

Time Metaphors in the *Menologium*

A Conceptual-Metaphor-Informed Analysis

AQ 1

Emilia Castaño

Department of Modern Languages and Literatures and English Studies,
University of Barcelona, Barcelona, Spanien
e.castano@ub.edu

AQ 1

Isabel Verdaguer Clavera

Department of Modern Languages and Literatures and English Studies,
University of Barcelona, Barcelona, Spanien

AQ 2

Received | Accepted ~~4 March 2024~~ |
Published online 5 March 2024

Abstract

This article explores the predominant metaphorical construals of time in the *Menologium*. Drawing on Conceptual Metaphor Theory and previous research on the role of space and motion in the conceptualization of time in Modern English and Old English, the *Menologium* is analyzed from a linguistic point of view to get an insight into how conventional time metaphors were used to describe the course of the Anglo-Saxon liturgical year. This analysis shows a persistent metaphorical link between time, motion and the circular and sagittal – front-back – spatial axes reflected in the use of lexical items such as the preposition *ymb* or motion verbs to describe the passing of time. The result is a complex time model which is simultaneously cyclical and linear, where days, months and years are conceptualized as circular but also bounded time units sequentially proceeding towards a stationary observer, the reader. In this view the various parts of a year and liturgical feasts are seen as periodically recurring in a time framework that also sees each point in time as unique. This analysis of the *Menologium* complements previous studies of the poem with a conceptual metaphor approach in which cognitive linguistics is brought to bear on literary analysis.

Keywords

Menologium – time – metaphor – space and motion

1 Introduction

The nature of time has puzzled man through the ages. Essential to many aspects of human experience – e.g., memory, change and permanence – but incapable of being seen, touched, smelled or tasted, its conceptual representation poses a significant challenge to the human mind. From Plato to Aristotle passing to Augustine, who argued that time was the measure of motion in space, the answer to the question ‘what is time?’ has always drawn on the notions of movement and space (Sherover 1975, 15–39). The advent of Conceptual Metaphor Theory in 1980 (Lakoff and Johnson 1980, 3–7; Lakoff and Johnson 1999, 45) and the new understanding of metaphor that it brought about gave way to a large and growing body of research oriented to uncover the role of space and motion in time conceptualization (Lakoff and Johnson 1980, 41–46; 1999, 137–150; Broditsky 2011; Lakoff 1993; Núñez and Sweetser 2006). These studies have tested the hypothesis that our conceptual representation of time largely depends on our ability to call upon our knowledge of space and movement and, on the basis of a perceived similarity between these more concrete domains and time, project that knowledge onto the domain of time lending it structure and aiding comprehension and communication about it.

In the four decades that have passed since, many advances have been made in the understanding of the metaphorical conceptualization of time and the experiential, cultural and linguistic factors that motivate it (see Section 2). However, most of those studies have adopted a synchronic perspective focusing on the study of the linguistic manifestations of time metaphors and their psychological reality in Modern English. In this context, this study aims to add to previous studies on time conceptualization by exploring the interaction of time, space and motion in the *Menologium*, a late tenth-century Old English Metrical Calendar, from the point of view of Conceptual Metaphor Theory. The main purpose of this article is to shed light on the conceptualization of time in early medieval English, evaluate the diachronic continuity of time conceptual metaphors in English and complement previous literary analyses of this poem with a cognitive approach in which cognitive science is brought to bear on literary analysis, a line of inquiry that has been proven very fruitful in the examination of some of the earliest literary records of Old English (Harbus 2012). The article is structured as follows: Section 1 provides a review of the studies

conducted on the metaphorical conceptualization of time in Modern English and its linguistic and cognitive manifestations. Section 2 deals with an overview of previous research on time in the Old English period. Section 3 analyzes the structure of the *Menologium* and the time-related vocabulary used in it, focusing on the interrelationship of time with space and motion in an attempt to delineate the mental models of time underlying the production of the poem.

