

A Study of Old English *Gemynd* ¹

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1. Introduction

This paper presents an analysis of the word meanings and usages of *gemynd* in Old English. The discussion comprises two parts. The first part of the analysis addresses the distribution of *gemynd* in Old English texts. A more detailed analysis with reference to genres will also be made. The second part of this paper is an analysis of the word meanings of *gemynd* and its usage, which analyses the senses of *gemynd*. This process helps distinguish the prototypical and other non-prototypical meanings that *gemynd* has in Old English.

Although in the past, other Old English MIND-words have drawn attention in studies of Old English, no comprehensive study of the usage and meaning of *gemynd* has been hitherto conducted.² In contrast, other MIND-words like *hyge*, *mod*, *gast*, and *sawol* have been frequently studied. Clemoes studies some MIND-related words, with reference to *The Seafarer* and *The Wanderer*.³ Godden (1985) studies *mod*, *gast*, and

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² Vic Strite, *Old English Semantic-Field Studies, American University Studies; Ser., IV, English Language and Literature, Vol. 100* (New York: Peter Lang, 1989), p. 78, points out that Old English intellect terms have not been studied extensively.

³ Peter Clemoes, 'Mens Absentia Cogitans in *The Seafarer* and *The Wanderer*', in *Medieval Literature and Civilization: Studies in Memory of G. N. Garmonsway*, ed. by D. A. Pearsall and R. A. Waldron (London: Athlone Press, 1969), p.p. 62-77.

sawol primarily focusing on Ælfric's works, while North (1991) examines such words as *hyge*, *sefa*, and *ferhþ* with the notions of paganism and Christianity in mind. Phillips (1985) extensively studies many MIND-words with the notions of 'transcendent' and 'non-transcendent', but somehow excludes *gemynd*. *Mod* is extensively treated by Highfield (1997). More recent is the study by Harbus (2002), which has a paper treating the vocabulary of MIND-words.

The treatment and the non-treatment of *gemynd* in the works noted above, suggests that *gemynd* was considered insignificant in structuring the lexical field of MIND in Old English. Such a neglected treatment of *gemynd* in the study of Old English MIND-vocabulary may be due to two factors: first, *gemynd* is oftentimes regarded as a MEMORY-word rather than a MIND-word, second, one of the important concepts that the word is responsible for along with 'memory' is the concept of 'cognition'. The notion of 'cognition' is more comprehensive and neutral and therefore less distinctive, as opposed to other MIND-words that concern particular mental faculties: *hyge* and *mod* for the emotive mind faculty, *gast* and *sawol* for the spiritual mind. For this unmarked meaning of *gemynd*, the word may have escaped the scholastic attention as a MIND-word.

Nonetheless, as the history of English shows, *gemynd* is a vital word in structuring the lexical field of MIND in the English language. *Gemynd* becomes a central MIND-word in Modern English. Its Modern English cognate word *mind* is mostly used for cognitive senses and hardly used for mnemonic senses, while in Old English *gemynd* was used both for mnemonic senses and cognitive senses. Thus, the status of *gemynd* in Old English as a MEMORY-word has sometimes been postulated. For example, Harbus, although accepting that *gemynd* can be used for cognitive senses, labels it as a MEMORY-word.⁴ The analysis in this paper, however, proposes that *gemynd* was arguably a cognitive-MIND word with a penchant to be used in mnemonic contexts.

The association of *gemynd* with the concept of 'memory' is also implied in the treatment of the word in existing Old English dictionaries. For example, in *An Anglo-Saxon Dictionary, Based on the Manuscript Collections of the Late Joseph Bosworth*, the definitions of *gemynd* are dominated by MEMORY-related senses: 'mind', 'memory', 'memorial', 'memento', 'remembrance', and 'commemoration'. The definition of *gemynd* in *An Anglo-Saxon Dictionary, Based on the Manuscript Collections of the Late Joseph Bosworth: Supplement* (henceforth BTS) is also memory-centred with the following: 'the faculty of memory', 'the state

⁴ A. Harbus, *The Life of the Mind in Old English Poetry*, *Costerus, New Ser., Vol. 143* (Amsterdam: Rodopi, 2002), p. 43: 'The usual gloss pair for Latin *memoria*, *gemynd*, seems primarily to connote the faculty 'memory' rather than just the mnemonic character of the mind in Old English. The related verbs and adjectives in Old English are all exclusively associated with memory rather than mind, suggesting that the location of the mnemonic faculty, rather than the mental faculty itself, was the primary denotation of this word, though the two concepts are closely connected.'

of being remembered', 'memory of many persons', 'the length of time over which the recollection of a number of persons extends', 'that which is remembered', and 'the account of events so far as they are recollected'. In BTS, the earlier senses provided for *gemynd* are dominated by MEMORY-words. Although non-mnemonic senses are given in the dictionary, they only occur later, in the eleventh definition as 'mind, consciousness, and intellect'. A more modern, yet more concise dictionary, *A Concise Anglo-Saxon Dictionary* (henceforth CH) defines the word with variety, giving senses like, 'memory', 'remembrance', 'memorial', 'record', 'act of commemoration', 'thought', 'purpose', 'consciousness', 'mind', and 'intellect'. This array of many senses is too general for us to pinpoint the prototypical meaning of the word. Such an order, and the dominance of 'memory' senses in the dictionary treatment of the word, gives readers the impression that *gemynd*'s primary senses concern 'memory'.

More problematic is the word's definition in the *Oxford English Dictionary* (henceforth OED). Its order of definitions may induce the belief that *gemynd*'s primary sense is 'memory'. When a dictionary compiled by a historical principle, like OED, lists the sense 'memory' as its first sense, with its citation from an Old English text, we are inclined to assume that in Old English the primary meaning of *gemynd* is 'memory'. Yet, if we examine Old English texts for the usage of *gemynd*, we frequently find instances where *gemynd* is represented more as a word of 'cognition' than a word of 'memory'. This is easily recognisable when we read Old English verse and prose translations and glossaries to edited Old English texts. For example, in the following passage from *El*, 'þa gen Elena wæs mod *gemynd* ymb þa mæran wyrd' (*El* 1062b-1063), Bradley translates it as 'But Helen's mind was still very much preoccupied over that glorious event.' Many occurrences of *gemynd*, especially in verse, are attributed to cognitive senses in translations and glossaries of edited texts.

What we see here may be a contradiction resulting from what Old English dictionaries entail and the actual usage in Old English writings. In order to elucidate the actual usage of *gemynd* in Old English, we need to examine the occurrences of *gemynd* to find out its shades of meaning. As the discussion reveals, *gemynd* in Old English is fully capable of expressing cognitive notions and its usage is not restricted to mnemonic senses.

