united not separable” and it would be also very amusing to find out whether this quality can be shifted to a person, an action, an object, time or place as well.

2.3.1.3 Old English Grammar

Wright's Old English Grammar mentions *halig* in the section Adjectives §429 in which he provides a paradigm table as follows (1908 :205 – 206):

	Masc.	Neut.	Fem.
Sing.			
Nom.	<i>hālig, holy</i>	<i>hālig</i>	<i>hāligu, -o</i>
Acc.	<i>hāligne</i>	<i>hālig</i>	<i>hālge</i>
Gen.	<i>hālges</i>	<i>hālges</i>	<i>hālgre</i>
Dat.	<i>hālgum</i>	<i>hālgum</i>	<i>hālgre</i>
Inst.	<i>hālge</i>	<i>hālge</i>	
Plur.			
Nom. Acc.	<i>hālge</i>	<i>hāligu, -o</i>	<i>hālge, -a</i>
Gen.	<i>hāligra</i>	<i>hāligra</i>	<i>hāligra</i>
Dat.	<i>hālgum</i>	<i>hālgum</i>	<i>hālgum</i>

Wright also adds that “[t]here are many exceptions to the above rules due to analogical formations, as *yfles, hālges, hālgu* beside older *yfeles, hālges, hāligu*.” (1908: 206)

As it can be seen from above, the medial vowel quality “i” disappears in genitive, dative, instrumental singular and in feminine accusative singular as well as it disappears for nominative and accusative of plural in masculine and feminine. This information is going to be crucial at the time of setting the correct query in the methodological part (see 4.4).

Beside the declension, Wright (1908) mentions *halig* also when describing the comparative form as he says that *halig* has the comparative degree without umlaut as *hāligra* (214) as well as he provides the superlative form among “those which did not have umlaut in the comparative generally had -ost(a), rarely -ust(a), -ast(a) as [...] *hāligost(a) [..]*.” (214–215)

2.3.2 *Gebletsod*

2.3.2.1 Bosworth-Toller dictionary

BT does not list *gebletsod* as a separate entry. The only entry which is given as a result of the search is the word *ungebletsod*, i.e. the word *gebletsod* with the negative prefix of meaning “unblessed” (BT online: “*Un-gebletsod*”)

The lack of the entry for *gebletsod* itself can be simply explained by the fact that BT treats *gebletsod* as a past participle of the verb *bletsian*. As written above, this depends purely on definition of adjectives (compare to Dušková 2012: 142-143 or Mitchell 1985: 49).

For this reason, the entry of the word *bletsian* is searched. BT ascribes to *bletsian* the meaning of “to blessed, wish happiness, consecrate” and the Latin translation of *benedicere, consecrare* (BT online: “*Bletsian*”).

The section of *possibly connected entries from the Supplement* provides us with the meaning “to hallow, consecrate; to call holy, adore; to invoke divine favour upon; to speak gratefully of a person; to benefit, prosper” (BT online: “*Bletsian*”).

Opposing to BT which list *gebletsod* as a past participle, TOE lists *gebletsod* as an adjective and for that reason, it has been evaluated as relevant to this research (TOE online: “Holiness :: Characterized by holiness, blessed.”).

2.3.2.2 OED

The entry of OED of “to bless” presents following three forms for the OE period: *blóedsian*, *blédsian* and *blétsian*.

The etymology section emphasizes the fact that the same word is found in no other Germanic languages but “is formed on Germanic type **blôdisôjan* < **blôdo-m* (Old English *blôd*.” (OED online: “bless, v.1”) The OED later claims that “the etymological meaning is thus ‘to mark (or affect in some way) with blood (or sacrifice); to consecrate’” (OED online: “bless, v.1”) which points to the possible pagan tradition of ritual initiation of blessing with blood.

On the other hand, it shows the strong influence of Latin and Greek as OED follows that “the word [is] greatly influenced by its having been chosen at the English conversion to render Latin *benedicere*, and Greek *εὐλομεῖν*, which started from a primitive sense of “speak well of or to, eulogize, praise” but [are] themselves influenced by being chosen to translate Hebrew *b-r-k*,

primarily “to bend,” hence “to bend the knee, worship, praise, bless God, invoke blessings on, bless a deity.” (OED online: “bless, v.1”)

That shows the tendency that the word might have been used also to invoke God to do the blessing and that *geblotsod* might have had the meaning of: being blessed by God: which would explain the hypothetical shift from “to speak well” to “make someone holy” to some degree and replaced possibly the word *gesælig* which shifted into its later meaning “silly”.

OED confirms the idea of using blood to sacrifice even more by stating that the first meaning of the verb bless is “to make ‘sacred’ or ‘holy’ with blood; to consecrate by some sacrificial rite which [is] held to render a thing inviolable from profane use of men and evil influence of men or demons” and compares it to the story of Exodus xii.23 where the doors are marked by blood. (OED online: “bless, v.1”) The question remains whether the pagan Anglo-Saxons has similar rituals and then the word is fitted by translations of Latin texts to Christianity and is made broader in its sense from *consecrare* to *benedicere* or if it is strictly done by the influence of the Roman Church and for that reason similar word does not appear in other Germanic languages.

2.3.2.3 Old English Grammar

Neither Campbell (1959) nor Wright (1908) provides any further information about *geblotsod* either as of an adjective or a past participle. Regarding the past participle, the verb *blotsian* is not particularly mentioned in Wright (1908) but according to its ending, it can be considered a part of the class II of the weak verbs. (269)

As written in section (2.2), Mitchell states that past participles can sometimes be used in a comparative and a superlative form (1985: 45 – 49). As any further information about this matter is not provided by Wright (1908) as well as by Campbell (1959), other sources must be consulted.

Dictionary of Old English (DOE) provides further morphological information. It lists *geblotsod* as a past participle of (*ge*)*blotsian* with the possibility of having both the strong and the weak paradigm. More importantly, it lists the superlative form *geblotsodost* which is supported by an OE sentence “JDay II 295: *þæt is Maria, mædena selast; heo let þurh þa scenan scinendan ricu, geblotsodost ealra ... rodera weardas.*” (DOE online: “*geblotsod*”) This may have an important impact in the further analysis.

2.3.3 *Gesælig*

2.3.3.1 Bosworth-Toller dictionary

BT lists *gesælig* as “*ge-sælig, -sæli*” understanding that the prefixation *ge-* might be optional and lists even some other morphological categories: the ending for the comparative *-ra* and the superlative *-ost* or *-ust*, as well as it provides the meaning “happy, prosperous, blessed, fortunate;” with the Latin translation of *felix, beatus, fortunatus* (BT online: “*Ge-sælig*”). The section of possible connected entries from *the Supplement* suggests other words; one noun with the meaning of “*one who carries a standard*”, which has been evaluated as irrelevant to this research and one adjective which is evaluated as relevant with the meaning “happening by chance, fortuitous; happy, favoured by; happy in respect to moral or spiritual well-being; of the happiness of heaven” and lastly with the meaning “happy, characterized by good fortune, favourable, propitious.” (BT online: “*Ge-sælig*”)

Again, the word shows the tendency which has already been discussed in *halig* (2.3.1.2) and that is that there is a certain connection to the concept of happiness confirmed by its Latin translation *felix* and *fortunatus*. (BT online: “*Ge-sælig*”) From that, a conclusion can be made that the original meaning of the quality of blessedness can be “to be rich”, in other words “to be blessed in a material way”. (compare *halig* in 2.3.1.2) This may indicate that the word originally is not connected necessarily to spiritual world but rather to material prosperity.

On the other hand, it is not to be forgotten that in the OE period people are not used to dividing secular and divine world and that “to be prosperous” basically meant “to be like by God or gods” and it may depend if this meaning is a part of the pagan OE or comes later as a part of the Christian influence, i.e. as a borrowed meaning as it is mentioned above in the chapter concerning the word *halig* (2.3.1.2).

Another hypothesis can be postulated regarding this word as well. *Gesælig* does not necessarily express the meaning of the quality of holiness but rather blessedness. As mentioned above, it is estimated that there is a close relation between those qualities as we can understand that “to be blessed” means to be upgraded to the state of holiness or getting closer to it. Obviously, so far according to the dictionary entries being *halig* and *gesælig* have similar properties. It is a question whether this relation is understood by the speakers or mainly by the authors of the OE texts or whether this relation is created based on a later Latin influence or rather on the influence of Christian terminology no matter if originally from Hebrew or Greco-Latin tradition.

What can be found in BT is the fact that this word also has another important Latin translation as *beatus*. This is another crossing point with the word *halig*. Therefore, it is important to include this word into this corpora research. In the Roman Church tradition, the Latin word *beatus* is a first stage to a canonisation or rather a first acknowledgment to the fact that person described as *beatus* has certain value of “blessedness” or even is aiming to the point when he or she is going to be proclaimed “holy; saint” – canonised. This shows that the word must be at a certain time understood as degrees of a similar quality and yet this can be proved as a reality in other languages although the time difference must be considered. Such an example can be shown on modern SW in which the word *hålig* still works as literal translation of the term *sanctus* and the word *salig* (cognate of the word *gesælig*) has the function of *beatus* (Lindqvist 2013: 81).

So far only reference to people is mentioned. It would be dearly interesting to discover the relation between the word *halig* and *gesælig* in term of other part which is as they both can express the quality given to objects, actions or place and time.

2.3.3.2 OED

For OED two entries are made. As first entry, following strictly the etymological approach, the current cognate of this word in PDE - *silly* is given – unfortunately in terms of the form the word does not gives us any spelling evidence of the desired period but rather EME and in its etymologies. It simply states that the word comes from *seely* which is the other entry used in OED.

It would be wrong to claim that the information provided by the OED is worthless. The first attestation of the word *silly* – then spelled as *syly* as describes the word by synonym as relating to “worthiness” and “blessedness”. It gives some examples in the section A.1 a – as “pious and holy” (unfortunately the first appearance is attested in the approximate year of 1450) or in the section A.1 b – list is as “auspicious and fortunate” (but already in rare meaning). (OED online: “silly, adj., n., and adv.”)

This shortcut to the period three hundred years after OE shows us how the word evolves and that it has the tendency to go from “fortunate” to “holy” but it the meaning of the certain naivety as the source of “not recognising sin”.

Then the meanings A.2 – A.5 express “weakness or related to children or women” (A.2) and through the optics of strictly patriarchal society leads to the meaning of poor and of little

significance (A.3) and leads also to the meaning of “provoking sympathy or compassion” (A.3) up to the meaning of “lacking sophistication or humble rank.” (OED online: “silly, adj., n., and adv.”)

Current usage finishes the process of pejoration completely to meaning “of foolish or comical appearance” (A.6). (OED online: “silly, adj., n., and adv.”)

Even though this information is not necessary a part of this research, the understanding of these processes helps us the original meaning of these words in OE as the essence can be already observed in the early stages of the vocabulary as well as it can help us to understand how the lexical change affects the whole lexical field and shifts the meaning of other words.

The second mentioned entry is *seely*. This entry gives us more information in terms of the etymology and the meaning although it does not cover in the attested first meaning the word in the desired period. It does not help us in the term of what kind of forms the word has during the OE period as this entry mainly concentrates on the word *seely* and therefore the word is attested without the prefix in OE.

On the other hand, it lists an etymological part which is missed in the entry of *silly*. It presents that the word *seely* derives from given word **sælig* (here listed without the *ge-* prefix) and compares it to OF *sêllich* (compare to MF – *salig*, WF *sillich*), OS *sâlîg* to OHG *sâlig* (compare to PDG –*selig*) derived from OG - **sæligo* from **sæli-z* meaning luck or happiness. (OED online: “seely, adj.”)

Again, the quality of luck and happiness appears. It can be claimed that understanding the quality of holiness is connected to the quality of happiness and luckiness and probably to the prosperity.

The meaning listed further does not provide an attested evidence before the year 1200 but this still can put light on some interesting aspects of the word *gesælig* as one of the first attested meanings is “happy, blissful, fortunate, lucky, auspicious (and connected to the health) (meaning 2) and in the meaning (3) it is explicitly said “blessed” and enjoying the blessing of God which may give the evidence that in the period 1200 the word is understood as a quality of received holiness. (see OED online: “seely, adj.”) On the contrary the meanings (4) and (5) gives us explanation as “pious, good” (4) and “innocent and harmless” (5) which may be an evidence of expressing the quality of holiness coming from “naivety” or “not-knowing of sin”. (see OED online: “seely, adj.”) This may be a proof that either the word had always this both meaning or it shows the tendency mentioned above that the word in a fight with the meaning of blessed shifted its meaning in the lexical field from “received holiness” to “holiness coming from naivety”.

2.3.3.3 Old English Grammar

Gesælig is not specifically mentioned in Wright (1908), but in §431 he claims that “[l]ike *hālig* are declined the dissyllabic adjectives with long stems.” (206)

Based on this it can be claimed that *gesælig* is declined in this manner as when considered without its prefix which is not obligatory (compare 2.4); it is dissyllabic adjective with long stem. From this point of view, also the medial vowel “i” as in *halig* can also disappear in some instances (compare Wright 19: 206) which may play significant role when setting the query for YCOE search.

It can be assumed that *gesælig* also followed the paradigm of *halig* in the comparative and the superlative form.

2.3.4 *Gehalgod*

2.3.4.1 Bosworth-Toller dictionary

As in the case of *gebletsod*, the entry *gehalgod* produces only derivated words as *níwgehálgod* with the meaning “newly consecrated” (BT online: “*Níw-gehálgod*”) and *ungehálgod* with the meaning of “unhallowed, unconsecrated”. (BT online: “*Un-gehálgod*”)

For that reason, as in the case of *gebletsod* (compare 2.3.2.1), *gehalgod* can be understood as a past participle of verb *halgian*.

The entry *halgian* provides following meaning of “to hallow, make holy, consecrate, sanctify” (BT online: “*Hálgian*”) with no Latin translation.

Possibly connected entries from the Supplement section also gives one more entry for verb *hálgian* with the meaning of “to make holy, sanctify; to consecrate, set apart as sacred to God, dedicate to a religious office or use; to honour as holy” and lastly “to keep a day holy.” (BT online: “*Hálgian*”)

Opposing to BT which list *gehalgod* as a past participle, TOE lists *gehalgod* (compare TOE online: “Holiness :: Characterized by holiness, blessed.”) as an adjective and for this reason, it is evaluated as relevant to this research.

2.3.4.2 OED

As OED for *halgod* is used a PDE cognate *hallowed*. *Hallowed* is listed as an adjective and the etymology given is of verb hallow + *ed* suffix and the meaning is given as “sanctified, blessed, consecrated, dedicated.” (OED online: “hallowed, adj.”)

The information that *hallowed* is listed as an adjective is crucial for the methodological part and plays important role whether this word should be taken as a part of this research.

To get fuller etymology, the verb *hallow* provides more information. *Hallow* is a cognate of OE *halgian* which is derived from Common Germanic of *hailag* of PDE meaning “holy”. It is cognate to OS *hēlagôn* (German *heiligen*), OS *heliga* (SWE *helga*, DA *hellige*). (OED online: “hallow, v.1”)

2.3.4.3 Old English Grammar

Wright (1908) as well as Campbell (1959) do not list *gehalgod* in adjectives. They also provide limited information about past participles (as mentioned in 2.3.2.3). On the contrary to *gebletsod* or its verb *bletsian*, Wright (1908) mentions *gehalgian* in class II of weak verbs. (269)

To obtain further morphological information, DOE has been consulted. It lists *gehalgod* as a past participle of the verb *halgian* which can be used both in the strong and the weak declension. Unlike in the case of *gebletsod*, it does not list any gradable form.

2.4 Ge – prefix

Three of the word in question are prefixed by *ge-*. For that reason, it is crucial to this work to investigate its meaning, possible syntactical and morphological applications as well as whether it is an optional or obligatory element. Historically, the prefix is “reminiscent of its cognates in Modern German and Dutch [...] but even cursory examination of the details reveals it to be quite distinct.” (McFadden 2015: 15). Nevertheless, this cannot be taken that it has the same function as in these languages and its meaning might have been broader. Trobevšek Drobnak claims that “[t]he Old English preverbal *ge-* is one of the most controversial morphemes in the history of the English language. During the last century some thirty-five dissertations, monographs and articles purporting to explain its meaning and function have been published”

(1994: 123) but unfortunately, most of these works do not come to a clear understanding of the function of *ge-*.

It must be said that all the articles consider the preverbal prefixation *ge-*. This could indicate the verbal nature of two given adjective or possibly verbal participle as listed above, i.e. *gebletsod* and *gehalgod*.

On the other hand, it must be marked that *gesælig* is also prefixed with *ge-* and this word is purely marked as an adjective in BT. This may again show that there is a thin line between adjectives and verbs (compare Dušková 2012 :142)

Trobevšek Drobnak (1994) presents several theories of the meaning of the prefix *ge-* in OE. Firstly, she mentions that *ge-*:

- can be devoid of any lexical or grammatical meaning (Benson 1701 in Trobevšek Drobnak 1994:123);
- can stress/intensify the action of the verb (Bernhardt 1870:160-2 in Trobevšek Drobnak 1994: 123)
- can convert an intransitive verb into a resultative verb that is transitive (Lenz 1886:12 in Trobevšek Drobnak 1994: 124)
- can indicate completion, the past perfect or the future perfect (Grimm 1887:829; Lenz 1886,20 Mossé 1938:1-13; Samuels 1949:81-90 in Trobevšek Drobnak 1994:124)
- can express perfective aspect (as proposed by Martens 1863: 322-31 in Trobevšek Drobnak 1994: 124).

This could also be applied on adjectives of choice and indicate that the perfective or resultative meaning of the adjectives which might influence the collocational set for each adjective.

On the other hand, as seen in Trobevšek Drobnak (1994) and McFadden (2015), the prefix might not be implied at all times and there are even theories in which as McFadden says that “the most extreme view [is] that *ge-* [is] simply meaningless.” (2015: 21)

For the purpose of this work, it is important to understand that prefix *ge-* might have played some role but it does not discredit the word in its adjectival nature as well as the prefix is an optional element.

3 Hypothesis

The hypothesis for the morphological and syntactical analyses expects the given adjectives will differ from each other not only in their semantic grounds but also in their morphological and syntactical properties, i.e. in their distribution or their gradability.

The semantical hypothesis expects that the words collocate with different nouns and that their inner quality differs significantly in the source of holiness, i.e. each adjective is expected to coincide with the fact whether the holiness is an inner quality, is received either by conducting actions or unknowingly and/or can be temporal or eternal.

4 Material and Method

As mentioned in (2.1), this work follows Schwyter (1996) treatment of the lexical field based on Kühlwein (1967) in which are introduced two key terms. A lexical field is defined as a paradigmatical set of words. The Schwyrter introduces then the term of conceptual field which is understood as a set of syntagmatical relations for the given lexical field. (Schwyter 1996:31) The (paradigmatical) lexical field is chosen on the ground of *the Thesaurus of Old English* (TOE) and is a set on adjectives (see 4.1).

There are two objectives of this work. Firstly, to investigate the (paradigmatical) lexical field for its morphological difference, i.e. whether they can be gradable and secondly, it is to provide the conceptual fields of the given adjectives as for syntactical functions, i.e. whether they can be used attributively or predicatively, as well as the conceptual fields are investigated semantically, i.e. the attempt to identify a group of words denoting a certain quality is anticipated.

It must be stated that to follow Trier's and Kühlwein's approach, the complete diachronic history of this lexical field would have to be conducted in order to understand fully the semantic change of this field. However, this work is limited only to OE and therefore it is only a possible contribution to a wider discussion as suggested by its complement "towards a characterization of a lexical field".

4.1 Paradigmatic lexical field of the Quality of Being Holy

For the purpose of choosing the adjectives which may describe the given lexical field of the QUALITY OF BEING HOLY, the Thesaurus of Old English (TOE) has been chosen as it is

TOE has two option for searching either using the OE query or PDE query. The PDE has been chosen as the QUALITY OF BEING HOLY is defined so far by the PDE word "holy". This entry produces only one result and that is the lexical field of HOLINESS.

This lexical field has 8 subcategories. Subcategory 03 includes adjectives as it is required by this work. These adjectives are *gebletsod*, *gāsthālig*, *(ge)halgod*, *hālig*, *(ge)sælig*. (TOE online: "Holiness :: Characterized by holiness, blessed.")

Out of these five adjectives, four have been evaluated as relevant to this research (*gebletsod*, *(ge)halgod*, *halig*, *gesælig*) and one as irrelevant (*gāsthālig*) to the research since it is a

compound adjective including one of the four chosen words, i.e. it is made of noun part *gast* “ghost” and *halig* “holy”.

It has been decided due to the limitation of this work in the matter of size that compound adjectives and prefixed adjectives (with the exception of the prefix *ge-* as it is optional; see 2.4) are going to be irrelevant to this research.

As written in Theoretical Background (1.1), even though two of these adjectives (*gebletsod* and *gehalgod*) are understood by the majority of dictionaries as past participles, TOE tags them as adjectives and therefore they are evaluated as relevant to this research.

4.2 The YCOE corpus

As written in the Introduction, the focus of this work is corpora based of four given adjectives analysed in *the York Helsinki Parsed Corpus of Old English Prose* (YCOE) which is “a 1,5 million word syntactically-annotated corpus” as well as it is also tagged by morphological categories (“The York-Toronto-Helsinki Parsed Corpus of Old English Prose (YCOE)”) and it is provided by the University of York.

Although the corpus is morphologically and syntactically tagged, it is not lemmatized therefore each individual spelling of the word appears as a single item which might have a significant income on the results of queries.

The interface chosen for conducting this research is KonText provided by Czech National Corpus (www.korpus.cz). All queries used in this work are done in Corpus Query Language (CQL). It must be mentioned that all OE quotations taken from YCOE do not take into consideration the graphological length of vowels as not provided by the interface KonText.

4.3 Method of analysis

As written in hypothesis (chapter 3), the method of analysis of the given words is conducted research in YCOE corpus.

Firstly, the morphological and syntactical analysis is conducted providing a description of the adjective focusing on the following categories – whether they are:

- used attributively, postpositionally or predicatively

- used as gradable or non-gradable adjectives
- modified by adverb

Along with the morphological and syntactical analyses, the conceptual field analyses are conducted. As most of the results are analysed manually, the whole process of identifying the semantical properties of each given adjective is simplified by conducting the semantical analysis for each morphological and syntactical category. It attempts to identify words which associate with the given adjectives, to label them and to use them as “conceptual building blocks” (compare Geeraerts 2010: 70) for conducting the componential analysis in the Results (see 6.1.2)

Following this analysis, the morphological and syntactical part is enclosed with the overview of all the adjectives and by looking at the results together, it shows the differences among the adjectives and the componential analysis of the lexical field is provided. This approach is based on the hypothesis that the collocations might differ significantly if the adjective is used predicatively, attributively or used in a comparative and a superlative.