2 Time in Modern English

Research on the conceptualization of time in Modern English has shown that conventional expressions such as (1–5), where spatial and motion-related terms contribute to the expression of time notions such as temporal continuity and succession or the passing of time, are pervasive in the usage of English speakers (Lakoff and Johnson 1980, 1999), as people usually rely on metaphors that recruit the vertical – up-down –, the sagittal – front-back – and the lateral – left-right – axes when talking and/or thinking about time (Clark 1973; Evans 2003; Lakoff and Johnson 1999; Moore 2006).

1. *We are open all year round.*
2. *This country has some hard years ahead.*
3. *September follows August.*
4. *The big day is approaching.*
5. *We are getting close to the big day.*

Examples such as *it is high time* or *down through the ages*, illustrate how time is mapped onto the vertical axis in an EARLIER-UP/LATER-DOWN fashion while expressions such as *the upcoming crises* show that this temporospatial alignment also allows for a variant where FUTURE/LATER events are conceptualized as UP. Likewise, linguistic descriptions of time that exploit the sagittal axis in mappings that follow a FUTURE-FRONT/PAST-BACK pattern also abound in English, where this metaphor shows two variants. In the first one, known as the ego-moving metaphor, the speaker (ego) views themselves as moving through time from the present toward the future as in *the years we left behind* or *we are approaching Christmas*. In the second one, the time-moving metaphor, the speaker (ego) conceptualizes themselves as a stationary object

and time as a moving entity that heads towards them from the future towards the past as in *Christmas is coming* (Núñez and Cooperrider 2013; Dancygier and Sweetser 2014, 168–9). The sagittal axis also participates in another metaphorical construal of time where no observer (ego) is involved and events are sequenced in relation to one another with earlier events heading – i.e., placed in front – later events, which are conceptualized as following behind as in *the preceding meeting or the years following the war* (Moore 2006; Núñez et al. 2013).

In the view of Conceptual Metaphor Theory, these metaphors are more than colorful, stylistic devices. They are a reflection of the role of our bodily and cultural experience in concept formation. For example, the FUTURE/LATER IS UP metaphor has been argued to be grounded in the fact that, from a perceptual point of view, objects lying ahead of an observer are perceived as higher as their distance from the observer increases, even though they are not physically higher, but only further away (Lakoff and Johnson 1980). The projection of time along the sagittal axis is said to be motivated by our experience of motion and the fact that, as we move forward, the time when we depart leaving behind our original location precedes the time when we reach our new destination, which is in front of us. These correlations in experience would ground the PAST-BACK/FUTURE-FRONT mappings, which not only manifest themselves in language but also beyond it. For example, the spontaneous hand movements that cooccur with temporal expressions, whether they are based on spatial metaphor – e.g., *in the days ahead* – or on purely temporal language – e.g., *soon* –, have also been shown to be congruent with the front-back spatialization of time (Casasanto and Jasmin 2012). Likewise, this metaphor has also been proven to be recruited in time reasoning tasks such as the interpretation of ambiguous temporal questions. For instance, several studies have shown that when people are asked to answer the question: *The Wednesday meeting has been moved forward two days. When is the meeting held now?* the front-back metaphor is recruited for calculation purposes and that responses vary as a function of whether the task, the context itself or both favor the activation of the ego-moving or the time-moving time models (Boroditsky 2000; McGlone and Harding 1998; Núñez, Motz and Teuscher 2006). If the ego-moving model is recruited, people tend to answer that the meeting is now on Friday. However, if the time-moving conceptualization is active, the answer is that the meeting will be held on Monday.

Experimental research has also shown that cultural aspects such as the direction in which speakers read and write their languages or the way their time reckoning tools – e.g., calendars – are spatially oriented also contribute to the development of culture-specific temporospatial metaphors that do not