The distribution of the occurrences of *gemynd* was obtained from the Dictionary of Old English Corpus.⁵ The process involved, counts the occurrences of *gemynd* giving regard to possible spelling variations of *gemynd*. For example, the variant forms such as *gemind* is also considered, as well as differing

⁵ The corpus used for this paper is: Antonette di Paolo Healey, ed., *The Dictionary of Old English Corpus in Electronic Form* (<http://ets.umdl.umich.edu/o/oec>), (Toronto: Dictionary of Old English Project, Centre for Medieval Studies, University of Toronto, 2004).

case forms that the word can take, i.e., *gemynda*, *gemyndes*, *gemyndum*, *geminda*, *gemindes*, and *gemindum*. This research is primarily concerned with nominal forms, but reference to derivatives of *gemynd* will be made when it is considered appropriate in the diachronic analysis.

The data from the Dictionary of Old English Corpus shows that prose have a higher frequency of *gemynd*, followed by gloss and verse. The number of its occurrences is 355 in prose, 177 in gloss, and 50 in verse⁶. Among the prose works, Ælfric's works occupy a large proportion: *ÆCHom I* (15x), *ÆCHom II* (19x), and *ÆLS* (14x). In verse, *PPs* has the largest number with ten occurrences. Cynewulfian poetry is another contingent that has many occurrences of *gemynd* with *El* (5x), *Christ A,B,C* (4x), and *Guth A,B* (5x). *Gen* also has four instances. The rest of the verse texts have no more than four instances.

This statistical figure of the frequency of *gemynd* suggests that *gemynd* is a prosaic word more than a poetic word. As mere frequency of the word does not portray the actual usage and the shades of meaning of the word, it is important to examine the word's uses in Old English in detail.

2. *Gemynd* in Gloss Texts

Gemynd, in Old English glosses, as evidenced from the high proportion of its pairing with *L memoria*, shows its predominant use as a MEMORY-word. This interpretation is indicated both by the contextual analysis of the citations and also by the pattern of glossing *L memoria* with *gemynd*. One example of *L memoria* is found in *The Salisbury Psalter*:

cweð ic tostrege hie biscergu soðlice / of monnu gemynd heara *Dixit dispergam eos priuabo*
autem ex hominibus memoriam eorum. (*The Salisbury Psalter* Canticle 7, Verse 38)⁷

[...said, verily I will scatter them and shear their memory from men.]⁸

As is apparent from the canticle above, '*hominibus memoriam eorum*' is glossed as '*monnum gemynd heara*', with the sense 'memory' attributed to *gemynd*.

Both the very high frequency of the pairing of *gemynd* with *L memoria* and the context in which these

⁶ Soon Ai Low, 'The Anglo-Saxon Mind: Metaphor and Common Sense Psychology in Old English Literature' (unpublished doctoral thesis, University of Toronto, 1998), p. 47, gives the frequency of occurrences of some MIND-words, which differ from the result conducted in my thesis project. According to the table of Low's, the numbers of occurrences of *gemynd* are: 330 (prose), 47 (verse), 160 (gloss). The difference between Low's figure and mine is thought to derive from Low having 'missed several attested spellings' as she admits.

⁷ Celia Sisam, and Kenneth Sisam, *The Salisbury Psalter*, EETS. o.s. 242 (London: Published for the Early English Text Society by Oxford University Press, 1959).

⁸ Where available, translations of citations are quoted from existing works. Otherwise, citations are translated by the author of this paper.

words are often used in reference to ‘memories’ of kinds (Lord, the earth, human, etc.) directs us to observe that the usage of *gemynd* is ‘mnemonic’ as far as the Old English glossed texts are concerned. *Gemynd* also glosses other MEMORY-related Latin words. These Latin words include: *meditatio* ‘reflection’, *recordatis* ‘recollection’, *commemoration* ‘recollection’, and *memor* ‘mindful’.

The validity of glosses as evidence, however, needs to be addressed. The large number of evidence for the mnemonic usage of *gemynd* needs to be cautiously analysed, as the rendition in some glosses may have been affected by the negligence on the part of glossators. The question is whether the glossator’s choice of words in rendition is the result of careful reading of the original Latin text or that the rendition was conducted by choosing a word without thorough consideration of the context. The glossator may have employed a procedure similar to automatic translation, which is the assignment of words dictated by previous experience. In glossed texts, the choice of Old English words could have been influenced by the words in the original texts and also by the conventional rendering that the glossators are exposed to in training/educational contexts. Lendinara points out the freedom that glossators had and the resulting variations observed for the same Latin words.⁹

Whether glosses are good evidence for Old English usage has been questioned by many scholars. Such a concern was expressed by Christopher Ball at the Dictionary of Old English Conference, and Ball’s concern is noted by Frank¹⁰ and Page.¹¹ Page’s remark helps us to grasp the problem of using glosses as evidence:

The field of Old English glosses is another in which checking will be difficult and perhaps capricious. Many will share C. J. E. Ball’s “healthy suspicion of glosses as indicators of normal usage”, yet they do record numbers of Old English words not otherwise found, and by their Latin equivalents may give a check on meanings. Moreover, it is the nature of glosses to record unusual words or words in unusual meanings, hence their peculiar importance to the lexicographer. (Page, pp. 146-55)

While admitting the usefulness of gloss for the study of Old English, Ball raised suspicion on the reliability

⁹ Patrizia Lendinara, *Anglo-Saxon Glosses and Glossaries* (Aldershot: Ashgate, 1999), p. 28: ‘At the same time, however, correctness and clarity are both subject to variation, according to the cultural milieu of the glossator: the level of his knowledge of Latin, his opportunity of drawing on an older tradition and his access to other aids.’

¹⁰ Roberta Frank, ‘The Dictionary of Old English Conference’, in *A Plan for the Dictionary of Old English*, ed. by Roberta Frank and Angus Cameron (Toronto: University of Toronto Press, 1973), pp. 1-8.

¹¹ R. I. Page, “‘The Proper Toil of Artless Industry’: Toronto’s Plan for an Old English Dictionary”, *Notes and Queries, New Series*, 22 (1975), 146-55.

of gloss as a reflection of the natural Old English usage.

Burnley seems to have a different opinion. By referring to a part of the ‘Prologue’ in the Wycliffe’s Bible, Burnley tries to argue that glossators could have paid attention to contexts.¹² In the ‘Prologue’ the writer instructs glossators to be cautious in glossing: ‘Therefore a translator hath greet need to study well the sentence both before and aftir, and loke well that such equiuok wordis accorde with the sentence’.¹³ This concern expressed by the author indicates the emphasis placed on examination of the contexts in glossing. However, it can also mean that some glossators were not careful enough in glossing to cause such concern. It is impossible to pinpoint what influenced the work of glossators, thus it is with great difficulty that one evaluates the true significance of glosses as evidence for the usage of *gemynd*. We can make use of glosses as evidence, however one must bear in mind the potential pitfalls.

