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THE SEA IN POETIC LANGUAGE OF THE ANCIENT GERMANS (TESTIMONY OF THE TEXTS)

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ORCID ID: <https://orcid.org/0000–0001–5078–8316>**SUMMARY**

The article is devoted to the consideration of language means, used for expressing of the sea element image in ancient Germanic texts. For a number of words naming the sea, secondary nature of «marine» semantics is established relative to a whole series of primary meanings 'wave', 'surf', 'water billow', 'movement (of water mass)' etc. The contexts collected in the study illustrate the semantic differences in word usage, enabling one to more or less exactly state when it is about a wave, the movement of a water surface, and when it is actually about the sea.

It is further suggested a description of the structure and semantics of the sum of composites, often used to denote the marine world. It follows from the description that the «marine» vocabulary of ancient Germanic poetic texts was an open system (it could be replenished with new composites), which developed by analogy with itself, having as samples the composites inherited from the Proto-Germanic language.

Special attention is paid to the set of epithets of the sea in the accessible corpus of German texts and descriptive expressions, in which the sea is likened to a person, and this fact indicates the ancient metaphorical perception of the world from the standpoint of anthropocentrism.

Key words: *lexeme, meaning, etymology, semantics, text, cross-cultural, diachrony, synchrony, picture of the world.*

Introduction: the poetic language of the ancient Germans. The language does not exist in a single form. As a special phenomenon the language appears in several functional varieties depending on the function performed and also conditions, social and cultural needs of its native speakers. Two varieties of language probably existed in the Proto-Germanic epoch: everyday language (for daily communication) and poetic language (for public speech, that is for ritualized acts, speeches on things, composing and recitation of poetic works with epic content — sagas, songs). The poetic language is connected to the area of mysteries, miracles, therefore one differs archaic nature, keeping phonetic features, ancient words (or their ancient meanings, disappeared from the daily speech practice), syntactic constructions, grammar forms, which are already lost in the everyday language of communication due to of negligence of its style. The special supradialectal nature of the poetic language among the Old Germans could for the time being support the feeling of their ethnic kinship, the proximity of their tribal dialects/languages, delaying the process of their further differentiation, which resulted in formation of different Germanic peoples and their languages (see for example: Desnitskaâ A. V. *Supradialectal Forms of Oral Speech and their Role in the History of the Language*. Leningrad : Nauka, 1970, p. 19).

Samples of poetic speech are: works of heroic epos, where courage of the leaders and their military squads, military expeditions, the abduction of women, hero fights, battles with monsters are sung etc., and also translations of the Bible which would be impossible if Germanic peoples did not have ancient traditions of poetic speech. The material of the texts with similar content is the main object of historical grammar, lexicology and stylistics of Germanic languages. Textual informativeness (one has its scientific value) engenders a number of problems, without the development of which now it is difficult to imagine development of comparative-historical grammar and etymology of Germanic languages, therefore any experience of observation of language of monuments of old poetry is valuable and **topical**.

One of the central images of Germanic epos is the image of sea, which not only creates special atmosphere for mythological stories or poetic tales about the glorious past of peoples, but also characterizes the specificities of their lingual world picture. In this connection, the main **practical task** of our investigation is to describe present in old Germanic poetic texts sum of lexemes and set phrases, used for characteristic of the sea element and its states. Alongside with this task the proposed study solves the problem of highlight-

ing of common for old Germanic dialects poetic vocabulary elements, which embodied the images of the sea, and semantic patterns by which in epic language compound words, belonged to LSG «Sea», were formed.

Methods of research. Specifics of the scientific search requires to apply the following *methods*: 1) descriptive method; 2) the etymological method; 3) comparative-historical method.

The **material of proposed study**: our research is based on data of the Old Germanic written poetic texts of mythological content (the material is mainly extracted from Old English and Old Icelandic written monuments).

In view of practical specifics of suggested study all special **literature** further is used as necessary.

Material analysis and results. A fragment of description of the image of the sea in the Old Germanic poetic texts is given below.

I. DESIGNATION OF THE SEA IN GERMANIC LANGUAGES

1.1. Semantic archaisms

The Proto-Germanic dialects had four basic lexemes for designation of the sea: **xaban*, **lazuz*, **mariz*, **saiwiz*/**saiwaz*. In any case, it is quite possible that the age of their hydrographic semantics corresponds to the Proto-Germanic epoch, as long as the meaning ‘sea’ is consistently traced in the number of reflexes of all prototypes. It is about such words, reflected in the old Germanic texts:

**xaban*: ON *haf* ‘sea’, OE *heaf* ‘sea, water’, OFris *hef* ‘sea’, MLG *haf*, MHG *hab* ‘sea, haven’ (as a word-formative innovation — a derivative from Germanic verb **xafjanan* ‘hold up, to bear up, to lift’; Orel, 2003: 147 (: **xaban* I), 149). See also: (Kroonen, 2013: 196) without taking account of chronology and specificity of word-formation. Unlike **xaban* three next hydrographic terms belong to the Indo-European heritage in the Germanic vocabulary;

**lazuz*: ON *lôgr* ‘sea’, ‘lake’, ‘water’, OE *lazu* ‘sea’, ‘water’ (Vries, 1977: 373; Orel, 2003: 231; Kroonen, 2013: 322);

**mariz*: Goth *mari-*, ON *marr*, OE *mere*, OFris *mar*, OHG *meri* (Vries, 1977: 379; Orel, 2003: 261; Kroonen, 2013: 354–355);

**saiwiz*, **saiwaz*: Goth *saiws*, ON *sær*, *sjár*, OE *sæ*, OS *sēu*, *sēo*, OFris *sē*, OHG *sēu*, *sēo*, gen. *sēwes* (Vries, 1977: 575; Orel, 2003: 314; Kroonen, 2013: 423).

Now it is hard to state, what were semantic or stylistic criteria of choice of one of mentioned words in poetic texts. Probably in written era, these lexemes were already absolute synonyms. For example, all four words are attested in «Beowulf», their alternation here, firstly, contributed to compliance of internal rhymes in the stanza, secondly, helped to avoid repetitions (however, *lazū* here renders, rather, meaning ‘waters’). Apart from this, the presence of four (and even more, because *brim*, *holm*, *sund* ‘sea’ are used in the poem too) word-formation stems increased the number of derivative compound words, much-needed for artistic language due to their imagery. The series of monotypic (with common second part) dithematic words with synonymic stems in preposition «cemented» the poetic vocabulary, being system-forming structures.

Appealing to the valency of Germanic terms for the sea also does not answer the question about semantic difference between them: available contexts shows the same compatibility of words, which are interest to us, with adjectives, participles and verbs. For example, the image *wide sea* in Old English was expressed with combination of corresponding adjective with *mere*, *sā*, *brim* ‘sea’, that is *wīdne mere*, *brāda sǣ*, *sīdne sǣ*, *sǣ sīde*, *brāde brimu* and other (see below), therefore it is not necessary to say about limitation of semantic valency of one word for comparison with other. The same picture present set expressions *cold/ice sea*, *salty sea* (see below) and other, where adjective occurs in conjunction with various substantives, denoting the sea.

Compound words formed with reflexes of both hydrographic terms and used for poetic increase of the image of the sea indicate blurring of the visible semantic distinctions between overviewed lexemes, cf. Goth *mari-sáivs* ‘lake-sea’ in «Gospel of Luke» (VIII, 22–23, 33): «Vārth than in áinamma thizè dagê, jah is galáith in fkip jah fipònjòs is. jah kvath du im, Galeitham hindar thana *marišáiv* jah galithun» (Ulfilas, 1857: 232, 234).

