

On the Development of Old English *fæger* and *wlitig*

Noriko Unebe

This paper is intended to show how two Old English synonymous words *fæger* and *wlitig* distribute in Old English texts, and how both words develop in the history of the English language, and to consider the reason that caused their differences. It is hoped, finally, that these views contribute to a better understanding of the historical development of English synonyms.

本稿は、古英語の同義語である *fæger* と *wlitig* の古英語における分布と発達を示し、両者の発達に相違をもたらした理由について考察することを目的とする。本稿における考察は、英語の同義語が辿る歴史的発達の理解に貢献する。

Key words : Old English, synonyms, words for “beautiful”

1. Introduction

It is well known that Present Day English is abundant in synonyms, and this phenomenon is found even in Old English. As Kastovsky (1992) says, “lexical variation is one of the artistic devices in Old English vocabulary.”¹ However, a lot of Old English synonyms did not make the same historical evolution. Some became obsolete in Modern English, and others disappeared by being merged into rival synonyms. Some were overwhelmed by the rise of foreign words, and others changed their meanings and entered another lexical group. In order to grasp the whole picture of the historical development of English synonyms, let us start by focusing attention on the meanings and the co-occurrent expressions of target synonyms in Old English verse and prose.

The purpose of this paper is to examine the distribution and usage of Old English *fæger* and *wlitig* which are synonymous adjectives meaning “beautiful,” and to consider the reasons that caused their diachronic change.

2. The Words for “beautiful” in English

First of all, we have to notice that the word “beautiful,” which is a derivative of “beauty,” is a loan word from French. The *Oxford English Dictionary* [OED] shows the etymology of *beauty* as follows:² Middle English *bealte*, *beute* were adopted from Old French *bealte*, *beaute*, *biaute*, earlier *beltet*. Normal development of late Latin **bellitatem*, *bellus* beautiful. The OED states that the first occurrence of *buute* [variant of *beute*] in English is around 1300, which means that “beautiful” and “beauty” are rather new-comers in the English vocabulary.

Department of Child Studies, Faculty of Contemporary Human Life Science, Tokyo Kasei Gakuin University

When we trace the native English words for either “beauty” or “beautiful,” the *Thesaurus of Old English* [TOE] gives us abundant examples.³ The synonyms for “Beauty, fairness” in TOE are *fæger*, *(ge)fægernes*, *hīw*, *hīwes*, *wlite*, *wlitignes*, and those for “Lovely, beautiful, fair” are *geblēod*, *cýme*, *cýmlic*, *fæger*, *hīwbeorht*, *hīwlic*, *hlēortorht*, *sciēne*, *wlitebeorht*, *wlitedful*, *wlitescīne*, *wlitig*. Among them, *hīwes*, *hlēortorht*, *wlitedful* are very infrequent, *cýme*, *cýmlic*, *hīwbeorht*, *hlēortorht* occur only in poetry. Then we could choose *fæger*, *(ge)fægernes*, *hīw*, *wlite*, *wlitignes* as synonyms for “Beauty, fairness,” and *geblēod*, *fæger*, *hīwlic*, *sciēne*, *wlitescīne*, *wlitig* for “Lovely, beautiful.” In this paper, we would like to take the Old English synonymous adjectives *fæger* and *wlitig* as the first step of consideration.

3. Definitions of Old English *fæger* and *wlitig*

The definitions of Old English *fæger* and *wlitig* in *An Anglo-Saxon Dictionary* [ASD] and *An Anglo-Saxon Dictionary Supplement* [ASD Supp.] are summarized as follows:⁴

fæger (adj.)

Fair, beautiful, joyous, pleasant, pleasing, sweet; (Latin: pulcher, dēcōrus, lætus, jucundus, duicis)

(Add.) I. beautiful to the eye. 1. of persons, 2. of inanimate things, 3. of appearance. II. of moral beauty. III. *fig.* as an epithet of sound, odour, &c. IV. fair, desirable, handsome (of amount). V. fair, plausible (of words). VI. fair, not disturbed, not stormy.

wlitig (adj.)

Beautiful, comely, fair. I. of beauty that appeals to the senses. 1. appearance in persons or things, a. of earthly beauty, b. of celestial beauty, beauteous, glorious. 2. of sound. 3. of scent. II. of beauty that appeals to the mind.