Gemynd, despite its high frequency to gloss L *memoria*, still has some cognitive aspects. Some evidence indicates that the mnemonic concepts were not the only kind that *gemynd* is responsible for. Although *gemynd* in Old English glosses shows that it is a favourite choice of word for ‘memory’, the analysis of the usages in gloss shows that the word is also used for cognitive senses. *Gemynd* was not solely used to gloss L *memoria*, but also words of ‘cognition’.¹⁴ Examples are: *meditatio*, *recordatio*, *mens*, *commemoratio*, *memor*, and *memoratus*. Of these, *mens*, in particular, serves as an example that *gemynd* can have non-mnemonic connotations. *Mens* in Latin is not used solely for mnemonic senses, but is often used for cognitive senses, being an equivalent of Modern English *mind* and Old English *mod*. *Mod* in Old English is a versatile word, and yet it is a MIND-word that had cognitive colour in its word meaning. The compatibility of *mens* and *mod* is found in the high frequency of their pairing in glosses. A comparison of the use of *gemynd* and *mod* in the following examples from two Psalters will show the overlap of meaning that *gemynd* and *mod* had in Old English. These examples show a comparable use of *gemynd* and *mod* in a similar construction of *habban + on + gemynd/mod*. In the canticle from *The Canterbury Psalter*, *mens* is glossed by *gemynd* and it signifies ‘mind’:

On gemynde hæbbæþ dægæs worlde on andgite gear gecynnesse gecynda axa feder ðinne &
he bodað ðe yldran ðine & hi secgað þe In mente habete dies seculi intelligite annos nationis
nationum interroga patrem tuum et annuntiabit tibi seniores tuos et dicent tibi. (*The*

¹² David Burnley, ‘Lexis and Semantics’, in *Cambridge History of the English Language*, Vol. 2, ed. by Norman Blake (Cambridge: Cambridge University Press, 1992), pp. 409-99, at p. 412.

¹³ Josiah Forshall, and Frederic Madden, eds., *The Holy Bible, Containing the Old and New Testaments, with the Apocryphal Books, in the Earliest English Versions Made from the Latin Vulgate by John Wycliffe and His Followers*, 4 vols (Oxford: The University Press, 1850), pp. 59-60.

¹⁴ The point that *gemynd* is not solely for *memoria* has been noted by Harbus, pp. 35-36, and Low pp. 15-16.

Canterbury Psalter Canticle 6. Verse 7)¹⁵

[Bear in mind the day of the world and in mind the year of the birth of the nation. Ask your father and he will announce you to your elders and they will tell you.]

In this combination of *habban + on + gemynd*, we can see that *gemynd* is regarded as the cognitive ‘locus’ where *dægæs worlde* is stored. In contrast, *The Vitellius Psalter* uses another MIND-word *mod*, in the rendition of *L mens* showing the pattern *habban + on + mod*:

ic þohte dagas ealde & gear ece on mode ic hæfde Cogitauī dies antiquos et annos eternus in mente habui.

(*The Vitellius Psalter*, Psalm 76, Verse 6)¹⁶

[I thought of the old days and I had the eternal year in mind.]

The glossed Latin in both *The Canterbury Psalter* and *The Vitellius Psalter* include *L mens*, and *mens* is glossed with *gemynd* and *mod* respectively. These two examples indicate that although the evidence of *gemynd* collected from Old English gloss texts mostly has mnemonic senses, there is also a trace of cognitive sense apparent in some glossing. The examples serve as evidence that *gemynd* has connotative meaning of ‘mind’.

The above analysis of the usage of *gemynd* in Old English gloss texts indicates a predominance of its use for mnemonic notions. This conclusion is reached mostly by the high proportion of glossing *L memoria* with *gemynd*. The discussion also provided that two factors might have contributed to the dominant use of *gemynd* for mnemonic concepts: 1. negligence of the glossators and 2. recurring phrasal patterns using *gemynd*.

One factor concerns the translation pattern that may be involved in glossing. The frequent use of ‘mnemonic’ *gemynd* in glosses may be hugely influenced by the glossing practice and the subject matter of glossed texts. Negligence on the part of glossators may have induced glossing whereby the glossators chose words without considering alternative synonymous words.

¹⁵ Fred Harsley, ed., *Eadwine’s Canterbury Psalter*, EETS. o.s. 92 (London: Published for the Early English Text Society by N. Trübner, 1889).

¹⁶ James Rosier, ed., *The Vitellius Psalter*, Cornell Studies in English, Vol. 42 (Ithaca: Cornell University Press, 1962).

A similar mechanism to the glossators' negligence is found in translation. To translate a word from one language to another, an individual must first process many possible translation options. After analysing the word in the context of the word occurrence, the most appropriate word is chosen. In this elimination process, similar to the glossator, there can be a degree of negligence. If the translator is not competent in either or both of the languages, an appropriate rendition is less likely to occur. In both glossing and translation, the less competent the glossator/translator is, the more likely the outcome results in negligence. Therefore, possible abusive glossing should be considered as a factor that may have contributed to the high proportion of the rendition of *L memoria* with *gemynd*.

Similar recurring patterns within texts are another factor that may have contributed to the high frequency of *gemynd* for mnemonic concepts in glosses. As the majority of gloss texts that *gemynd* is found in are psalms, this needs to be noted as an element that may have contributed to the dominance of mnemonic usage of *gemynd* in Old English gloss.

3. *Gemynd* in Prose Texts

The usage of *gemynd* in Old English prose offers a wide range of meaning, from mnemonic 'memory, commemoration', through 'consciousness', to the more cognitive 'mind'. The following discussion indicates the flexibility of *gemynd* that is used both for cognitive and mnemonic senses. The discussion also indicates *gemynd*'s mnemonic penchant in Old English prose, exhibiting a large number of usages for MEMORY-concepts.

In examining Old English prose texts, genres need to be taken into account as the type of genre may lead to different preferences in the choice of words. For example, in the analysis of *gemynd* in Old English prose, martyrological texts and homiletic texts show a high proportion of mnemonic usages of *gemynd*. These genres are considered to have contributed to the high frequency of mnemonic usages.

Old English martyrological texts exhibit an abundant use of *gemynd* for mnemonic concepts. The martyrological texts account for forty-seven instances of *gemynd* out of the total 355 instances found in Old English prose as illustrated in Appendix One. In almost all of the forty-seven instances, *gemynd* has mnemonic sense, mostly for 'commemoration'. The following is an example, which represents the common usage of *gemynd* in martyrological texts:

On þone syx ond twentigoðan dæg þæs monðes byð þæra æðelra weras *gemynd* Johannes ond
 Paules, þæra lichoma restað on Romebyrig.

(*An Old English Martyrology*, p. 106, l. 21-23)¹⁷

[On the 26th day of this month is the commemoration of the noble men, Johannes and Paul,
whose bodies rest in Rome.]