The negative words, i.e. words prefixed with *un-* are not included in the analysis. On the other hand, the spelling variations of each word are considered.

As mentioned in (4.2), all searches for the adjectives and their possible collocation are conducted using the KonText interface (www.korpus.cz).

4.4 Queries

As seen in the Theoretical part (2.3), all given adjectives are inflected by various endings and in the case of three of them, even the prefixation *ge-* must be involved as those words might appear with or without it as well as in the case of *halig* and *gesælig*, inner morphological innovation can intervene as element “i” can be dropped in some cases (compare 2.3.1.3).

For this reason, the first query must include a wide range of variations of the word which might produce some unwanted results.

The query for all adjective at all times includes the attribute with the word itself which should find all the variation for the word and at the same time, it is restricted by a tag ADJ.* as the query without this parameter would produce results for other word classes as in the example in *halig*, it would also produce result including verb *halgian* and its morphological variation and nouns as *haligdom*, *haligness*.

The basic set for the query is [word="*given adjective*"& tag="ADJ.*"]

The following table q.1 show, the basic set of queries used in the analyses for each adjective:

table q.1

<i>halig</i>	[word="(i?)hal.*g.*" & tag="ADJ.*"]
<i>gebletsod</i>	[word=".*blets.*d.*" & tag="ADJ.*"]
<i>gesælig</i>	[word=".*sæl.*g.*" & tag="ADJ.*"]
<i>gehalgod</i>	[word=".*hal.*g.*d.*" & tag="ADJ.*"]

It can be anticipated that not all occurrences of *gebletsod* and *gehalgod* are tagged ADJ as they can be also identified as past participles with the tag (VBN). In case that the queries from the table q.1 do not produce any or extremely limited results, two optional queries are introduced in the table q.2:

table q.2

<i>gebletsod</i>	[word=".*blets.*d.*" & tag="VBN.* ADJ.*"]
<i>gehalgod</i>	[word=".*hal.*g.*d.*" & tag="VBN.* ADJ.*"]

5 Analysis

The analysis is divided into four parts, each focusing on one of the selected adjective.

5.1 *Halig*

5.1.1 Predicative use

The query used for searching for *halig* is **[word="(i?)hal.*g.*" & tag="ADJ.*"]** and it gives 3, 597 hits.

These results are the basis for most of the steps of the analyses. The first conducted analysis focuses on the use of the possibility of *halig* being used in the predicative function. For this reason, several collocational candidate sets must be created.

The first one, listed in the Appendix as the table *halig* n.1, is generated in the section collocation in KonText interface by application of the following rules: given attribute: tag, window span of collocation -5 to 5, of minimum collocate frequency in the corpus set by 1 as well as the minimum collocate frequency in the span 1. The table shows the results, their frequency T score and MI score measures. The results are sorted by T-score.

Minimum span -5 to 5 is used since unlike in PDE in which the copular verb and subject complement are usually very close, barely separated from each other by another word due to the fixed word order, OE word order is not fixed and therefore copular verbs and subject complements might be separated from each other not only by a pre-modification of the subject complement which in this case should be the word *halig* but by other syntactical elements as well. (see Mitchell 1985: 79 – 80).

Minimal collocate frequency is set on 1 as to avoid the possibility of missing some results.

The table *halig* n.1 lists all tags which in the given span collocate with the word *halig*. To identify the predicative use, tags which might be indicative of copular verbs must be looked for. YCOE tags all three copular verbs (*wesan*, *weorðan* and *beon*) under the same tag (BE. *) with its variants.

There are seven lines with tags BE. * in the table. The following table *halig* n.2 is an extraction from the table *halig* n.1 showing only those results with the tag BE. *(later called as sections); the number of the line in the table *halig* n.1; the meaning of the tag and number of hits which can be found under this tag.

table *halig* n.2

<u>number of the line in the table <i>halig</i> n.1</u>	<u>tag BE.* (section)</u>	<u>meaning of the tag</u>	<u>number of hits</u>
21	BEPI	(copular verb, present tense, unambiguous indicative)	479 hits
23	BEDI	(copular verb, past tense, unambiguous indicative)	416 hits
50	BEPS	(copular verb, present tense, unambiguous subjunctive)	71 hits
59	BE	(copular verb, infinitive)	41 hits
64	BEDS	(copular verb, past tense, unambiguous subjunctive)	38 hits
95	BEN	(copular verb, past participle)	11 hits
131	BEPH	(copular verb, ambiguous, subjunctive/imperative form)	4 hits

Each section is sought for predicative use with creating a frequency list by custom attribute: tag, position node, node starting at leftmost KWIC word. This step allows one to see the tagging of *halig* in each section. The result of this step produces for each section a table showing its tags. The numbers of each table and their assigned tags is summarized in the following table *halig* n.3.

table *halig* n.3

<u>tag</u>	<u>assigned table showing tags of <i>halig</i></u>
BEPI	table <i>halig</i> n.4
BEDI	table <i>halig</i> n.5
BEPS	table <i>halig</i> n.6
BE	table <i>halig</i> n.7
BEDS	table <i>halig</i> n.8
BEN	analysed manually
BEPH	analysed manually

The tables are listed in the Appendix section. In each table, the tag ADJN (*adjective, nominative*) is selected as it could be expected that the predicative usage of verb *halig* will be found under this tagging since subject complements are in the nominative case in OE (Mitchell 1985: 62).

For this reason, other tags (ADJD – *adjective, dative*, ADJG – *adjective, genitive*, ADJA – *adjective, accusative*, etc.) are dismissed as irrelevant to the analysis.

Hits generated by this procedure are analysed manually.

5.1.1.1 BEPI

the BEPI section contains 204 hits tagged by ADJN out of all its 479 hits. After the manual analysis, it has been found that out of the 204 hits, only 27 results are instances of the predicative usage of *halig* which collocated with two copular verbs in the present tense. In 15 hits, it is *wesan* (as illustrated by the example h1) and 12 times, it is *beon* (see the example h2).

(h1) ***Godes templ is halig.***

God's temple is holy.

(cocathom2,ÆCHom_II,45:338.100.7586)

(h2) ***Se forma dæg bið halig.***

That first day shall-be holy.

(cootest,Exod:12.16.2855)

Those findings confirm that *halig* can be used predicatively as it can be seen on the example (h1) and (h2) in which the syntactical structure is subject (*Godes temple* in h1; *se forma dæg* in h2), copular verb (*is* in h1; *bið* in h2) and *halig* functioning as a subject complement.

5.1.1.1.1 Semantic analysis of BEPI

The semantic analysis below is conducted to identify what could be proclaimed as “holy”. It must be said that as in none of the instances the copular verb *weorðan* is used. *Halig* appears to be more of an inherent quality which cannot further develop as it is given. All the sentences seem to be rather proclamations, i.e. giving the information that something has the quality of being holy. Nevertheless, it must be stated that *weorðan* does not necessarily means the change of state. (compare BT online: “*Weorþan*”).

Concerning who or what could be *halig*, the following conceptual fields are identified. First conceptual field can be called DEITY, that is words which identify God or the persons of God or things directly associated with God as for example his name. In the case of these 27 hits, *Crist*

“Christ” is mentioned twice, *Godes nama* “God’s name” is holy twice, God is proclaimed holy once, once it is his wisdom, *Cristes lif* “Christ’ life” and TEACHING *godspell* “gospel”.

Then next conceptual fields are PLACES dedicated to God as *Godes tempel* “God’s temple” (twice) or RITE and ASSOCIATED THINGS, i.e. things which are used in the rite or are product of the rite as in the example *husel* “consecrated bread and wine” (once) as in the example (h2).

Fifth conceptual field is PERSONS (*haligan weras* “holy men” twice, *cyning* “king” once, *ealle* “all men” once, *hadas* “characters” once) or things associated with those PERSONS as *anlicnys* “image” (h3) – all those properties are linked to God given attributes.

(h3) ***ac hire anlicnys bið halig ðeah.***

but her image shall-be holy however.

(cocathom2,ÆCHom_II,_19:175.53.3877)

Last conceptual field is PERIOD OF TIME (especially liturgical year) including *clæne fæsten* “pure feast”, *fiftioðe gear* “fifteenth year” (h4).

(h4) ***þæt fiftioðe gear bið halig***

that fifteenth year shall-be holy

(cootest,Lev:25.10.3857)

All these conceptual fields are closely connected to Christianity or the ecclesiastical life except for two examples. One tells a story about the temple of sun (h5), the other gives the quality to a flower (h6). This shows that *halig* is predominately reserved for Christian terminology but not necessarily in all samples. (h6) can also confirm the etymology of *halig* (see 2.3.1.2) as its meaning in (h6) seems to be close to the meaning of “healing”.

(h5) ***templ sunnan halig to þam is***

temple of-sun holy to them is

(comarvel,Marv:23.4.121)

(h6) ***seo wyrt byþ swyþe haligu.***

this-fem. herb shall-be so holy.

(coherbar,Lch_I_[Herb]:1.1.5)

5.1.1.2 BEDI

The section of tag BEDI has 416 hits out of which 178 are tagged by ADJN. Those have been analysed manually and 7 hits are classified as predicative use of *halig*. In all instances, *halig* collocates with *wesan* (as in the example h7) which underlines its stative nature of the inherent quality of being holy.

(h7) ***And genoh halig byð lif þam, þe***

And sufficiently holy shall-be life of-the-one who

(colwstan2,ÆLet_3_[Wulfstan_2]:76.95)

5.1.1.2.1 Semantic analysis of BEDI

The collocational analysis similar to one conducted in the BEPI section shows two conceptual fields. Firstly, it is the conceptual field of DEITY, i.e. words that give the quality of holiness to *God* or *Crist* “Christ” (twice as *Crist* and twice as *Godes sunu* “son of God”) or attributes associated with God such as his name (twice).

The second conceptual field is PERSONS, mainly connected to Christianity as Saint *Martin* (once), *mæssepreostas* “priest allowed to serve masses” (once) and *þæt cyriclic wer* “that man of church – meaning a saint” (once) as seen in the example (h8) and once a *cniht* “boy”.

(h8) ***wæs þæt cyriclic wer halig***

was that of-church man holy

(cobede,Bede_2:16.150.23.1448)

5.1.1.3 BEPS

The section of tag BEPS has 71 hits out of which 33 are tagged by ADJN (see the table *halig* n.3). Only six hits have been classified as predicative use of *halig* collocating four times with *wesan* and twice with *beon*.

The semantic analysis is rather difficult as two hits cannot be clearly identified even using a broader context. One instance again considers *Godes nama* “God’s name”, once it speaks about

lareow “a teacher” and once about *clæne mæden* “pure maid” which is understood as a reference to the Blessed Virgin (h9). The broader context then shows that she is holy since she accepted God and becomes his mother. This assumption can be made based on a general theological knowledge of Christianity of the time.

(h9) ***And clæne mæden cepð Godes willan, þæt heo halig sy ægðer ge on lichaman ge on sawle***

And pure maid kept God’s will, (so) that she holy is-BEPS both in body and in soul

(coaelhom,ÆHom_20:82.2969)

5.1.1.4 BE

The BE section provides 41 hits of which 16 are tagged as ADJN as seen in the table *halig* n.5. 14 of those hits must be further evaluated as irrelevant as they show attributive use of *halig*. The remaining two hits come from the same source and the quality of *halig* is given to a man who shall be clean and without defect (h10) and for that he could become holy. (h10) is the only sentence in which the collocation with *weorðan* appears.

(h10) ***ac ælc man sceal þurh þe bion clæne, unwemme, halig geweorðan***

but every man shall through thee being pure, without-defect, holy become

(coverhom,HomS_2_[ScraggVerc_16]:31.2048)

5.1.1.5 BEDS

The section of tag BEDS shows 38 hits of which 19 are tagged as ADJN with the potential of finding a predicative use of *halig*, yet 18 hits must be removed from the analysis as 17 of them are attributive use of *halig* and 1 instance is irrelevant as it is a random cooccurrence of *halig* and copular verb and they belong to different syntactical structures. The remaining sentence (h11) is concerned with a conversation between two men about God. In the sentence that contains *halig* it is unclear whom the second “he” refers to, either to God or one of the men. The broader context is not provided by the interface and therefore it cannot be decided definitively. It is very likely a reference to one of the men.

(h11) *he nolde gelyfan þæt he halig wære*

he would-not believe that he holy was

(coalive,ÆLS_[Martin]:803.6477)

5.1.1.6 BEN a BEPH

The BEN section has 11 hits of which none is an example of the predicative use of *halig*. Therefore, irrelevant to this part of the research; the BEPH section which has 4 hits which again do not include any examples of the predicative use.

5.1.1.7 Conclusion for predicative use

To sum up the results concerning the predicative usage of *halig*, it must be said that *halig* is probably not used frequently in the predicative function as it appears only 33 hits compared to total number of 3,601 hits produced by the query [word="(i?)hal.*g.*" & tag="ADJ.*"]. It must be taken into account that this might not be the total number of sentences in which *halig* is used in the predicative function in the corpus as there might be some additional examples generated by setting of a wider collocation span. Nonetheless, given the quite broad collocation span used, it is possible to state that the results are close to the total number of *halig* in the predicative function.

Semantically, if used predicatively it collocates predominantly with *wesan* or *beon* (and only once with *weorðan*) which points rather to the inherent quality (*God, Crist, likeness to God*) or to the quality suddenly received (the Blessed Virgin, Saints) rather than a quality which could be obtained gradually. This can be confirmed by what word category it collocates with. Most of the instances are concerned with DEITY and the second largest group comprises of words which are associated with PERSONS (*cniht, cyning, weras, mæssepreostas*).

5.1.2 Attributive use

After the manual analysis of the predicative usage of *halig*, it is obvious that *halig* is also used attributively as most of the hits which have been omitted in the previous part are of attributive nature.

To find as many collocates of *halig* in the attributive position as possible, a new query [word="(i?)hal.*g.*" & tag="AD].*" [tag="N.*"] is introduced. This query produces all instances of the attributive use of *halig* which are prenominal. The postposition is dealt later.

This query generates 3,443 hits and these have been used to generate a frequency list, with attribute word, position 1R, with node starting leftmost KWIC word by minimum frequency of 2 words. This frequency list is included in the Appendix section as the table *halig*.9. 1R position with node starting leftmost KWIC word shows all the words which occur precisely after *halig*. The frequency is chosen in such a way as to get the most frequent collocation of *halig*.

YCOE corpus is not lemmatized which means that single word forms are presented as separate lines in the table *halig* n.9. For the following overview, the words that would otherwise fall under the same lemma are identified and counted together. These lemmas then can be used as the basis for the conceptual field analysis.

The words from the table *halig* n.9 are grouped to show what categories of nouns *halig* could pre-modify. The groups include only common names (proper names are excluded since their interpretation would stand rather on historical and theological knowledge than on linguistic knowledge with the exception of *Crist* "Christ" which could be understood as a title, a synonym to *Hælend* "Saviour").

The first group is PERSONS. This group includes masculine nouns (in parenthesis of total number of occurrence) of *wer* "man" (456), *man* "man" (111), *fæder* "father" (80) *apostol* "apostle" (55), *biscop* "bishop" (71), *lareow* "teacher" (14), *martyr* "martyr" (41), *papa* "pope" (22), *witega* "wise man" (15), *sacerd* "priest" (10), *cyðere* "witness" (15), *sanct* "saint" (8), *wæcca* "person observing vigil" (8), *cyning* "king" (5), *gebroðor* "brother as a monk" (4), *mæssepreost* "mass priest" (4), *arcieþiscop* "archbishop" (3), *heahfæder* "high-father - theologian from patristic period" (3), *godspellere* "evangelist" (2), *diacon* "diacon" (3), *bydel* "herald" (2), *preost* "priest" (2), *folc* "folk" (2), *cniht* "boy" (2), *getwin* "twin" (2), *gæst* "guest" (2), *fulluhtere* "baptizer" (2) .

This group can be further subdivided into a group of saints who are holy because they are chosen by God or because of their life experience (*wer*, *man*, *fæder*, *apostol*, *martyr*, *witega*, *sanct* and *cyðere*) and into ecclesiastical professions (*biscop*, *lareow*, *papa*, *sacerd*).

The case of *fæder* is particularly interesting since the meaning of "Father" as a person of the Trinity can be anticipated, yet as the manual analysis proved, it concerns church fathers as in the example (h12).

(h12) ***se halga fæder Agustinus***

the holy father Augustine

(cobede,Bede_2:2.98.21.920)

The feminine nouns include *fæmne* “virgin” (47) and *wif* “wife, woman” (9), *cwene* “woman” (3), *nunne* “nun” (3), *modor* “mother” (2), *mæden* “maid” (2). *Halig wif* and *halig fæmne* are used as a reference to a female saint. On the other hand, *modor* and *mæden* are references to *the Blessed Virgin* who is meant by *fæmne* only once (h15).

(h13) ***ofer þære halgan fæmnan heafod***

over this.PG holy virgin.NG head.NA

(comargaT,LS_16_[MargaretCot.Tib._A.iii]:13.1.143)

(h14) ***mid Sancte Agnan, þære halgan fæmnan***

with Saint Agnes, that holy virgin

(comart3,Mart_5_[Kotzor]:Ja23,A.1.225)

(h15) ***þære halgan fæmnan Sancta Maria***

this.PG virgin. holy.NG Sancta Maria

(coblick,LS_20_[AssumptMor[BiHom_13]]:137.1.1667)

The second group can be called DEITY. Included into this group are words which are either synonyms of God or his attributes or are closely associated with him.

The words used for describing God are *gast* “ghost, spirit” (418), *þrynness* “Trinity” (136), *Fæder* “Father” (17), *had* “person” (12), *Drihten* “Lord” (3), *froforgast* “ghost of comfort meaning the Holy Spirit” (2), *Hælend* “Saviour” (2), *cilda* “child” (2) – here associated as it is clear from the context that it concerns Jesus in his infancy. There appear also two hits referring to *gylden* “a goddess” from the pagan religion.

It should be noted that interestingly, *halig* is used to express the whole Trinity (*þrynness*) or the Holy Spirit (*gast*) but in the case of God or Christ who are also listed in the *table halig n.7*, it is not the case. In all the results those words are used in the genitive and are not modified by *God* or *Crist* but are modified by the following word as in the example (h16) in which the translation would be “*that holy mother of God.*”

(h16) **seo halige Godes moder**

that holy-fem.weak God's mother

(cochronD,ChronD_[Classen-Harm]:994.4.1222)

In opposition to *fæder* in (h12), *Fæder* in (h17) points to God which is included in the following group. This might be also the reason for which it is capitalized in the corpus.

(h17) **his halgan Fæder þe hine asende to us**

his holy Father who him (i.e. Christ) sent to us

(coaelhom,ÆHom_12:231.1878)

The words that could be understood as attributes of God or associated with God are *rod* "cross" (50), *mægen* "power, strength" (24), *treow* "tree" (11), *nama* "name" (8), *blod* "blood" (8), *þrowung* "passion of Christ" (7), *mihta* "power" (6), *lif* "life" (4), *ben* "wound" (2), *mægðhad* "kinship" (2), *tocyme* "advent" (2). The holy name is the name of God, *rod* is a cross on which Christ is crucified and *blod* is his blood, *ben* is his wound from the crucifixion, *lif* is his life which ought to be followed and *treow* is the tree from which the cross is made. The associated group is the word for a messenger of God – *engel* "angel" (29) and *heahengel* "archangel" (4).

The third group can be called RITE and ASSOCIATED THINGS and it includes words for *gebed* "prayer" (42), *stow* "place" (58), *wæter* "water" (27), *husel* "consecrated bread and wine" (33), *geryne* "secret; sacrament" (16), *fulluht* "baptism" (25), *weofod* "altar" (12), *mæsse* "mass" (13), *ele* "oil" (5), *þeowdom* "service" (4), *weorc* "work, service" (4), *bodung* "preaching" (3), *crisma* "holy oil used after baptism" (3), *lofsangas* "worship songs" (3), *þenung* "service" (9), *hiw* "symbol, sign" (3), *ham* "garment" (2), *onsægness* "sacrifice" (2), *fant* "font for baptism" (2), *offrung* "offering" (2), *dæd* "deed" (2), *huselgang* "partaking in the holy communion" (2), *hlaf* "bread" (2), *sealf* "ointment" (2), *þing* "thing" (2).

The fourth group is TEACHING including words *lar* "teaching" (49), *godspell* "gospel" (70), *gewrit* "scripture" (116), *boc* "book" (48), *æ* "law" (16), *drohtung* "conversation" (15), *geleafa* "belief, faith" (12), *spræce* "speech" (10), *regol* "rule in the monastery" (8), *sacerhad* "priesthood" (7), *word* "word, gospel" (6), *ban* "ban" (4), *ealdorlicness* "authority" (3), *endebyrn* "order, way" (2), *Cristesboc* "gospel" (2), *munuclif* "way of life of monks" (2), *mynegung* "admonition" (2), *drohtap* "manner of life" (2), *mynsterlif* "way of life in monastery" (2), *freols* "privilege" (2). This conceptual field includes mostly words which are associated with the holy Scripture (*godspell*, *gewrit*, *boc* or in its plural *bec*, etc.) as can be seen from the example (h18) or with the practice of Christianity (*lar*, *æ*, *had*, *spræce*).

(h18) ***þætte halige gewritu sceoldon beon gefylled.***

this holy.ADJN scripture.NN shall be fulfilled.

(coverhome,HomS_24.1_[Scragg]:48.22)

The fifth group is BODY and its parts including words such as *lichama* (23), representing “a corpse of a saint”, *lic* (5) again representing “a dead body of a saint”, *heafod* (5) representing “a head of a saint”, *breost* “breast” (4), *fet* “feet of a saint” (3), *handa* “hand of a saint” (2), *mup* “mouth” 2, *reliquium* “relic” (2), *sceanca* “shin of a saint” (2). From this can be seen that not only saint could be *halig* but also after their death, the quality of holiness is preserved in their body parts as well.

The sixth group are PLACES and GATHERINGS of people including words *cyrca* “church” (38), *gelaðung* “gathering” (30), *heap* “crowd” (8), *gesomnung* “congregation” (8), *byrg* “town” (4), *hired* “a household” (3), *eardungstow* “a dwelling place” (3), *mynster* “monastery” (2).