manifest themselves in language but guide time reasoning. For example, in languages such as Hebrew or Arabic, which are written right to left, speakers have been observed to map time along a line that runs right to left where the past is located on the right and the future on the left. On the contrary, in English and other Western languages, where written texts and calendars are displayed from left to right, speakers tend to lay out time in the opposite direction – i.e., the past on the left and the future on the right – (Bergen and Lau 2012; Tversky, Kugelmass and Winter 1991; Duffy 2014; Fuhrman and Boroditsky 2010). The activation of this metaphor has been found to speed up lexical decision tasks based on the categorization of a term as either referring to the future or the past as reaction times are shorter if the terms are displayed on the screen in accordance with the past-left/future-right mapping or if stimulus-response assignments match it (Santiago, Lupiáñez, Pérez and Funes 2007; Torralbo, Santiago and Lupiáñez 2006; Fuhrman and Boroditsky 2010). Likewise, in tasks that involve arranging images that depict sequential actions (Bergen and Lau 2012; Tversky, Kugelmass and Winter 1991) and also in co-speech gesturing the flow of time has also been found to be congruent with this metaphor – i.e., people arrange sequential events from left to right and gesture towards the left when talking about the past and towards the right when referring to the future – (Casasanto and Jamin 2012; Cooperrider and Núñez 2009).

All these studies reveal a complex interaction between time, space and motion that provides evidence that several conceptual mappings can coexist simultaneously on the mind of an individual and that our bodily experience and culture contribute to shape the way time is understood.

Although there is a wealth of research on time metaphors in Modern English much less is known about the metaphorical conceptualization of time in previous periods in the history of English. It has not been until relatively recently that the study of time metaphors has begun to be approached from a diachronic point of view (Castaño and Verdaguer Clavera 2023; Bondarenko 2019; Yang 2020). Research on the diachronic dimensions of time conceptualization has been sparked by awareness that, although there are long-term metaphors whose origin may be traced back thousands of years, other metaphors decrease in use or become outdated and die out because, as our embodied and cultural experiences change, metaphors also change (Kövecses 2005, 17–32; Trim 2011, 74). Research on the metaphorical conceptualization of emotions in Old English and Modern English, for example, gives proof of such diachronic changes. The analysis of the collocational patterns of the OE words for *joy* (Fabiszak 1999) has shown that these words were consistently combined with upward motion verbs in the description of happiness-related states – e.g., *blisse astigan* ‘joy rises’; *gefeā him upahafan* ‘he was elated with joy’. These

expressions, which parallel the metaphorical association between happiness and upward motion found in modern English examples such as *my spirits rose*, confirm that the mapping HAPPY IS UP has been part of the conceptual system of the English language since the OE period. In the case of anger, on the contrary, diachronic data have shown that, although in Present-day English *anger* is predominantly associated with the notion of heat as in *he's just blowing off steam* (Kövecses 1986, 12–20; Lakoff and Kövecses 1987; Lakoff 1987), the use of this metaphor has fluctuated through time. In the early OE period anger was predominantly conceptualized as swelling. Only 1.58% of all words describing anger were connected with the concept of heat before 850. Later (850–950) the influence of Latin on English and the popularization of the Four Humors Theory in Europe led to an increasing association of the concept of anger with the notion of heat that has survived into our days (Gevaert 2001, 2002). In the case of time, previous research has argued that the shift from Christian theocentrism to secular anthropocentrism in the late Middle Ages introduced a new conceptualization of time that passed from being seen as a gift of God whose proper use was rewarded with eternal life to be understood as a resource or commodity for acquiring material goods (Konnova and Babenko 2019) so that the former metaphor began to recede while the latter imposed itself over time.

In this context, the following section offers a review of previous research on the notion of time in the Old English period with a focus on its metaphorical relationship with space and motion.

3 Time in Old English

The analysis of OE time-related vocabulary shows that early medieval English speakers had at their disposal an impressive and complex range of lexical resources to convey time notions (Batley 1985; Sauer 2003). By means of prepositions, simple words, compounds and phrases, OE lexicalized multiple dimensions of time that together offer a glimpse into how and why time was measured and provide an insight into how timekeeping practices and native and foreign cultural traditions influenced the understanding of time in earlier times (Liuzza 2013; Yang 2020, 10). Expressions such as *æfter sunnan setlgonge*, 'after the sunset', *midsummermonað* 'midsummer month, July' or *Winter-fylleð* 'Winter full moon month, October' bring to fore the relevance that natural cycles had in the structuring of time in OE. As sundials and water clocks were still scarce, in early medieval England, time reckoning was essentially based on the observation of the movements of the sun, the moon, and the stars across