The common pattern in which *gemynd* denotes ‘commemoration’ concerns announcements of the commemoration days for saintly figures. In the example above, *gemynd* ‘commemoration’ is for St. John and St. Paul. The validity of the high frequency of *gemynd* that denotes ‘commemoration’ in martyrological texts needs to be interpreted carefully. Similar to glosses where *gemynd* is genre specific, *gemynd* in martyrological texts is often associated with commemorations. Despite some concerns over the usage of *gemynd* for the sense ‘commemoration’ in martyrological texts, Old English martyrological texts offer us abundant evidence suggesting *gemynd* was used for mnemonic senses.

Homiletic writings comprise a large part of Old English prose texts. The most predominant sense found in the use of *gemynd*, both in Ælfric’s writings and in other homilies concerns ‘memory’. Although homiletic texts offer both cognitive and mnemonic usages of *gemynd*, mnemonic usages dominate. In what follows, we will discuss the wide range of usages exhibited in Old English homiletic texts, ranging from ‘mnemonic’ usages to ‘cognitive’ usages.

The use of *gemynd* in the following passage is an example of *gemynd* for the sense ‘faculty of memory’. A clue to understanding that *gemynd* in this instance should be viewed as ‘memory’ is *of gemynde ealle þa blysse þe he breac on his life*, ‘memory of all the bliss that he enjoyed in his life’:

Þonne cymð him deað to, and deað of gemynde ealle þa blysse þe he breac on his life, and on
þam ecan life þe æfter þysum cymð bið þam rihtwisum forgifen rest and gefea, and þam
unrihtwisum þa ecan wita.

(*ÆLS*, XXXIV, l. 149-153)¹⁸

[Then cometh death to him and putteth out of remembrance all the bliss which he enjoyed in
his life; and in the eternal life which cometh after this shall be given to the righteous rest and

¹⁷ George Herzfeld, ed., *An Old English Martyrology*, EETS. o.s. 116 (London: Kegan Paul, Trench, Trübner for the Early English Text Society, 1900).

¹⁸ Walter W. Skeat, ed., *Ælfric’s Lives of Saints: Being a Set of Sermons on Saints’ Days Formerly Observed by the English Church*, 2 vols, EETS. o.s. 76, 82, 94, 114 (London: Published for the Early English Text Society by Oxford University Press, 1966).

gladness, and to the unrighteous eternal torments.]]¹⁹

In the passage above, *gemynd* has the attribute of ‘past’. One feature that oftentimes justifies the interpretation that *gemynd* has ‘mnemonic’ meaning is when the use of *gemynd* has reference to the temporal frame of past or future, in which case the act of storing the image is temporary and short term rather than extensive and long-term. The notion of things or ideas, when the emphasis is not placed on time, is more likely to be associated with ‘cognition’ and less likely to be associated with ‘memory’. The notion of things and ideas, when it extends to the past or the future, starts to take on ‘mnemonic’ shades of meaning. If the image in one’s mind refers to the past, one ‘remembers’ and if it refers to the future, one ‘will remember’. As well as the presence of time, the notion of ‘to keep’ as opposed to ‘to have’, seems to be an important element for *gemynd* to have a mnemonic sense. This issue of ‘to keep’ versus ‘to have’ will be discussed in the section treating the use of *gemynd* with prepositions.

A more obvious case of *gemynd* used for a mnemonic sense may be exhibited in the following example. In the discourse, the mnemonic sense of *gemynd* is highlighted both by the use of *mod*, that is used for the sense ‘locus’, and the phrasal pattern of ‘genitive nouns + *gemynd*’:

Syððan se rica wearð orwene his argenre alysendnysse þa bearn him on mode his gebroþra
gemynd. for þan ðe þæra wiðercorenra wite tiht forwel oft heora mod unnytwerðlice to lufe.
swilce hi þonne lufian heora siblingas þe ær on life. ne hi sylfe. ne heora magas ne lufodon
(*ÆCHom I*, XXIII, p. 368, 94-98)²⁰

[When the rich man became hopeless of his own deliverance, the remembrance of his brothers entered into his mind; for the punishment of the wicked very often uselessly stimulates their minds to love, so that they then love their relatives, who before in life loved neither themselves nor their kinsmen.]]²¹

Mod is a versatile locus of mental faculty, which can bear cognitive, mnemonic, and intellectual minds. Thus, *mod* in *on mode his gebroþra gemynd* signifies the location where *gebroþra gemynd* is held. At

¹⁹ Skeat, Vol. 2, p. 365.

²⁰ Peter Clemoes, ed., *Ælfric’s Catholic Homilies: The First Series: Text*, EETS. s.s. 17 (Oxford: Published for the Early English Text Society by the Oxford University Press, 1997).

²¹ Benjamin Thorpe, ed., *The Homilies of the Anglo-Saxon Church: The First Part, Containing the Sermones Catholici, or Homilies of Ælfric*, 2 vols. (London: Ælfric Society 1844), Vol. 1, p. 333.

the same time, in *gebropra gemynd*, *gebropra* describes the type of *gemynd*. The phrase *gebropra gemynd* exhibits the common pattern of the mnemonic usage of *gemynd*, which is the same as *godes gemynd*, where apparently *gemynd* signifies ‘memory’ or ‘commemoration’. *Gemynd* in the example refers to the content that is attached to the locative *mod*.

A passage in Ælfric’s work also serves as evidence proving that the Anglo-Saxons perceived *gemynd* as a faculty in charge of memory. The relevant passage concerns the description of how mental faculties of human beings function. The use and the choice of *gemynd* in such a context reveal how the Anglo-Saxons perceived the usages of *gemynd*. The discourse appears in *ÆCHom I*. The significance of this passage is implied by references made to the passage by Godden (1985), Phillips (1985), North (1991), Low (1998: 15-16), and Harbus (2002) in their analysis of MIND-words. In the discourse, *gemynd* is regarded as the faculty through which the man *geþencð* what he heard, or saw, or learned:

Purh ðam gemynde. se man geþencð þa ðing ðe he gehyrde. oððe geseah. oððe geleornode.
(*ÆCHom I*, XX, p. 342, 197-96)²²

[By the memory a man thinks on the things which he has heard, or seen, or learned.]²³

Although the verb *geþencan* can often function to signify ‘to think’ in Old English, the word here seems to denote ‘to remember’. A similar type of evidence is also found in *ÆCHom I*, XX, (p. 342, 204) that reads *ac seo sawul þurh ðæt gemynd gemanð* ‘but the soul, through the mind remembers’. Both these citations, which treat the subject matter of human mental faculty, are evidence indicating that *gemynd* in the mind of the Anglo-Saxons was a versatile mind, capable of ‘remembering’.²⁴ Note, however, although *gemynd* is responsible for mnemonic faculty, *gemynd* itself is merely a medium, rather than memory.