The seventh group is PERIOD OF TIME including the word time itself, i.e. *tid* “time” (31). *Halig tid* is then usually referring to church celebrations as in (h19) in which it concerns the Pentecost. Then it includes *Eastertid* “Eastern” (9), *dæg* “day” (8), *Easterdæg* (7), *æften* “evening” (3), *restendæg* “day of rest, Saturday” (2), *Sunnandæg* “Sunday” (2) *Sæternesdæg* “Saturday” (2).

(h19) ***Halgan Gast onsende of heofonum, þe hie syþþan mid getremede wæron on þas halgan tide,***

Holy.NA Ghost.NA set-down.he of heaven, that they afterwards with strengthened.VBN were.BEDI on this holy day.

(coblick,HomS_46_[BIHom_11]:119.54.1513)

The eighth group is ARTEFACTS with the word *scrin* (9) which represents “the Arch of Covenant” as in the example (h20), *beagu* “ring” (4), *fatu* “vessel” (2). Minorly, there is ninth group of LAND, CROPS and FERTILITY with the word *sæd* “seed” (3) and SPIRITUAL ENTITIES with word *sawul* “soul” (7). There also are some remaining words which are not included in any of these groups and these are listed in the table *halig* n.5.

(h20) ***and þa Philisteos acwealde, for þam þe hi hæfdon þæt halige scrin þær***

and then Philistines he-killed, for that who.RP they had that holy arch there

(coaelhom,ÆHom_22:236.3411)

This list also includes names *Maria* (17), *Andreas* (14), *Petrus* (12) etc. which have been excluded from the analysis but all of them would be included in the group of persons as they represent saints.

To conclude, *halig* has shown an interesting potential for collocating with various words in the attributive function. It must be noted that it mainly collocates with things or people that are associated with or belonging to God, such as saints and people in ecclesiastical offices. However, it barely collocates with God or Christ himself and only in the predicative function as a statement (the only exception being Holy Spirit). From these findings, it can be seen that the meaning of *halig* is a quality of being “separated/reserved” for God; not being under the rule of this world which is in accordance with the Latin word *sanctus* as mentioned in the methodological part (see 2.3.1.2)

5.1.3 Postposition

Mitchell (1985) claims that OE adjective can also be used in postposition. (49) To look for the postposition, the following query `[tag="N.*"] [word="(i?)hal.*g.*"& tag="ADJ.*"] [| tag="N.*"] [tag="D.*"] [word="(i?)hal.*g.*"& tag="ADJ.*"]` is introduced. This query allows to look for the postposition of the paradigm *noun + adjective* as well as it allows to search for the paradigm *noun + pronoun + adjective* as the postposition can sometimes reduplicate the article of the preceding noun (compare Mitchell 1985: 62)

This query produces 547 hits.

All those hits have been analysed manually and 6 of them have been evaluated as the usage of *halig* in the postposition including *bis weofod halig* “this holy altar”, *þin nama halig* “your holy name”, *his noma halig* “his holy name”, *cynhelmes halige* “holy crown/helmet”, *þenunga haligan* “holy service, ministrations”, *encgel haligne* “holy angel” as in the example (h 21).

(h 21) ***Ic hæbbe Godes encgel haligne mid me.***

I have God's engel.NA holy.ADJA with me.

(coelive,ÆLS[Agnes]:131.1801)

The approaches as to interpret the postposition of adjective differ greatly in literature (compare Ringe and Taylor 2014: 451). However, Fischer adopts the idea that weak adjectives are “adjuncts”, i.e. they can be understood as a sort of a compound (Fischer 2000:169 in Ringe and Taylor 2014: 451). From this point of view, the hits, which are found in this step of the

analysis, can also be understood as compound nouns. An illustrative example can be provided by *þin noma halig* which can be understood not as any type of a name which happens to have coincidentally the quality of being “holy”, but as one which is restricted by the holiness, i.e. the quality of being “holy” works as a type of determination.

Semantically, the most prominent conceptual field is DEITY (*noma, encgel*), ARTEFACTS with *cynhelmes* and RITE and ASSOCIATED THINGS with *þenunga*.

5.1.4 Gradability

Not only does YCOE tag adjectives with tag ADJ, it also classifies adjectives further. For this reason, it is easy to find out whether the given adjective is gradable or not as comparatives are tagged by ADJR and superlatives are tagged ADJS.

To find the tagging of each *halig* given by the query **[word="(i?)hal.*g.*"& tag="ADJ.*"]**, a list of frequency distribution must be created. It is performed in KonText engine by a custom frequency list with attribute: tag, position: node and node start at leftmost Kwic word. This produces the table *halig* n.10 and enables to see the tags of all the hits of the query.

5.1.4.1 Comparative

The list includes several tags which are looked for. Firstly, the comparative for is considered. The line 7 in the table is labelled by the comparative tag ADJRN with 5 instances. As the tag reveals, all those instances include the comparative form in nominative (letter N – in the tagging).

Four of these sentences also use the comparative form in predicative position as seen in the examples (h22 and h23).

(h22) ***for þan swa hi haligran beoð***

therefore so they holier shall-be

(cocathom1,ÆCHom_I_35:484.269.7123)

(h23) ***þæt hig ne synt na haligran þonne Daid***

that they not are no holier than David

(cochrul,ChrodR_1:54.24.731)

Only once it appears in attributive position as shown in (h24).

(h24) ***sum haligra mon***

some holier man

(cobede,Bede_3:8.180.15.1788)

The semantic analysis of what can be *haligra* has been also conducted. The analysis proves that in the attributive case it is once *mon* “man”, once *husel* “bread and wine” used consecrated as body and blood of Christ, once *Daid* “David as biblical character”, once *fæmne* “virgin” and once it can be identified by its context as further context would be needed but is not provided by KonText interface.

The comparative form shows that *halig* can be understood as the quality which can be increased. This is in opposition to the claim in the predicative function (see 5.1.1). This can indicate that *halig* can be understood as a state as well as a gradation in which it can be semantically close to *gehalgod* and *gebletsod* or even can function as their replacement due to its morphological advantage of being “adjective proper”.

5.1.4.2 Superlative

The superlative form appears in total of 20 instances labelled in the line 6 by ADJSN with 11 instances, the line 8 by ADJSD with 5 instances, the line 10 by ADJSG with 3 instances and the line 12 by ADJSA with 1 instance. These hits differ only by case in which is *halig* used and for that reason, they can be calculated together.

The following example is from the line 8. tagged ADJS (h25) and portrays the use of the superlative form in dative.

(h25) ***ðære halegestan halignesse***

that.PG the-holiest-weak holiness.NG

(cocura,CP:18.135.9.917)

In conclusion, *halig* can have comparative as well as the superlative form. The superlative form is used more often as there are only 5 instances of the comparative but 20 instances of the superlative. On the other hand, in the comparison to the other forms which have 3,576 hits, both the comparative and the superlative might be only a minor feature of *halig*. The reason for this might be that most of the times *halig* is not understood as a quality which could have been placed on a scale but rather as an ultimate quality which can be given or inherent while its comparative meaning can be close to *gehalgod* and *gebletsod*.

As a result of this, the gradability can also be seen as a means of expressing emphasis. This can be most clearly seen in the sentence (h26), with a superlative form.

(h26) ***Ðu halgusta casere***

Thou the-holiest emperor-nom.

(coquadru,Med_1.1_[de_Vriend]:1.9.45)

The semantic analysis of who or what can be *haligost* is also conducted manually. It follows the similar conceptual field as introduced in the attributive section including words as PERSONS including *wer* “man” (4), *man* “man” (2), *cyning* “king” (1) *casere* “emperor” (1; see h26); BODY including *lichoman* “body” (2); PERIOD OF TIME including *tid* “time” (1), *Sæternesdæg* “Saturday” (1) and *Eastordæg* “Easter day” (1); TEACHING with *wær* “ware; having knowledge”(1), RITE and ASSOCIATED THINGS including *wæter* “water”(1), and one miscellaneous *forðfor* “death”(1).

The only collocate unique to the superlative is *halignes* “holiness; sanctity” as this word does not appear in the analysis in the attributive section as in (h25), a larger context would be needed in the interface but it could be assumed that it is used to refer to the communion (*husel*) and then the word would fit into the given conceptual fields.

5.1.5 Modification by adverbs

The last morphological quality examined is the modification by adverbs. For this purpose, the table *halig* n1. is used. This time, the adverbial collocations are looked for. Adverbs are tagged by ADV tag. This tag is found twice in the table *halig* n.1 on the line 11 with 109 instances and the line 19 with 75 instances. The line 19 is not included in the analyses since the tag ADT shows that all these adverbs set the time reference to the whole sentence as has been proved by a manual analysis of the hits tagged ADVT.

The remaining instances from the line 11 are then analysed manually to find out whether those adverbs are random cooccurrences of two words or a genuine modification of *halig* by an adverb and if the second option is the case, what sort of adverbs could modify *halig*.

The manual analysis found out that *halig* could be pre-modified by four adverbs: *swiðe* (*swyþe*) “very; much”, *swa* “so; such”, *genoh* “sufficiently”, *witodlice* “truly” and *eornostlice* “truly”.

Swiðe (and its parallel form *swyþe*) had 19 appearances (see the example h27). 1 appearance also showed a predicative *halig* which is pre-modified by *swyþe* (h28).

(h27) ***sum swiðe halig wer***

some very holy man

(cogregdH,GD_1_[H]:4.26.3.248)

(h28) ***seo wyrþ byþ swyþe haligu.***

this-fem. herb shall-be so holy.

(coherbar,Lch_I_[Herb]:1.1.5)

Swa as premodifier is used 15 times of which six hits are a pre-modification of predicative *halig* (see the example h29), twice it is *swa...swa* construction (the example h30) and the rest (7 instances) is pre-modification of attributive *halig* (the example h30).

(h29) ***se Sunnandæg is swa halig***

the Sunday is so holy

(coaelive,ÆLS[Ash_Wed]:3.2709)

(h30) ***þæt we magon understandan þæt nan þing nis swa halig swa his nama.***

that we may understand that no thing is-not so holy as his name.

(cocathom1,ÆCHom_I,_19:328.76.3684)

(h31) ***swa halig wer***

so holy a man

(cocathom1,ÆCHom_I,_38:518.315.7775)

Genoh as premodifier of *halig* has been only found in one instance (h7).

Witodlice can be seen in the example (h32) and *Eornostlice* in the example (h33)

(h32) ***Witoldice halige weras***

Truly.ADV holy.ADJN men

(cogregdC,GDPref_and_4_[C]:12.276.6.4025)

(h33) ***Eornostlice haligra manna***

Truly holy.ADJG men.NG

(cocathom1,ÆCHom_I,_35:477.36.6929)

Based on the description above, *halig* can be understood as an “adjective proper” as it is used predicatively as well as attributively; it is gradable and can be pre-modified by adverbial in both predicative and attributive usage although some of these features are not used frequently.

5.2 *Gebletsod*

5.2.1 Predicative use

The adjective *gebletsod* is searched for using the query **[word=".*blets.*d.*" & tag="ADJ.*"]**.

This query produces only two results. Both of them are prefixed by *un-* and therefore they are not analysed. To avoid the possibility, that some occurrences of *gebletsod* can be tagged as VBN (past participle) as dealt in the theoretical part (2.2), a new query **[word=".*blets.*d.*" & tag="VBN.*|ADJ.*"]** is introduced. The query produces 138 hits.

Yet to further investigate the thin line between verbs and adjectives, the collocation research of a similar setting as in the case of *halig* is conducted. The theory is that possibly some of the predicative meanings could be classified as the state of a quality being given and in that case, they could be classified as an adjective as they would not syntactically differ from the word *halig* and its predicative usage.

The collocational candidates research is then conducted on the following setting of attribute: tag, of collocation window span -5 to 5, of minimum collocate frequency in the corpus set by 1 as well as the minimum collocate frequency in the span 1, showing the results by measures T-score and MI, sorted by T-score. The results of this collocation research are in the section Appendix as the table *gebletsod* n.1.

Firstly, the same procedure as in the case of *halig* is conducted, i.e. to find the predicative function of the word *gebletsod* and to find out whether it has more adjectival rather than verbal nature.

For this reason, the tags of the copular verb are searched for. As seen in the table *gebletsod* n.1., there are four tags concerning the copular verbs found. First collocation is BEPI (present tense, unambiguous indicative) on the 6th line, BEPS (present tense, unambiguous subjunctive) on the 7th line, BEDI (past tense, unambiguous indicative) on the 17th line and lastly BE (infinitive) on the 36th line.

From this point, the sentences are analysed manually.

5.2.1.1 BEPI

The BEPI section has 48 hits of which 3 are excluded from the analysis as they do not represent predicative usage of *gebletsod* leaving 45 hits to be analysed manually.

From the morphological point of view, 10 instances are particularly interesting as they present *gebletsod* in plural. The first 9 sentences expressed plural by adding the ending *-e* as it would have in case of adjective (as can be seen on the sentences b1, b2) but one sentence did not show this feature and therefore pointed to the verbal nature of *gebletsod* as in the example (b3). It may also be only an inconsistency of the writer.

(b1) ***ealle ure eorþan wæstmas beoþ gebletsode***

all our earthly plants shall-be blessed

(coblick,HomS_14_[BIHom_4]:51.213.630)

(b2) ***ealle eorðan mægða beoð gebletsode ðurh þe***

all earthly may-weed shall-be blessed through who.RP

(cootest,Gen:28.14.1161)

(b3) ***Ge beoð gebletsod toforan eallum oðrum mannum***

Ye shall-be blessed before all other men

(cootest,Deut:7.14.4633)

As in the case of *halig*, all sentences are divided according to the copular verb used. 33 instances collocated with *wesan* and 12 with *beon*. None of the instances collocated with *weorðan*.

The ones with *beon* are mostly of passive constructions as these sentences mainly collocates with conceptual field of LAND, CROPS and FERTILITY as illustrated by sentences (b4 and b5) including *mægða* “maithen” (2), *sæde* “seed” (2) and *wæstm* “growth” (3).

In their case, it seems that the author uses those as to give them the quality (unlike in the case of *halig* where in most of the hits *beon* signifies having, not acquiring the natural quality – except the sentence (h1) in which it could be understood as well as giving the quality too.) However, the interpretation that the first day (i.e. Sunday) has the inherent quality of being holy is possible.

(b4) ***ic macige ðe mycelre mægðe þe gebletsige ðinne naman ic gemærsige ðu byst gebletsod. Ic gebletsige ða þe ðe bletsiað.***

I thou with-much tribes which.RP blessed thy name I glorify thou art blessed. I bless then what.RP then ye-shall-bless.

(cootest,Gen:12.2.457)

(b5) ***Ic wat þæt se bið gebletsod, ðe ðu gebletsast,***

I knew that this shall-be blessed, what.RP thou bless.

(cootest,Num:22.5.4332)

In contrast to this, the group of sentences with *wesan* show more adjectival constructions. All these sentences are statements. The author always seems to understand that the quality is given and it is given by a higher power. Most of these sentences consider words denoting DEITY *Crist* “Christ” (as in the example b6 and b7) is mentioned 3 times, *Hælend* “Saviour” (3), *Godes sunu* “God's son”(1), *Israhela Hælend* “Saviour of Isreal” (1), *Israhela God* “God of Israel” (1), *God* “God” (7) as shown in the examples (b10 and b11), *Drihten* “Lord” (1), *Godes nama* “God's name” (2) and from words denoting PERSONS *Godes moder Marian* “God's mother Mary” (as in the examples b9 and b10) (6) and other biblical characters as (*Abraham*, 3; *Easu*, 1) and once *se unrihtwisa* “the evil one” and *mancynn* “mankind” (once).

(b6) ***Hælend, Dauides Sunu, þu eart gebletsad on Drihtnes naman,***

Saviour, David's son, thou art blessed on Lord's name

(coblick,HomS_21_[BIHom_6]:71.86.882)

(b7) ***Hælend, Dauides Sunu, þu eart gebletsod,***

Saviour, David's son, thou art blessed

(coblick,HomS_21_[BlHom_6]:81.267.1010)

- (b8) ***þæt halige mæden Maria Cristes moder : Heo is gebletsod ofer eallum wifhades mannum.***

that holy maid Maria Christ's mother: She is blessed over all women of-men.

(cocathom2,ÆCHom_II,_1:11.293.242)

- (b9) ***þære fæmnan nama wæs Maria. Ða cwæþ se engel ingangende, hal wes ðu mid gyfe gefylled, Drihten mid þe; ðu eart gebletsud on wifum.***

that virgin's name was Mary. Then told the angel incoming, hail be thou with gift filled, Lord be with thee, thou art blessed on women

(cowsgosp,Lk_[WSCp]:1.28.3604)

- (b10) ***he cwæð : Gebletsod is Drihten, Semes God***

he said: Blessed is Lord, Sem's God

(cootest,Gen:9.26.410)

- (b11) ***gebletsod is he God***

blessed is he God

(copreflives,ÆLS_[Pref]:19.12)

5.2.1.2 BEPS

The BEPS section contains 40 results of which 39 are relevant to the research and one must be excluded as *gebletsod* is not used in the predicative function.

Firstly, only one sentence expresses plural as in (b12).

- (b12) ***Beon ðine bernu gebletsode.***

Be your children blessed.plural

(cootest,Deut:28.5.4845)

Secondly, all the sentences use subjunctive form of *wesan* except for three sentences in which there is a subjunctive form of *beon* as seen in the example (b12). (b13) expresses similarly to

(b12) a passive construction as it has its agent who gives the blessing while those with *wesan* (see b14, b15) are again proclamations about God or Christ as seen in the sentences (b6 – b11).

(b13) ***he beo gebletsad of þan ærcebiscop of Cantwarbyrig.***

he shall-be blessed by the archbishop of Canterbury

(cochronE-INTERPOLATION,ChronE_[Plummer]:675.27.542)

(b14) ***And þa Ioseph þæt gewryt rædde, þa cwæð he : sig gebletsod se Dryhten God***

And when Joseph that scripture read.VBD, then said he: shall-be blessed the Lord God

(conicodA,Nic_[A]:15.3.2.327)

(b15) ***hi ealle sungon: Sy hælu Dauides bearne. Sy gebletsod Israhela cyning***

they all sing: Be hailed David's child. Be blessed Israel's king

(cocathom1,ÆCHom_I,_14.1:291.23.2584)

From the semantic point of view, it collocates with DEITY as God is *gebletsod* 9 times, his name or Christ's name 7 times, God named as *Drihten* “Lord” 7 times, once *Israhela cyning* a “king of Israel” and once Christ as king. Apart from DEITY, only once *wæstm* “fruit of womb” should be blessed as in (b16).

(b16) ***Beo ðines innoðes wæstm gebletsod.***

Be your womb blessed

(cootest,Deut:28.4.4844)

5.2.1.3 BEDI

The BEDI section contains 22 results. Interestingly, the results in the past tense show more of the nature of a passive voice. This might be caused by the fact that benedictions are written down in chronicles after they had happened. Some of the sentences speak clearly of the blessed Virgin (b17, b18) (4). The rest of the sentences mainly describe benedictions of places (conceptual field of PLACES) and of people to offices (b19; b20) (*to cyninge* “to king” 3 times, *to preost* “to priest” 4 times) (conceptual field of PERSONS expressing TITLE and POSITION); also, *Crist* is blessed twice, once *Godes gife* “God's gift” (conceptual field of DEITY) and then usually saints (*Iacob*, 3; *Stephan*, 3; *Eardwulf* once) (conceptual field of PERSONS).

(b17) ***heo wæs gebletsod betwux wifum***

she was blessed between women.

(cocathom1,ÆCHom_I,_13:284.108.2450)

(b18) ***heo wæs gebletsod þurh Noe and þurh Abraham***

she was blessed through Noe and through Abraham

cosolsat1,Sol_I:45.3.169

(b19) ***Stigand preost wæs gebletsod to bioscope to East Englum.***

Stigand priest was blessed (consecrated) as bishop to East Angles.

(cochronE,ChronE_[Plummer]:1042.4.2140)

(b20) ***Willem hæte eallswa þe fæder. feng to þam rice wearð gebletsod to cyngre fram Landfrance arcebiscop on Westmynstre.***

Willem is-called also the fader, received to that realm became blessed (consecrated) as king from Lanfranc archbishop on Westminster.

(cochronE,ChronE_[Plummer]:1086.160.2962)

In the examples (b19) and (b20), the difference between *wesan* and *weorðan* does not seem to play any significant role which can point to the fact that *weorðan* does not necessarily express the change of state.

5.2.1.4 BE

The last sentences which may contain some predicative usage of *gebletsod* is the BE section with 5 results. The use with the infinitive presupposes that the sentences contain a modal auxiliary verb. In all 4 hits, it is the verb *sculan* (in its past form) expressing necessity or obligation. (BT online: "*Sculan*"). All the sentences then speak about promises which are obliged to happen. This points more to understanding the word in the passive sense as seen in the sentence (b21).

(b21) ***God behet þam heahfædere Abrahame þæt on his cynne sceolde beon gebletsod eall mancyn.***

God promised the highfather Abraham that on his kin should be blessed all mankind.

(cocathom1,ÆCHom_I,13:288.213.2545)

The last section is BEPH with 4 hits which all show copular verb *beon* in 2nd person singular as in (b22).

(b22) ***Beo ðu gebletsod on lande.***

Be thou blessed on land.

(cootest,Deut:28.3.4843)

Semantically, 3 hits consider blessing of *mancynn*, once it is Christ's passion and once Abraham.

5.2.1.5 Conclusion for predicative use of *gebletsod*

As seen from the evidence above, *gebletsod* is very often used in the predicative function. As anticipated, the thin line between past participles and adjectives could not be clearly identified. In the present tense, *gebletsod* behaves more as a word expressing quality (that shows the adjectival meaning) but when it is used with the word *wesan*, it has the meaning “being a result of an action” (hence inclining to its verbal meaning).

In the past tense, it clearly has meaning of “a result of an action” and unlike in the present tense, it does not express the quality of the DEITY.

When used with infinitive, or with modal auxiliary verbs respectively, it also has the meaning of “a result of an action”.

Semantically, it usually collocates with God or Christ which is completely different from *halig* which usually connects to things or people dedicated to God except for the Holy Spirit.

As suggested in the introduction to this chapter, the answer to clear understanding of the nature of *gebletsod* then lies in the possibility of attributive meaning as this might show the evidence that *gebletsod* can be used in the strong and weak declension.