the sky. The light-dark cycle, the yearly changes in the sun's position and seasons were used as points of reference to measure time. In fact, according to Nilsson (1920, 13–14), days were counted in nights and years, which in Bede's words were divided into two halves of six months each governed by the spring and autumn equinoxes, in winters. This time reckoning strategy is thought to be based on the fact that nights and winters being periods of less activity than days and summers were more easily perceived as a unit and consequently more convenient for computation purposes (Nilsson 1920, 94).

Lexical traces of this time structuring system are still found in Modern English where OE *feowertyne niht* literally 'fourteen nights', *seofon nihta* 'seven nights' and *winter* survive in *fortnight*, *sennight* and *winter*. The latter is still used, namely in plural and preceded by a numeral, with the meaning 'year' in expressions referring to a person's age, or the passage of time (OED). OE *nihteald* 'a day old', *prēoniht* 'a period of three nights' or *fif wintra fæc* 'lustrum', however, have been lost. Likewise, the phases of the moon also appear to have served as a reference for time reckoning. According to Bede, Anglo-Saxon months were lunar, which, in lexical terms, becomes apparent in the word *month* that derives from OE *mōnað* and may be translated into Modern English as 'a lunation' – i.e., the interval between one new moon and the next – (Skeat 1884, 376). In the absence of precise time-reckoning instruments such as those we now have at our disposal to measure time, in the Old English period, daily routines and recursive seasonal activities were also used as a means of measuring time. These activities stood for the time when they were performed acting as time markers. This metonymic pattern is reflected in the use as time words of (a) lexical terms that referred to everyday activities and meals (Sauer 2003) such as (*ge*)*bedtid* 'bed time, time for going to prayer'; *gereordungtid* (*gereordung* 'meal, lunch' + *tid* 'time, hour') 'meal'; or *undernmette* 'breakfast'; (b) expressions that denoted seasonal activities such as *sædtīma* 'time for sowing' or *riptīma* 'reaping season, harvest-time'; and the names of some months such as *pri-milcemōnað*, early name of the month of May, which can be literally translated as 'the month when cows were milked three times'; or *ærra Liða-mōnað* 'earlier mild month', Old English name for June, which is argued to refer to the weather and sea conditions at this time of the year, when traveling across the sea was usual (Rauer 2013, 110–111). OE vocabulary of time also includes terms such as *Hrēð-mōnað* 'April', which is said to have been named after the goddess Rheda; *hālig-mōnað* 'September' which seems to be related to a harvest festival; or *blōt-mōnað*, name given to the period roughly equivalent to November, which was known as the 'sacrifice-month' in reference to the time when the cattle was sacrificed to the gods and in preparation for the winter. All these lexical choices have been interpreted as a piece of evidence

that the lunar pre-Christian Anglo-Saxon calendar was intended as a guide for seasonal farming activities, rituals and festivals (Harrison 1973).

The conversion of England to Christianity in the early medieval period resulted in a profound religious and cultural transformation which led to the eventual adoption of the Roman calendar and made the calculation of Christian festivals a priority. This is also reflected in OE vocabulary where both Christian festivals and saint feasts are also used as time words to refer to recurring religious commemorations that repeat at regular intervals (Sauer 2003). That is the case of terms such as *Christmas* and *Michaelmass*.

Finally, the study of the lexicalization of time in OE also shows that time, space and motion were closely interrelated in OE vocabulary (Kopár 2010; Yang 2020, 20; Castaño and Verdaguer Clavera 2023) as illustrated by (a) nouns such as *fæc*, which was used with the meaning ‘space, area, gap’ and also ‘space of time, interval’ or *rūm*, which meant ‘room, space’ and also ‘space of time’ as in *næhtes rūme* ‘the space of a night’; (b) spatial adverbs such as *hēr* ‘here’ and *heonan* ‘from here’, which were also used in a temporal sense with the meanings ‘now, at this date’ and ‘from now on’, respectively; or the adverb *feorran* ‘from a distance, from afar’ and the compound *nēah-tīd* (*nēah* ‘near’ + *tīd* ‘time’) that also conveyed the temporal meanings ‘distant past or future’ and ‘time close at hand, approaching time’, ~~respectively or future’ and ‘time close at hand, approaching time’,~~ respectively.