Although the evidence above suggests that *gemynd* may be a mnemonic MIND-word, it should be noted that there might have been the influence of source texts as well as the religious nature of the texts. As the main sources of Ælfric’s writings are Latin texts, the equivalent usages in Latin may have affected Ælfric’s style.²⁵ As Ælfric was a careful writer who paid attention to details in his composition of works, it is

²² Clemoes, *Ælfric’s Catholic Homilies*, p. 342.

²³ Thorpe, Vol. I, p. 289.

²⁴ Similar themes and similar constructions are also found in *ÆLS* (Vol. I, I, l. 112-122), *ÆHomM* (IX, p. 88, l. 12-20).

²⁵ Malcolm Godden, ed., *Ælfric’s Catholic Homilies: Introduction, Commentary and Glossary*, EETS. s.s. 18 (Oxford: published for the Early English Text Society by the Oxford University Press, 2000), p. xli, states: ‘Ælfric’s main sources in writing the Catholic Homilies were three major collections of material: the homiliaries of Paul the Deacon and Haymo of Auxerre, both providing sermons and Gospel exegesis, and the anonymous collection of hagiographic narrative known as the Cotton-Corpus legendary.’

plausible to assume that the composition in his writing reflects his command of Old English. However, a relatively high frequency of *gemynd* for mnemonic concepts detected in Ælfric's writings may have been invoked by his Latin sources, as many instances of *gemynd* have affinity with Latin phrases. Examples of such include, *gemynd þæs fæder* (*ÆCHom I*, XXXII, 38-39), *godes gemynd*, *stephanes gemynd* (*ÆCHom II*, 130), *halgan rode gemynd*, (*ÆCHom II*, XVIII, 1) *gemynd cristes lichaman* (*ÆCHom II*, XV, 218), and *ðyssera martyra gemynd* (*ÆLS*, XXV, 200) that are used in conjunction with genitive nouns. The usage of *gemynd* for mnemonic concepts as illustrated above resembles the usage of *gemynd* found in martyrological texts. A comparison of the use of *martyra gemynd* in *An Old English Martyrology* and Ælfric's *Lives of Saints* illustrates the similarity:

On þone æfteran dæg þæs monðes byð þæra martyra gemynd on Rome sancti Processi ond sancti Martiniani.

(*An Old English Martyrology*, p. 112, l. 1-2)²⁶

[On the second day of the month is commemoration in Rome of the martyrs, St. Processus and St. Martinianus.]

Ælfric's Lives of Saints show a parallelism:

Þyssera martyra gemynd is on hlafmæssan dæg, swa wide swa Godes þeowas Godes þenunge gumað.

(*ÆLS*, XXV, p. 78, 200-201)²⁷

[The commemoration of these martyrs is on Lammas day, so widely that God's servants take heed of God's service.]²⁸

In both examples above, *gemynd* occurs in conjunction with *martyr*, showing a similar pattern of usage and similar context of commemorating martyrs. The comparison of the usage of *gemynd* in *An Old English Martyrology* and in Ælfric's writings above imply the inclination to use *gemynd* for mnemonic senses in

²⁶ Herzfeld, p. 112.

²⁷ Skeat, Vol. 1, p. 78.

²⁸ Skeat, Vol. 1, p. 79.

certain types of phrases in religious texts.

The analysis of *gemynd* in Ælfric's writings demonstrates the dominant use of *gemynd* for various mnemonic concepts, mostly 'memory' and 'commemoration'. The many examples of mnemonic usages of *gemynd* in Ælfric's writing are also confirmed by a look at the glossary in *ÆCHom I* and *ÆCHom II*. For *gemynd*, Godden lists only mnemonic senses, 'memory', 'memorial', 'mention', 'record', and 'festival'. No cognitive sense is mentioned in the glossary.²⁹ Despite the large number of occurrences of *gemynd* for mnemonic senses in Ælfric's writings, certain elements give warning that these usages are strongly influenced by Ælfric's Latin sources. The many number of fixed expressions of *gemynd* with genitive nouns can be found in works with Latin influence, as discussed above, and works of religious nature represented in martyrological texts, and often in glosses. This pattern is also found in glosses and martyrological texts.

We also observed that despite the preponderance of mnemonic usages of *gemynd*, the faculty of 'remembering' is not the only capacity that *gemynd* is responsible for. *Gemynd* should not be considered merely as a MEMORY-word. The mnemonic capacity exemplified by the occurrences of *gemynd* does not confirm that *gemynd* signifies the locus of memory. If we read the discourse carefully, we notice that the mnemonic element is not necessarily attached to the word itself, but derives from its surroundings, mostly the part 'þurh ... se man geþencð' (*ÆCHom I*, XX, p. 342, 197). The mnemonic notion of the discourse is established by the context and not by the individual *gemynd*. *Gemynd*, when used as a locus, seems to denote a general faculty.

The Vercelli Homilies, for example, shows the usage of *gemynd* less mnemonic contrastive to Ælfric's works, which predominantly displays mnemonic usages. The less mnemonic usage of *gemynd* evidenced in *The Vercelli Homilies* also suggests that the cognitive element was ingrained in *gemynd* in late Old English as homilies in *The Vercelli Homilies* are considered a later Old English work:

For þy nis nan man þæt he þonne aweg hine astyrian mæge, & for ðam is mycel þearf
æghwylcum men to onwariganne, þam þe ænig andgit hæbbe <oððe> wisdomes ænigne dæl,
þæt he þis symle hæbbe on gemyndum þære egesfullan stowe.

(*The Vercelli Homilies*, IX, 118-22)³⁰

[For there is no man who can steer him on the way, and therefore there is great need for every

²⁹ Godden, p. 743.

³⁰ D. G. Scragg, ed., *The Vercelli Homilies and Related Texts* (Oxford: Oxford University Press for the Early English Text Society, 1992).

man to be wary, who will have any understanding or any bit of wisdom, so that he keeps always in mind this fearful place.]

The use of *on* helps to understand that *gemyndum* is the container where the image of the ‘holy place’ is kept and not the image kept.

In many instances of *gemynd*, it is sometimes hard to distinguish whether the sense in question is mnemonic or cognitive. This is justifiably so because the notion involved is an abstract one. Many of the instances of *gemynd* in homiletic works are ‘mnemonic’, a usage that may depend on the genre and also subject matters. The example above serves to show usage that stands on the borders between the ‘mnemonic mind’ and the ‘cognitive mind’. This discussion highlighting the varied levels of cognitive usage of *gemynd* serves to notify us that *gemynd* also had cognitive meaning in Old English.³¹ The use of *gemynd* in *The Vercelli Homilies* shows the cognitive usage of *gemynd*, as observed in Old English religious prose texts, however the cognitive image is not the dominant use of *gemynd*.

A further example of cognitive usage of *gemynd* can be found in *the Life of St Machutus*, which is more akin to the Modern English usage of *mind*. The passage in question is an account of a boy who was afflicted with possession by the devil and lost his mind. *Gemynd*’s capability of having the ‘mind’ notion is confirmed by the passage that follows:

Sum cild wæs þæt se unrihtwisa deofol ofsæt & þurh fif geara rynu wæs of his gemynde. Se mid racenteagum gebunden wæs, & to þam halgum were & bisceope wæs gelæd & beforan his ansene þearle wæs wedende & fela unweorhlicra þinga wæs donde.