5.2.2 Attributive use

The attributive function of *gebletsod* is found using the query **[word=".*blets.*d.*" & tag="VBN.*|A.*"]**[tag="N.*"] and the same procedure as in the case of *halig* (see 5.1.2). This query has only 13 hits. The results are checked manually as in the previous cases. The frequency list is not generated due to the low number of hits.

The hits are separated in two groups. The first group is selected based on the fact that the meaning is the result of the action of blessing. Therefore, it may seem that *gebletsod* plays more the role of a participle and it is a result of a condensed passive sentence (see the examples b23 and b24).

(b23) ***ac Petrus æteowde þone gebletsodan hlaf þam hundum***

but Peter displayed that blessed bread to-the dogs

(cocathom1,ÆCHom_I_26:395.189.5124)

(b24) ***þæt gebletsode wæter sprendge ofer his limu***

that blessed water sprinkled over his limb

(cogregdH,GD_1_[H]:10.82.19.837)

The only two words used in this group are *hlaf* (bread) and *wæter* (water) which could be included into the group of words denoting RITE and ASSOCIATED THINGS.

The second group contains only 8 instances. All of them refer to God or Christ as seen in (b25) which shows that those words could be assigned to the group of words denoting DEITY.

(b25) ***He is sunu witodlice þæs gebletsodan Godes.***

He is son really of-that blessed God.NG

(coaelhom,ÆHom_1:119.76)

One sentence (b26) is particularly interesting as it offers two possible interpretations.

(b26) ***eart þu Crist, þæs gebletsodan Godes sunu?***

art thou Christ, that blessed God's son/blessed son of God?

(cowsgosp,Mk_[WSCp]:14.61.3401)

This ambiguity can have two vital implications for the semantic understanding as if it is the Christ who is blessed that he might be blessed by an action of God the Father during his baptism and then the meaning would be again “result of an action”.

In the last remaining example, *gebletsod* is a father which is obviously a reference to a priest or at least a man and not God (see the example b27).

(b27) *Ðæs lichoman þa broðor wæron gesettende in ða byrgenne ðæs gebletsadon fæder Cuðbryhtes.*

That body the brethren put in the tomb of the blessed.ADJG father.gen Cuthbryht.NG
(cobede,Bede_4:31.378.2.3773)

As in the case of (b25) and (b26), it can be seen that *gebletsod* has also a weak paradigm which points to the adjectival use of *gebletsod*.

In conclusion, *gebletsod* is found mainly in the predicative function in which it is difficult to differentiate whether it can be understood strictly as a past participle or an adjective as in the previous cases. In most of the hits, this adjective/past participle has the meaning of “a result of an action of blessing”, in other words “setting someone or something apart”.

In its attributive meaning it has also the similar resultative meaning but it is very rare in the corpus which points to the fact that even in this, it is difficult to identify whether it can be an adjective or strictly past participle. However, the weak paradigm points more to the adjectival use of *gebletsod*.

Semantically, it significantly collocates with DEITY or the Blessed Virgin or RITE and ASSOCIATED THINGS used usually during masses as wine and bread. It rarely collocates with something else.

5.2.3 Postposition

The postposition has been tested in the same manner as in the case of *halig* via the new query **[tag="N.*"] [word=".*blets.*d.*" & tag="VBN|A.*"] | [tag="N.*"] [tag="D.*"] [word=".*blets.*d.*" & tag="VBN|A.*"]** which should produce results of *noun + adjective* as well as *noun + determinative + adjective*.

This query produces 14 hits. The manual analysis has proven that none of the hits can be considered as a pure postposition. One hit shows a resultative meaning with the verb have in

the function as an object complement which could be understood as a certain postposition as shown in the example (b28).

(b28) ***Ða Aaron geofrod hæfde ðæt folc gebletsod.***

The Aaron having-come-out have that folk blessed.

(cootest, Lev:9.23.3753)

5.2.4 Gradability

To identify possible comparative and superlative forms, a different strategy must be employed (compared to *halig*) as it is clear that all nodes relevant to this section will be tagged VBN.

The gradability of *gebletsod* would confirm its adjectival nature. To conduct this part of research, the table *gebletsod* n.2 is created using the function frequency - node forms in KonText engine based on the results of the query **[word="*.blets.*d.*" & tag="VBN.*|A.*"]**. The table *gebletsod* n.2 is listed in the Appendix. This table presents all forms in which *gebletsod* appears in the corpus and in which the comparative and superlative forms may be identified.

The hypothetical form of comparative of *gebletsod* should be **gebletsodra*. The superlative form, as DOE mentions, is *gebletsodost* (see 2.3.2.3).

Considering all the possible spelling variations, it can be seen none of the forms appear in the table *gebletsod* n.2. Based on this, it can be concluded that the superlative form is rare, yet existent for which reason, it can be said that *gebletsod* can be understood as “an adjective proper”.

5.2.5 Modification by adverbs

The last criterion considered is the ability of being modified by an adverb. This research is conducted following the methodology applied on *halig* and its possible modifiers.

The table *gebletsod* n.1 has two lines occupied by the tag ADV. The first one is ADVT with 8 hits but those results are not included into the analysis as going through these results manually, it is clear the adverb modifies the predication with copular verb.

The second line is number 26. ADV with results which are relevant to this research and are analysed one by one. However, only two of the instances include modification of *gebletsod* as seen in the example (b29).

(b29) *sy ðin nama ecelice gebletsod.*

shall-be thy name eternally blessed

(cowulf,WHom_7a:6.511)

The conclusion made in this phase of the research can be that *gebletsod* could be pre-modified.

5.3 *Gesælig*

The query used for *gesælig* is [word="*.sæl.*g.*" & tag="ADJ.*"]. This query returns 224 hits. The negation of this adjective *ungesælig* is included in the results, too. However, the negative form is excluded from the analysis similarly to *gebletsod* for which its negative form has been evaluated as irrelevant.

5.3.1 Predicative use

To find out whether *gesælig* is used attributively and/or predicatively, the same procedure as in the case of the preceding words is conducted (see 5.1.1 and 5.2.1) which produced the table *gesælig* n.1 listed in the Appendix section.

Looking at the table *gesælig* n.1 for the first time, it is obvious that the possibility of both predicative and attributive usage is high. The 8th line in the table contains the tag BEPI, i.e. the copular verbs with 79 instances and the 9th line contains words with a tag NN (*nouns, nominative*).

The copular verbs are found not only on the 8th line of the table *gesælig* n.1 with the tag BEPI (*present tense, unambiguous indicative*) but also tagged BEDI (*past tense, unambiguous indicative*) on the 18th position; BEPS (*past tense, unambiguous subjunctive*) on the 21st position; BEDS (*past tense, unambiguous subjunctive*) on the 33th position and lastly BE (*infinitive*) on the 53rd line.

From this point of the analysis, the results are checked manually and this procedure proves that the word *gesælig* is used predicatively as the following examples illustrate.

The following table *gesælig* n.2 sums up the numbers of instances under each tag (first column), then gives the total number of instances (as they are presented in the table *gesælig* n.1 as well; the second column). In the third column and fourth column, there is the division into copular verbs *gesælig* associates with and the number of the sentences and lastly it shows the number of the example sentences from the corpus.

The number of the sentences which are presented in the tables *gesælig* n.1 and *gesælig* n.2 might differ as some sentences are identified as irrelevant (mainly due to the prefixation *un-* which is not part of this analysis, or because they do not present the predicative use of *gesælig*) as mentioned above. To provide the exact numbers, in the BEPI section which had 79 hits only 58 are relevant due to the reasons listed above, out of BEDI 28 hits only 14 are relevant, out of 21 hits in BEPS, only 11 are relevant, out of 13 BEDS hits, only 7 are relevant and lastly, out of 4 BE results only 2 are relevant to the analysis.

table *gesælig* n.2

TAG	number of results which are analysed	copular verbs	number of sentences for each copular verb	example sentence
BEPI	58	<i>beon</i>	43	(s1)
		<i>weorðan</i>	4	(s2)
		<i>wesan</i>	11	(s3)
BEPS	14	<i>beon</i>	2	(s4)
		<i>weorðan</i>	1	(s5)
		<i>wesan</i>	11	(s6)
BEDI	11	<i>weorðan</i>	2	(s7)
		<i>wesan</i>	9	(s8)
BEDS	7	<i>weorðan</i>	1	(s9)
		<i>wesan</i>	6	(s10)
BE	2	<i>beon</i>	2	(s11)

- (s1) ***and we beoð gesælige gif we urum scyppende gehersumiað***
 and we shall-be happy/blessed if we to our maker listen
 (coaelive,ÆLS[Forty_Soldiers]:299.2676)
- (s2) ***þæs þe hi ærest gesælige weorðað***
 as they first happy/blessed become
 (coboeth,Bo:39.133.21.2650)
- (s3) ***þu eart swiðe gesælig***
 thou art very happy/blessed
 (coboeth,Bo:34.94.16.1814)
- (s4) ***we swa gesælige beon***
 we so happy/blessed shall-be
 (coaelhom,ÆHom_21:297.3227)
- (s5) ***þæt mon ærest weorðe gesælig***
 that man first shall-become happy/blessed
 (coboeth,Bo:10.21.14.349)
- (s6) ***ðæt he sie se gesælgosta on eallum cræftum ofer ealle oðre men***
 that he shall-be the happiest/most-blessed on all virtues over all other men
 (cocura,CP:65.463.11.3350)
- (s7) ***Gesælige hi wurdon geborene***
 Happy/blessed they became born
 (cocathom1,ÆCHom_I_5:220.95.973)
- (s8) ***Gesælig wæs heora acennedys.***
 Happy/blessed was their nativity
 (cocathom1,ÆCHom_I_5:220.99.978)
- (s9) ***and he wurde gesælig gif he na ne syngode.***

and he became.BEDS happy/blessed if he no not sinned

(coaelhom,ÆHom_11:94.1542)

(s10) ***Eala þætte þis moncyn wære gesælig, gif heora mod wære swa riht.***

All that this mankind should-be.BEDS happy/blessed, if their spirit/mind was.BEDS so right.

(coboeth,Bo:21.50.3.908)

(s11) ***þæt he mæge beon swiðe gesælig.***

that he may be very happy/blessed

(coboeth,Bo:24.54.30.999)

Based on the table *gesælig* n.2, it is clear that *beon* is more common in the present tense indicative but in the other tenses and moods *wesan* is the more common verb. This may play a significant role in understanding the conceptual field of *gesælig*.

(s11) shows that *beon* is also preferred when an infinitive is needed and in all hits, the infinitive is connected to verb **magan* having the meaning of “to be able, may”. (BT online: “MAGAN”)

The semantic analysis is very problematic in the case of *gesælig*. Most of the results from the corpus are sentences which contain a deictic pronoun. This pronoun refers to someone or some entity which is unclear as the broader context is not provided by the interface.

On the other hand, for some hits, it is possible to identify who or what can be *gesælig*. All this information is gathered during the manual analysis of predicative use of *gesælig*.

Th predicative *gesælig* is used in following conceptual fields. The largest conceptual field is PERSONS (in parentheses is the number of occurrences) including word *mon* “man” (13) as in the example (s5), *cniht* “boy” (1), *lufigend* “lover” (1) and twice it is names (*Agathes* and *Boetius*), *moncyn* “mankind” (1), *folc* “folk” (4); the second conceptual field is SPIRITUAL ENTITIES including words *sawul* “soul” (2), *wisdom* “wisdom” (1), *yfel* “evil” (1); thirdly BODY and its parts with word *breost* “breast” (2), PERIOD OF TIME with *tima* “time, hour” (1); BEASTS with *nieten* “beast, animal” (1); and MISCELLANEOUS *acennedys* (1) as in the example (s8).

5.3.2 Attributive use

The attributive function of *gesælig* is confirmed by a similar procedure as has been already done with the attributive use of *halig* and *gebletsod*. For this reason, a new query **[word=".*sæl.*g.*"& tag="ADJ.*"] [tag="N.*"]** has been introduced. This query has 65 hits out of which 29 are identified as irrelevant to this research due to the prefixation of *gesælig* with *un-* (28 hits) and 1 hit due to predicative usage.

From the remaining 27 hits, a frequency list is generated (it can be found is listed as the table *gesælig* n.3 in the Appendix section). The list is generated by a custom frequency list, attribute word, minimal frequency 2, position 1R, leftmost word as KWIC word which should list all the noun preceded by *gesælig*.

All the results can be gathered into one group called PERSONS including words such as *mon* "man" (5), *mæden* "maid/virgin" (2), once as saint *Agnes* (s12) and once as the Blessed Virgin (s13), *biscop* "bishop" (2), *cniht* "boy" (2) and *cyning* "king" (2) as seen in the example (s14).

(s12) ***Agathes wæs geciged sum gesælig mæden***

Agathe was called a happy/blessed maiden

(coaelive,ÆLS[Agatha]:1.2013)

(s13) ***þæt gesælige mæden Marian***

that blessed maid Mary

(cocathom1,ÆCHom_I_13:288.222.2552)

(s14) ***and se gesæliga cniht***

and this happy/blessed boy

(coaelive,ÆLS_[Maccabees]:193.4945)

It must be also stated that *gesælig mon* is only used in the translation of Boethius as seen in the sentence (s15) and this collocation then might be used only by one translator or by one school.

(s15) ***þæt ælc gesælig mon wære God***

that such blessed man is-subj. god

(coboeth,Bo:35.100.11.1945)

Comparing the results of the analysis of the attributive function, the predicative functions and their meanings, it can be clearly seen that the word *gesælig* just started the shift of the meaning from “happy” to the meaning of “blessed” but as can be seen from the etymology of this word in the Theoretical background (see 4.4.3), it is possible to claim that this transition is not necessarily firm and that the “blessedness” or “holiness” of *gesælig* is rather a natural state, not necessarily associated with religion as the other words analysed in this work.

5.3.3 Postposition

The postposition has been searched through a similar parameter as in the case of *halig* (see 5.1.3) and *gebletsod* (see 5.2.3) via a new query **[tag="N.*"] [word=".*sæl.*g.*"& tag="ADJ.*"]|[tag="N.*"] [tag="D"] [word=".*sæl.*g.*"& tag="ADJ.*"]**.

This query produces 8 hits. All these hits are analysed manually. 2 hits are postpositions of *gesælig* including *folc gesælig* “blessed/happy folk”, *sceaða gesælig* “enemy happy” of the meaning of the sinner who is crucified next to Christ as in the example (s16).

(s16) ***þes sceaða gesælig***

this enemy blessed/happy

(cocathom2,ÆCHom_II,14.1:146.257.3243)

5.3.4 Gradability

To find out if *gesælig* is gradable, the same strategy as in the case of *halig* is employed due to the fact that *gesælig* is also tagged by ADJ. The process of generating the table *gesælig* n.4 is conducted precisely in the same manner as in the case of *halig* (see 5.1.4).

The table *gesælig* n.4 shows all tags for the query **[word=".*sæl.*g.*"& tag="ADJ.*"]** and its 224 hits. In this table, the tags indicating comparatives (ADJRN) and superlatives (ADJSN, ADJSA) are represented.

From this, it is possible to conclude that *gesælig* is gradable. The comparative appears on the 4th line of the table under tagging ADJRN and shows 12 hits which have been analysed manually.

Eight of those hits include variation of negative word *ungesælig* as in the example (s17) which are evaluated as irrelevant to this analysis as words with the prefix *un-* words have not been analysed.

(s17) ***swa hi bioð ungesæligran***

so they shall-be unholier

(coboeth,Bo:38.120.29.2404)

In 3 of those hits, *gesælig* is used predicatively as seen in the example (s18).

(s18) ***þæt is þæt ða bioð gesæligran þe mon witnað***

that is that they shall-be holier who one.MANN tortures

(coboeth,Bo:38.122.17.2434)

Semantically, as in (s18), it considers a man who should be holier/happier if he follows some unspecified rules.

In one instance, it has the attributive function in which it seems again that the meaning is “happier times” as in (s19).

(s19) ***Ongolcyn Breotone gesohte, gesæligran tide ne fægeran.***

Angles Britons sought, happier time not become joyous

(cobede,Bede_4:2.258.18.2634)

Two instances are impossible to analyse as the broader context is not provided by the interface.

The superlative appears in two lines. Firstly, it is under the line 5th ADJSN with 10 hits (i.e. used in nominative) and under the 7th line ADJSA (i.e. used in accusative) with 2 hits.

The manual analysis reveals that with the tag ADJSN, there are 3 hits with the form of the negative prefix *un-* which have been excluded from the results at this point and 7 hits of *gesælig* in the predicative form (see the example s20).

(s20) ***he gesælgost wæs.***

he the-holiest was

(coboeth,BoHead:26.31)

ADJSA has 2 hits of which one is with the negative prefix *un-* which is excluded from the results and one without (see the example s21).

(s21) ***gesælgostan mon***

the-holiest-acc. man-acc.

(coboeth,Bo:11.24.25.414)

The semantic analysis shows again that most of the results of *gesælig* in the superlative form associate with conceptual field PERSONS including the word *mon* “man” (3 times) and once it is *mod* “the inner man/ spirit”, five times a broader context would need to be used as it is unclear who is meant by *þu*.

Based on this evidence, it can be stated that *gesælig* is used in the comparative as well as in the superlative form. In both cases, the predicative use is more frequent.

The conceptual field analysis shows that even with a certain lack of evidence, the comparative and superlative forms of *gesælig* point more to its first meaning “happy in respect to moral well-being.” (BT online: “*Ge-sælig*”)

5.3.5 Modification by adverbs

The modification of *gesælig* is confirmed using the same measures as when investigating the modification of *halig* (see 5.1.5). The table *gesælig* n.1 lists the tag ADV on its 10th line. The sentences which appear under this heading are analysed manually.

This analysis proved that *gesælig* could be pre-modified by adverb *swiðe* (s22) and *swa* (s23).

(s22) ***se byð swiðe gesælig***

this shall-be so blissful

(colaw1cn,LawICn:18.2.106)

(s23) ***þæt ða þe swa gesælige beoð***

that it who-relative particle so bless shall-be

(cowulf,WHom_4:17.114)

In conclusion, *gesælig* show similar morphological features as *halig*. It is gradable, used in both predicative and attributive position and it can be pre-modified by same adverbs of degree.

Their main difference in terms of morphology and syntax lies in the distribution of attributive and predicative usage. *Gesælig* is used more predicatively even in the comparative and superlative degree whereas *halig* shows to be more attributive. Their semantic difference may lie in the fact that *halig* collocates with religious terms and *gesælig* with unreligious things.

On the other hand, it must be stated that *halig* appears by far bigger number of 3, 601 hits with i.p.m. 2,198.43 while *gesælig* only with 288 and i.p.m. 145,1.

5.4 *Gehalgod*

5.4.1 Predicative use

Like *gebletsod*, for which it is hard to decide whether it is a deverbal adjective or a past participle, *gehalgod* faces the same problem. The word is derivated from verb *halgian* which itself is derivated from *halig* (see 2.3.4.2). The query which was originally intended is **[word=".*hal.*g.*d.*"& tag="ADJ.*"]**. Unfortunately, this produces only 9 results, therefore there is the same presumption as in the case of *gebletsod* that some of the adjectival usage due to the thin line between verbs and adjectives might be classified as a past participle, yet they might be still relevant to the research.

For this reason, the query **[word=".*hal.*g.*d.*"& tag="VBN.*|ADJ.*"]** is introduced but as in the case of *gebletsod*, the verbal elements and adjectives are mixed in the results. This query produces 323 hits. These hits also include words with the prefix *un-* which are later omitted in the research.

The same procedure, as in the previous cases, is conducted to see the collocational material for *gehalgod*. The results of this procedure are listed in the Appendix section as the table *gehalgod* n.1.

As seen on the results, it collocates with BEDI on the 4th position with 128 appearances, with BEPI on the 19th position with 49 appearances, BEPS on the 28th position with 19 appearances, BEDS on the 30th position with 17 instances and with BE on the 44^h position with 8 instances.

Interestingly, BEDI is on the first place. This might be of great significance for understanding the meaning of the word.

From this point on, the results of the query are dealt manually.

5.4.1.1 BEDI

The BEDI section has 128 results. 12 of them are evaluated as irrelevant to the research since they do not show the predicative function of *gehalgod*. For the remaining 116 hits, the copular verb is *wesan* in 109 hits (the examples g1, g2 and g3), For 7 hits, it is *weorðan* (see the example g4). The number is comparable to the results as in the case of *gebletsod*.

(g1) ***Ðæt tempel wæs Gode gehalgod***

That temple was by-God.ND blessed/consecrated

(cocathom1,ÆCHom_I,_28:412.76.5512)

(g2) ***hi ealle ætsomne on lifes willan Criste gehalgade wæran.***

they all at-once on life's will by-Crist.VD blessed/consecrated were.

(cobede,Bede_2:10.134.3.1287)

(g3) ***Her on þissum geare wæs Ælfric gehalgod to arcebiscope to Cristes cyrcean.***

Here on this year was Ælfric blessed/consecrated to archbishop to Christ's church.

(cochronE,ChronE_[Plummer]:996.1.1563)

(g4) ***He wearð ða gehalgod swa swa hi ealle gecuron.***

He became then blessed/consecrated as they all chose.

(cocathom2,ÆCHom_II,_39.1:291.116.6601)

5.4.1.1.1 Semantic analysis of BEDI

The question remains whether the phrase is not only a matter of passive voice and *gehalgod* is not clearly only a form of the result of an action of *halgian* as most of the sentences have the agent expressed in dative case; i.e. someone who raised the person to this state (*Gode* “by God” in the sentence g1 or *Criste* “by Christ” in g2) or as in the case (g3), the agent might not be clear but anticipated as these sentences describe either a coronation of a person *to cyninge* “to king”

(12)², *to cwene* “to queen” (2), or an appointing *to biscope* “to bishop” (20), *to arcibiscope* “to archbishop” (21), *to papan* “to pope” (4), *to nunne* “to nun” (3), *to abbode* “to abbot” (3), *to mæssepreoste* “to mass priest” (2), *to subdiacone* “to subdiacon” (1), *to sacerdum* “to priest” (1), *to diacone* “to diacon” (1). This concerns also the sections (5.4.1.2-4).

All these words can be associated with the conceptual field PERSONS but it must be emphasised that to be *gehalgod* is not a quality of those PERSONS but it is the result of this activity unlike in the case of *halig* in which it is the quality of bishops, kings etc. That means that people can be *gehalgod* with a TITLE or POSITION.