1.2. Semantic innovations: marine meaning at «nonmarine» lexicon

Old Germanic literary monuments reveal also other synonyms with semantics ‘sea’, however sememe ‘sea’ here proves to be secondary, one developed in single languages in the words with meanings ‘water’, ‘wave’ (including secondary from ‘island’), ‘surf’, ‘billowing waves’, ‘power of swimming’, ‘movement (of water masses)’. We mean reflexes of Proto-Germ. **brīman*, **zēlfaz*, **xulmaz* (**hulma(n)-*), **sunðan*, **unþiz* ~ **unþjō*, **wazō(n)*, **warōn*

~ **waraz* (Orel, 2003: 57, 131, 386, 435, 439, 450; Kroonen, 2013: 254, 560–561: **unþī-* ~ *unþjō-* ‘wave’), whose etymological background evidences absence at them special «marine» (or at least «lacustrine») semantics in the Proto-Germanic period (for further information about archaic meanings see relevant etymological dictionaries). See details further.

1.2.1. Reflexes of Proto-Germ. **brīman*

Proto-Germ. **brīman* in according to Burg. **brim* ‘flood’, ON *brim* ‘surf’ and semantics ‘to jump’ (Gr. φριμάω, 1, praes., sing.), ‘to move’ (Sansk. *bhrāmati*) at its Indo-European cognates (Orel, 2003: 57) denoted billowing with waves, «movable» water surface as opposed to calm surface of the sea. When poetic word usage in single Germanic languages on the base of sememes ‘surf’, ‘wave’ (attributes of sea element) the new meaning ‘sea’ arose:

Oícel. *brim* ‘surf’ and (poet.) ‘**the sea**’ (Cleasby, 1874: 80): (about subsided waves) «Enn er veðrit tók minka ok lægja *brim*» (Egils saga, 1892: 56) and (about the sea) «biǫrg ok *brim* ek veit at brenna skolo, / ef hann fellr ífrá» (Edda, 1914: 63) — «*if he fall, / flame will engulf / the mountains and the sea*» (English translation is oriented to Russian translation, see the edition: *Elder Edda. Old Icelandic Songs about Deities and Heroes* / [transl. by A. I. Korsun ; ed., introductory article and comments by M. I. Steblin-Kamensky]. Leningrad : AN USSR, 1963. P. 39; further in the text — Edda);

OE *brim* ‘surf’ and ‘**the sea**’ (Bosworth, 1921: 125): «beātað *brim* stæðo» переводится как «*the sea beateth the shores*» (The Poetry of the Codex Vercellensis, 1843: 29), whereas it can be precisely about surf, waves. Along with this context cf. «Engle and Sexe becōmon ofer brāde *brimu*» — «*Angles and Saxons came over the broad seas*» (Bosworth, 1921: 125).

1.2.2. Reflexes of Proto-Germ. **zēlfaz*

Proto-Germ. **zēlfaz*, perhaps, denoted noise of waves and further — the wave itself. The subsequent development of these sememes led to the meaning ‘sea’ in ON poet. *gjalfǫr* ‘noise’, ‘strong wave’ and ‘**sea**’ > Shetl. *gjol(er)* ‘very troubled sea’ ~ MLG *gelve* ‘wave’ (Vries, 1977: 169). Cf. the same word as a part of Oícel. compound words *gjalfǫr-stóð* ‘steeds of the sea’ and *gjalfǫr-dýr* ‘beast of raging sea’ — compactified kennings, applied to exchange of common (not a poetic) designation of ship (see further).

1.2.3. Reflexes of Proto-Germ. *xulmaz

Supposed meaning of Proto-Germ. *xulmaz (or *hulma(n)-) was ‘small island’, which is proven with semantics ‘islet, small island, mound, hill, rising ground’ of its continuants (Kroonen, 2013: 254). In Old English its most common use in the latter, in the poetry, is in reference to water with the meaning ‘water’, ‘wave’, ‘ocean’, ‘sea’ (Bosworth, 1921: 550–551).

Cf.: «wāges holm» — *the sea-wave* (The Poetry of the Codex Vercellensis, 1843: 14) — the phrase, formed with two words, naming the sea and secondary to designations of wave, alongside with «geofon deaðe hweōp / [...] / holm heolfe spāw / hream was on yðum» — «*ocean wailed with death, / [...] / the sea foamed gore, / crying was in the waves*» (Cædmon’s Metrical Paraphrase, 1832: 206). However, it seems to us a more accurate translation not to be *the sea foamed gore*, but *the sea spewed gore* because the verb spāw — the form of past tense to OE spīwan ‘to spew, vomit, spit up’ (Bosworth, 1921: 902–903).

Here sememe ‘sea’ arose from ‘wave’ or rather — ‘billow of water’ (a characteristic attribute of the sea during the storm), whereas the meaning ‘wave’ is secondary to ‘island’. The metaphor is based on a visual image of dry land, rising over water.

A similar pattern is observed in Old Icelandic language, where hólmr, besides primordial significance ‘a holm’, ‘islet’, reveals innovative sememes ‘a bay’, ‘creek’, ‘lake’ (Cleasby, 1874: 280) too.

1.2.4. Reflexes of Proto-Germ. *sunðan

Proto-Germ. *sunðan is the deverbative of *swemmanan ‘to swim’ (Orel, 2003: 386, 394). For example, in Old Icelandic texts the old meaning of *sund* ‘a swimming’ (Cleasby, 1874: 604: [from *swimma*]) is attested only, whereas Old English texts, besides semantic archaic, demonstrate the innovation too, cf.:

OE *sund*, -es ‘power of swimming’, ‘the act of swimming’ and ‘sea, water’ (Bosworth, 1921: 934): «hu ligeð i þan ftræme: / fstelene fifces. / mid fweorde bi-georede: / heore fund if awemmed» (Layamon, 1847, II: 471) along with «streāmas wundon / *sund* wið sande» — «*the streams roll’d / the sea against the sand*» (Beowulf, 1855: 15).

1.2.5. Reflexes of Proto-Germ. *unþiz

Proto-Germ. *unþiz (cf. ON *unnr* (< *uðr*) ‘wave’; Vries, 1977: 635; OHG *unda* ‘wave’; Graff, 1834, I: 367):

Old Icelandic *unnr* ‘wave’, cf. «vér siau daga svalt land riðom, / en aðra siau *unnir* kníðom» (Edda, 1914: 224) — «*we were driving for seven days through the cold lands / seven days kneaded the waves with paddles*» (Edda, 131), but the meaning ‘sea’ this word gets as a part of compound-words, denoting the sea beasts, cf. *unn-svin* ‘a sea-swine’ (in a verse) (Cleasby, 1874: 655);

Old English *yþ*, -e in the meaning ‘a wave of the sea’ is richly illustrated with contexts in (Bosworth, 1921: 1301), regarding semantics ‘sea’ cf. «winter *yþe* beleac / is-gebinde» — «*winter lock’d up the sea / with icy bond*» (Beowulf, 1855: 76: with translation «*the wave*»).

1.2.6. Reflexes of Proto-Germ. *wazō(n)

Proto-Germ. *wazō(n) is the deverbative of *wežanan ‘to move’ (Holthausen, 1963: 379: to *wegan* ‘to remove’, ‘to bear’: Orel, 2003: 439, 452). Semantic specialization of the reflexes of *wazō(n) at north Germanians is observed already in Old North language, where *vágr* means ‘sea’, ‘bay’, ‘liquid’ (Vries, 1977: 639, 671: *vágr* is compared to poet. *vægir* ‘sea’). Consequently mentioned innovation is logical for Old Icelandic language too:

Old Icelandic *vágr* ‘a wave’ in «vind ek kyrrri *vági* á / ok svæfik allan sæ» (Edda, 1914: 42) — «*I will command / whirlwinds to die down / and waves to settle down*» (Edda 29) along with «Véorr kvaz vilia á *vág* róa» (Edda, 1914: 87) — «*Veor said, that he is ready to put to sea*» (Edda 51), literally is «[he] wishes to row the sea».

In the modern north Germanic languages the continuants of *wazō(n) already sequentially demonstrate sememes ‘sea’, ‘bay’ (Vries, 1977: 639, 671).