(*The Old English Life of Machutus*, p. 77, 3-8)³²

[There was a child that the iniquitous devil afflicted, and he was out of his mind for the space of five years. He was bound in chains and was led to the holy man and bishop and in his presence he was sorely raving and doing many terrible things.]

The passage concerns an incident in which a boy has been deprived ‘of his *gemynd*’ for five years. The boy, when taken to the bishop, ‘wæs wedende’ becomes mad. The use of the verb *wedan* ‘to become mad’ is an

³¹ Scragg, pp. lxx-lxxi, maintains that, although the homily also has linguistic features of early West-Saxon and non West-Saxon, the homily exemplifies the language of and influence of late West-Saxon.

³² David Yerkes, ed., *The Old English Life of Machutus* (Toronto; London: Published in association with The Centre for Medieval Studies University of Toronto by University of Toronto Press, 1984).

indication that his mental state is not in order. Obviously, the sense conveyed by *gemynd* in this context is not of ‘memory’, but of ‘mind’. The child’s mad behaviour in the presence of the bishop is unlikely to be the result of ‘being out of memory’ and certainly a person would not have been *gebunden* ‘chained’ merely for loss of memory.³³ It is appropriate to interpret the state of being ‘out of his *gemynd*’ as ‘out of his mind’, a sense with which we are familiar in Modern English.

As discussed above, in non-religious prose texts of Old English, the usage of *gemynd* seems to have a different picture from the usage of *gemynd* in Old English religious texts. Non-religious texts contain a higher proportion of cognitive usages compared to religious texts. The higher proportion of cognitive usages can be attributed to the nature of non-religious texts that are not bound with phrases commonly found in religious texts (See previous discussion of the common phrases using *gemynd* for mnemonic sense). Examples of cognitive usage of *gemynd* are exhibited in Bald’s *Leechbook*,³⁴ which offers the use of *gemynd* with its emphasis on ‘cognition’ rather than ‘recollection’.

There are two instances of *gemynd* in Bald’s *Leechbook* that seem to represent the cognitive side of its word meaning. In the first example, *gemynd* can be interpreted as ‘consciousness’. The intended senses seem to encompass a wide range of mental faculty and are not restricted to mnemonic senses:

Wiþ ealdum heafod ece genim dweorge dwostlan wyl on ele oððe on butran smire mid þ
þunwongan & bufan þam eagum onufan þ heafod þeah him sie *gemynd* oncyrrd he biþ hal.
(*Lch II*, Book III, I, p. 304-6)³⁵

[For an old head ache, take pennyroyal, boil in oil, or in butter, smear therewith the temples,
and over the eyes, and on the top of the head; though his intellect be deranged, he will be
hale.]³⁶

In the instructions above for headaches, after the treatment, it is stated that ‘*gemynd* will return’. The sense

³³ Low, p. 16, quotes this passage as an example showing the overlap of meanings ‘memory’ and ‘mind’ by *gemynd*: ‘*Gemynd* was a complex and polysemous word, but from these instances, it is not hard to see how the notions of memory and mind overlapped, so that *gemynd* eventually displaced *mod* as the superordinate ‘mind’ term during the Middle English period.’

³⁴ Thomas Oswald Cockayne, ed., *Leechdoms, Wortcunning, and Starcraft of Early England: Being a Collection of Documents, for the Most Part Never before Printed, Illustrating the History of Science in This Country before the Norman Conquest*. 3 vols, *Rerum Britannicarum Medii Aevi Scriptores* (London: Longman Green Longman Roberts and Green, 1864).

³⁵ Cockayne, Vol. 2, pp. 304-6. For citations from Cockayne, ‘w’ is used in this paper instead of ‘wynn’ used in the original text.

³⁶ Cockayne, Vol. 2, pp. 305-7.

that *gemynd* has in this citation is ‘consciousness’ or ‘state of being awake’. *Heafodece* ‘headache’ and the verb *oncierran* ‘to turn’ are key elements in the passage that help to decipher this usage of *gemynd* as ‘consciousness’. We can interpret the scenario of the treatment as ‘the serious headache caused a lack of consciousness and after the treatment, consciousness will return’. It is less likely that loss of memory is being associated with headaches. Therefore, in this particular passage, there is no reference to the mnemonic aspect of the mental faculty, which is responsible for storing information, i.e., ‘memory’. A slightly more vague but possible instance of *gemynd* for ‘consciousness’ is also found in the *Leechbook*. *Gemynd*, as included in the following passage, can also be considered to have the sense of ‘consciousness’:

Læcedomas wiþ wifa gecyndum forsetenum & eallum wifa tydernessum, gif wif bearn ne mæge geberan oþþe gif bearn weorþe dead on wifes innoþe oððe gif hio cennan ne mæge do on hire gyrdels þas gebedo swa on þisum læcebocum segþ; & manigfeald tacn þ mon mæge ongitan hwæper hit hyse cild þe mæden cild beon wille & wiþ wifa adle & gif wif migan ne mæge & gif wif ne mæge raðe beon geclænsod & wiþ wifa blodsihtan & gif wif of gemyndum sie & gif þu wille þæt wif cild hæbbe oþþe tife hwelp oþþe gif men cwið sie forweaxen oþþe gif man semninga swigie, an & feowertig cræfta.

(*Lch II*, Book II, LX, p. 172)³⁷

[Leechodoms for the obstruction of the naturalia of women and for all tenderness of women; if a woman may not bear a bairn, or if a bairn become dead in a womans inwards, or if she may not kindle or bring it into the light, put upon her girdle these prayers, according as it saith in these leechbooks; and a manifold token that a man may understand whether it will be a boy child or a maiden child, and for disease of women, and if a woman may not mie, and if a woman may not easily be cleansed and for hæmorrhage of women, and if a woman be out of her mind, and if thou will that a woman have a child, or a bitch a whelp, or if matrix in a woman be overgrown, or if a woman should suddenly grow silent: one and forty crafts.]³⁸

Though it is possible to argue that the use of *gemynd* in the example above may be interpreted as ‘memories’ on the grounds that it takes the plural form, the focus of the meaning is surely more on the ‘cognitive faculty’ rather than ‘mnemonic faculty’. This assumption is drawn from the subject matter of the text. According to

³⁷ Cockayne, Vol. 2, p. 172.

³⁸ Cockayne, Vol. 2, p. 173.

the table of contents in the gynaecological part of the *Lch II*, this particular passage concerns various symptoms related to the delivery of a child, which include the trouble of a baby being stuck in the mother and the silence of the mother induced by the delivery. The part that we are concerned, *of gemyndum*, is likely to mean ‘to go out of one’s consciousness’, as it is considered to refer to the state of unconsciousness that may occur with the pain involved.³⁹ Both examples of *gemynd* in the *Leechbook* discussed above clearly show that *gemynd* is a word of ‘cognition’.