Strictly connected with the conceptual field PERSONS is *biscop* “bishop” (7), *wine* “a friend” (2), *wer* “man” (1) and *fæmne* “virgin” (1), *mæden* “maid girl, virgin” (1) and *arcibiscop* “archbishop” (1). Also, names of people are *gehalgod* without being assigned any title or position (*Begu*, 1; *Sona*,1; *Eanbald*, 1; *Aron*, 1; *Scolastica*, 1).

On the other hand, there appears conceptual field of PLACES, including *cyrican* “church” (7), *mynstre* “monasteries” (1), *tempel* “temple” (2) or *Godes hus* “God's house” (1), *stypel* “tower” (1). Interestingly, it did not have to be only a Christian church but one instance of temple shows pagan usage (g5).

(g5) ***tempel, gehalgod þam gode þe wæs gehaten Apollo,***

temple, blessed by-that god.ND who.RP was called Apollo

(coaelhom,ÆHom_22:577.3644)

In these cases, *gehalgod* is the quality of those places. The church becomes consecrated, i.e. the inner quality has changed and therefore it can be a place of worship.

Also, RITE and ASSOCIATED THINGS have one representative *husel* “consecrated bread and wine” (4); DEITY and associated with God with *treow* “tree” (1), also *pinbeam* “pine tree” (1) which is *gehalgod* to pagan gods and PERIOD OF TIME with *Sæternesdæg* “Saturday” (1).

The rest of the sentences could not be further analysed as the broader context is needed but is not provided by the KonText interface.

² (parentheses indicate the number of occurrences)

5.4.1.2 BEPI

BEPI has 49 instances. 6 instances are evaluated as irrelevant. The copular verb is in 18 instances *beon* and in 25 with *wesan*.

As well as in the case of *gebletsod*, *gehalgod* accompanied by present copular has more adjectival nature as can be seen in the sentences (g6) and (g7). In the case of (g7) it can be said that it can have two interpretations as the man might be healed by the rightfulness of the wife. The wife might not be aware of that and then *gehalgod* seems to be more a deverbal adjective or if it is the action of the wife and she is the agent, that it means that *gehalgod* is a past participle.

On the other hand, (g8) shows still passive meaning.

(g6) ***Godes huse, þe is gehalgod to ðam,***

God's house, which.RP is holy/blessed to those/them

(colwsigeXa,ÆLet_1_[Wulfsige_Xa]:106.143)

(g7) ***se ungeleaffulla wer bið gehalgad and gehæled þurh þæt rihtwise wif***

the infidel man shall-be blessed/consecrated and healed through that rightful wife

(cochronD,ChronD_[Classen-Harm]:1067.39.2288)

(g8) ***Ðæ cwæð he to him: Sæternesdægæs rest is Drihtne gehalgod.***

Then said he to him/them: Saturday's rest is by-Lord blessed.

(cootest,Exod:16.23.3017)

5.4.1.2.1 Semantic analysis of BEPI

The manual analysis has showed the following conceptual fields. The most used conceptual field can be RITE and ASSOCIATED THINGS including word *husel* "consecrated bread and wine" (5), *lichaman* "body" (1) in the meaning of consecrated bread, *win* "wine" (1) and *heofonlice gife* "heavenly gift" in the meaning of consecrated bread and wine (1).

The second most productive field is PLACES and GATHERINGS with *Godes hus* "God's house" in the meaning of "church building" (3), *gebedhus* "house of prayer" (2), *cyric* "church" (1).

Thirdly, PERIOD OF TIME with *Sæternedæg rest* “Saturday's rest” (2), *Sæternedæg* “Saturday” (1), *Sunnadæg* “Sunday” (1), *seofon dagas* “seven days” probably of the meaning of “the holy week” (1), *fiftig dagas* “fifty days” in the meaning of the day between Easter and Pentecost (1) and *monð* “month” (1).

The last group is PERSONS including word such as *man* “man” (2), *wer* “man” (1), *broðor* “brother” (1).

Aside from this, only one word can be found from the conceptual field of DEITY, i.e. *Godes nama* “God's name” (2).

The rest of the hits cannot be analysed in this way as the broader context would be needed to be able to interpret them.

5.4.1.3 BEPS

The BEPS section of *gehalgod* has 19 hits of which 4 are evaluated as irrelevant as they do not represent a predicative use of *gehalgod*. 11 of them collocate with *wesan* and 4 with *beon*.

(g9) ***mid þæm calice, þe Criste sig gehalgod.***

with this chalice, that Christ is.BEPS blessed.

(colwstan1,ÆLet_2_[Wulfstan_1]:163.230)

Conceptual fields which are represented in BEPS are PERSONS with *sæcerdas* “priest” (1) as in the example (g10); PERIOD OF TIME with *dæg* “day” (1); RITE and ASSOCIATED THINGS with *calic* “chalice” (1) as in the example (g9); PLACES and GATHERING with *Godes hus* “God's house”; DEITY and attributes to God with *Godes nama* “God's name” (5).

(g10) ***Syn ða sæcerdas gehalgode***

Be.BEPS then priests blessed

(cootest,Exod:19.22.3166)

5.4.1.4 BEDS

BEDS has 17 instances of which one is considered as irrelevant. 2 instances collocate with the copular verb *weorðan* (see the example g11) which also points to the passive usage of *gehalgod*.

In a similar fashion to the BEDS section, all the instances show the conceptual field of PERSONS (g11); to be more precise ordination *to biscope* “to bishop” appears 5 times, *to papan* “to pope” (1) and *biscop* “bishop” (4).

From the other conceptual fields, identified areas are RITE and ASSOCIATED THINGS with *win* “wine” (1), *wæteres gecynd* “kind of water” of the meaning of holy water (1) as in (g12); BUILDINGS and GATHERINGS with *cirice* “church” (2); DEITY and attributes of God with *rod* “tree” on which Christ' body lied (1) as in (g13) and BODY with *hond* “hand” (1).

(g11) ***þæt he ðær to papan gehalgod wurde (Sanct Peter)***

that he there to pope ordained became.BEDS

(cocathom2,ÆCHom_II,9:75.106.1515)

(g12) ***þæs wæteres gecynd wurde gehalgod þurh þone Halgan Gast.***

that water's kind became.BEDS blessed through that Holy Ghost.

(coaelhom,ÆHom_13:98.1930)

(g13) ***Hal si þu rod þe on Cristes lichaman gehalgod wære.***

Hailed was.BEDS thou tree which.RP on Christ's body blessed were.BEDS

(cocathom1,ÆCHom_I,38:517.296.7760)

5.4.1.5 BE

The last group is the BE section in which *gehalgod* collocates with the infinitives of a copular verbs and therefore also with modal auxiliaries in this case with *sculan* “must, be obliged to” (2 instances) and *magan* “can, be able to” (2 instance) and once with **motan* “must”. 1 instance collocate with copular verb *weorðan* (g14). From the semantic point of view, 3 sentences deal with an appointing of bishops (conceptual field of PERSONS) except (g14) in which the broader context shows that it speaks about *dune* “hill” which could be given under the conceptual filed of PLACES and GATHERING.

(g14) ***eft sceolde mid þy blode ðæs eadigan martyres gewurðad gehalgod weorþan.***

often should with the blod those blessed/happy martyr become blessed become

(cobede,Bede_1:7.38.27.322)

One of this shows the usage of *gehalgod* without the prefix *ge-* (g15).

(g15) ***magan hwæðer mot biscop halgad beon***

may which-of-two to bishop ordained be

(cobede,Bede_1:16.72.10.671)

5.4.2 Attributive use

The attributive function is tested in a similar manner as the previous adjectives by introducing a new query **[word="*.hal.*g.*d.*"& tag="VBN.*|ADJ.*"] [tag="N.*"]** which produces 77 hits from which is generated a frequency list, with attribute word, position 1R, with node starting leftmost KWIC word by minimum frequency of 2 words. This frequency list is presented in the Appendix section as the table *gehalgod* n.2.

When used in the attributive position, it is usually concerning RITE and ASSOCIATED THINGS needed for the church practice as *ele* "oil" (8) as in (g16), *wine* "wine" (3), *wæter* "water" (3), *weofod* "altar" (3), *hlaf* "bread" (2) or the group PERSONS with word *fæmne* "virgin" (2) as in (g17); or PLACES and GATHERINGS with "church building" as *Godes hus* (3) or *cirican* "church" (3) as well as in the example (g18). This is not included in the table *gehalgod* n.2 due to the spelling the corpus is not able to detect that those word belong together.

(g16) ***mid gehalgudum ele***

with blessed/consecrated oil

(coelive,ÆLS_[Basil]:78.501)

(g17) ***þæm gehalgedum fæmnum***

that blessed virgins

(cobede,Bede_4:9.286.1.2879)

(g18) *on gehalgodre cirican*

on consecrated churches

(cocanedgD,WCan_1.1.1_[Fowler]:30.33)

On the preceding examples, it can be seen that the word *gehalgod* also undergoes a process of lexicalization as a deverbal adjective. It also has attested the weak form as in the example (g19).

(g19) *þam gehalgodan wine*

the consecrated/bless wine

(colwsigeXa,ÆLet_1_[Wulfsige_Xa]:139.181)

5.4.3 Postposition

The postposition of *gehalgod* has been searched for in the same way as the postposition of the previous words. A new query has been introduced [tag="N.*"] [word="*.hal.*g.*d.*" & tag="VBN.*|A.*"] | [tag="N.*"] [tag="D"] [word="*.hal.*g.*d.*" & tag="VBN.*|A.*"].

It produces 157 hits which have been checked manually and no instance of postposition has been found.

5.4.4 Gradability

The gradability of *gehalgod* is researched in precisely same manner as *gebletsod* due to its morphological similarity. This process introduced the table *gehalgod* n.3. by the first query [word="*.hal.*g.*d.*" & tag="VBN.*|ADJ.*"].

The expected form of the comparative **gehalgodra* appears on the line 13. with 2 instances. Another candidate is the form on the line 17. with 1 instance. The manual analysis proves that all 3 instances are cases of plural genitive whose form is identical to the proposed comparative as seen on the example (g19).

(g19) *Godes þara gehalgedra fæmnena*

God's those-gen. blessed virgins-gen.

(cobede,Bede_4:13.292.19.2950)

As it can be clearly seen from the table *gehalgod* n.3, the proposed form for the superlative **gehalgosta* does not appear in any form or possible spelling variation on which it can be concluded that *gehalgod* could not be used in other degrees and this underlines its verbal nature.

5.4.5 Modification by adverbs

Modification by adverbs is identified with the help of the table *gehalgod* n.1 by the tags ADVT (the line 23) with 19 hits and ADV with 11 hits. The hits are analysed manually. ADVT shows no results which could be included into this research.

ADV has 6 results which are irrelevant to this research. The remaining 5 showed premodification by complex adverbs, similarly as in the case of *gebletsod*.

2 instances are premodified by *rihtlice* “rightly” (the example g20), one by its negative form *unrihtlice* “unrightly” (g21), one by *arwurþlice* “honourably” (g22). It must be said that this premodification is more modification of predication as *gehalgod* is here in the predicative function which confirms its verbal nature one more time.

(g20) ***þæt he rihtlice gehalgod ne were***

that he rightly blessed/ordained not was.BEDS
(cobede,Bede_4:2.260.3.2644)

(g21) ***þet he unrihtlice gehalgod were***

that he unrightly blessed/ordained) was.BEDS
cochad,LS_3_[Chad]:19.12

(g22) ***Nu is þæs dæg þysum englum arwurþlice gehalgod.***

Now is this day by-this.PD angles.ND honourably blessed.
(cocathom1,ÆCHom_I,_36:487.34.7157)

As seen on these examples, *gehalgod* has the meaning of a result of an ordination or of preparing for an ecclesiastical service. One of the motivation for premodification of *gehalgod* is to question whether it is done rightfully or rightly as in the examples (g20) and (g21).

6 Results

The results are presented in two parts. The first part attempts to show whether there is any significant difference in the morphological and syntactical distribution of each given adjective. The second part discusses the lexical differences of these adjectives.

6.1.1 The morphological and syntactical results

The results concerning the predicative, attributive and postpositive function of each adjective have been assembled into the table r.1. It shows each of the given adjective with the number of analysed sentences for each syntactic function (in the case of the predicative function, it is even more descriptive and lists the number of occurrences for each tag of copular verbs). These numbers are summed up, providing together the total number of sentences analysed.

In order to understand whether each adjective is preferred in the attributive or predicative function or in the postposition, the instances of each function are expressed in percent (the numbers are rounded up to hundredths by setting the total number of sentences with each adjective analysed as 100%). This has been conducted in order to make the results comparable.

table r.1

halig				gesælig			
total n. of sentences analysed			3486	total n. of sentences analysed			121
predicative		attributive	postposition	predicative		attributive	postposition
BEPI	27	/	/	BEPI	58	/	/
BEDI	7			BEPS	14		
BE	2			BEDI	11		
BEDS	1			BEDS	7		
BEN + BEPH	0			BE	2		
total n. of occurrences	37	3,443	6	total n. of occurrences	92	27	2
percentage of occurrences	1.06%	98.77%	0.17%	percentage of occurrences	76.03%	22%	1.65%
gebletsod				gehalgod			
total n. of sentences analysed			123	total n. of sentences analysed			266
predicative		attributive	postposition	predicative		attributive	postposition
BEPI	45	/	/	BEDI	116	/	/
BEPS	39			BEPI	42		
BEDI	22			BEPS	15		
BE	4			BEDS	16		
total n. of occurrences	110	13	0	total n. of occurrences	189	77	0
percentage of occurrences	89.43%	10.57%	0%	percentage of occurrences	71.05%	28.95%	0%

From this, it can be seen that *halig* is preferred in its attributive position in 98.77% while the other adjective/participles are rather preferred in the predicative position. Based on this, a conclusion that the given adjectives differ also in their morphological functions is confirmed for *halig*.

The table r.2 compares the given adjective in respect of gradability and modification by adverbs. Each line presents one adjective in question. The columns then present individual morphological and syntactical categories. The symbol + means attested form of this category while – means the absence of such forms.

table r.2

adjective	gradability		modification by adverbs	
	comparative	superlative	simple adverbs	complex adverbs
<i>halig</i>	+	+	+	-
<i>gebletsod</i>	-	+	-	+
<i>gesælig</i>	+	+	+	-
<i>gehalgod</i>	-	-	-	+

The table r.2 clearly shows that *halig* and *gesælig* can be evaluated as “adjectives proper” as they can be graded in both degrees and they can be also premodified by simple adverbs. On the other hand, *gehalgod* can be evaluated as a past participle as it cannot be used in a comparative or a superlative and it is attested only with a complex adverb modification which can be regarded as confirming its verbal nature. Nevertheless, *gebletsod* remains in between these categories as it can be used in the superlative, yet it is not attested in the comparative (the superlative form is not attested in YCOE but in DOE; see 5.2.4 and 2.3.2) and is attested only with a complex adverb modification.

6.1.2 The lexical differences

In the Analytical part (chapter 5), each given adjective/participle has been associated with its conceptual fields. Based on this, an image showing each given adjective with its own conceptual field has been created as follows. Each image presents one given adjective surrounded by its conceptual fields (the image h.1 shows *halig* and its conceptual fields; the image b.1 shows *gebletsod*; the image s.1 *gesælig*; the image g.1 *gehalgod*; all images are listed in the Appendix section).

Based on this information, the overall componential analysis³ is conducted as shown in the table r.6. Each conceptual field has been listed as well as each given adjective. The mark + means that the adjective can be used associated with words from this conceptual field. The mark - indicates that the word is not associated with words from this conceptual field.

³ “[c]omponential analysis provides a descriptive model for semantic content, based on the assumption that meanings can be described on the basis of a restricted set of conceptual building blocks- the semantic ‘components’ or ‘feature’.” (Geeraerts 2010: 70)

table r.6

conceptual fields	lexical field of the quality of being HOLY			
	<i>halig</i>	<i>gebletsod</i>	<i>gesaelig</i>	<i>gehalgod</i>
PERSONS	+	+	+	+
DEITY	+	+	-	+
RITE and ASSOCIATED THINGS	+	+	-	+
TEACHING	+	-	-	-
PERIOD OF TIME	+	-	+	+
BODY	+	-	+	-
PLACES	+	-	-	+
ARTEFACTS	+	-	-	-
LAND, CROPS and FERTILITY	+	+	-	-
BEASTS	-	-	+	-
SPIRITUAL ENTITIES	+	-	+	-

Each of the conceptual field has been further investigated to extract the information of the semantical differentiation of each adjective within each conceptual field with the exception of TEACHING and ARTEFACTS which only collocates with *halig* and BEAST for it can be only *gesaelig* (which may indicate that the holiness comes from not encountering sin as mentioned in 6.1.2.1)

6.1.2.1 PERSONS

As it can be seen, all the adjectives can be used with the words denoting persons. However, a closer investigation of the adjectives shows that they associate with different types of PERSONS.

As seen in the image h.1, *halig* mainly associates with saints (*wer; man, sanct, witega, fæmne, wif*) or with a profession or their vocation (*fæder* – for church theologist; *papa; apostol; mæssepreost, sacerd*) although it must be stated that usually the profession is used with *halig* when speaking of a saint. For that reason, *halig* shows the quality of persons that are set apart from this world by their behaviour or their nature without clear indication who makes them holy.

Gebletsod speaks of a mankind as a whole (*mancynn*), a common priest (*preost*) and a biblical character where the most important one is Mary (*Godes moder*). It seems that it points to the

fact of blessedness as a part of the promise by God as *Godes moder* is *gebletsod* usually with the connection *betwux wifum* “between women” as in (b19) as well as the biblical characters *Isaac* etc.

On the other hand, *gebletsod* is also used with *to cyninge* “as king” and shows that it can also have the meaning of appointing someone to an office (see chapter 5.2.13). As shown in the Theoretical background (2.3.2), OED states that the original meaning of *bletsian* has been strongly influenced by Christian terminology and the meaning has then shifted (see chapter 2.3.2). It can point to the fact that originally, *gebletsod* connected with PERSONS meant “appointing to an office” but under the influence of the liturgical languages shifted to “blessed, holy by promise” and that might be the reason for which *gehalgod*, respectively *halgian* has been introduced.

Gesælig associated with the conceptual field of PERSONS does not show any connection with the religious aspect. Words as *mon*, *cniht*, *mæden*, *biscop* and *cyning* usually point to the social status (as it is clear from the manual analysis) of the people and similarly to *gesælig*, it can also mean of “happy”, it points out rather to the blessedness by being happy either from naivety, i.e. not knowing of sin as in the case of *mon*, *cniht*, *lufigend*, *mæden* (see for example s9) or because of their obtained status *biscop*, *cyning*.

Gehalgod mostly collocates with nouns in dative *to bioscope*, *to arcibiscope*, *to papan*, *to nunne*, *to mæssepreoste* (see the image g.1) which indicates its meaning of appointing someone to the office which also shows the verbal nature of *gehalgod*. Nonetheless, it also collocates with other words as *wer*, *fæmne* which shows that it can be also used in the same meaning as *gebletsod*.

6.1.2.2 DEITY

When speaking of DEITY, *halig* usually appears with some part of the Trinity (*Crist*, *Godes sunu*, *Gast*, *Fæder*) or when speaking of the Trinity itself (*brynness*) but not when speaking of God himself with one exception (see 5.1.1.1). It also associates with God's attributes such as his names (*Godes nama*), blood (*blod*) or artefacts associated with God as tree (*treow* – of the meaning on which he is crucified), cross (*rod*) or his power (*mægen*). Again, it points to the meaning of reserved for God (and can be understood as restricting the meaning since *Halig Gast* is the God's ghost not someone else's) (see the image h.1)

Gebletsod associates with God itself (*God*) or with his title such as *Crist*, *Hælend*, *Israhela God*, *Drihten*. It seems when *gebletsod* is concerned *God* is understood as one person unlike with

halig (as for example *Crist* appears but there is no *gebletsod* Father or Spirit) and seems like it is the proclamation given by human to God.

In the case of *gehalgod*, it seems that only God's attribute can be uplifted by his behaviour to the state of *gehalgod* or possibly *halig* which would indicate the verbal nature of *gehalgod*.

6.1.2.3 RITE and ASSOCIATED THINGS

The conceptual field of RITE and ASSOCIATED THINGS shows the competition between *gehalgod* and *gebletsod*. As can be seen in the image b.1, *gebletsod* collocates mainly with *hlaf* and *win* used during the communion. This points to the meaning of “consecrated”. *Gehalgod* as seen in the image g.1 also have the same meaning of “consecrated” with things used in the communion (*husel*, *win*) but its scale is broader, it also associates with other liquids used in the liturgy (*ele*, *wæter*) and it can even collocate with objects used during a liturgy (*calic*, *weofod*).

In comparison to *halig*, both *gebletsod* and *gehalgod* point to “a quality of a result of an action” while *halig* seems to have again an inherent quality of holiness (as it can associate not only with liturgy of communion but also with other liturgical processes as *fulluht*, *gebed*).

6.1.2.4 PERIOD OF TIME

In the case of PERIOD OF TIME, *halig* seems to hold again the inherent quality (for example *Easterdæg* which is holy through the action of Jesus Christ so its “holiness” comes not through intention or ritual but has this inherent quality through the event) in opposition to *gehalgod* which seems to be again “a result of an action”; for example, it can be used *Sæternedæg* which is consecrated by the word of God (i.e. it is proclaim “holy” by a performative act).

Gesælig has only one occurrence of this field with the word *tima* “hour”.

6.1.2.5 BODY

The conceptual field of BODY collocates with *halig* and *gesælig*. In the case of *halig*, it is usually a part of body of a saint while in the case of *gesælig*, it is *breost* “breast” which may indicate again a non-religious association.

6.1.2.6 PLACES and GATHERINGS

The semantic difference between *halig* and *gehalgod* can be clearly distinguished in the case of this conceptual field which might be due to the etymological proximity of these words (see 2.3.4.2)

6.1.2.7 LAND, CROPS and FERTILITY

The semantical difference between *halig* and *gebletsod* is not clear as *halig* has only 3 occurrences (see 5.2.2) but this difference can be purely morphological as *gebletsod* has attested collocations with this field in the predicative function (see 5.2.1.1) and *halig* only in the attributive function (see 5.2.2.)

6.1.2.8 SPIRITUAL ENTITIES

The semantical difference between *halig* and *gesælig* is not clear. However, the difference can be rather morphological as *halig* has attested collocations only when used in the attributive function while *gesælig* only in the predicative function.