We may note, in passing, that *fæger* is taken up as an equivalent of Latin *pulcher* in ASD. According to the *Dictionary of Medieval Latin from British Sources*,⁵ *pulcher* means, 1. pleasing to the sight, lovely, beautiful, handsome; 2. (of material or non-material thing) that offers pleasure to the senses, beautiful, delightful; 3. excellent in its appeal, attractive to the mind; 4. morally beautiful, honourable, noble, glorious. It may be said that *fæger* was the word more commonly used to express “beautiful” than *wlitig* during the Anglo-Saxon age.

Let us return to our main subject. Comparing the two definitions, we may say that *fæger* seems to connote a more abstract sense than *wlitig*.

As for the etymology of *fæger*,⁶ it is a common Teutonic word (normal development of Old Teutonic **fagro-z*), and it is a cognate with Old Saxon *fagar*, Old High German *fagar*, Old Norse *fagr* (Swedish and Danish *fager*), Gothic *fagrs*. This is a native English word, and it is used as *fair* in Modern English, but its meaning changed after the Old English period.

The semantic development of *fæger* (adj.) in the *Historical Thesaurus of English* [HTE] is summarized as follows:⁷

- (1) During the Old English period, *fæger* means “beautiful (of pleasing appearance, specifically persons).”
- (2) After the Old English period, *fæger* comes to mean “virtuous/morally good” and “pleasing to the

senses.”

(3) Around the 14th century, *fæger* comes to mean “free from impurities.”

(4) After the 15th century, *fæger* comes to mean “good, free from other specific imperfection, pure/flawless.”

In other words, the *HTE* shows that the meaning of *fæger* has changed from the concrete sense “beautiful, pertaining to someone’s countenance,” to the abstract sense “good, free from imperfection.”

As for the etymology of Old English *wlitig*,⁸ the *OED* states that it comes from Old English *wlite* m., “beauty, splendor, appearance.” The form corresponds to Old Frisian *wlite*, Old Saxon *wliti* “sheen, form,” Old Norse *litr* “colour, countenance,” Gothic *wlits*; that is, *wlitig* is also a Teutonic word. The *OED* also shows that *wlite* (n.) and *wliti* (adj.) are obsolete, and the last quotations of both words occur before 1300. The *HTE* also shows the meanings of Old English *wlitig* are “beautiful (OE-*a1225*)” and “good, excellent (OE).”

To sum up, Old English *fæger* overwhelmed the rival word *wlitig* after the Old English period, and *wlitig* disappeared in the end.

4. Instances of *fæger* and *wlitig* in Old English Prose and Verse

We shall look up at some instances of *fæger* and *wlitig* in Old English verse and prose, in which we would like to focus on expression of co-occurrence.

4.1.1 Old English Prose

(1) Ælfric’s Catholic Homilies I, 1, Clemoes, p. 179, l. 25.⁹

her sindon nigan engla werod: hi nabbað nænne lichoman. ac hi sindon ealle gastas swiðe strange. 7 mihtige 7 wlitige. on micelre fægernysse gesceapene to lofe 7 to wyrðmynte heora scyppende;

(Here are nine troops of angels: they have no body, but they are all spirits, very strong, and mighty and beautiful, formed with great fairness, to the praise and glory of their Creator.)

(2) Ælfric’s Catholic Homilies I, Clemoes, p. 179, l. 29.

þa wæs þæs teoðan weredes ealdor swiðe fæger 7 wlitig gesceapen. swa þæt he wæs gehaten leohtberend. þa began he to modigeanne for ðære fægernysse.

(Now the prince of the tenth troop was made very fair and beauteous, so that he was called ‘Light-bearing’ (Lucifer). Then he began to grow proud by reason of the comeliness that he had.)

(3) Ælfric’s Grammar, Zupitza, p. 235, ll. 2-8.¹⁰

ðá ðe habbað langne e, syndon *derivativa*: *clarus* beorht and of ðám *clare* beorhtlice odðe borhte; pulcher wlitig, pulchre citharizat fægere hê hearpað;

(L pulcher = wlitig; L pulchre citharizat = fægere he hearpað = he plays the lute beautifully.)

(4) Ælfric Lives of Saints, Skeat I, Saint Agnes, p. 170, l. 13.¹¹

Heo wæs wlitig on ansyne, and wlitigre on geleafan.

(She was fair in countenance, and fairer in faith.)