The cognitive feature of *gemynd* is also found with certain syntagmatic patterns. When used with verbs of tenement, *healdan*, *habban*, or a verb of direction *cuman*, and locative prepositions, *on*, *in*, and *to*, *gemynd* shows its cognitive aspect and its flexibility to change its sense depending on the words that co-occur with it. These usages show the divide in function that *gemynd* has. With these usages, the cognitive aspect of *gemynd* becomes more apparent. Although the usage of *gemynd* for mnemonic sense is large in number, *gemynd* still retains its cognitive feature.

Some of the phrases that *gemynd* forms in conjunction with the aforementioned verbs and prepositions in homilies offer evidence that *gemynd* is used for cognitive senses. These patterns include: *cuman + to + gemynd*, *healdan + gemynd*, and *habban + gemynd*. The construction *cuman + to + gemynd* symbolizes the ‘cognitive’ sense of *gemynd*, an example which is found in *Old English Homilies in MS Bodley 343*:⁴⁰

Him com þa to gemynde his gebroðræ on life; wolde þa god wyrcan, and heom warnigæn þæt
heo ðider ne comen to þære cwylymynge. (*ÆHomM* 8, III, 261-63)⁴¹

[Then he remembered his brethren in the world; he wished to do good to them, and warn them
that they should not come thither into that torment.]⁴²

In the passage above, *gemynd* is where ‘the notion of doing good deeds’ comes to, thus signifying the locus of cognition. Things that ‘come to mind’, however, can be new ideas in the mind as well as old information from the past. In this sense, the meaning of *gemynd* and whether it is the notion of the past, present, or future,

³⁹ Both Cockayne (p. 173) and M. L. Cameron (p. 174) translate it as ‘out of her mind’: M. L. Cameron, *Anglo-Saxon Medicine, Cambridge Studies in Anglo-Saxon England*; 7 (Cambridge: Cambridge University Press, 1993).

⁴⁰ Susan Irvine, ed., *Old English Homilies from MS Bodley 343*, EETS. o.s. 302 (Oxford, Oxford University Press for Early English Text Society, 1993).

⁴¹ Irvine, p. 70.

⁴² A. O., Belfour, ed., *Twelfth Century Homilies in MS. Bodley 343* (London Henry Frowde, Oxford University Press: Published for the Early English Text Society by Kegan Paul Trench Trübner & Co. Ltd., 1909), p. 69.

cuman + to + gemynd, is dependent on the context. Irvine in the glossary also gives the word the sense ‘mind’.⁴³

The two phrases, *habban + on + gemynd* and *healdan + on + gemynd* need to be compared. In both constructions, *gemynd* seems to be able to mean both the ‘mnemonic mind’ and the ‘cognitive mind’, but *gemynd* in the pattern *habban + on + gemynd* seems to be more ‘cognitive’ while *gemynd* in the pattern *healdan + on + gemynd* seems to be more ‘mnemonic’. The differing degrees of ‘mnemonic’ or ‘cognitive’ sense may lie in the choice of verb, i.e. *habban* or *healdan*, rather than the quality attributed to *gemynd* itself. See an example from *ÆCHom II*:

Ealle halige gewritu he hæfð on gemynde. þa soðlice seðað þæt se is hælend crist. and nis nan oðer godes sunu buton se ðe fram iudeum on rode ahangen wæs.

(*ÆCHom II*, p. 242, 21-23)⁴⁴

[All the holy writings he has in memory, which truly prove that he is the Saviour Christ, and none other is the Son of God, save him who by the Jews was hanged on a rood.]⁴⁵

In the passage above, *gemynd* concerns the mind as a place to hold information. One needs to consider whether the intended sense is ‘mnemonic’ or ‘cognitive’. The emphasis of *gemynd* in the passage seems to be on the ‘storage’ function of *gemynd* as it is used with the locative preposition *on*. *Gemynd* when viewed as the locus seems to function as the generic ‘cognitive’ mind, encompassing both ‘mnemonic’ and ‘cognitive’ senses. Additionally, other factors that surround the occurrences of *gemynd* assist us in deciding whether the usage is ‘mnemonic’ or ‘cognitive’. The more ‘mnemonic’ of the two types of construction is *healdan + on + gemynd*. Instances of *gemynd* with *healdan* in Old English prose can be both ‘mnemonic’ and ‘cognitive’, but the inclination seems to be towards mnemonic senses:

Ac we ne healdað nateshwon nanes halgan acennednysse on urum gemynde, hu hi to mannum comon, buton Cristes anes and his clænan meder and þæs halgan Iohannes, þe hine gefullode.

(*ÆHomM 8*, p. 26, 43-46)⁴⁶

⁴³ Irvine, p. 227.

⁴⁴ Godden, *Ælfric's Catholic Homilies: The Second Series: Text*, p. 242.

⁴⁵ Thorpe, Vol. 1, p. 415.

⁴⁶ Bruno Assmann, and Peter Clemoes, *Angelsächsische Homilien Und Heiligenleben* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964), p. 26.

[But we keep nothing in our minds about the birth of the saints, how they came to the mankind,
save for Christ alone and his pure mother and the holy John, who baptized him.]

The passage above is followed by the sentence, '*Heora gebyrtdida beoð on bocum gesette for ðam micclum mærdum mancynnes alysednysse*'. This man referred to in this text does not remember the birth of the aforementioned saints, but 'the birth dates of the saints are written in books'. Though the sense that is conveyed by *healdan* + *on* + *gemynd* is 'to remember', *gemynd* as an individual word seems to denote 'mind', which only with the aid of *healdan* can mean 'to remember'. Moreover, when the recollection is one of that of a group of people (the man, in this case), the mnemonic tone is undermined and tends to be used for the less mnemonic, cognitive mind. The phrases *healdan* + *on* + *gemynd* and *habban* + *on* + *gemynd* show resemblance to the Modern English phrase 'bear in mind', which also signifies 'to remember'. All these constructions share similarity in that *gemynd/mind* functions as a mnemonic locus, which contains 'memory'. The degree of mnemonic or cognitive eminence seems to vary depending on the type of verb used. The co-occurrence of *gemynd* with verbs and prepositions provides us with indications of the cognitive aspect of *gemynd*. This analysis of *cuman* + *to* + *gemynd*, *healdan* + *on* + *gemynd*, and *habban* + *on* + *gemynd* indicates the cognitive function of *gemynd*, in which *gemynd* is viewed as a container as opposed to the content. *Gemynd*, when used with verbs of tenement/direction and locative prepositions, denotes 'locus of cognition' and also shows some flexibility to be 'mnemonic', when used with the verb *healdan*.