7 Conclusion

In conclusion, it can be stated that the morphological hypothesis has been confirmed as *halig* is predominant in the attributive position while the other given adjectives are preferred in the predicative function. Furthermore, it seems that the morphological differentiation also plays role when attributing the quality of being holy to the conceptual fields of PLACES and GATHERINGS; LAND, CROPS and FERTILITY; SPIRITUAL ENTITIES in which *halig* is used only in the attributive function and in the predicative function these conceptual fields collocate with *gebletsod*, *gesælig* or *gehalgod*. Moreover, *halig* collocates almost with all the conceptual fields from the componential analysis and again predominantly in the attributive position.

In the function of comparison, it may be claimed that *halig* can take the role of *gehalgod* and *gebletsod* as *halig* is derivationally more fit to be used.

Semantically, it seems that *gebletsod* and *gehalgod* compete in their meanings as “a result of an action” (which is usually of liturgical character). On the other hand, it appears that *gebletsod* slowly started to shift its meaning to more spiritual understanding and is replaced by *gehalgod* for the literal meaning of blessing in terms of liturgy but without further investigation (especially to ME), it is a mere speculation.

On the other hand, *halig* and *gesælig* seems to be inherent qualities. *Halig* then shows the inherent quality of holiness which comes from the spiritual world while *gesælig* appears to be the quality of holiness based on the fact that the subject has not encountered the sin.

8 Résumé

Práce se snaží přispět k vymezení lexikálního pole SVATOSTI v rámci staroanglického jazyka, a to na adjektivech vyjadřující „svatý“ či „požehnaný“. Jejím cílem pak je zhodnotit na základě korpusově založeného výzkumu morfologické a syntaktické funkce daných adjektiv a vymezit jejich konceptuální pole, tj. s jakými sémantickými okruhy podstatných jmen vytvářejí kolokace.

Práce je rozdělena na osm částí. Po první části Úvod (1), která stručně shrnuje cíle práce, následuje další část nazvaná Teoretické pozadí (Theoretical background 2.1), která se pokouší potřebné informace shromáždit k získání výchozí pozice pro výzkum. Nejdříve se zabývá podobným typem výzkumu, tedy pracemi, které zkoumají lexikální pole v rámci staroangličtiny za pomoci korpusové lingvistiky. Uvádí celkem dvě práce, a to *Old English Legal Language: the Lexical Field of Theft* (Schwyter 1996) analyzující právní staroangličtinu v rámci lexikálního pole KRÁDEŽ a také zmiňuje práci *The Evolution of the Lexical and Conceptual Field of ANGER in Old and Middle English* (Gevaert 2002) s její analýzou lexikálního pole HNĚV.

Schwyter se svým přístupem je pro tuto práci přínosný i terminologicky. V souladu s jeho výkladem je převzato jeho vymezení lexikálního pole jako paradigmatického rámce a vymezení konceptuálního pole jako syntagmatickým systémem, se kterým dané lexikální pole kolokuje (viz 2.1)

V následující kapitole se práce zabývá morfologickou a syntaktickou povahou staroanglických adjektiv (Wright 1908; Mitchell 1985). Staroanglická adjektiva jsou zhodnocena jako morfologicky bohatá kategorie s nejasnou hranicí, přesahující k dalším slovním druhům, a to zejména k trpným příděm, která dokonce se za určitých okolností mohou chovat jako „centrální adjektiva“ (adjectives proper), tj. mohou vykazovat všechny morfologické a syntaktické rysy jako běžná adjektiva (mohou být tedy stupňovatelná, a to jak v komparativu, tak v superlativu; mohou být použita predikativně i atributivně a to jak v silné tak i ve slabé deklinaci; dají se modifikovat za pomoci příslovcí) (Mitchell 1985: 48-49).

Tato informace je pak zcela zásadní, neboť dvě ze čtyř slov (*gebletsod* a *gehalgod*), která jsou v této práci analyzována, jsou různě uváděny jako adjektiva (TOE) nebo jako trpná příděm (BT; DOE) (viz. 2.2).

Kapitola (2.3) se následně zabývá vymezením jednotlivých slov použitých v analýze, tj. adjektiv *halig*, *gebletsod*, *gesælig*, *gehalgod*, a to za použití výše jmenovaných slovníků (TOE; BT; DOE) a gramatik staroanglického jazyka. Představuje základní významy těchto adjektiv a jejich

možné morfológické varianty. Také se okrajově zabývá i sociokulturním přesahem daných adjektiv.

Poslední kapitola teoretického úvodu pak popisuje rys tří vybraných adjektiv, a to předponu *ge-* a její případnou obligatornost či vynechatelnost. Na základě získané literatury (viz 2.4) zjišťuje, že danou problematikou se zabývá několik studií, nicméně dochází k závěru, že neexistuje jednoznačný názor na význam této předpony. Dochází k závěru, že i přes možné rozdílné výklady významu je tato předpona nepovinná, a tudíž i následující analýza se musí zabírat možnostmi, že se daná adjektiva mohou objevovat i bez této předpony.

Hypotézou práce, uvedené v části (3), se stávají dva předpoklady, a to, že daná adjektiva se liší nejenom v sémantické či kolokační rovině, ale i v jejich distribuci, a to zejména ve vztahu atributivní a predikativní funkce. Druhým předpokladem je pak to, že jejich sémantický rozdíl leží v rovině původu dané svátosti, tj. jestli je dána Bohem (bohy), životní příkladem nebo neposkvrněním hříchem.

Metodou (viz 4) je pak korpusové vyhledávání jednotlivých adjektiv, která jsou pak analyzována s ohledem na kategorie a sémantické rozdíly pojmenované v hypotéze (viz. 3), tj. distribuci (atributivní, predikativní a postpozitivní); stupňovatelnost; modifikovatelnost za pomoci příslovcí i konceptuální pole, se kterými kolokují.

Celý výzkum je pak proveden za pomoci *York-Helsinki Parsed Corpus of Old English Prose* (v textu uveden pod zkratkou YCOE) v rozhraní Kontext, které je poskytováno Českým národním korpusem na stránkách www.korpus.cz. Popisu korpusu se pak věnuje zvláštní kapitola (4.2).

Kapitola (4.3) ukazuje, jak byla získána daná adjektiva, tj. paradigmatické lexikální pole SVATOSTI za pomoci Thesauru staroangličtiny (TOE), a kapitola (4.4) představuje použité dotazy pro YCOE. Všechny staroanglické příklady počínaje touto kapitolou jsou pak převzaty právě z korpusu YCOE.

Hlavní analýza se pak zabývá každým adjektivem zvlášť (viz 5) a u každého se pokouší získat informace o vytyčených kategoriích.

V případě slova *halig* (5.1) zjišťuje, že se vyskytuje jak v predikativní, atributivní, tak i v postpozitivní funkci. V rámci jednotlivých kapitol, které se věnují těmto funkcím, jsou představovány příkladové věty a identifikována jednotlivá konceptuální pole. Slovo *halig* se pojí s konceptuálním poli DEITY (božstvo a slova asociovaná s božstvím, a to především s křesťanským pojetím Boha s určitým náznakem Boží trojice); BODY (tělo svatých a části jejich těl); SPIRITUAL ENTITIES (duchovní rozměr světa); TEACHING (učení, v případě *halig* pak s křesťanským učením a jeho písemnostmi); PLACES and GATHERINGS (místa; ve zkoumaném

kontextu jde opět především o křesťanské stavby a shromáždění); RITE and ASSOCIATED THINGS (ritus; v tomto kontextu s křesťanskou bohoslužbou a s jejími proprietami); LAND, CROPS and FERTILITY (půda a jejími plody; plodnost); PERSONS (lidé; zde zejména v kontextu svatých či církevních funkcí); PERIOD OF TIME (časové údaje; opět především pojící se ke křesťanským svátkům).

Dále bylo zjištěno, že *halig* je stupňovatelné, a to jak v komparativu, tak i v superlativu. V poslední kapitole se potvrzuje, že je modifikovatelné jednoduchými adverbii.

Kapitola (5.2) představuje adjektivum/trpné přídělní *geblotsod*. I v případě *geblotsod* je potvrzeno, že jej lze použít v predikativní (5.2.1) tak i atributivní funkci (5.2.2); v té dokonce jak v silném, tak i ve slabém skloňování. Výskyt postpozice není potvrzen snad s výjimkou jedné věty, ve které se *geblotsod* objevuje ve funkci doplňku předmětu (viz 5.2.3). Co se týče konceptuálních polí, která byla zkoumána zároveň s morfologickými a syntaktickými funkcemi *geblotsod*, byla objevena následující pole, a to LAND, CROPS and FERTILITY (půda a jejími plody, či plodností lidského druhu); DEITY (Bůh/ bohové, a to především Kristus či Bůh jako jednotlivost); s RITE and ASSOCIATED THINGS (ritus; a v tomto kontextu s proprietami použitými v rámci křesťanské bohoslužby) a nakonec PERSONS (lidé; a to jak se svatými, tak i v kontextu udělování církevních funkcí).

Stupňovatelnost *geblotsod* (viz kapitola 5.2.4) není korpusovým vyhledáváním potvrzena, což je v striktní opozici vůči slovníkové evidenci z kapitoly (2.3.2.3), ve které je představeno slovníkové heslo „*geblotsod*“ v DOE, ve kterém je uveden tvar superlativu. Modifikace adverbii (5.2.5) je pak potvrzena, nicméně jedině komplexními adverbii.

Kapitola (5.3) se podobným způsobem jako u předcházejících adjektiv zajímá o adjektivum *gesælig*. Opět je potvrzena funkce predikativní (5.3.1), atributivní (5.3.2), tak i postpozitivní (5.3.3). Jsou identifikována jednotlivá konceptuální pole, a to PERIOD OF TIME (ve smyslu času; zde ovšem obecného); BODY (tělo a jeho části; v nenáboženském kontextu); SPIRITUAL ENTITIES (duchovní rozměr světa) a BEASTS (divoká zvěř).

Rovněž stupňovatelnost u *gesælig* je potvrzena (5.3.4), a to jak v komparativní, tak i v superlativní formě; i modifikace jednoduchými adverbii (5.3.5).

Kapitola (5.4) se zabývá poslední vybraným adjektivem *gehalgod*, které je také potvrzeno jak v predikativní funkci (5.4.1), tak i v atributivní (5.3.2) v silném i slabém skloňování. Identifikovaná konceptuální pole pro *gehalgod* jsou BODY (tělo); PERIOD OF TIME (časové údaje; zde ve spojení s dny, které jsou ustanovené Bohem či církví); RITE and ASSOCIATED THINGS (ritus; zde s proprietami používanými během křesťanské bohoslužby); PLACES and GATHERINGS (místa a shromáždění; zde v souvislosti s církevními stavbami); DEITY (Bůh a

věci asociované s Bohem; dokonce doloženo i v nekřesťanské konotaci) a nakonec PERSONS (lidé; zejména s jmenováním do funkce). Stupňovatelnost není pro *gehalgod* potvrzena (5.4.4) a lze jej modifikovat jenom komplexními adverbií (5.4.5).

V šesté části nazvané Výsledky (Results) jsou shromážděné informace o jednotlivých adjektivech porovnávány. První část hypotézy je potvrzena, neboť je dokázáno, že v jistém smyslu existuje rozdíl mezi danými adjektivy v rovině morfologické a syntaktické, a to především *halig* vůči ostatním adjektivum. Je potvrzeno, že *halig* je frekvenčně nejbohatší (bylo u něho zanalyzováno 3 486 výskytů; pro *geblotsod* to bylo 123; pro *gesælig* 121; *gehalgod* 266). Také je potvrzeno, že *halig* se vyskytuje zejména v atributivní pozici, a to v 98,77 % případů (*geblotsod* jen v 10,57 %; *gesælig* jen v 22 %; *gehalgod* jen v 28,95%). Z toho vyplývá také to, proč se pak *halig* objevuje téměř ve všech konceptuálních polích, neboť je možné, že v případě atributivní pozice nahrazuje ostatní adjektiva z daného lexikálního pole.

Další rovina rozdílu leží v stupňovatelnosti, ve které se zdá, že tvary *halig*, zřejmě morfologicky jednoduší na tvoření, zastupují i neexistující tvary *gehalgod* (viz. 5.2.4). Z toho vyplývá, že nejvíce centrální adjektivum je *halig*, následně *gesælig*, dále *geblotsod*, které je již na rozhraní mezi trpným příděstím a na konci *gehalgod*, které je spíše trpné příděstí (viz 6.1.1).

V sémantické rovině je pak dokázáno, že *halig* se vyčleňuje především svým významem „oddělen od tohoto světa“; *geblotsod* jako „požehnaný“ Bohem či zástupci Boha na zemi; *gesælig* jako „požehnaný; šťastný“ ve významu absence hříchu (neposkvrněním) a *gehalgod* mající význam spíše „požehnaný, svatý“ církevním úkonem (viz 6.1.2).

Předposlední částí je závěr, konstatující, že první část hypotézy i druhá část jsou potvrzeny.

Poslední částí je pak toto resumé popisující ve zkratce obsah této práce.

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10 Appendix

10.1 Tables and images

table halig n.1

table halig n.1									
<i>table of collocation candidates for [word="(i?)hal.*g.*"& tag="ADJ.*"]</i>									
line	tag	Frequency	T-score	MI	line	tag	Frequency	T-score	MI
1	P	2582	44,196	2,941	93	HV	12	3,059	3,096
2	N^D	1714	37,728	3,495	94	NEG+BEDI	12	3,038	3,023
3	.	1802	37,37	3,063	95	BEN	11	3,03	3,531
4	N^N	1628	37,051	3,613	96	PRO\$^G	14	2,965	2,268
5	D^N	1461	35,897	4,039	97	Q^I	13	2,935	2,427
6	,	1636	35,546	3,045	98	VBN^D	12	2,924	2,681
7	CONJ	1591	34,477	2,882	99	NUM	32	2,923	1,049
8	N^A	1276	32,101	3,303	100	VBPH	12	2,895	2,606
9	N^G	1051	30,131	3,825	101	AXDI	11	2,868	2,885
10	D^D	981	29,274	3,935	102	QR	11	2,797	2,674
11	D^A	922	28,234	3,833	103	VBN^A	13	2,777	2,121
12	PRO^N	1030	26,547	2,533	104	NEG+ADV^T	11	2,753	2,558
13	C	876	26,041	3,057	105	NUM^G	10	2,693	2,754
14	D^G	717	25,505	4,396	106	NEG+MDD	9	2,662	3,148
15	VBDI	825	25,405	3,114	107	WPRO^A	11	2,588	2,186
16	ADV^T	778	24,322	2,966	108	ADV+P	10	2,527	2,316
17	ADV	682	22,685	2,929	109	MDP	12	2,508	1,857
18	N	627	22,309	3,197	110	HVP	7	2,47	3,912
19	VBD	548	20,882	3,212	111	RP+VBDS	7	2,425	3,585
20	PRO\$	532	20,573	3,21	112	ADVS	8	2,38	2,658
21	BEPI	479	19,702	3,325	113	WPRO^N	10	2,37	1,997
22	NR^N	482	19,639	3,245	114	MDPS	12	2,367	1,659
23	BEDI	416	18,404	3,356	115	ADVR	10	2,3	1,874
24	NR^G	383	18,119	3,753	116	VAG^A	7	2,241	2,71
25	VBPI	420	17,811	2,933	117	FP	8	2,228	2,237
26	VBN	370	17,521	3,488	118	WQ	7	2,221	2,637
27	ADJ^D	352	16,63	3,138	119	RP+VBI	6	2,215	3,384
28	VB	339	16,122	3,007	120	NEG+HVPI	6	2,14	2,983
29	ADJ^N	364	16,047	2,654	121	ADJR^N	10	2,133	1,62
30	PRO^D	249	13,399	2,729	122	RP+VAG^N	5	2,131	4,413
31	ADJ^A	231	12,894	2,721	123	RP+VAG	5	2,081	3,851

32	PRO^A	215	12,393	2,691	124	UTP	6	2,06	2,653
33	NR^D	181	12,102	3,315	125	NEG+MDDI	5	1,996	3,218
34	PRO	179	11,353	2,724	126	NEG+MDPI	5	1,956	2,995
35	Q^N	162	11,104	2,971	127	RP+VBN^D	5	1,937	2,902
36	VBN^N	138	10,66	3,433	128	HV^D	4	1,913	4,529
37	NR	149	10,601	2,926	129	QS	4	1,911	4,493
38	ADV^L	146	10,204	2,685	130	RP+VB^D	4	1,859	3,822
39	D^I	121	9,753	3,14	131	BEPH	4	1,857	3,811
40	ADJ^G	121	9,613	2,987	132	HVPS	6	1,771	1,852
41	Q^D	115	9,464	3,09	133	WADV^D	4	1,736	2,92
42	NEG	131	9,119	2,299	134	NEG+BEDS	4	1,703	2,751
43	Q^A	116	9,11	2,698	135	RP+VBPS	5	1,581	1,771
44	MDPI	106	8,864	2,847	136	ADJR	3	1,567	3,395
45	VAG^N	82	8,464	3,936	137	NEG+HVD	3	1,561	3,341
46	NR^A	90	8,272	2,966	138	WPRO^I	3	1,522	3,043
47	MDD	85	8,035	2,96	139	ADJR^A	4	1,508	2,022
48	VBPS	112	7,889	1,974	140	WADJ^N	4	1,479	1,941
49	RP+VBDI	69	7,5	3,364	141	WADJ^A	3	1,475	2,753
50	BEPS	71	7,133	2,704	142	NEG+Q^D	4	1,471	1,92
51	RP	70	7,052	2,67	143	ADJS	3	1,429	2,517
52	Q^G	57	6,825	3,38	144	HVN	2	1,368	4,926
53	WADV	58	6,778	3,185	145	WADV^L	3	1,36	2,218
54	TO	56	6,51	2,943	146	HVDI	4	1,307	1,529
55	NUM^N	50	6,431	3,466	147	NEG+ADV^L	2	1,303	3,663
56	PRO\$^N	51	6,173	2,882	148	RPX	3	1,267	1,898
57	VB^D	48	5,959	2,837	149	ADJR^D	3	1,265	1,89
58	VBDS	42	5,833	3,322	150	RP+VBN^G	2	1,254	3,146
59	BE	41	5,723	3,234	151	ADJS^G	2	1,219	2,856
60	VAG	40	5,629	3,185	152	WADJ^D	2	1,127	2,302
61	PRO\$^D	42	5,586	2,857	153	RP+VBN^A	2	1,085	2,105
62	NUM^D	38	5,401	3,013	154	VBN^G	2	1,048	1,95
63	HVPI	36	5,314	3,129	155	NEG+Q^G	2	1,033	1,89
64	BEDS	38	5,216	2,701	156	ADVP-TMP	1	0,998	8,833
65	MDDI	35	5,128	2,909	157	AXD	1	0,969	5,026
66	RP+VBD	33	5,105	3,166	158	HAG^N	1	0,963	4,745
67	PRO\$^A	38	5,099	2,533	159	HAG	1	0,954	4,441
68	VBI	60	5,085	1,541	160	ADV^T22	1	0,941	4,078
69	ADV^D	33	4,881	2,735	161	ADV^T21	1	0,941	4,078
70	NUM^A	34	4,795	2,493	162	RP+VAG^G	1	0,939	4,026
71	RP+VBPI	28	4,655	3,055	163	NEG+MDPS	1	0,936	3,975
72	NEG+CONJ	34	4,519	2,152	164	ADVS^L	1	0,932	3,879

73	INTJ	25	4,452	3,189	165	NEG+Q^I	1	0,914	3,547
74	HVD	26	4,406	2,88	166	QR^D	1	0,879	3,052
75	RP+VB	25	4,397	3,052	167	ADJS^D	2	0,878	1,398
76	VBP	35	4,333	1,902	168	WADJ^G	1	0,873	2,975
77	Q	27	4,313	2,556	169	WPRO^G	1	0,825	2,511
78	RP+VBN	24	4,157	2,723	170	ADVR^L	1	0,785	2,218
79		22	4,108	3,01	171	BEI	1	0,748	1,987
80	NEG+BEPI	20	4,085	3,529	172	RP+VBP	1	0,717	1,822
81	WPRO	19	4,045	3,795	173	QS^N	1	0,643	1,484
82	NEG+ADV	24	3,952	2,371	174	NEG+Q	2	0,642	0,873
83	ADJS^N	20	3,906	2,982	175	NEG+VBD	1	0,636	1,458
84	PRO^G	21	3,738	2,441	176	BEP	1	0,539	1,119
85	VAG^D	17	3,726	3,375	177	VAG^G	1	0,397	0,73
86	D	16	3,711	3,791	178	QR^N	1	0,316	0,547
87	MAN^N	28	3,681	1,716	179	NEG+VBPI	1	0,311	0,538
88	RP+VBN^N	17	3,662	3,16	180	ADJS^A	1	0,289	0,493
89	ADJ	18	3,659	2,862	181	ADJ^I	1	0,213	0,345
90	ADVS^T	16	3,484	2,953	182	QR^A	1	0,211	0,341
91	FW	56	3,416	0,88	183	NEG+MDP	1	0,14	0,218
92	NEG+Q^N	18	3,284	2,146	184	NEG+Q^A	3	0,167	0,133

table halig n.4

table halig n.4		
frequency list for BEPI (479 hits) for query [word="(i?)hal.*g.*"& tag="ADJ.*"]		
line	tag	Frequency
1	ADJ^N	204,00
2	ADJ^G	136,00
3	ADJ^D	95,00
4	ADJ^A	37,00
5	ADJS^N	3,00
6	ADJR^N	2,00
7	ADJS^A	1,00
2	ADJS^G	1,00

table halig n.5

table halig n.5		
frequency list for BEDI (416 hits) for query [word="(i?)hal.*g.*"& tag="ADJ.*"]		
line	tag	Frequency
1	ADJ^N	178,00
2	ADJ^D	98,00
3	ADJ^G	80,00
4	ADJ^A	56,00
5	ADJS^N	2,00
6	ADJ	1,00
7	ADJ^I	1,00

table halig n.6

table halig n.6		
frequency list for BEPS (71 hits) for query [word="(i?)hal.*g.*"& tag="ADJ.*"]		
line	tag	Frequency
1	ADJ^N	33,00
2	ADJ^D	24,00
3	ADJ^G	8,00
4	ADJ^A	4,00
5	ADJR^N	1,00
6	ADJS^N	1,00

table halig n.7

table halig n.7		
frequency list for BE (41 hits) for query [word="(i?)hal.*g.*"& tag="ADJ.*"]		
line	tag	Frequency
1	ADJ^N	16,00
2	ADJ^G	10,00