(5) Ælfric’s Lives of Saints, Skeat I, Peter’s Chair, p. 236, l. 251.

ac Petronella wæs swyðe wlitig on hiwe.

(but Petronilla was very fair of face.)

(6) Ælfric’s Lives of Saints, Skeat II, p. 344, l. 160.

Þa forþam se sylfe smargdus wæs wlitig on ansyne, swa oft swa ða broðra comon to cyrcan, þonne

besende se awyrgeða gast mænig-fealde geþohtas on heora mód, and wurdon þearle gecostnode þurh his fægernysse; and hi þa æt nyxtan ealle wurdon astyrode wið þone abbod forþam swa wlitigne man into heora mynstre gelædde.

(Then because the same Smaragdus was beautiful in countenance, as often as the brothers came to church, the accursed spirit sent manifold thoughts into their minds, and they were exceedingly tempted by his fairness; and at last they were all stirred up against the abbot because he had brought so beautiful a man into their minister.)

(7) *Ælfric's Lives of Saints* (Thomas), Skeat II, p. 404, l. 3.

Ice arære þa ge-timbrunge . þæt hire hróf ofer-stihð ealle gebytlu . and bið utan fæger . and swa-þeah wlitigre þæt weorc wiðinnan .

(I establish the building, so that the roof surmounts all buildings, and it is fair without, and the work is nevertheless more beautiful within.)

(8) *Homilies of Ælfric*, 15, Pope II, p. 517, l. 41.¹²

Se fiscnoð þe we embe sprecað wæs swiðe fæger and myrige on Iudea lande, Galileiscre scire, and swiðe mycel mere, manegra mila lang, þreo mile on bræde, mid ferscum wætere.

(The fishing ground which we talk about was very beautiful and agreeable in the land of Jews, in the district of Galilee, and the very big sea, many miles long, three miles in width, with fresh water.)

(9) *Bede* 1, Miller, p. 38, l. 26.¹³

And þa astah se arwurðesta Godes andettere mid þa menigeo on þa dune upp, seo wæs ða tidlice grene 7 fæger 7 mid misenicum blostmum wyrta afed 7 gegyred æghwyder ymbutan.

(Then the honourable confessor of God went up on the hill with the crowd, which was then green with the season, and fair and painted and adorned on all sides with flowers of various plants.)

(10) *Bede* 1, Miller, cap. 7, p. 38, l. 27

Wæs þæt þæs wyrðe, þæt seo stow swa wlitig 7 swa fæger wære, þe eft sceolde mid þy blode ðæs eadigan martyres gewurðad 7 gehalgod weofþan.

(And this was the place that should be so comely and so fair, which afterwards was to be glorified and sanctified with the blood of this blessed martyr.)

(11) *The Blickling Homilies*, no. 10, Morris, p. 107, l. 2 from below. (Internet Archive)¹⁴

X. & we gehyraþ oft secggan gelome worldrice manna deaþ þe heora lif mannum leof wære, & þuhte fæger & wlitig heora lif & wynsumlic;

(and we hear very frequently of the death of men of rank whose life was dear to men, and whose life appeared fair and beautiful and pleasant;)

(12) *The Blickling Homilies* no. 10, Morris, p. 115. l. 10.

X. & þes middangeard wæs on þa tid toþon fæger & toþon wynsumlic, þæt he teah men to him þurh his wlite & þurh his fægernesse & wynsumnesse fram þon ælmihtegan Gode; & þa he þus fæger wæs & þus wynsum, þa wisnode he on Cristes haligra heortum, & is nu on urnum heortum blowende swa hit gedafen is.

(and this world was so fair and so delightful that it drew men to it, by its beauty and pleasantness, from Almighty God. And when it (= the world) was thus fair and thus winsome, it withered away in the hearts of Christ's holy people, and is now blooming in our hearts, as is fit.) *toþon= to þon "to that extent"

(13) *Boethius, the Consolation of Philosophy*, Sedgefield, cap 32, p. 73, l. 12.¹⁵

XXXII þonne magan ge sweetole o[ngeotan] þæt þæs lichoman fæger 7 his strengo [þa magon beon] afyrred mid þreora [daga fefre].

(then you may get to know clearly that the body's beauty and strength can be taken away by a three days' fever.)

(14) Boethius, the Consolation of Philosophy, Sedgefield, cap 34, p. 87, l. 3.