According to recent research, these lexical overlaps between space, motion and time were not fortuitous but rather systematic to the extent that as much as 13.2 % of words recorded in the *Thesaurus of Old English* under the semantic category ‘time’ (05.11) also had meanings related to the notions of space or motion and reflected the use of the circular, vertical, and sagittal axes as source domains for time conceptualization giving way to cyclical and linear construals of time that continue to persist in Modern English, albeit with different relative salience (Yang 2020, 39–54; Castaño and Verdaguer Clavera 2023). The circular conceptualization of time, for example, nowadays is only marginally instantiated by fixed expressions such as *year-round*, *the turn of the century* or *turn a particular age* or *time* (Radden 2004). The characteristics of these time construals are briefly described below with accompanying examples extracted from the *DOEC* (see Table 1 for an overview).¹

1 In the examples extracted from the *DOEC*, poems’ caesurae and line endings have not been marked but the actual line(s), where the examples discussed in the article appear, have been provided. The number given in the *DOEC* has been omitted as it includes several lines.

The circular metaphorical conceptualization of time, which appears to be grounded in the observation of recursive patterns in nature and the widely spread belief among pagan cultures that time and events repeated in cycles (Petts 2011), manifests itself in terms that in their non-temporal senses evoked circularity and in their temporal senses referred to the course of days or years. That is the case of nouns such as *hring* ‘ring, circle, cycle, orbit’, which also referred to ‘the cycle of the year’; *circul* ‘cycle’, a computational term found in expressions such as *tācn-circul* ‘an indiction, a cycle of 15 years’, or *hwearft* ‘circuit, orbit’; as well as of compounds such as *dæg-ryne* ‘day-orbit, course, run, daily’ or *ymbryne/embryne* ‘course; circuit’ and repositions such *ymb/emb* ‘around’, all of which evoked a circular path as shown in (6) and (7) below and example (1) in Table 1.

6. *Hit sæigð on halgen bocan, þæt æfter gearan ymbryne ...*
‘It says in holy books that after the passage of years/the course of years ...’
(DOEC, Notes 21 (Warn) B24.21[0001 (1)])
7. *ymb wintra hwearft ...*
‘after years have rolled on ...’
(DOEC, Az A3.3[0008 (41)])

The linear construal of time showed two realizations. The first one mapped time onto the vertical axis in a LATER IS UP/HIGHER fashion. This spatio-temporal association became apparent in the use of adverbs, prepositions and adjectives such as *ufor*, *bufan*, *onufan* or *uferra*, the spatial meanings of which were ‘higher’, ‘above’, ‘beyond’ and ‘upper/higher’, respectively, to convey the notion ‘later’ as in (8). Likewise, the verb *uferian* ‘to elevate, raise up or make higher’ was also used with the meaning ‘to delay’, which suggests that the act of deferring or pushing something to a later time was perceived metaphorically as a form of upward motion (9).

8. *... fram anum monðe & bufan ðam.*
‘... from one month and later/after that’
(DOE, Num B8.1.4.4 [0021 (3.14)])
9. *... min hlafurd uferað hys cyme.*
‘... my lord delays his coming’
(DOE, Mt (WSCp) B8.4.3.1 [0871 (24.48)])