3	ADJ^D	9,00
4	ADJ^A	4,00
5	ADJR^N	1,00
6	ADJ	1,00

table halig n.8

table halig n.8		
frequency list for BE (38 hits) for query [word="(i?)hal.*g.*"& tag="ADJ.*"]		
line	tag	Frequency
1	ADJ^N	19,00
2	ADJ^G	7,00
3	ADJ^D	6,00
4	ADJ^A	4,00
5	ADJS^N	2,00

table halig n.9

table halig n.9					
Frequency list of 1R of minimal frequency of query [word="(i?)hal.*g.*"& tag="ADJ.*"] [tag="N.*"]					
line	word	frequency	line	word	frequency
1	<i>wer</i>	261	178	<i>sæd</i>	3
2	<i>gast</i>	216	179	<i>lar</i>	3
3	<i>gaste</i>	116	180	<i>gewrito</i>	3
4	<i>gastes</i>	81	181	<i>arcebiscop</i>	3
5	<i>were</i>	80	182	<i>nunne</i>	3
6	<i>weres</i>	73	183	<i>Swiðun</i>	3
7	<i>Godes</i>	52	184	<i>rædinge</i>	3
8	<i>rode</i>	47	185	<i>Isodorus</i>	3
9	<i>lare</i>	46	186	<i>ðrynnys</i>	3
10	<i>stowe</i>	42	187	<i>lichoman</i>	3
11	<i>godspelle</i>	34	188	<i>fædrum</i>	3
12	<i>fæder</i>	33	189	<i>tocyme</i>	3
13	<i>brynnysse</i>	32	190	<i>bodunge</i>	3

14	<i>gewrit</i>	31	191	<i>scrine</i>	3
15	<i>bocum</i>	27	192	<i>rodetacne</i>	3
16	<i>fæmnan</i>	26	193	<i>wæccena</i>	3
17	<i>mannes</i>	25	194	<i>Eastordæge</i>	3
18	<i>apostolas</i>	24	195	<i>crisman</i>	3
19	<i>biscop</i>	24	196	<i>Thomas</i>	3
20	<i>gebedum</i>	24	197	<i>lofsangas</i>	3
21	<i>wæter</i>	23	198	<i>hirede</i>	3
22	<i>gewritu</i>	22	199	<i>þenungum</i>	3
23	<i>manna</i>	22	200	<i>wær</i>	3
24	<i>gewrita</i>	21	201	<i>apostole</i>	3
25	<i>men</i>	21	202	<i>gewreotu</i>	3
26	<i>ðrynnysse</i>	20	203	<i>heahfæderum</i>	3
27	<i>weras</i>	20	204	<i>eastertide</i>	3
28	<i>lichaman</i>	19	205	<i>treowe</i>	3
29	<i>godspel</i>	18	206	<i>cyning</i>	3
30	<i>gewritum</i>	18	207	<i>Effrem</i>	3
31	<i>apostolum</i>	17	208	<i>hiwe</i>	3
32	<i>mæden</i>	17	209	<i>cyþere</i>	3
33	<i>Fæder</i>	17	210	<i>fæmnena</i>	3
34	<i>bec</i>	17	211	<i>sanct</i>	3
35	<i>man</i>	16	212	<i>mæn</i>	3
36	<i>æ</i>	16	213	<i>ealdorlicnysse</i>	3
37	<i>Margareta</i>	15	214	<i>Petrum</i>	3
38	<i>lifes</i>	15	215	<i>ðrowunge</i>	3
39	<i>drohtnunge</i>	15	216	<i>Drihtnes</i>	3
40	<i>lareowas</i>	15	217	<i>spræcum</i>	3
41	<i>bisceop</i>	15	218	<i>þenunge</i>	3
42	<i>husel</i>	15	219	<i>mihta</i>	3
43	<i>tid</i>	14	220	<i>mihte</i>	3
44	<i>biscopes</i>	14	221	<i>þrynnys</i>	3
45	<i>Andreas</i>	14	222	<i>cwene</i>	3
46	<i>fæmne</i>	14	223	<i>fulwihte</i>	3
47	<i>gelaðunge</i>	13	224	<i>sawul</i>	3
48	<i>tide</i>	13	225	<i>biscope</i>	3
49	<i>martyras</i>	12	226	<i>hired</i>	3
50	<i>geryne</i>	12	227	<i>Georius</i>	3
51	<i>mægnum</i>	12	228	<i>Martine</i>	3
52	<i>geleafan</i>	12	229	<i>þrynnesse</i>	3
53	<i>papan</i>	12	230	<i>eardungstowe</i>	3
54	<i>Petrus</i>	12	231	<i>godspellere</i>	3

55	<i>sawla</i>	12	232	<i>Petre</i>	3
56	<i>mædene</i>	12	233	<i>engla</i>	3
57	<i>fædera</i>	11	234	<i>Cuðberhtus</i>	3
58	<i>Cristoforus</i>	11	235	<i>æfen</i>	3
59	<i>Cristes</i>	11	236	<i>diacon</i>	3
60	<i>bisceope</i>	11	237	<i>Margaretan</i>	3
61	<i>cyrca</i>	11	238	<i>þegnum</i>	3
62	<i>engel</i>	11	239	<i>hades</i>	2
63	<i>godspell</i>	10	240	<i>sawwla</i>	2
64	<i>fæderas</i>	10	241	<i>Cuðberht</i>	2
65	<i>husles</i>	10	242	<i>mynstre</i>	2
66	<i>fulluht</i>	10	243	<i>sawlum</i>	2
67	<i>papa</i>	9	244	<i>fet</i>	2
68	<i>mannum</i>	9	245	<i>ham</i>	2
69	<i>martyra</i>	9	246	<i>fulwihtes</i>	2
70	<i>Marian</i>	9	247	<i>weofodes</i>	2
71	<i>englas</i>	9	248	<i>wydewan</i>	2
72	<i>apostol</i>	9	249	<i>benum</i>	2
73	<i>witegan</i>	9	250	<i>bisceopas</i>	2
74	<i>weofode</i>	8	251	<i>wæccum</i>	2
75	<i>Gregorius</i>	8	252	<i>Sunnandæg</i>	2
76	<i>blod</i>	8	253	<i>bisceopes</i>	2
77	<i>stowum</i>	8	254	<i>cyningas</i>	2
78	<i>sacerd</i>	8	255	<i>lac</i>	2
79	<i>treow</i>	8	256	<i>cyninges</i>	2
80	<i>Maria</i>	8	257	<i>handa</i>	2
81	<i>fulluhte</i>	8	258	<i>lif</i>	2
82	<i>mæssan</i>	8	259	<i>mynstres</i>	2
83	<i>heap</i>	8	260	<i>onsægdnesse</i>	2
84	<i>gelaðung</i>	8	261	<i>Teclan</i>	2
85	<i>gebedu</i>	8	262	<i>Eastertid</i>	2
86	<i>Martinus</i>	8	263	<i>modor</i>	2
87	<i>naman</i>	8	264	<i>godspellum</i>	2
88	<i>wera</i>	8	265	<i>stowa</i>	2
89	<i>sawle</i>	8	266	<i>drohtoðes</i>	2
90	<i>lichama</i>	8	267	<i>sacerdhade</i>	2
91	<i>gewrites</i>	8	268	<i>mæssan</i>	2
92	<i>temple</i>	8	269	<i>abbod</i>	2
93	<i>martyrum</i>	7	270	<i>Iulianum</i>	2
94	<i>sawl</i>	7	271	<i>bydelas</i>	2
95	<i>saula</i>	7	272	<i>wordum</i>	2

96	<i>Benedicte</i>	7	273	<i>preostas</i>	2
97	<i>menn</i>	7	274	<i>Word</i>	2
98	<i>gelapunge</i>	6	275	<i>fatu</i>	2
99	<i>gerynu</i>	6	276	<i>Stephanes</i>	2
100	<i>godspelles</i>	6	277	<i>endebyrdnesse</i>	2
101	<i>cyrican</i>	6	278	<i>restendæg</i>	2
102	<i>ciricean</i>	6	279	<i>ðeawum</i>	2
103	<i>apostola</i>	6	280	<i>mæssepreostes</i>	2
104	<i>gewreota</i>	6	281	<i>Albane</i>	2
105	<i>gebeda</i>	6	282	<i>rædingum</i>	2
106	<i>dæge</i>	6	283	<i>monna</i>	2
107	<i>martyr</i>	6	284	<i>Benedictes</i>	2
108	<i>fædra</i>	6	285	<i>Stephanus</i>	2
109	<i>englum</i>	6	286	<i>regole</i>	2
110	<i>Swyðun</i>	6	287	<i>Froforgast</i>	2
111	<i>martiras</i>	6	288	<i>Beda</i>	2
112	<i>scrin</i>	6	289	<i>fante</i>	2
113	<i>husle</i>	6	290	<i>fulluhtere</i>	2
114	<i>witega</i>	6	291	<i>muðe</i>	2
115	<i>sacerdhad</i>	5	292	<i>Hieronimus</i>	2
116	<i>ele</i>	5	293	<i>regol</i>	2
117	<i>had</i>	5	294	<i>breoste</i>	2
118	<i>gewrite</i>	5	295	<i>offrung</i>	2
119	<i>lic</i>	5	296	<i>folc</i>	2
120	<i>lohannes</i>	5	297	<i>huselgange</i>	2
121	<i>apostoles</i>	5	298	<i>dagum</i>	2
122	<i>lareow</i>	5	299	<i>breostum</i>	2
123	<i>Sancte</i>	5	300	<i>dæda</i>	2
124	<i>Ysodorus</i>	5	301	<i>tidan</i>	2
125	<i>hade</i>	5	302	<i>cnihtas</i>	2
126	<i>offrunge</i>	5	303	<i>spræca</i>	2
127	<i>abbodes</i>	5	304	<i>trahtas</i>	2
128	<i>cyðere</i>	5	305	<i>þrowunga</i>	2
129	<i>heafod</i>	5	306	<i>cnihtes</i>	2
130	<i>spræce</i>	5	307	<i>Marcus</i>	2
131	<i>gemænsumnesse</i>	5	308	<i>hlaf</i>	2
132	<i>reliquias</i>	5	309	<i>mæssepreost</i>	2
133	<i>werum</i>	5	310	<i>stowæ</i>	2
134	<i>martires</i>	5	311	<i>tidum</i>	2
135	<i>wifes</i>	5	312	<i>sacerdas</i>	2

136	<i>cirican</i>	5	313	<i>getwinnum</i>	2
137	<i>gasta</i>	5	314	<i>dædum</i>	2
138	<i>dæg</i>	5	315	<i>dæges</i>	2
139	<i>Jacobus</i>	5	316	<i>gelapung</i>	2
140	<i>þrynesse</i>	5	317	<i>gæstes</i>	2
141	<i>ceastre</i>	5	318	<i>ræding</i>	2
142	<i>Eastertide</i>	4	319	<i>Cristesboc</i>	2
143	<i>þrynnys</i>	4	320	<i>munuclifes</i>	2
144	<i>boca</i>	4	321	<i>gebodu</i>	2
145	<i>Easterdæge</i>	4	322	<i>trio</i>	2
146	<i>heahengel</i>	4	323	<i>lareowum</i>	2
147	<i>mægena</i>	4	324	<i>fulluhtes</i>	2
148	<i>mon</i>	4	325	<i>mynegunge</i>	2
149	<i>wære</i>	4	326	<i>Swyðune</i>	2
150	<i>cyricean</i>	4	327	<i>Dunstan</i>	2
151	<i>cyðeres</i>	4	328	<i>reliquium</i>	2
152	<i>wif</i>	4	329	<i>lareowa</i>	2
153	<i>cirice</i>	4	330	<i>werr</i>	2
154	<i>Benedictus</i>	4	331	<i>gerynes</i>	2
155	<i>dagas</i>	4	332	<i>cilda</i>	2
156	<i>wætere</i>	4	333	<i>Furtunate</i>	2
157	<i>þrowunge</i>	4	334	<i>husl</i>	2
158	<i>þeowdome</i>	4	335	<i>mædenes</i>	2
159	<i>weorc</i>	4	336	<i>mynsterlifes</i>	2
160	<i>stow</i>	4	337	<i>gespræcu</i>	2
161	<i>gebroðra</i>	4	338	<i>gerynum</i>	2
162	<i>gewriten</i>	4	339	<i>gewritan</i>	2
163	<i>regoles</i>	4	340	<i>sealfe</i>	2
164	<i>mæгна</i>	4	341	<i>life</i>	2
165	<i>beage</i>	4	342	<i>monnum</i>	2
166	<i>mægnu</i>	4	343	<i>freolse</i>	2
167	<i>gesomnunge</i>	4	344	<i>gesomnunga</i>	2
168	<i>gebed</i>	4	345	<i>word</i>	2
169	<i>ðrynnys</i>	4	346	<i>saulum</i>	2
170	<i>fæmnum</i>	4	347	<i>Hælend</i>	2
171	<i>gesomnung</i>	4	348	<i>sceancan</i>	2
172	<i>ban</i>	4	349	<i>gydenan</i>	2
173	<i>cyperes</i>	3	350	<i>mægðhad</i>	2
174	<i>byrgene</i>	3	351	<i>Sæternesdæge</i>	2
175	<i>wæccan</i>	3	352	<i>þing</i>	2
176	<i>martyres</i>	3	353	<i>þenas</i>	2

177	mæsse	3	354	brynnes	2
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table halig n.10

table halig n.10		
frequency list for the query [word="(i?)hal.*g.*"& tag="ADJ.*"] listing all tags of <i>halig</i>		
line	tag	Frequency
1	ADJ^N	1190,00
2	ADJ^D	887,00
3	ADJ^G	734,00
4	ADJ^A	710,00
5	ADJ	49,00
6	ADJS^N	11,00
7	ADJR^N	5,00
8	ADJS^D	5,00
9	ADJS^G	3,00
10	ADJ^I	2,00
11	ADJS^A	1,00

table gebletsod n.1

table gebletsod n.1									
table of collocation candidates by tags for [word=".*blets.*d.*" & tag="VBN.* ADJ.*"]									
line	tag	Frequency	T-score	MI	line	tag	Frequency	T-score	MI
1	.	86,00	8,38	3,38	44	RP+VBI	3,00	1,72	7,09
2	CONJ	81,00	8,08	3,29	45		3,00	1,67	4,84
3	P	88,00	8,01	2,77	46	HVD	3,00	1,65	4,47
4	,	75,00	7,78	3,30	47	VBN^N	3,00	1,45	2,61
5	PRO^N	68,00	7,42	3,32	48	Q^D	3,00	1,43	2,53
6	BEPI	48,00	6,66	4,71	49	ADJS^D	2,00	1,39	6,10
7	BEPS	40,00	6,26	6,58	50	HVPS	2,00	1,37	4,97
8	D^N	44,00	6,12	3,69	51	PRO^A	4,00	1,36	1,65
9	N^N	46,00	6,03	3,17	52	INTJ	2,00	1,34	4,25
10	C	43,00	5,94	3,41	53	Q^A	3,00	1,34	2,13
11	N^D	45,00	5,84	2,95	54	ADJR^N	2,00	1,33	4,00

12	NR^N	36,00	5,68	4,21	55	Q	2,00	1,29	3,51
13	VBDI	30,00	4,81	3,04	56	NEG+ADV	2,00	1,29	3,49
14	N	27,00	4,69	3,36	57	Q^G	2,00	1,27	3,25
15	NR^G	23,00	4,57	4,40	58	BEDS	2,00	1,26	3,16
16	N^G	25,00	4,43	3,14	59	PRO\$^A	2,00	1,24	2,99
17	BEDI	22,00	4,36	3,82	60	ADJ^D	4,00	1,23	1,38
18	N^A	28,00	4,35	2,50	61	VBP	2,00	1,16	2,48
19	ADV^T	26,00	4,35	2,77	62	NEG	3,00	1,14	1,55
20	PRO\$	20,00	3,98	3,18	63	ADJ^G	2,00	1,00	1,77
21	ADV	21,00	3,83	2,61	64	NUM	2,00	1,00	1,75
22	ADJ^N	17,00	3,59	2,94	65	RP+VAG^N	1,00	0,99	6,80
23	VBD	17,00	3,57	2,91	66	BEI	1,00	0,99	6,69
24	Q^N	14,00	3,53	4,14	67	VAG^G	1,00	0,98	5,43
25	PRO\$^G	12,00	3,43	6,75	68	NEG+MDD	1,00	0,96	4,68
26	PRO	13,00	3,32	3,64	69	WADJ^N	1,00	0,96	4,65
27	PRO\$^N	11,00	3,24	5,37	70	NEG+Q^D	1,00	0,96	4,62
28	PRO^D	12,00	3,05	3,06	71	NEG+Q	1,00	0,96	4,58
29	VBPI	13,00	3,02	2,62	72	ADJ^A	3,00	0,96	1,16
30	D^D	12,00	2,75	2,29	73	D	1,00	0,96	4,50
31	VBI	9,00	2,74	3,51	74	ADV+P	1,00	0,92	3,70
32	VBN	9,00	2,58	2,83	75	ADVS^T	1,00	0,92	3,66
33	NR^D	7,00	2,38	3,33	76	WPRO^A	1,00	0,91	3,43
34	D^A	10,00	2,38	2,01	77	HVPI	1,00	0,84	2,66
35	PRO\$^D	6,00	2,36	4,75	78	VBDS	1,00	0,84	2,63
36	BE	5,00	2,16	4,90	79	VAG	1,00	0,83	2,57
37	VAG^N	5,00	2,14	4,60	80	NUM^D	1,00	0,82	2,47
38	NR^A	5,00	2,04	3,50	81	ADV^L	2,00	0,80	1,20
39	BEPH	4,00	2,00	8,52	82	RP+VBDI	1,00	0,74	1,96
40	D^G	6,00	1,92	2,20	83	NEG+CONJ	1,00	0,71	1,77
41	NR	5,00	1,90	2,73	84	FW	2,00	0,59	0,78
42	MDD	4,00	1,79	3,26	85	VB	2,00	0,27	0,31
43	D^I	4,00	1,74	2,93	86	VBPS	1,00	-0,09	0,13

table gebletsod n.2

table <i>gebletsod n.2</i>
<i>table of frequency by node forms for [word="*.blets.*d.*" & tag="VBN.* ADJ.*"]</i>

line	node form	frequency
1	<i>gebletsod</i>	88,00
2	<i>gebletsode</i>	19,00
3	<i>gebletsad</i>	5,00
4	gebletsodan	5,00
5	ibletsod	4,00
6	Gebletsod	4,00
7	gebletsoda	4,00
8	gebletsud	2,00
9	Gebletsud	2,00
10	gebletsodne	1,00
11	gebletsadon	1,00
12	ungebletsodon	1,00
13	Gebletsad	1,00
14	ungebletsode	1,00

table *gesælig* n.1

table <i>gesælig</i> n.1									
table of collocation candidates by tags for [word=".*sæl.*g.*"& tag="A.*"]									
line	tag	Frequency	T-score	MI	line	tag	Frequency	T-score	MI
1	C	115	10,113	4,133	56	WQ	3	1,692	5,42
2	P	140	10,063	2,741	57	NR	5	1,69	2,034
3	.	118	9,627	3,135	58	WPRO	3	1,683	5,138
4	D^N	101	9,499	4,189	59	VBI	5	1,662	1,962
5	,	109	9,258	3,142	60	MDD	4	1,66	2,556
6	CONJ	105	8,935	2,966	61	ADVS^T	3	1,658	4,543
7	PRO^N	97	8,723	3,129	62	WPRO^A	3	1,645	4,317
8	BEPI	79	8,553	4,73	63	RP+VB	3	1,624	3,998
9	N^N	85	8,321	3,359	64	MDP	3	1,613	3,862
10	ADV	61	7,096	3,451	65	Q^D	4	1,579	2,25
11	ADV^T	59	6,874	3,25	66	D^I	4	1,573	2,227
12	ADJ^N	53	6,785	3,879	67	ADV^D	3	1,554	3,28
13	N^D	62	6,672	2,711	68	PRO\$^A	3	1,496	2,875
14	VBPI	49	6,511	3,839	69	NEG+CONJ	3	1,457	2,655
15	N^A	46	5,595	2,514	70	RP+VBP	2	1,402	6,827
16	D^A	32	4,945	2,99	71	WPRO^I	2	1,398	6,463
17	VBD	31	4,906	3,073	72	NEG+VBPI	2	1,384	5,543
18	BEDI	28	4,813	3,468	73	FP	2	1,339	4,242