A detailed analysis of Old English prose texts revealed that *gemynd* in Old English is not merely a MEMORY-word, although it shows a large number of mnemonic usages of *gemynd*. *Gemynd*, in fact, is also used for the cognitive senses. The impression that we might get from the abundance of use of *gemynd* for the 'mnemonic' sense can be related to the abundance of homiletic texts in Old English prose. Homiletic texts tend to have subject matter that is likely to concern MEMORY-concepts. Although the study thus far has shown that, statistically, Old English *gemynd* is more often used for its 'mnemonic' senses, in prose texts, this high frequency of *gemynd* for mnemonic senses may be linked to the high proportion of religious texts in Old English prose. Homiletic texts showed a higher proportion of mnemonic usages. The 'mnemonic' senses that *gemynd* signifies in religious texts are ones such as, 'memory' as in 'the Lord's memory', and 'commemoration' as in 'commemoration of martyrs'. The analysis of the usage of *gemynd* in prose texts shows its potential as a cognitive MIND-word. At the same time, *gemynd* excels in the number of mnemonic usages, which is probably influenced by the large number of homiletic texts.

4. *Gemynd* in Verse Texts

The usage of *gemynd* in Old English verse shows a different picture from those in Old English gloss and prose. The cognitive aspect of *gemynd* seems to be more apparent in its usage in Old English verse, although there is a more mixed proportion of mnemonic usages and cognitive usages of *gemynd*. The cognitive senses of *gemynd* range from ‘mind’ and ‘awareness’.

The cognitive usage of *gemynd* in Old English verse texts is evident in its combination with locative prepositions *on* or *in*. This is a similar pattern as was found in Old English prose. *On gemynd* or *in gemynd* are located in: *Gen A,B* (1571), *Dan* (629), *El* (644, 1232, 1247), *And* (960), *Guth A, B* (168), *Jul* (36), *Rid* 59 (7), *PPs* (108, 36), *Husb* (31), and *Met* (7, 39). An example from *Jul* will demonstrate the cognitive use of *gemynd*:

Hire wæs godes egsa
mare in gemyndum, þonne eall þæt mappungesteald
þe in þæs æbelinges æhtm wunade.
(*Jul* 35b-37)

[To her mind the fear of God was greater than all the treasure which lay among the nobleman’s possessions.]⁴⁷

This is a passage describing the fear that Juliana holds towards God. The narrative goes, ‘For Juliana the fear of God was greater *in gemyndum* than all the treasure which resided in the nobleman’s possession’. In this use of *gemynd*, ‘what is held in *gemynd*’ does not have reference to time and is free of mnemonic concept. Thus, *gemynd* is viewed as ‘the locus of cognition’ rather than ‘the locus of memories’.

Mnemonic usages of *gemynd* in Old English verse exhibit patterns similar to those attested in Old English prose and glosses, which are made up of *gemynd* and genitive nouns signifying mnemonic entity: *dryhtnes gemynd* (*Christ A,B,C* 1536), *haligra gemynd* (*Prec* 63), and *martira gemynd* (*Men* 69). These phrases resemble those found in the usages in gloss and prose where *gemynd* occurs with genitive nouns such as ‘earth’, ‘human’, ‘God’, ‘martyr’, and ‘saint’. In these usages, often found in religious prose and gloss texts, the ‘mnemonic’ concept is easily recognizable.

The analysis of *gemynd* in Old English verse shows that its mnemonic aspect was not as evident as in

⁴⁷ S. A. J. Bradley, ed. and trans., *Anglo-Saxon Poetry: An Anthology of Old English Poems in Prose Translation* (London: Dent, 1982), p. 306.

gloss or prose. *Gemynd* in verse shows both the usages of the ‘mnemonic’ mind and the ‘cognitive’ mind, but it also shows that the word is not merely a word for concepts relating to ‘memory’. In many of the instances examined, *gemynd* seems to denote ‘mind’ as cognition, often used free of ‘emotion’, ‘memory’, or ‘intellect’. This usage of *gemynd* is contrastive to *mod* and *hyge* that convey emotive meanings, *gast/sawol* that convey spiritual meaning and *heorte* or *heafod* that convey physical meanings. In Old English verse, *gemynd* is arguably the more cognitive MIND-word and it is more so than it is mnemonic in Old English prose and gloss. The preponderance of the cognitive usage of *gemynd* in Old English is likely to have been affected by the genres of texts. Old English poetry is less dominated by religious texts. As was discussed, the religious contexts prevalent in Old English prose and gloss texts are considered to be a major factor contributing to the high frequency of its mnemonic usage.

5. Conclusion

The analysis of *gemynd* in Old English gloss, prose, and verse portrays the diversity of its usage, but also shows that *gemynd* in Old English is neither a word of ‘memory’ nor a strict word of ‘cognition’. *Gemynd* is capable of expressing the concept of ‘mind’ that is both cognitive and mnemonic in meaning. The shades of meaning that *gemynd* can denote are such meanings as ‘memory’, ‘awareness’, ‘state of mind’, and ‘faculty of mind’. *Gemynd* seems to have a foundation as a cognitive MIND-word with its extended use for mnemonic senses.

The cognitive aspect of *gemynd* is more readily visible in Old English verse and in non-religious prose texts. Frequently, *gemynd* denotes a faculty/container/content of cognition. This indicates that the word should not be regarded as a word primarily denoting ‘memory’ as opposed to what its usage in religious gloss and prose texts may imply. *Gemynd* obviously has its own role as a MIND-word established in Old English verse. This is found particularly in wisdom poetry, but is also found in heroic poetry. *Gemynd* as a cognitive MIND-word is contrastive with other MIND-words.

As the discussion of *gemynd* occurring with locative prepositions indicates, Old English *gemynd* can be a stative mental faculty, work as a ‘container’, and is capable of containing various kinds of mental entities. It can store notions of the past ‘memory’, notions of the moment, ‘temporary thought’, reference to future, ‘reminder’, etc. This flexibility of *gemynd*, in its capacity to contain various notions, may delude us into thinking that it is a ‘memory’-word. However, *gemynd* is justifiably more a ‘cognitive’ word. In this sense, even in Old English, *gemynd* has the neutral and comprehensive notion of the mind, a trait that is so familiar to us in the use of *mind* in Modern English.

This paper illustrated that Old English *gemynd* has both cognitive usage and mnemonic usage. Its

mnemonic usage is more frequently found in religious genres, with particular recurring phrasal patterns such as *healdan + on + gemynd* or *godes gemynd*. However, its cognitive usage in verse and in non-religious texts (e.g., *Lch II*) also indicates its capacity as a cognitive MIND-word. In fact, given the concentration of mnemonic usage, mostly restricted to religious texts and in recurring phrasal patterns, *gemynd*'s usage for mnemonic sense is not a generalized Old English usage. Therefore, *gemynd* is considered to have its foundation as a MIND-word that is also used in mnemonic contexts.

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