Old English *wæg*, -es ‘movement’ (Bosworth, 1921: 1151), further — ‘a wave’ in «heofon and eorðan / and hreō wāgas, / salte sæsreāmas» — «*heaven and earth, / and the rough waves, / the salt sea streams*» (The Poetry of the Codex Vercellensis, 1843: 44) and in the meaning ‘sea’ in 92 psalm: «Wræclice syndon wæg-ea-gangas» — «*Mirabiles elationes maris*» (Libri psalmodum, 1835: 258), that is about high waves on the sea.

The same correlation of sememes is represented in Old Saxon *wāg* ‘billow of water’ along with ‘flow, stream’ and Old High German *wāg* ‘billow of water’ along with ‘sea’ (Holthausen, 1963: 379; Vries, 1977: 639).

As in other examples (see above), the sememe ‘sea’ arose on the base of ‘wave’, ‘billow’ («moving» water) due to the sustainable association of raging with waves water surface namely with the sea.

1.2.7. Reflexes of Proto-Germ. *warōn

Proto-Germ. *warōn ~ *waraz (: ON *vari* ‘liquid, water’, OE *wær* ‘sea’) (Vries, 1977: 646; Orel, 2003: 450). This word goes back to the Indo-European etymon **uer-* ‘to pour, to rain’, whose continuants in the languages of Aryan branch specialized their semantics as ‘water’ (Sansk. *vār-*), ‘rain’ (Avest. *vār-*) (examples are given according to: *Rastorguéva V. S. A Comparative-Historical Grammar of the Western Iranian Languages: Phonology*. Moscow : Science, 1990. P. 166) and further, evidently, as ‘(rain) water’, ‘river’ → ‘sea’, cf. Avest. *varay-* : *vairi-* ‘Sea’ (Bartholomae, 1904: 1364–1365). A similar semantic shift is real for the reflexes of the Germanic prototype too, cf.:

OÍcel. *ver* (poet.) ‘the sea’ only used in poets (Cleasby, 1874: 694);

OE *wær* ‘the sea’ (Bosworth, 1921: 1156):

«oððæt we þissa leōða / land gesōhton / *wære* bewrecene, / swā us wind fordrāf» — «until we of this people / the land sought / afflicted with the **sea**, / so hath the wind driven us» (The Poetry of the Codex Vercellensis, 1843: 16).

The designations of the sea examined above are the result of the figurative poetic use of the words with semantics ‘billow water’, ‘wave’, ‘roaring wave’, ‘(power) move of waves’, ‘surf’, ‘moving water mass’, applied to accent the most important sides of the sea element image, which are relevant for poetic embody of this image. Certainly, the frequency of use of *all* over-viewed lexemes with mentioned semantics, as well as their activity in the formation of the compound words, was not the same.

Other designation of the sea in old Germanic texts with poetic content are descriptive (periphrastic) constructions, cf., for example, Old English and Old Icelandic illustrations:

OE *deōp gelād* = *deep way*: «Hū mæg ic, dryhten mīn, ofer *deōp gelād* fōre gefremman on feorne weg» — «How may I, my Lord, over the *deep sea* accomplish the journey on so far a way» (The Poetry of the Codex Vercellensis, 1843: 12: translated as *deep sea*);

OE *sealt wæter* in 68 psalm renders Lat. *mare* ‘the sea’ (Libri psalmodum, 1835: 172);

OÍcel. *unnheimr* = *domicilium undae*, *mare* < *unnr* & *heimr* (Lexicon poëticum, 1860: 835), verbatim is ‘house of the waves’.

II. THE SEA AS THE MIRROR REFLECTION OF THE EARTH WORLD

The sea world is organized like the earth world and as well as the dry land, the sea is inhabited by people and animals. As in the deep wilds of the earth’s woods, in the sea depths fantastic creatures live. And just like *on* the earth, the ground is *under* the water too, grass and trees grow on the water (more precisely, they swim) and the water can surge with the wall like an obstacle on the land.

2.1. Compound words with the reflexes of *mariz

Described further group of ditheatic words contains mainly designations of the marine fauna, including mythological beasts.

OE *mere-deōr*, -es ‘a sea-beast’ ~ *deōr* ‘an animal’ (Bosworth, 1921: 680):

«Heaþo ræs fornam / mihtig *mere-deōr*» — «A deadly blow destroy’d / the mighty **sea-beast**» (Beowulf, 1855: 38).

Cf. morphologically and etymologically identical compound words: OHG *meri-tier*, OLGer *meri-dier* ‘a water-fowl’ (Bosworth, 1921: 680).

OE *mere-hengest*, -es ‘a sea-steed’, (figuratively) ‘a ship’ ~ *hengest*, -es ‘a gelding, horse, steed’ (Bosworth, 1921: 528, 680):

«hwīlum wýcg býreþ / mec ofer mearce / hwīlum *mere-hengest* / fereð ofer flōdas» — «sometimes the steed bears / me o’er the boundary; / sometimes the **vessel** / conveys me o’er the floods» (Codex exoniensis, 1842: 395).

Cf. one more example of the same type: OÍcel. *stag-stiörn-marr* ‘a sea-stag’ (Edda, 1914: 158), that is compactified kenning with *marr* (< **mariz*) as the second part, cf.:

«Draga bað Helgi há segl ofarr — / varðat hrōnnom hōfn þingloga — / þá er ógurlig Ægis dóttir / *stagstiörn* *mōrom* steypa vildi» (Edda, 1914: 130).

OE *mere-swīn*, -es ‘a sea-pig, porpoise, dolphin’ ~ *swīn*, -es ‘a swine’ (Bosworth, 1921: 680, 957):

«ælc seldsýnde fīsc ðe weorðlic byð, styria, and *mēreswýn*, healic oðder sæfisc» (Codex diplomaticus Aevi Saxonici, 1845: 450).

This old word is also attested in other languages of Germanic group, cf.: OHG *meri-swīn* (Graff 1836, II: 831), Ger. *meer-schwein* ‘dolphin, porpoise’, OÍcel. *mar-svín* ‘sea-swine’ (Cleasby, 1874: 413), Dan. *mar-svin* (Analecta Anglo-Saxonica, 1834: 231).

OE *mere-men*[n], -e, *mere-menen*, -*mennen*, -e ‘a siren’ with *menen*, *mennen*, *minnen*, -es ‘a female servant, bondwoman, handmaid’ in postposition (Bosworth, 1921: 678, 680). Verbatim is ‘sea slave-girl’:

«Þer heo funden þe *merminnen* : [...] beoð deor of muchele ginnen» (Layamon, 1847, I: 56; v: Layamon, 1847, III: 451: «instead of *mermen*»), «Brutuf iherde figgen : þurh hið læ-monnen. of þan ufele ginnen : þe cuðen þa *mereminnen*» (Layamon, 1847, I: 57).

A similar situation is also observed in Old High German language, where we find *meri-minni* (Graff 1836, II: 821), *mer-min* ‘siren’; *meri-meni*, -*meni* ‘scylla’, and also in Old Icelandic, cf. *mar-mennill* ‘a sea-goblin’ (Bosworth, 1921: 680).

OE *mere-wīf*, -es ‘a water-witch, woman living in a lake [Grendel’s mother]’ ~ *wīf*, -es ‘a woman, a female person, a being in the form of a woman, a married woman, a wife’ (Bosworth, 1921: 680, 1218). Verbatim is ‘sea-wife’, ‘sea-women’, ‘sea maiden’, ‘maiden of the sea’:

«ongeat þā se gōða / grund-wyrgenne, / *mere-wīf* mihtig; / mægen-ræs forgeaf / hilde bille; / heoro-sweg nē ofteāh, / þæt hire on hafelan / hring-mæl agōl / grȳrelīc gūð-leoð» (Beowulf) (Beowulf, 1855: 102).

A counterpart of OE *mere-wīf* with similar semantics is also represented in Old High German language, cf. *mer-wib*, *meri-wīb* ‘sirena’ ~ *wīb* ‘woman’ (Graff, 1834, I: 651, 653; 1836, II: 821; comparison with OE see: Bosworth, 1921: 680).