19	PROŞ	29	4,72	3,018	74	NEG+BEPI	2	1,338	4,212
20	VB	27	4,691	3,362	75	Q^I	2	1,308	3,732
21	BEPS	21	4,435	4,952	76	ADJ	2	1,305	3,697
22	D^D	27	4,428	2,757	77	RP+VBD	2	1,252	3,127
23	N	26	4,264	2,61	78	PRO^G	2	1,244	3,053
24	N^G	25	4,076	2,436	79	VBDS	2	1,229	2,935
25	ADJ^D	21	4,039	3,076	80	NUM^N	2	1,215	2,827
26	ADJ^A	20	3,984	3,197	81	Q	2	1,212	2,807
27	PRO^D	20	3,949	3,096	82	PROŞ^D	2	1,159	2,47
28	Q^N	18	3,939	3,806	83	NUM^A	2	1,148	2,411
29	VBDI	26	3,935	2,131	84	VB^D	2	1,118	2,257
30	MDPI	16	3,771	4,124	85	TO	2	1,094	2,141
31	NR^N	19	3,633	2,586	86	QR^G	1	0,994	7,481
32	INTJ	13	3,558	6,251	87	NEG+Q^G	1	0,966	4,896
33	BEDS	13	3,505	5,159	88	NEG+HVPI	1	0,953	4,403
34	PRO^A	15	3,338	2,855	89	QR^A	1	0,951	4,346
35	NEG	14	3,299	3,078	90	NEG+MDD	1	0,937	3,983
36	NR^D	12	3,137	3,406	91	NEG+Q	1	0,932	3,878
37	D^G	13	3,017	2,616	92	D	1	0,928	3,796
38	PRO	12	2,977	2,83	93	HV	1	0,913	3,516
39	ADV^L	11	2,89	2,96	94	AXDI	1	0,907	3,431
40	WADV	9	2,868	4,502	95	VAG^D	1	0,898	3,293
41	Q^A	10	2,81	3,167	96	HVPS	1	0,896	3,272
42	VBPS	10	2,601	2,494	97	VBN^D	1	0,884	3,102
43	MDPS	7	2,556	4,886	98	ADV+P	1	0,875	2,999
44	VBN	10	2,513	2,284	99	VBN^N	2	0,852	1,33
45	NR^A	7	2,375	3,286	100	WPRO^N	1	0,844	2,681
46	RP+VBPI	5	2,142	4,575	101	ADJS^N	1	0,842	2,666
47	HVPI	5	2,121	4,286	102	ADVR	1	0,83	2,557
48	Q^G	5	2,084	3,875	103	PROŞ^G	1	0,819	2,466
49	PROŞ^N	5	2,043	3,537	104	NEG+Q^A	1	0,795	2,287
50	NR^G	7	1,977	1,985	105	RP+VBN	1	0,774	2,143
51		4	1,915	4,556	106	NUM	2	0,733	1,054
52	ADJR^N	4	1,899	4,303	107	NEG+ADV	1	0,711	1,791
53	BE	4	1,864	3,882	108	NUM^D	1	0,707	1,771
54	ADJ^G	5	1,811	2,396	109	RP+VBDI	1	0,583	1,261
55	MAN^N	4	1,735	2,914	110	VBP	1	0,417	0,778

table gesælig n.3

table <i>gesælig</i> n.3		
Frequency list of 1R of minimal frequency of query [word="*.sæl.*g.*"& tag="ADJ.*"][tag="N.*"]		
line	word	frequency
1	<i>mon</i>	6,00
2	<i>man</i>	3,00
3	<i>mæden</i>	2,00
4	<i>men</i>	2,00
5	<i>mod</i>	2,00
6	<i>biscop</i>	2,00
7	<i>wer</i>	2,00
8	<i>cniht</i>	2,00
9	<i>cyninge</i>	2,00

table <i>gesælig</i> n.4		
frequency list for the query [word="*.sæl.*g.*"& tag="ADJ.*"]] listing all tags of <i>halig</i>		
line	tag	Frequency
1	ADJ^N	168,00
2	ADJ^A	14,00
3	ADJ^D	13,00
4	ADJR^N	12,00
5	ADJS^N	10,00
6	ADJ^G	5,00
7	ADJS^A	2,00

table *gehalgod* n.1

table <i>gehalgod</i> n.1									
table of collocation candidates by tags for [word="*.hal.*g.*d.*"& tag="VBN.* ADJ.*"]									
line	tag	Frequency	T-score	MI	line	tag	Frequency	T-score	MI
1	P	270,00	14,59	3,16	58	MDPI	6,00	1,91	2,18
2	.	200,00	12,77	3,37	59	VB	9,00	1,74	1,25
3	N^D	183,00	12,52	3,75	60	NUM^A	4,00	1,73	2,88
4	BEDI	128,00	10,99	5,13	61	RPX	3,00	1,69	5,38

5	CONJ	156,00	10,94	3,01	62	ADJR^D	3,00	1,69	5,37
6	,	141,00	10,38	2,99	63	WQ	3,00	1,67	4,89
7	N^N	100,00	8,81	3,07	64	Q^I	3,00	1,61	3,79
8	N^A	96,00	8,61	3,05	65	MDD	4,00	1,51	2,03
9	NR^N	78,00	8,32	4,10	66	NUM^N	3,00	1,50	2,88
10	D^N	82,00	8,17	3,36	67	NUM^D	3,00	1,49	2,83
11	PRO^N	88,00	7,68	2,46	68	Q^G	3,00	1,45	2,61
12	C	76,00	7,63	3,01	69	PRO\$^A	3,00	1,39	2,35
13	NR^D	58,00	7,40	5,15	70	RP+VBDI	3,00	1,39	2,32
14	ADV^T	70,00	7,30	2,97	71	ADJS^D	2,00	1,37	4,88
15	D^D	59,00	6,93	3,36	72	WPRO	2,00	1,33	4,03
16	NR^G	50,00	6,71	4,29	73	HVDI	2,00	1,33	4,01
17	N	54,00	6,51	3,14	74	RP+VBPS	2,00	1,32	3,93
18	NR	45,00	6,45	4,68	75	NEG+BEDI	2,00	1,32	3,92
19	BEPI	49,00	6,39	3,51	76	QR	2,00	1,31	3,69
20	ADJ^D	43,00	6,01	3,58	77	NEG+ADV^T	2,00	1,30	3,58
21	ADV	48,00	5,77	2,58	78	VBN^D	2,00	1,30	3,57
22	N^G	45,00	5,72	2,76	79	RP+VBN^N	2,00	1,29	3,55
23	ADV^L	34,00	5,48	4,06	80	ADVR	2,00	1,24	3,03
24	D^G	29,00	4,82	3,25	81	MDP	2,00	1,20	2,75
25	D^A	31,00	4,53	2,42	82	HVD	2,00	1,19	2,66
26	VBPS	25,00	4,49	3,29	83	PRO^G	2,00	1,17	2,53
27	VBDI	35,00	4,47	2,03	84	NEG+ADV	2,00	1,12	2,26
28	BEPS	19,00	4,14	4,28	85	VBN^N	3,00	1,07	1,39
29	NEG+CONJ	18,00	4,08	4,71	86	PRO\$^D	2,00	1,05	1,94
30	BEDS	17,00	4,00	5,02	87	WADV	2,00	1,01	1,80
31	PRO^D	22,00	3,97	2,71	88	VB^D	2,00	0,99	1,73
32	PRO\$	25,00	3,97	2,28	89	BEI	1,00	0,98	5,47
33	D^I	18,00	3,95	3,87	90	WADJ^D	1,00	0,96	4,78
34	VBNI	21,00	3,94	2,83	91	ADJS	1,00	0,95	4,41
35	NEG	18,00	3,68	2,91	92	TO	2,00	0,95	1,61
36	ADJ^G	16,00	3,66	3,55	93	RP+VBDS	1,00	0,95	4,26
37	VBD	22,00	3,56	2,05	94	NEG+BEDS	1,00	0,95	4,23
38	NR^A	13,00	3,32	3,65	95	VAG^G	1,00	0,95	4,21
39	ADJ^N	20,00	3,31	1,95	96	ADJ^I	1,00	0,93	3,82
40	MAN^N	11,00	3,09	3,85	97	BEN	1,00	0,92	3,55
41	NUM	12,00	3,06	3,11	98	HV	1,00	0,87	2,99
42	PRO^A	13,00	2,78	2,12	99	NUM^G	1,00	0,87	2,91
43	VBPI	16,00	2,77	1,70	100	AXDI	1,00	0,87	2,90
44	BE	8,00	2,69	4,35	101	FP	1,00	0,85	2,71

45	Q^A	10,00	2,66	2,64	102	NEG+BEPI	1,00	0,84	2,68
46	Q^D	9,00	2,60	2,89	103	PRO	4,00	0,78	0,72
47	Q^N	10,00	2,58	2,43	104	PRO\$^G	1,00	0,74	1,94
48	ADJ^A	12,00	2,56	1,93	105	RP+VB	1,00	0,73	1,89
49	ADVS^T	6,00	2,37	5,02	106	RP+VBPI	1,00	0,70	1,73
50	PRO\$^N	6,00	2,20	3,27	107	NEG+Q^N	1,00	0,64	1,45
51	ADV+P	5,00	2,16	4,79	108	HVPI	1,00	0,63	1,44
52		5,00	2,13	4,35	109	VAG	1,00	0,61	1,34
53	VBN^A	5,00	2,12	4,22	110	Q	1,00	0,59	1,28
54	FW	9,00	2,09	1,72	111	MDDI	1,00	0,58	1,26
55	RP+VBD	5,00	2,09	3,92	112	ADV^D	1,00	0,56	1,17
56	NEG+Q^D	4,00	1,95	5,40	113	VAG^N	1,00	0,52	1,06
57	VBI	7,00	1,95	1,92	114	RP	1,00	0,01	0,02

table gehalgod n.2

table gehalgod n.2		
Frequency list of 1R of minimal frequency of query [word=".*hal.*g.*d.*"& tag="VBN.* ADJ.*"] [tag="N.*"]		
line	word	frequency
1	<i>ele</i>	8,00
2	<i>huse</i>	3,00
3	<i>wine</i>	3,00
4	<i>wæter</i>	3,00
5	<i>weofode</i>	3,00
6	<i>fæmnum</i>	2,00
7	<i>sunu</i>	2,00
8	<i>hlaf</i>	2,00
9	<i>tapor</i>	2,00
10	<i>fyr</i>	2,00

table gehalgod n.3

table gehalgod n.3		
<i>table of frequency by node forms for</i> <i>[word=".*hal.*g.*d.*"& tag="VBN.* ADJ.*"]</i>		
line	node form	frequency

1	<i>gehalgod</i>	191,00
2	<i>gehalgode</i>	40,00
3	<i>gehalgad</i>	26,00
4	<i>gehalgodan</i>	9,00
5	<i>gehalgodne</i>	9,00
6	<i>gehalgodum</i>	7,00
7	<i>gehalgodes</i>	6,00
8	<i>gehalgodre</i>	6,00
9	<i>gehalgade</i>	4,00
10	<i>unhalgedum</i>	3,00
11	<i>gehalgedum</i>	2,00
12	<i>ungehalgodum</i>	2,00
13	<i>gehalgodra</i>	2,00
14	<i>gehalgedan</i>	2,00
15	<i>halgodre</i>	1
16	<i>gehalgedon</i>	1
17	<i>gehalgedra</i>	1
18	<i>gehalgede</i>	1
19	<i>gehalgude</i>	1
20	<i>halgad</i>	1
21	<i>gehalgadne</i>	1
22	<i>ungehalgode</i>	1
23	<i>gehalgoda</i>	1
24	<i>gehalgodon</i>	1
25	<i>gehalgudum</i>	1
26	<i>unhalgodon</i>	1
27	<i>nigehalgode</i>	1
28	<i>unhalgod</i>	1

image h.1

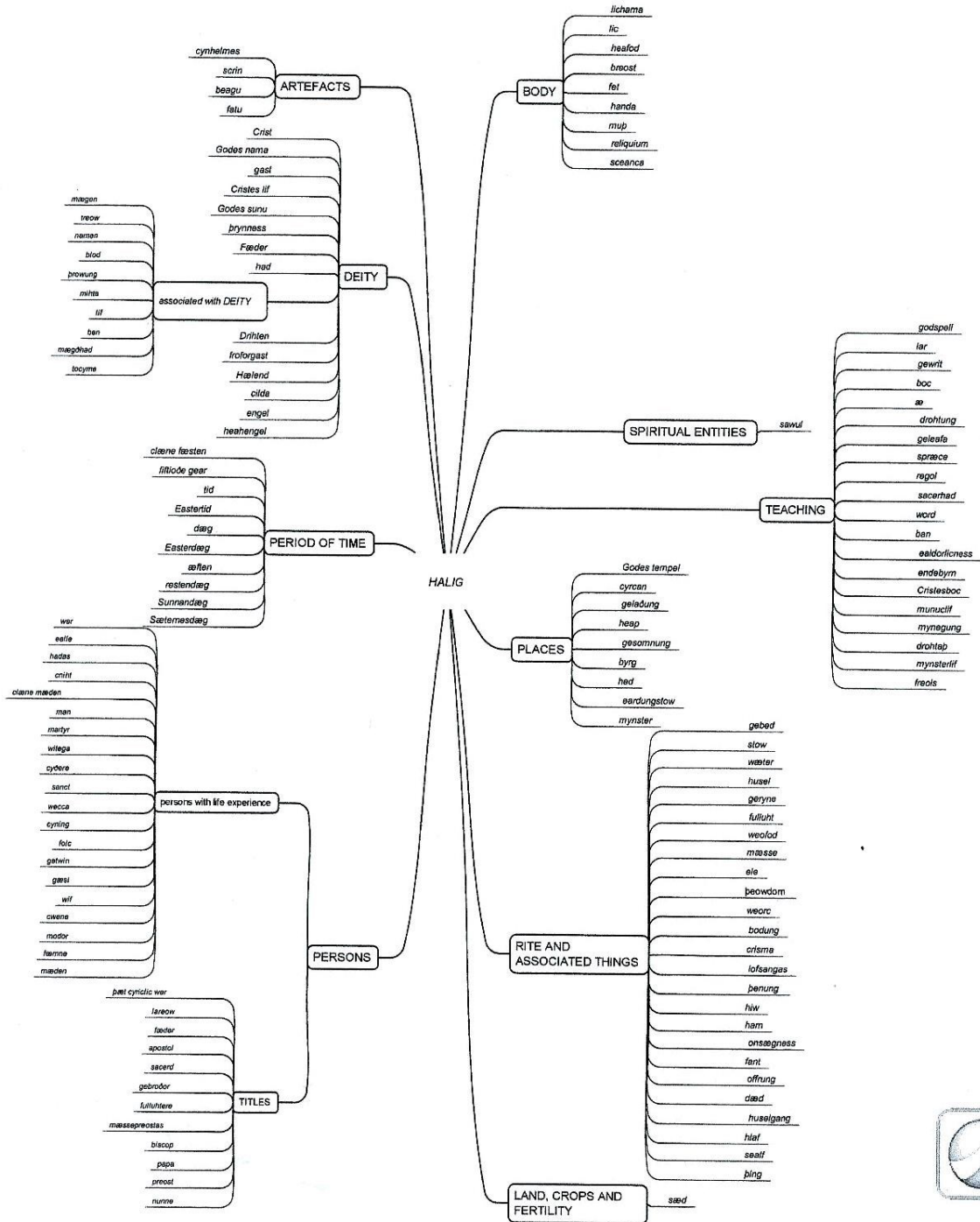


image b.1

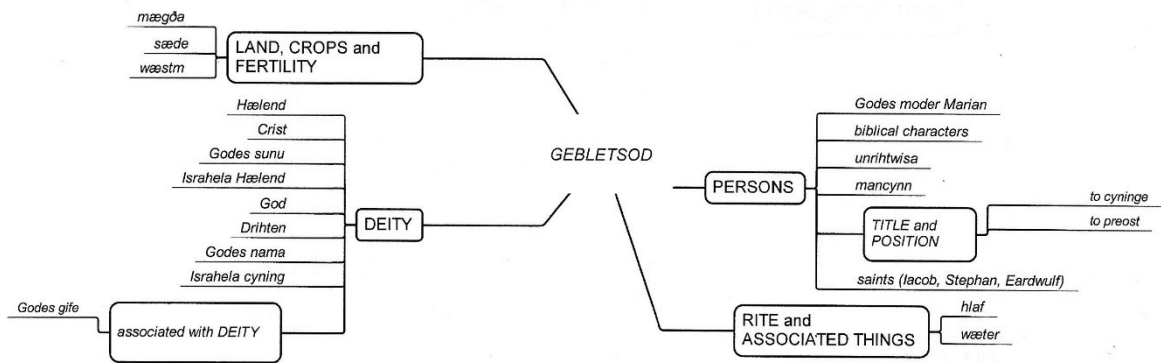


image s.1

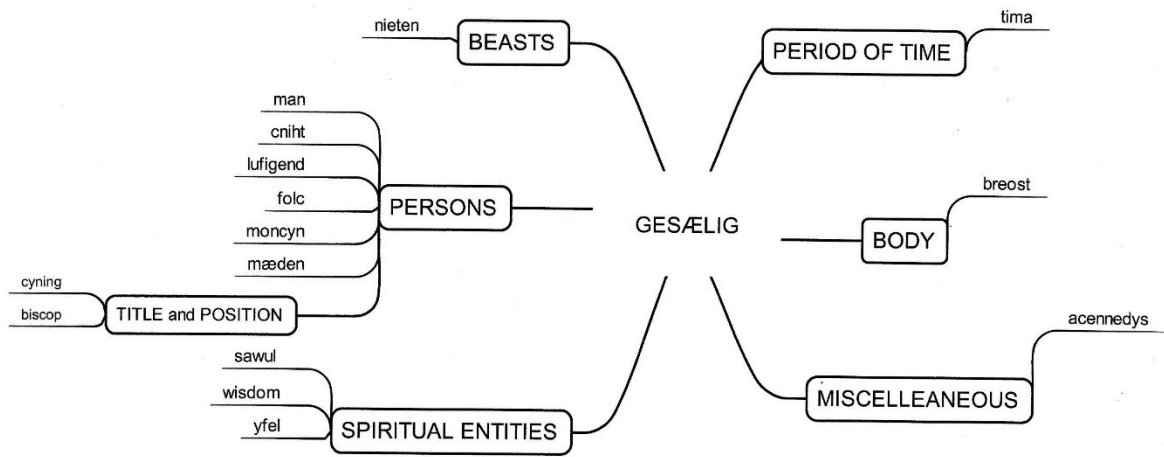
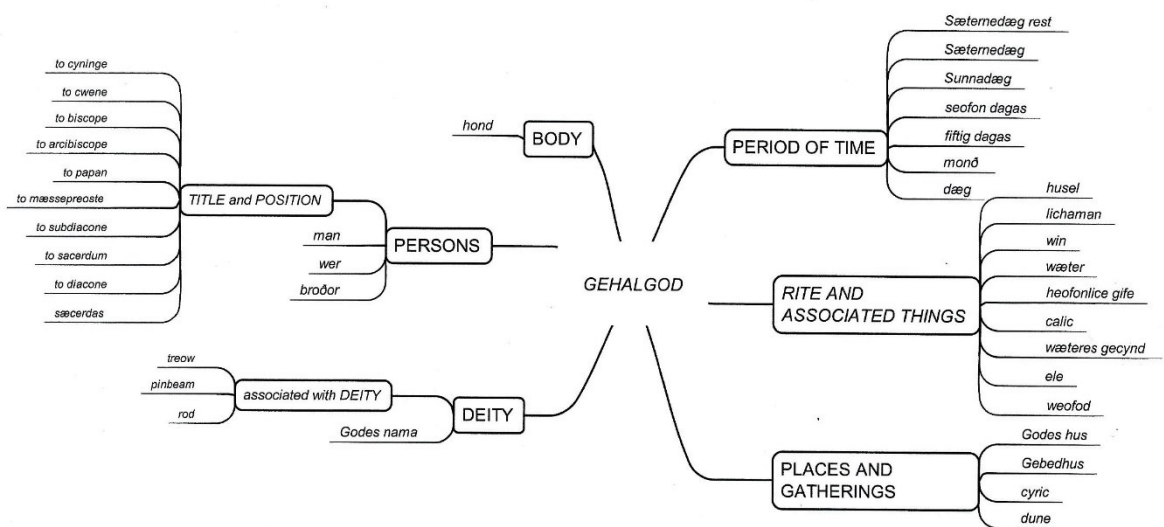


image g.1



10.2 The list of tags in YCOE

The list of tags used in YCOE adopted on 8th August 2017 from:

http://www-users.york.ac.uk/~lang22/YCOE/doc/annotation/YcoeLite.htm#pos_labels

Part-of-Speech Labels

Nominals and Pronominals

N	Common noun, singular or plural
NR	Proper noun, singular or plural
MAN	Indefinite "man"
PRO	Personal pronoun
PRO\$	Possessive pronoun

Adjectives and Adverbs

ADJ	Adjective
ADJR	Comparative Adjective
ADJS	Superlative Adjective
ADV	Adverb
ADVR	Comparative Adverb
ADVS	Superlative Adverb

Quantifiers and numerals

Q	Quantifier
QR	Comparative Quantifier
QS	Superlative Quantifier
NUM	Numeral

Wh-words

WPRO	Wh-pronoun
WADJ	Wh-adjective
WADV	Wh-adverb
WQ	WHETHER

Miscellaneous

CONJ	Coordinating conjunction
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C	Complementizer
D	Determiner
P	Preposition or subordinating conjunction
NEG	Negation (note that NEG can adjoin to verbs, quantifiers, conjunctions, etc.)
RP	Adverbial particle (note that RP can adjoin to verbs)
FP	Focus particle
FW	Foreign word
INTJ	Interjection
XX	unknown or problematic word

The verb BE

BE	infinitive
BEI	imperative
BEPH	present tense, ambiguous imperative/subjunctive
BEPI	present tense, unambiguous indicative
BEPS	present tense, unambiguous subjunctive
BEP	present tense, ambiguous form
BEDI	past tense, unambiguous indicative
BEDS	past tense, unambiguous subjunctive
BED	past tense, ambiguous form
BAG	present participle
BEN	past participle

The verb HAVE

HV	infinitive
HVI	imperative
HVPI	present tense, unambiguous indicative
HVPS	present tense, unambiguous subjunctive
HVP	present tense, ambiguous form
HVDI	past tense, unambiguous indicative
HVDS	past tense, unambiguous subjunctive
HVD	past tense, ambiguous form
HAG	present participle
HVN	past participle (verbal or adjectival)

Auxiliary verbs

AX	infinitive
----	------------

AXI imperative
 AXPI present tense, unambiguous indicative
 AXPS present tense, unambiguous subjunctive
 AXP present tense, ambiguous form
 AXDI past tense, unambiguous indicative
 AXDS past tense, unambiguous subjunctive
 AXD past tense, ambiguous form
 AXG present participle
 AXN past participle (verbal or adjectival)

Modal verbs

MD infinitive
 MDI imperative
 MDPI present tense, unambiguous indicative
 MDPS present tense, unambiguous subjunctive
 MDP present tense, ambiguous form
 MDDI past tense, unambiguous indicative
 MDDS past tense, unambiguous subjunctive
 MDD past tense, ambiguous form
 TO infinitival TO

All other verbs

VB infinitive
 VBI imperative
 VBPH ambiguous imperative/subjunctive
 VBPI present tense, unambiguous indicative
 VBPS present tense, unambiguous subjunctive
 VBP present tense, ambiguous form
 VBDI past tense, unambiguous indicative
 VBDS past tense, unambiguous subjunctive
 VBD past tense, ambiguous form
 VAG present participle
 VBN past participle (verbal or adjectival)

Extended POS tags

^N nominative case (case may be marked on N, D, MAN, Q(R/S),
 ^A accusative case NR, NUM, PRO, WPRO, PRO\$, ADJ(R/S), WADJ,
 ^G genitive case participles, infinitives)

^D dative case
^I instrumental case
^T temporal (marked on ADV, WADV)
^L locative (marked on ADV, WADV)
^D directional (marked on ADV, WADV)

Punctuation

. Final punctuation
, Non-final punctuation

Non-linguistic tags

CODE Indicates non-text material
ID Token identifier