XXXIV Ðæt is nu þæs lichoman good þæt mon [s]lie fæger [7 str]lang 7 lang 7 brad, 7 m[ane]gu [ob]ru good (to) eac þæm; 7 ne bið hit þeah se lichoma self, forðæm þeah he þara gooda hwylc forlose, þeah he bið þæt he æror wæs.

(Thus, bodily excellence lies in a man's being fair, strong, tall, and broad, and there are many other good points besides; yet they are not the body itself, for even if it loses any of these qualities, it still remains what it was before.)

(15) Boethius, the Consolation of Philosophy, Sedgefield, cap. 32, p. 72, l. 30.

Cap. XXXII Ðeah nu hwa sie [swa] fæger swa swa Alcibiadis se æþelincg wæs:

(A man might be as beautiful as Prince Alcibiades was;)

(16) Genesis 3.6, Crawford, p. 88.¹⁶

Cap. III 6. Ða geseah ðæt wif ðæt ðæt treow wæs god to etenne, be ðam ðe hyre ðuhte, 7 wlitig on eagum 7 lustbære on gesyhðe, 7 genam ða of ðæ<s> treowes wæstmte 7 geæt 7 sealde hyre were: he æt ða.

(And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit from it, and ate it, and gave it to the one (= her husband) with her; and he ate it.)

(17) Genesis 12.11, Crawford p. 115.

Cap. XII 11. Mid ðam ðe hi wæron gehende Egypta lande, þa cwæð Abram to hys wife: Ic wat ðæt þu eart wlitig on hiwe.

(And it came to pass, when he came near to Egypt, that Abram said to his wife (= Sarai), I know that thou art a fair woman to look upon.)

(18) Genesis 39.6, Heptateuch, Crawford p. 178, and Genesis 39.6, Ker in Crawford, p. 447.

XXXIX 6. Iosep wæs fæger 7 wlitig on ansine.

(L erat autem Ioseph pulchra facie et decorus aspectu. = Joseph was beautiful in face and good in appearance.)

(19) Orosius II. iv, Bately, p. 43, l. 24.¹⁷

Seo burg wæs getimbred an fildum lande 7 on swiðe emnum, 7 heo wæs swiþe fæger an to locianne. 7 heo is swiþe ryhte feowerscyte,

(The city was built on the field-like and very even land, and it was a very beautiful one to see and it is very square.)

(20) Paris Psalters (prose), The West-Saxon Psalms, Bright and Ramsay, p. 25, l. 6.¹⁸

Hī synt byrgenum gelīce, sēo byð ūtan fæger and innan fūl; heora tungan wyrcaþ mycel fācn: þēah hī fægere sprecon heora geþeaht and heora willa

(They are equally graves, it is beautiful outside and foul inside; their tongue becomes much deceitful: though they spoke beautifully their thought and their will.)

4.1.2 Old English Verse

(1) Meters of Boethius, Krapp V, p. 190, l. 43.¹⁹

Se an dema is gestæððig, unawendedlic, wlitig and mære.

(he (=the king) is the serious judge, unchanging, lovely, and well-renowned)

(2) Meters of Boethius, Krapp V, p. 200, l. 25.

Is se forrynel fæger and sciene, cymeð eastan up ær for sunnan and eft æfter sunnan on setl glided, west under weorulde.

(The forerunner (=the morning star) is fair and glorious, coming up in the eastern sky, first before the sun and also it glides towards its rest, westwards under the world.)

(3) Christ and Satan, Krapp I, p. 142, l. 210, l. 213.²⁰

Þonne behofað se ðe her wunað weorulde wynnum þæt him wlite scine þonne he oðer lif eft geseceð, fægere land þonne ðeos folde seo; is þær wlitig and wynsum, wæstmas scinað, beorhte ofer burgum.

(It is necessary to the man who lives pleasantly here in the world that his brightness shines forth when he seeks back to the other life, to a land more lovely than is this earth. There it is bright and pleasant, and radiant figures shine forth throughout its cities.)

(4) Daniel, Krapp I, p. 119, l. 285

Is þin nama mære, wlitig and wuldorfæst ofer werðeode.

(Your name, comely and glorious, is renowned throughout the nations of men.)

(5) The Death of Edgar, Dobbie VI, The Poems of the Anglo-Saxon Chronicle 975, p. 22.²¹

Her geendode eorðan dreamas Eadgar, Engla cyning, ceas him oðer leoht, wlitig and wunsum, and þis wace forlet, lif þis læne.