OE *mere-torr*, -es ‘the walls formed by the waves of the sea’ ~ *torr* ‘a tower’ (Bosworth, 1921: 680, 1032). Cf. the context about «molten» towers of the sea (metaphorically, about collapsed, fallen water billows; it is a kenning, based on the likening of tall waves to the towers):

«lȳft wæs onhrered / wīcon weall-fæsten / wægās burston / multon *mere-torras*» — «*the air was agitated, / yielded the rampart holds, / the waves burst over them / the sea-towers melted*» (Cædmon’s Metrical Paraphrase, 1832: 208).

OHG *meri-hund*, *meri-hunt*, *mere-hunt* ‘sea dog’ ~ *hunt* ‘dog’ (Graff 1836, II: 820; 1838, IV: 976).

OHG *meri-kalb*, *merkhalb* ‘phoca, seal’ with *kalb* ‘calf, goby’, ‘seal’ in postposition (Graff 1836, II: 821; Massmann, 1846: 110). That is ‘sea calf, goby’.

OHG *Merolf*, *Merulf*, *Marulf* — nomina personalia (Graff 1836, II: 820), the second part of which is the word for wolf *olf*, *ulf* as a frequent exponent in man’s names (Graff 1834, I: 249). That is ‘sea wolf’.

OHG *meri-gras* ~ *gras* (Goth, ON *gras*, Anglo-Saxon *græs*, *gærs*) ‘grass’, ‘hay’ (Graff 1836, II: 821; 1838, IV: 333; Massmann, 1846: 75) = ‘sea grass’.

2.2. Compound words with the reflexes of **saiwiz*, **saiwaz*

As in the previous paragraph, compound words, analyzed here, are mainly the names of marine inhabitants. Further, we are giving semantically the most illustrative examples.

2.2.1. Old English

Cf.: *sæ-ælfen*[n] ‘a sea-elf’, ‘a sea-nymph’: *Sæælfenne* = Naiades ~ -*ælfen*, -*elfen* ‘a fairy, nymph; nympa’ (it is found only in compound words; A Volume of Vocabularies, 1857: 60; Bosworth, 1921: 808);

sæ-draca ‘a sea-dragon’, ‘sea-serpent’, Leviathan ~ *draca*, -an ‘a dragon’, ‘a serpent’ (Bosworth, 1921: 209, 809):

«Feþa eal gesæt; / gesawon þā æfter wætere / wýrm-cynnes fela, / sēllīce *sæ-dracan*, / sund cunnian» (Beowulf) (Beowulf, 1855: 96). With taking account the context, it is about namely a dragon in the form of a big water serpent, «sea serpent», because here this creature is characterized as *wætere wýrm-cynnes* ‘water serpent’ with *wýrm*, *wurm*, *weorm*, -es ‘a reptile’, ‘serpent’, ‘worm’, *wýrm-cyn*[n], -es ‘the genus reptile, reptiles, serpent’ (Beowulf, 1855: 1289);

sæ-mearh ‘a sea-horse’, (figuratively) ‘a ship’ ~ *mearh* ‘horse’, ‘steed’ (Bosworth, 1921: 674, 811):

«We of Marmedonia / mægðe sindon / feorran gefērede: / ūs mid flōde bær / on hrānrāde / heāhstefn naca, / snellīc *sæmearh*, / snūde bewunden» (The Poetry of the Codex Vercellensis, 1843: 16), where the story-teller likens ship to swift sea steed, along with «heah-stefn scipu / to þam ūnlonde / oncȳr-rawum / setlaþ *sæ-mearas* / sundes æt ende» = «*the high-prow’d ships / to that false land / with anchor-ropes, / settle their sea-horses / at the sea’s end*» (Codex exoniensis, 1842: 361), where «high-nosed ships» are already directly named as sea horses, which settled on the edge of the earth at their anchor chains.

sæ-wudu ‘a ship’ ~ *wudu* ‘wood, the substance of growing trees’, ‘wood, forest’ (Bosworth, 1921: 812, 1277). Verbatim is ‘sea wood, tree’, cf. the context:

«Þanon up hraðe / Wēdera leōde / on wang stigon; / *sæ-wudu* sēldon» (Beowulf, 1855: 16).

Cf. the example with a synonym in postposition: OIcel. *sæ-tré* ‘ship’, literally is ‘sea tree’ (Edda, 1927: 166): «Hér ero vér Sigurðr á sætréom, / er oss byrr gefinn við bana síalfan, / fellr brattr breki bröndom hæri» (Edda, 1914: 173) — «*This is me and Sigurd / on the trees of the sea; / fair wind / for both us and death; / waves rise above the sides*» (Edda 102).

sæ-grund ‘the depth of the sea’, ‘the bottom of the sea’ ~ *grund* ‘ground, bottom’, ‘earth, land, country, plain’, ‘a depth, sea’ (Bosworth, 1921: 491, 810). Verbatim is ‘bottom of the sea’, ‘sea land’:

«mān-fordædlan, / þæt hīe me þegon, / symbel ymbsæton / *sæ-grunde* neāh» (Beowulf, 1855: 38–39);

sæ-fæsten ‘the fastness or stronghold which the sea constitutes’ ~ *fæsten* ‘fastness, fortress, bulwark, place of strength, a castle, wall’ (Bosworth, 1921: 267, 509), cf. with the meaning ‘wall of the sea’:

«gesawon rānd-wigan / rihte stræte / segn ofer sweōton / oð þ *sæ-fæsten* / landes æt ēnde» — «*the bucklered warriors saw / in a straight course / the sign over the bands, / till that the sea-barrier, / at the land’s end*» (Cædmon’s Metrical Paraphrase, 1832: 185);

sæ-wong ‘sea-plain’ ~ *wong* ‘plain, field’: «Gewāt him þā se hearda / mid his hond-scōle, / sylf æfter sande, / *sæ-wong* tredan, / wīde waroðas» — «*Departed then the bold [warrior] / with his chosen band, / himself along the sand, / the sea-plain treading, / the wide shores*» (Beowulf, 1855: 132).

2.2.2. Old Icelandic

Cf.: *sjóvar-skrimsl* ‘a sea-monster’ (literally is ‘sea-monster’) (Cleasby, 1874: 618):

«eða elligar af ofgangi elds ok bruna, eða með stórum fiskum ok [mör-gum öðrum *sæskrimslum* ...» (Speculum regale, 1848: 21);

Sæ-hrimnir the name of the mythical boar whose flesh the heroes in Wal-halla feed on ~ *Hrímnir* — the name of a giant (Edda) (Cleasby, 1874: 286, 446, 618–619);

sæ-naut ‘a sea-cow’ ~ *naut* ‘cattle, oxen’ (Cleasby, 1874: 446, 618–619).

2.3. Compound words with the reflexes of *brīman & *xaban

2.3.1. Old English

The dithematic words, attested in Old English written monuments, have *brim-* as the first part, cf.:

brim-hengest ‘a sea-horse’, (figuratively) ‘ship’ (Bosworth, 1921: 126): «scipum under scealcum, / þonne sceōr cymeð, / brecað ofer bæðweg / *brimhengestum*» — «*in ships among our men, / when the storm cometh, / break over the bathway / with our ocean-stallions*» (The Poetry of the Codex Vercellensis, 1843: 30);

brim-wylf, -e ‘a sea-wolf’ (Bosworth, 1921: 126): «Bær þā seō *brim-wylf*, / þā heō to botme com» — «*Bore then the sea-wolf, / when she to the bottom came*» (Beowulf, 1855: 101);

brim-wudu ‘Sea-wood’, (figuratively) ‘a ship’ (Bosworth, 1921: 126): «*brimwudu* myrgan / under swellingum» — «*the sea-wood rejoice / under the swelling waves*» (The Poetry of the Codex Vercellensis, 1843: 15). Cf. below OE *sund-wudu* ‘the same’ with identical semantic circuit.