TABLE 1 Metaphorical construals of time in Old English

Time construals					
Circular Allocentric anchoring – Metaphor	TIME IS A CYCLE	Linear Allocentric anchoring Vertical axis Metaphor		Ego-centric anchoring Sagittal axis Metaphor Subtype	
		LATER IS HIGHER/UP	Static EARLIER/PAST IS IN FRONT LATER/FUTURE IS BEHIND	Dynamic EARLIER/PAST IS MOVING IN FRONT LATER/FUTURE IS MOVING BEHIND	Time-moving TIME PASSING IS MOTION
					Ego-moving TIME IS A STATIC LANDSCAPE and TIME PASSING IS EGO'S MOTION
1. 1. Pa wæs agangen geara hwyrtum tu hund ond þreo geteled rimes, (DOEC, El A2.6 [0001 (1–2)])		2. <i>xv niht onufan easteran</i> ... (DOEC, LawVAtr B14.23 ([0022 (11.1)]))	3. ... þa witegan þe beforan eow wæron. (DOEC, Mt (WSCp) B8.4.3.1 [0107 (5.12)])	4. Pa þe æfterfyrgenan dæge sona on dægred com ærend-raca to Iuliane mid epistolān ... (DOEC, GD 1 (C) B9.5.2 [0220 (4.38.27)])	5. oðþæt forðgewat dægriðes worn. (DOEC, GenA,B A1.1 [0324 (974–975)])
		‘xv days after Easter ...’	‘... the prophets that before us were (preceded us)’	‘Then the next (following behind) day soon at dawn came a messenger to Iulian with a letter ...’	‘... until many days went forth’
					6. Noldon we eðstan to deaþe mid swa mycelre blisse, (DOEC, ÆLS (Cecilia) B1.3.32 [0067 (230)])
					‘We did not want to hasten to death with such a great joy’

The second linear construal of time took the sagittal axis as a source domain and showed two variants. In one of them, the time-based model, earlier events were conceptualized as in front of later ones and perceived as either statically ordered or in motion giving way to the mappings EARLIER/PAST IS IN FRONT and LATER/FUTURE IS BEHIND and EARLIER/PAST IS MOVING IN FRONT and LATER/FUTURE IS MOVING BEHIND (Castaño and Verdaguer Clavera 2023).

In both cases an allocentric perspective was adopted (i.e., the point of reference used to locate events was not connected to the speaker's 'here' and 'now' as events were sequenced with respect to each other). Examples (3) and (4) in Table 1 illustrate both variants. In this case, the metaphor was linguistically conveyed by adverbs/prepositions such *fōre*, *befōran* or *ætforan* and their counterparts *æfter* and *bæftan/beæftan*, which as directional expressions were used with the meanings 'before in place, in front, at the head of' and 'behind', and as time markers referred to a time or event that happened 'earlier' or 'subsequently, at a later time', respectively. Moreover, as prefixes, '*fōran*' and '*æfter*' appeared in combination with nouns that designated the earlier or later part of some time as in the derivative expressions *fōran-dæg* 'the early part of the day' and *fōran-niht* 'the early part of the night' and also with verbs such as *æfter-fylgan* 'to follow' as shown in (10) and in example (4) in Table 1.

10. *Swa þonne þis monna lif to medmiclum fæce ætywēð; hwæt þær foregange,
oððe hwæt þær æfterfylige, we ne cunnun.*
'Just so this life of men for a short time shown; what goes before and
what follows after, we know not'
(DOEC, Bede 2 [0272 (10.136.5)])

Finally, the front-back axis – sagittal axis – was also used in a time construal similar to the Modern English ego-based model, in which the future is located in front and the past in back of an observer that is taken as point of reference. In OE, this time model also exhibited a time-moving and an ego-moving realization. In the former case, the passing of time was described by means of verbs that denoted the concepts 'go forth', 'depart' or 'pass by' – e.g., *forþ(ge)faran* 'go forth, depart', *forþgān* 'go forth, advance', *a-gān* 'go away, depart'; of, *forþ-gewītan* 'to go forth, depart, proceed', *bi-lēoran* 'pass by' to mention but a few – as well as nouns such as *gang* 'action of going', which is found in expressions such as *gēara gongum* 'in the course of years'. Past times and events were in turn represented as gone as (11) while future times and events were described as coming (12).