(In this year (= 975) Edgar, king of the English, brought to an end his earthly pleasures. He chose another world, radiant and joyous, quitting this poor and transitory existence.)

(6) Genesis A, B, Krapp I, p. 17, l. 467.

Oðer wæs swa wynlic wlitig and scene, liðe and lofsum, þæt wæs lifes beam;

(One of the two trees was so pleasant, beautiful and radiant, graceful and admirable—that was the tree of life.)

(7) Genesis A, B, Krapp I, p. 53, l. 1719.

Þa þæs mæles wæs mearc agongen þæt him Abraham idese brohte, wif to hame, þær he wic ahte, fæger and freolic.

(1720 XXI Now the period of time had come when Abraham brought a wife, a fair and free-born bride to his house, where he possessed a dwelling:)

(8) The Lord's Prayer II, Dobbie VI, p. 72, l. 40.

Swa þin heahsetl is heah and mære, fæger and wurðlic,

(Your throne is as high and great, beautiful and splendid.)

(9) The Order of the World, Krapp & Dobbie III, p. 165, l. 63.²²

ond þis leohte beorht cymeð morgna gehwam ofer misthleoþu wadan ofer wægwas wundrum gegierwed, ond mid ærdæge eastan snoweð wlitig ond wynsum wera cneorissum;

(and this bright light that comes every morning over the misty cliffs, wading across the waves, adorned with miracles and at dawn hastens from the east, lovely and winsome (delightful) to the generations of men:)

(10) Panther, Krapp & Dobbie III, p. 171, l. 65.

Þæt wæs swete stenc, wlitig ond wynsum geond wlruld ealle.

(That was a sweet fragrance, beautiful and gladdening, throughtout the whole world.)

(11) Phoenix, Krapp & Dobbie III, p. 99, l. 203.

Þær he sylf biereð in þæt treow innan torhte frætwe; þær se wilda fugel in þam westenne ofer heanne beam hus getimbreð wlitig ond wynsum,

(There he himself bears the splendid treasure into the tree where in the wasteland the wild bird builds a house at the top of the tall tree, lovely and delightful.)

(12) Riddles 84, Krapp & Dobbie III, p. 237, l. 20.

.Jonne hy aweorp [...]þe ænig þara [...]fter ne mæg [...] oþer cyn eorþan [...] þon ær wæs wlitig ond wynsum, [...]

(... beautiful and pleasant.)

4.2 Analysis of the Quotations

We can analyze the above quotations as follows.

(1) In Old English prose, *fæger* and *wlitig* sometimes co-occur, such as *fæger 7 wlitig* (Quotations 1, 2, 11, 18), *swa wlitig 7 swa fæger* (Quotation 10). However, in Old English verse, *fæger* and *wlitig* do not co-occur, which may be because of alliteration. Alliterative examples are such as *fæger and freolic* (Quotation 7), *wlitig ond wynsum* (Quotation 5, 9, 10, 11, 12), *wlitig and wuldorfæst* (Quotation 4), *wlitig and wuldorfæst* (Quotation 4).

(2) In Old English prose, *fæger* is used to express a manner of action, such as *pulchre citharizat fægere hê hearpad* (Quotation 3). In *Bede* (prose), *seo wæs ða tidlice grene 7 fæger 7 mid misenlicum blostmum wyrta afed 7 gegyred æghwyder ymbutan* (Quotation 9) shows that *fæger* is the resulting state of adornment because the hill becomes beautiful by means of flowers of various plants. This is another example of a manner of action.

(3) In Old English verse, *fæger* and *wlitig* co-occur with either *sciene* or *scene* which also means “beautiful” (Quotation 2, 6). *Sciene* becomes *sheen* “a soft smooth shiny quality” in Modern English, such as *hair with a healthy sheen*. It may not be too far from the truth to say that the concepts of “beautiful” and “shiny” are closely related during the Old English period. That is, we may say that something beautiful is something shiny.

(4) In Old English prose, *wlitig* co-occurs with *on ansyne*, *on hiwe*, and *on eagum* (Quotations 4, 5, 6, 16, 17). Such examples of co-occurrence mean that *wlitig* tends to express the beautifulness of something specific. On the other hand, *fæger* sometimes co-occurs with the words of similar meanings, such as *fæger and myrige* (Quotation 8 in prose), *topon fæger & topon wynsumlic* (Quotation 12 in prose), *fæger and wurdlic* (Quotation 8 in verse). Such usage seems to emphasize the meaning of *fæger*.