2.3.2. Old Icelandic

In Old Icelandic compound words the first part is *haf-*, cf.:

haf-gúfa ‘a mermaid’ ~ *gufa* ‘vapour’ (Cleasby, 1874: 220, 228);

haf-hrútr ‘a sea ram’ ~ *hrútr* ‘a ram’ (Cleasby, 1874: 228);

haf-skið poet. ‘a ship’ (Cleasby, 1874: 228) ~ *skið* ‘a log’ (Edda, 1927: 149);

haf-skrimsl ‘a sea-monster’ (Cleasby, 1874: 228);

haf-sleipnir ‘a sea-horse’, poet. ‘a ship’ (Cleasby, 1874: 228);

haf-strambr ‘a fabulous sea-monster’ ~ OIcel. *stremba* ‘impose’ (Cleasby, 1874: 228; Vries, 1977: 552):

«Svá er sagt um þat skrimsl, er menn kalla *hafstramba*, at þat sé i Grœnalandis hafi» (Speculum regale, 1848: 38).

2.4. Compound words with the reflexes of *lazuz & *sunðan

2.4.1. Old English and Old Icelandic compound words

with *lagu-*, *log-* in the preposition

In particular, we are interested in some examples:

OE *lagu-mearh*, -*mearg* ‘a sea-steed’, (figuratively) ‘ship’ (Bosworth, 1921: 616):

«brim-wudu scýnde / leoht lade fus / *lagu-mearg* snýrede / gehlæsted to hýðe» — «*Hasten’d the ocean-wood / light, hurrying its course, / the water-horse sped rapidly, / laden to the hithe*» (Codex exoniensis, 1842: 182);

OIcel. *log-fáki* ‘steed of the sea (boat, ship)’, cf. ON *logr* ‘water, sea’ & *fákr* ‘steed, horse’ (Vries, 1977: 109):

«Gekk Hlórriði, greip á stafni, / vat með austri upp *logfáki*» (Edda, 1914: 90) — «*Chlorridi seized the boat by the prow, / dragged the horse of the sea without drawing water*» (Edda 52).

2.4.2. Old English compound words with *sund-* in the preposition

Cf.: *sund-hengest*, -es ‘a sea-horse’, (figuratively) ‘a ship’ (Bosworth, 1921: 935):

«ceolū liðan / geond sidne sē / *sund-hengestum* / flod-wudu fergen» — «*in vessels journey, / through a wide sea, / on ocean-horses / the flood-wood traverse*» (Codex exoniensis, 1842: 53) about journey on the wide sea on the sea steeds;

sund-wudu, -a ‘the sea-wood’ and metaphorically — ‘a ship’:

«*sund-wudu þunede*» — «*the sea-wood rattled*» (Beowulf, 1855: 128) = *the ship rattled* (Bosworth, 1921: 936). See also: (Codex exoniensis, 1842: 42; Bosworth, 1921: 936).

2.5. Compound words with the reflexes of **zelfaz*, **xulmaz*, **unþiz*

2.5.1. Old Icelandic compound words with *gjálfir-* in the preposition

Cf.: *gjálfir-stóð* ‘steeds of the sea’ ~ *stóð* ‘a stud of horses’ (Cleasby, 1874: 202, 596);

gjálfir-dýr ‘beast of the raging sea’, metaphorically — ‘ship’:

«En þeim siálfom Sigrún ofan, / fólkdíorð, um barg ok fari þeira: / snöriz ramliga Rán or hendi / *gjálfirdýr* konungs at Gnipalundi» (Edda, 1927: 130).

2.5.2. Old English examples with *holm-* in the preposition

Cf.: *holm-weall*, -es ‘sea-wall, a wall formed by the sea’ ~ *weall* ‘a wall’ (Bosworth, 1921: 551, 1174):

«*holm-weall āstah*» — «*the sea-wall rose*» (Cædmon’s Metrical Paraphrase, 1832: 207).

2.5.3. Old English and Old Icelandic compound words with *ȳþ-*, *unn-* in the preposition

Cf.: OE *ȳþ-hengest*, -es ‘a wave-steed, a ship’:

«... þanon eft to sæ. ferde þær he wiste his *yð hengestas*» (Two of the Saxons Chronicles, 1892: 135). Cf. OIcel. *unnar hestr* ‘a ship’ (poet.) (Bosworth, 1921: 1301).

OE *ȳþ-mearh* ‘A wave-steed, a ship’ (Bosworth, 1921: 1302);

OIcel. *unn-svín* ‘a sea-swine’ (Cleasby, 1874: 655).

2.6. Compound words with the reflexes of **wazō(n)*, **warōn*

2.6.1. Old English

Prepositive exponent **waz-* (> *wæg-*) is represented only in Old English compound words:

wæg-bora, -an ‘a wave-bearer, a creature that lives beneath the waves’ ~ *bora* which often used as a termination to denote ‘a bearer, bringer, supporter’ (Bosworth, 1921: 116, 1151):

«Hraþe wearð on ȳðum, / mid eofer-spreotum / heoro-hōcihtum, / hearde genearwod, / nīða genæged, / and on næs togen, / wundorlic *wæg-bora*» — «*Quickly on the waves was he / with boar-spears / sharply hook’d, / hardly press’d, / humbled of his mischiefs, / and on the headland drawn, / the wondrous wave-bearer*» (Beowulf, 1855: 96);

wæg-deor, -es ‘a sea-beast’ (Bosworth, 1921: 1151):

«þōn on fȳr-baðe / swelað sē-fiscas / sundes getwæfde / *wæg-deora* gehwȳlc / werig sweltesð» — «*so then in a fire-bath, / the sea fishes shall be burn’d / cut off from ocean, / each animal of the wave / weary shall die*» (Codex exoniensis, 1842: 61);

wæg-hengest ‘a sea-steed’, (figuratively) ‘a ship’ (Bosworth, 1921: 1152):

«gewat þa ofestlice / beorn unhȳdig / þæt he bat gestag / *wæg-hengest* wræc» — «*departed then most speedily / the man, unheedful, / so that he a boat ascended, / the wave-horse urged*» (Codex exoniensis, 1842: 181).

2.6.2. Old Icelandic

One example from Old Icelandic texts has *ver-* in the preposition, cf.: *ver-fákr* ‘a sea-steed’, i. e. ‘a ship’ — poet. composite ~ *fákr* ‘a horse’ (Cleasby, 1874: 146, 694).

III. THE SEA AS THE WAY

In the culture of seafaring at different people sea, ocean were often realized precisely as road, way. Traditional for the seamen understanding of journey by the sea as *walking the sea* goes back to the visual images of *road* and *way*, examples of which are found in the old and modern languages of the Indo-European family, cf. Russ. *ходить в море/по морю, ходит под*

napycom ‘sail the sea on a ship’, *море-ход* ‘seafarer’. The same picture is represented also in old Germanic poetic tradition: there are compound words in the texts, whose literally meaning — ‘sea way’, ‘sea road’, ‘sea passage’.

Besides of examined further examples, the motive of sailing as walking by the sea is embodied in:

1) OE *sā-genga* ‘a sea-goer, a mariner’ (verbatim — ‘sea-goer’) and figuratively — ‘a vessel, ship’ ~ *gengan* ‘to go, pass’ (Bosworth, 1921: 421, 810), likewise and in the modern English *sea-goer*;

2) set of meanings of the reflexes of Proto-Germ. verb **faranan*, whose primordial semantics ‘to go’ (Makaev, 1970: 25; Kroonen, 2013: 128) developed in ‘to sail’ in the separate languages, cf. Goth *farjan* in «þaruh *farjandans* swe spaurde» — *having sailed about ... stades*, «þaruh þan swe *faridedun*, anasaislep» — *during their sailing he fell asleep* (Makaev, 1970: 26), OE *faran* ‘to go’ and ‘sail’, cf. «*fōr fāmig scip*» — *the foaming ship sailed* (Bosworth, 1921: 270; Makaev, 1970: 26), and also Dutch *varen* ‘to sail’ (Kroonen, 2013: 128).

A close semantic correlation is guessed also in one group of cognate words, cf.: OGr. *πόντος* ‘sea’ along with Sanskr. *pánthāh*, Avest. *pantā*, ORuss. *пѣть*, OPruss. *pintis* ‘road’ (from reconstructed more general meaning ‘overcoming’, ‘transition’). For more on this see: *Benveniste É. Problèmes de linguistique générale* / [transl. from French; ed., introductory article and comm. by Yu.S. Stepanov]. Moscow : Progress, 1974. P. 338–340.

3.1. Compound words with the reflexes of **mariz*

Actual illustrations for the stated topic are few in available corpus of old Germanic data, cf.:

OE *mere-lād*, -e ‘a sea-way, the road which the sea furnishes’ ~ *lād* ‘a course, way’ (Bosworth, 1921: 680):

«on-site *sæ-nacan* / þæt þu suð heonan / ofer *mere-lade*» — «*ply the sea-skiff, / so that thou south hence, / over the ocean way*» (Codex exoniensis, 1842: 474);

OE *mere-stræt*, -e ‘the road which the sea furnishes’ ~ *stræt* ‘a road’, ‘a road in a town, a street, a paved road’ (Bosworth, 1921: 680, 923):

«þā git on sund reōn, / þær git eagor-streām, / earmum þēhton, / mæton *mere-strēta*, / mundum brugdon» — «*when on the sea ye row’d, / when ye the ocean-stream, / with your arms deck’d, / measur’d the sea-ways, / with your hands vibrated them*» (Beowulf, 1855: 35);

OHG *meri-weg* ‘sea way’ ~ *weg* ‘road, way’ (~ Goth. *wigs*, Engl.-Sax. *weg* ‘a way’, ‘a road’) (Graff I: 667–669; 1836, II: 821; Massmann, 1846: 263).

3.2. Compound words with the reflexes of **saiwiz*, **saiwaz*

Some examples-illustrations are represented in Old English texts only, cf.:

sā-færeld ‘a sea-passage’ ~ *færeld* ‘a way, going, motion, journey, course, passage, progress, expedition, company’ (Bosworth, 1921: 266, 809). Cf. the history about exodus of the Israelis from Egypt, in particular, a passage, telling about death of Pharaoh’s army, which hunted the Israelis down in the waters of Red Sea: when the *passage* through the sea closed, then «they all began to sink and drowned»:

«Ða hi ða oninnan þæm *sāfæreld* wæron, þa gedu(r)fon hi ealle adruncon» (King Alfred’s Orosius, 1883: 38);

sā-weg ‘a sea-way, a path through the sea’ ~ *weg* ‘a way’, ‘a road’ (Bosworth, 1921: 812, 1183). Not only ships of people walk on the sea ways: birds fly along the sea roads, sea fish follow these paths, cf. in «Psalms»:

«Fleogende fuglas, and *sā-fiscas*, þa farað geond þa *sā-wegas*» (Libri psalorum, 1835: 14).

This word is preserved in archaic Icelandic vocabulary, cf. *sjó-vegr* (Bosworth, 1921: 812).

3.3. Compound words with the reflexes of **briman*, **xaban*, **lazuz*

Compound words-designations of the seaway with the reflexes of mentioned prototypes are represented with some Old English examples (with *brim-*, *lagu-*) and one Old Icelandic illustration (with *haf-*), cf.:

OE *brim-rād*, -e ‘the sea-road, the sea’ ~ *rād* ‘a road’ (in the compounds) (Bosworth, 1921: 126):

«hlyst yst forgeaf, / *brimrād* gebād» — «*the storm gave up its rage, / the sea-road stopped*» (The Poetry of the Codex Vercellensis, 1843: 92);

OE *brim-lād*, -e ‘the path of the sea, sea-way’ (Bosworth, 1921: 126), ‘the ocean-way’ (Codex exoniensis, 1842: 307);

OE *lagu-stræt*, -e ‘a sea-road, the sea’ (Bosworth, 1921: 616):

«þe þus brontne ceōl / ofer *lagu-strēte* / lædan cwomon, / hider ofer holmas?» — «*who thus a surgy keel / over the water-street / come leading, / hither o’er the seas?*» (Beowulf, 1855: 17);

OIcel. *haf-s-geil* ‘a sea lane’ ~ *geil* ‘a narrow glen’ (Cleasby, 1874: 228).

IV. COMBINED VISUAL IMAGES OF THE SEA, THE SUN AND LIGHT

The appropriate illustrations are rarely found in the texts, cf. some of Old English examples:

mere-candel, -e ‘the sea-candle, the sun which rises from, or sets in the sea’ ~ *candel* ‘a candle’ (Bosworth, 1921: 145, 679):

«*merecondel* scyð on ofðæle, uncuðne weg nihtes *geneðeð*, norð eft 7 east» (King Alfred’s Old English Version of Boethius, 1899: 172);

mere-torht ‘bright from bathing in the sea’ (epithet of morning) ~ *torht* adj. ‘bright, splendid’ (Bosworth, 1921: 680, 1003):

«eldum oteweð, *brencð* eorðwarum morgen *meretorhtne*» (King Alfred’s Old English Version of Boethius, 1899: 172) about the sun (*merecondel*), which brings bright (it is as though bathed in the sea) morning to the people.

V. AMBIVALENCE OF THE SEA IMAGE

A dual nature of perception of the *sea as water element* and *boundless space of the heavenly sea* as its mirror opposite is represented in Old English texts, cf.:

«*Se uplica sæ* is to þæm geseted þ he celeð ðære tungla hæto ðy læs heo to swiðe bærne ...» = «This *celestial sea* ...» (The Shrine, 1864: 63) with preceding *sæ* ‘sea’ adjective *up-līc* ‘celestial’ (Bosworth, 1921: 1141).

Examples of this kind are occasionally found, however they render quite ancient image of the heavenly sea or, as in another texts, heavenly river, which there, over the horizon, may passes into their earths hypostases. In particular, «flying» rivers, conceivable as flowing in the heaven, are known of some Sanskrit texts (for detail see: *Zaitsev A. I. The Rivers of Indo-European Homeland // Slavonians: Ethnogenesis and Ethnic History (Interdisciplinary Studies)*. Leningrad: LU, 1989. P. 54–55).

VI. EPITHETS OF THE SEA

The sea in imaginative thinking of ancient peoples, which were familiar with this element, acquired very various attributes, becoming many-faced and inconceivable. A wide range of the definitions of the sea idea is poetically outplayed by German narrators, which explains a solid number of attributive word combinations with this substantive in the ancient texts.

6.1. Data of Old English written monuments

Cf. the following examples.

The heavenly sea: «*Se uplica sæ*» (The Shrine, 1864: 63).

The wide sea:

«ofer *brāde brimu*» — *over the broad seas* (plur.) (Bosworth, 1921: 125);

«ofer *wīdne mere*» — *over the wide sea* (The Poetry of the Codex Vercellensis, 1843: 17);

«*brada sǣ*» — *the broad sea* (Codex exoniensis, 1842: 70) and «on *sīdne sǣ*», «ofer *sǣ sīde*» (Beowulf, 1855: 35, 161; Codex exoniensis, 1842: 53).

The calm, peaceful sea: «*swa biþ sæ smilte*» (Codex exoniensis, 1842: 336) with adj. *smilte* = *smylte* ‘quiet, tranquil, calm, serene’ (Bosworth, 1921: 890).

The boiling sea or raging sea: «*brim weallende*» — *the boiling sea* (The Poetry of the Codex Vercellensis, 1843: 91).

The beating sea: *beātende brim*, cf.: «*hātan heaðowealme; / hreōh wæs þǣrinne / beātende brim*» — «hot warlike floods; / fierce was therein / *the beating sea*» (The Poetry of the Codex Vercellensis, 1843: 89).