(5) In Old English prose, *fæger* is used with *strengo* “strength” (Quotation 13) and *strang* “strong” (Quotation 14). It may be said from these examples that something beautiful associates with something strong.

(6) In Old English prose, *fæger* is used in a comparison of equality and the construction with to-infinitives, such as [*swa*] *fæger swa swa Alcibiadis se æpelingc wæs* (Quotation 15) and *fæger an to locianne* (Quotation 19). Such usage is often found in Modern English, too.

(7) Quotation 20 in prose, *sēo byð ūtan fæger and innan fūl*, gives us an interesting example. Here,

fæger is used as the opposite of *fūl*, “foul, unclean.” This example explains that *fæger* connotes the idea opposite to “foul, unclean.” It seems reasonable to suppose that this expression is an antithesis, which is a rhetorical device in English.

5. Summary and Concluding Discussion

We have seen that *fæger* and *wlitig* are synonymous in Old English. As stated above, in Old English prose, *fæger* and *wlitig* sometimes co-occur. However, in Old English verse, *fæger* and *wlitig* do not co-occur, which may be because of alliteration. In Old English prose, *fæger* is used to express a manner of action, and the word is used in the comparison of equality and the construction with to-infinitives. And *fæger* is used as the opposite of *fūl*, “foul, unclean” in Old English prose. This example explains that *fæger* connotes the idea opposite to “foul, unclean.” It seems reasonable to suppose that this expression is an antithesis, which is one rhetorical device in English. In Old English verse, *fæger* and *wlitig* co-occur with either *sciene* or *scene* which also means “beautiful.” *Sciene* becomes *sheen* “a soft smooth shiny quality” in Modern English, so it may not be too far from the truth to say that the concepts of “beautiful” and “shiny” are closely related during the Old English period. In Old English prose, *wlitig* co-occurs with *on ansyne*, *on hiwe*, and *on eagum*. Such a co-occurrence means that *wlitig* tends to express the beautifulness of something specific. On the other hand, *fæger* sometimes co-occurs with the words of similar meanings. In Old English prose, *fæger* is used with *strengo* “strength” and *strang* “strong”, from which we may say that something beautiful associates with something strong.

It follows from what has been said that *fæger* and *wlitig* are synonymous but used differently. From this I draw the tentative conclusion that *fæger* tends to be rather abstract, but *wlitig* is used in a rather concrete and specific way. This tendency may be one of the reasons why *wlitig* disappeared in the end. However, the results in this paper show only part of the historical change of *fæger* and *wlitig*. The dialectal distribution or regional difference in Old English texts, in which *fæger* and *wlitig* occur should be investigated as the next step.

¹ Dieter Kastovsky (1992) “5. Semantics and Vocabulary,” *The Cambridge History of the English Language*, Volume I, *The Beginnings to 1066*. (Richard Hogg ed.). Cambridge University Press, p. 298.

² The etymology is taken from *Oxford English Dictionary Second Edition on CD-ROM (v.4.0)* (2009) Oxford University Press.

³ Jane Roberts and Christian Kay with Lynne Grundy (1995) *A Thesaurus of Old English in Two Volumes*. King’s College London Centre for Late Antique and Medieval Studies. Section 07.10, p. 424.

⁴ Joseph Bosworth and T. Northcote Toller eds. (1898; 1991) *An Anglo-Saxon Dictionary*, Oxford University Press, and T. Northcote Toller and Alistair Campbell (1921; 1992) *An Anglo-Saxon Dictionary Supplement*, Oxford University Press.

⁵ D. R. Howlett et al eds. (2010) *Dictionary of Medieval Latin from British Sources*, Fascicule XIII Pro-Reg. Published for the British Academy by Oxford University Press.

⁶ *OED*, the etymology of *fair* (adj. and n.²).

⁷ Christian Kay, Jane Roberts, Michael Samuels, Irené Wotherspoon, and Marc Alexander eds. (2018) *The Historical Thesaurus of English*, version 4.21. Glasgow: University of Glasgow. <http://ht.ac.uk/>.

- ⁸ *OED*, the etymology of *wlite* (n.). *Obs.*
- ⁹ Peter Clemoes ed. (1997) *Ælfric's Catholic Homilies, First Series: Text*. EETS. SS. 17. Oxford University Press.
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