The furious or severe sea: *ungerydre sǣ* (Be Domes Dæge, 1876: 8: translation «*the boisterous sea*») ~ adj. *ungerȳde* ‘rough, violent’ (Bosworth, 1921: 1112). The example is interesting because here the adjective *fierce*, *furious* turned out to be in conjunction with *sǣ* < Proto-Germ. **saiwiz*, **saiwaz*, whose Indo-European antecedent, perhaps, also meant ‘fierce’, ‘raging’, ‘severe’, cf. semantics its Latin cognate *saevus* ‘fierce’, ‘formidable’, ‘raging’, ‘cruel’, ‘severe’ (Orel, 2003: 314). Thus, subst. *sea* — objectified feature *fierce*, *raging* as an example of the shift of designation of object attribute into name of an object of reality itself.

The windy sea: «*windge holmas*» — *windy seas* (Codex exoniensis, 1842: 53).

The foamy sea: «*hwæðer fāmig sǣ / deop þa gȳta*» — *whether the foamy sea / still deep* (The Poetry of the Codex Vercellensis, 1843: 87).

The salt sea:

«*sealtan brym*» (Analecta Anglo-Saxonica, 1846: 58);

«*sealtan mere*» (King Alfred’s Orosius, 1883: 26);

«ofer *sealtne sǣ*» — *over the salt sea* (Codex exoniensis, 1842: 42).

The deep sea:

«on *deōppre sǣ*» — *in the deep sea* (Bosworth, 1921: 191: *cwyrn-stān*), cf. OIcel. compound word *sjávar-djúp* ‘the open sea’ ~ *djúp* ‘the deep’ (Cleas-

by, 1874: 100) with genetically identical components, verbatim — ‘the deep of the sea’, ‘the sea depth’ (*sjávar* — genitive to *sjár* ‘sea’);

«ofer *heanne holm*» — *over the deep sea* (The Poetry of the Codex Vercellensis, 1843: 58).

The ever cold sea: «*sincalda sǣ*» — *the ever cold sea* (The Poetry of the Codex Vercellensis, 1843: 207).

The cold sea: «*Cealde brymmas*» (plur.) cold seas (Bosworth, 1921: 125).

The icy sea: «*is-cealdne sǣ*» — *the ice-cold sea* (Codex exoniensis, 1842: 306).

6.2. Data of Old Icelandic texts

Cf. the illustrations set out below.

The ancient sea: *aldinn mar* (Edda, 1914: 25).

The roaring or stormy sea: *haf glymianda* (Edda, 1914: 173) ~ *haf* ‘sea’ & *glymja* ‘to roar’, ‘to make noise’, ‘to rampage’ (Vries, 1977: 176, 201).

The cold, frozen sea: *svalkǫldom sæ* (Edda, 1914: 290) ~ *svali* ‘the cold’, *svalr* ‘cold’ & *kǫld* ‘the cold’ & *sæ* ~ *sjór*, *sjár* ‘sea’, ‘lake’ (Vries, 1977: 342, 564, 574–575).

The calm sea: *sæ-kyrra* ‘a sea-calm, smooth sea’ ~ *kyrr* adj. ‘still’, ‘quiet’ (Cleasby, 1874: 619).

VII. THE SEA IN THE HUMAN’S MEASUREMENT SYSTEM

In figurative world perception of the ancient peoples, water along with other elements were attributed with human qualities. The sea with its changeable, capricious, violent temper was endowed with the characteristics, inherent in the human, therefore in poetic speech one could *speak, answer, embrace, grip*, it had the *arms, bosom* and so on.

7.1. The sea calmed down: *Mere sweoðerade* — *The sea calmed itself* (The Poetry of the Codex Vercellensis, 1843: 27).

7.2. The seas rose (surged) over their shore-walls: «*sǣs ūp stigon / ofer stæs-weallas*» — «*the seas rose / over their shore-walls*» (Cædmon’s Metrical Paraphrase, 1832: 83).

7.3. The sea answered: «*brim eft oncwæð / ȳð ððerre*» — «*the sea made answer again, / one wave to the other*» (The Poetry of the Codex Vercellensis, 1843: 26).

7.4. The sea gripped fiercely on the fated men: «*mere swiðe grāp / on fæge folc*» — «*the sea gripped fiercely on the fated folk*» (Cædmon’s Metrical Paraphrase, 1832: 83).

7.5. The sea, filled with fury (= the stormy sea): *sǣ hete* — *the furious (stormy) sea* ~ *hete* ‘hate’, ‘hatred’, ‘enmity’, ‘malignity’, ‘malice’, ‘spite’ (Bosworth, 1921: 534, 810).

7.6. The sea’s wide bosom (= the sea surface): *sǣs sīdne fæðm* — *the sea’s wide bosom* (The Poetry of the Codex Vercellensis, 1843: 43).

7.7. The embrace of the sea (water): *lagu-fæðm*, -es ‘a watery embrace’ ~ *fæðm* ‘the embracing arms’ (Bosworth, 1921: 268, 615): «ac mec uhtna gehwam / ȳð sio brune / *lagu-fæðme* beleolc» — «[but] for me each early morn / the brown wave / in its *watery embrace* shut» (Codex exoniensis, 1842: 471: a translation «*in its watery bosom shut*» is given).

7.8. An arm of the sea: *sǣ-earm* ‘an arm of the sea’ (Bosworth, 1921: 809) as «bend of the sea» (?) in the geographical description: «be norðan Constantinopolim Crea byrig scȳt se *sǣearm* ūp of þæm sǣ westrihte þe man hæst Euxinus» (King Alfred’s Orosius, 1883: 22).

7.9. The bosom of the sea (= the sea floor, subsoil of the sea): *brimes bōsm*, cf.: «hwilum uppǣstōð / of *brimes bōsme* / on bātes fæðm / egesa ofer ȳðlid» — «by whiles uprose / from *the bosom of the sea* / on the lap of the boat / terror over our waveship» (Poetry of the Codex Vercellensis, 1843: 26).

7.10. The sea brow: OIcel. *hafs-brún* ‘sea-brow, the sea-line on the horizon’ (cf. *lands-brún*) ~ *brún* ‘eye-brow’ (Cleasby, 1874: 84, 228).

SOME OF THE FINDINGS

A preliminary overview of the means of language expression of the sea image even in the comparatively small amount of old Germanic poetic texts convinces us that the sea element was conceived as the quite complex segment of the surrounding world. Multifacetedness of this segment corresponds to the complex organization of lexical and syntactical units, used for the language explication of the sea image as a way to fit the sea into old Germanic language picture of the world.

The paradigm of language units for painting of a comprehensive image of the sea was quite rich to render its different conditions. This fact explains advanced synonymy of the sea denominations, whose semantics refers to such attributes of the sea element, as waves, surf, water billow (in a storm), movement of water mass (the restless sea, stormy sea), noise of waves (cf. above the continuants of **zelfaz*) and so on. And it is naturally, because the most part of the hydrographic lexemes, originally denoting well known to

native-speakers *attributes* of the sea, later began denoting actually *the sea* in the framework of the contexts. However the line between these word usage is quite vague, therefore even very attentive acquaintance with close contexts not always ensures confidence, that it is about namely the sea (occasionally — the ocean), but not about generalized *waters, waves, water element*.

The image of the sea element sometimes is formed with building of oppositions «sea VS air», «sea VS dry land», «sea VS sand». Set combinations of words, on which the oppositions are based, turn out to be signs of «marine» fragments of the texts with poetic (mythological, religious) content. Cf.:

1) «Air VS sea»:

**luftiz anði laʒuz* or **luftuz anði laʒuz*: OE *lyft and lagu* ‘air and sea’ and Icel. *lopt ok lögr* (Bosworth, 1921: 615);

2) «Sea VS dry land (earth, soil, land)»:

**saiwiz anði erþōn*: OE *sæ ond eorðe* (Cædmon’s Metrical Paraphrase, 1832: 59);

3) «Sea VS sand»:

Angl.-Sax. «*streāmas wundon / sund wið sande*» — «*the streams roll’d / the sea against the sand*» (Beowulf, 1855: 15) and OIcel. «*Ár var alda, þat er Ymir byggði: / vara sandr né sær né svalar unnir*» (Edda, 1914: 1) — «*At the beginning of time / were no in the world / not sand nor sea, / nor cold waves*» (Edda, 9). But in the last example it should not necessarily be seen mentioned semantic complex as a sign of the poetic speech. It may be just a description of the real pictures of the seashore: for example, the sand is typical for the landscape of Icelandic southern plain (Edda, 216: comment №5).

The academician V. N. Toporov determined such semantic oppositions as the «universal sign complexes» (see his two-volume work «The World Tree: Universal Sign Complexes», Moscow : Handwritten monuments of Ancient Russia, 2010). By the way, the opposition «Air VS sea», which characterizes the structure of space, can be overviewed as a particular manifestation of a more general complex *up — down* or even as «mirror counterpart» for *heaven — earth* and *earth — underground kingdom*. It is about not understanding of both counterparts vertically relative to each other, but instead as correlation *heaven (air) — sea* and *sea — underwater kingdom*.

It cannot be completely excluded antiquity of some above mentioned semantic oppositions, as well as the Proto-Germanic chronology of their language design in the form of the combinations of words, c.f., for example,

OE *sealt wæter*, which corresponds Slavonic (down to the details of morphology) *сладка вод(уи)а* and other with genetically identical lexical composition, perhaps referring to the Proto-Indo-European language condition **sald-* & **uod-*. However it should be kept in mind, that historical poetics in rare cases can determine a poetic formulaic expression namely as Common Germanic, «because we know only a few sides of Germanic language world» (A. Heusler; cited in: Makaev, 1970: 23). But this methodological reservation to a lesser degree concerns the word combinations with epithets (in our case — with epithets of the sea), because these combinations belong to the simplest and the most archaic type of syntactic constructions, namely — to the Proto-Indo-European heritage in many languages of Indo-European family. The sea in the constructions with the epithets turn out to be the object, multiple characteristics of which indicates its many-sidedness and hence the impossibility to describe all manifestations of the water element in one expression. However, the latter circumstance made native speakers extend the range of lexical and syntactical means for depicting of the sea.

The sea image as a separate world, similar to the earth world, is in great detail depicted due to descriptions of its inhabitants and topography. A noticeable part of marine fauna is represented with the sea horses (steeds, stallions) and deers, whose names are the metaphorical designations of the rapid ships. The topographical details of the sea space are largely embodied in the names of the roads and the ways on the sea. Both categories of lexemes are compound words, resulted as compactification of the corresponding kennings, from which arises figurativeness of lexical semantics. Overviewed above compounds words are formed along a single template, therefore have common semantic pattern. They consist of prepositive stem with meaning ‘sea’ or ‘wave’, ‘water billow’, ‘surf’ and postpositive whole-lexemic name of an animal (less frequently — a mythological character), a tree (rarely — grass), the road, the way, verbatim: *horse of the see (deer, wolf, pig, maiden, goblin etc.)*, *tree of the see (wood, grass etc.)*, *road/way of the sea*. The type of grammatical relationship, set up between the words in the frame of a syntactical construction, then was kept between them in the composition of compound words after a fusion of the combination of words, cf.: OE *meres deōr* (the first part is represented in the form of genitive) > *mere-deōr* ‘sea animal’ (literally — «of the sea animal», that is with reverse order of reading of parts) and OIcel. *unnar hestr* = *a ship*, that is *sea steed* = «of the sea horse» (the first part also is genitive) along side with OE *ȳþ-hengest* ‘sea horse’ =

«of the sea horse» (is composed of etymologically identical with *unnar hestr* material). Poetic turn of phrase, going as far back to the Proto-Germanic epoch, **unþes xanxistaz/*xanzistaz* (tatpuruṣa — determinative composites with government)?

All said above is true as a whole for the vocabulary of composites, formed for depicting of the sea world. They all are built along a single template, which «cemented» this segment of the poetic vocabulary. Their first part could be any member of synonymic row with semantics ‘sea’, joining other words. Thereby the high degree of lexical variation of the text achieved and the number of repeats decreased. Probably, the samples were the oldest composites with **mari-* and **saiwi-/*saiwa-*, some of which, is not excluded, were inherited from the Proto-Germanic lexicon:

***mari-:**

**mari-ðeuzan*: OE *mere-deōr*, OHG *meri-tier*, OLGer *meri-dier*. Cf. The same pattern in OIcel. *gjálfr-dýr* ‘ship’ = ‘sea steed’;

**mari-swīnan*: OIcel. *mar-svín*, Dan. *mar-svin*, OE *mere-swīn*, OHG *meri-swīn*, *meri-suīn*, Ger. *meer-schwein*. See also: (Orel, 2003: 261);

Following the model of mentioned binomials, such compound words are derived: OE *wæg-deōr* ‘sea animal’ and OIcel. *unn-svín* ‘sea pig’. Further cf.:

**mari-manni-:* OIcel. *mar-mennill*, OE *mere-men[n]*, OHG *meri-minni*, *mer-min*, *meri-meni*;

**mari-wezaz* (?): OHG *meri-weg* ‘seaway’. Its proto-Germanic chronology is acceptable if we see in this word the ancient synonymic pair for **saiwi-wezaz* (see further);

**mari-wīban*: OE *mere-wīf*, OHG *mer-wib*, *meri-wīb*;

OE *mere-hengest*, *mere-lād*, *mere-stræt*; OHG *meri-weg*.

***saiw-:**

**saiwi-wezaz*: OIcel. *sjó-vegr*, OE *sā-weg* ‘seaway’ (Orel, 2003: 314);

OE *sā-mearh*, *sā-wudu*; OIcel. *sæ-tré*.

OE *sund-wudu*, *brim-wudu* are derived on the model of the OE *sā-wudu* ‘ship’ (= ‘sea tree’, ‘sea log’).

In the same way, the lexical units listed below can be explained due to inner development of the system of ancient Germanic compound words by analogy:

1) OE *brim-hengest*, *sund-hengest*, *wæg-hengest* and *lagu-mearh*, *ȝþ-mearh* (*ȝþ-hengest* — evidently, is an innovation of the Proto-Germanic ep-

och, see above) alongside with the samples *mere-hengest*, *sā-mearh* ‘ship’ = ‘sea horse’;

2) OIcel. *log-fáki*, *gjálfr-stóð*, *ver-fákr* (here is present some difference in semantics of the second part) *gjálfr-dýr* ‘ship’ = ‘sea horse’, built on the general semantic pattern;

3) OE *brim-rād*, *brim-lād*, *lagu-stræt* along with samples *mere-lād*, *mere-stræt* ‘sea road’, ‘sea way, path’.

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МОРЕ В ПОЕТИЧНІЙ МОВІ ДАВНІХ ГЕРМАНЦІВ (СВІДЧЕННЯ ТЕКСТІВ)

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АНОТАЦІЯ

Статтю присвячено розгляду мовних засобів, які використовуються для вираження образу морської стихії в давньгерманських текстах. Для суми слів, що позначають море, встановлено вторинність «морської» семантики стосовно цілого ряду первинних значень 'хвиля', 'прибій', 'водяний вал', 'рух (водної маси)' тощо. Зібрані під час дослідження контексти ілюструють семантичні відмінності слововживання, які дозволяють більш-менш точно визначити, коли йдеться про хвилю, рух водної поверхні, а коли власне про море.

Далі запропонований опис структури та семантики набору композитів, часто використовуваних для позначення морського світу. Результати опису спонукають до думки, що «морська» лексика давньгерманських поетичних текстів являла відкриту систему (вона могла поповнюватися новими композитами), яка розвивалася за аналогією до самої себе, маючи як зразки композити, успадковані ще з прагерманської мови.

Особливу увагу приділено набору епітетів моря в доступному корпусі германських текстів і описових виразів, у яких море уподібнюється до людини, що свідчить про давнє метафоричне сприйняття світу з позицій антропоцентризму.

Ключові слова: лексема, значення, етимологія, семантика, текст, крос-культурний, діахронія, синхронія, картина світу.

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