11. ... *oðþæt forðgewat dægrimes worn*
 ‘... until many days went forth/had passed’
 (DOEC, GenA,B A1.1 [0324 (974–975)])
12. ... *domes dæg, se cumeþ nu ungeara;*
 ‘... the Judgement Day, that comes soon’
 (DOEC, HomU 19 (BlHom 8) B3.4.19 [0029 (85)])

The ego-moving variant of the metaphor is found in examples such as (13) where it is the observer who moves forward in time toward an event in the future.

13. *Noldon we efstan to deape mid swa mycelre blisse,*
 ‘we did not want to hasten to death with such a great joy’
 (DOEC, ÆLS (Cecilia) B1.3.32 [0067 (230)])

Although the lexical study of isolated words provides evidence for the metaphorical interdependence of space, motion and time in OE, it does not show how those words fit in context nor how their meaning potential is shaped by and linked with other concurrent concepts. That is why in what follows we provide an illustration of the metaphorical conceptualization of time in context by referring to the OE poem *Menologium*, which can be taken as representative of how time was conceptualized in medieval England. The analysis and the examples provided below are based on the version of the poem included in *The Old English Metrical Calendar (Menologium)* by Karasawa (2015).

4 The *Menologium*

The *Menologium* is a late tenth-century poem, which consists of verses presenting the main feasts of the Anglo-Saxon liturgical year in a circular structure, with Christmas, the birth of Christ, as both its starting and end point. The annual cycle of immovable Christian feasts and festivals is presented in a monthly report that is integrated into the cycle of the natural year with the solstices, the midpoints of winter and summer, the equinoxes and the midpoints of spring and autumn as a primary temporal framework, and its division into month as a further subdivision. According to Karasawa (2015, 37), this is a peculiar characteristic of the *Menologium* as it takes the solar and seasonal cycles as its default organizational system and superimposes the structure of the Roman calendar based on a twelve-month framework on top of it (Karasawa 2012).

In this way the cycles of religious feasts, seasons and months are integrated, even if subsidiarily. In addition, as pointed out by Head (1999), the *Menologium* also includes historical time references such as the reference to the missionary activity in Britain of Saint Augustine (lines 100b–1a), who was sent to evangelize the Anglo-Saxons in 596. In this way the poem combines cyclical time (annually recurring natural and liturgical events) and linear, transitory time – i.e., the chronicling of unique and chronologically sequenced historical events that cannot be repeated – in a time model where events – seasons, feasts – can repeat themselves but time units – days, months, years – are fundamentally different and separate from one another.

This time model materializes itself in a narrative chronology of the Christian feasts where entries are interrelated by counting the days between two consecutive feasts or by reference to key events in the natural year as the beginning of the *Menologium* illustrates (14).

14. *CRIST WÆS ACENNYD, CYNINGA WULdor,*
on midne winter, mære þeoden,
ece ælmihtig; on þy eahteodan dæg
Hælend gehaten, heofonrices weard.

‘Christ, the glory of kings, was born in midwinter, the great Lord, the eternal Almighty, and on the eighth day, the guardian of the heavenly kingdom was called Jesus’

And þæs embe fif niht þætte fulwihttiid
eces drihtnes to us cymeð,

‘And then it is after five nights that the baptismal-tide of the eternal Lord comes to us’²

In these verses (lines 1–5 and 11–12) Christmas is temporally located in relation to midwinter and used as a reference point to locate the next event – “and on the eighth day he was called Jesus” –, which, in turn, serves a temporal indicator for dating a subsequent event – “And then it is after five nights that the baptismal-tide of the eternal Lord comes to us” – so that the liturgical year (Christ’s birth) is integrated into the natural year (midwinter) and events relatively located with respect to one another with later events following the earlier ones. Together, this results in the integration of a linear succession of events into a cyclical structure that highlights the return of the same events

² Translation is based on Karasawa (2015, 74–85).

year after year, as illustrated by the return of Christmas at the end of the poem, starting the whole cycle again.

5 The Language of the *Menologium*

Beyond its macrostructural properties, the analysis of the linguistic characterization of time in the *Menologium* in terms of Conceptual Metaphor Theory provides further evidence for the complex relationship between space, motion and time that has been outlined above. Previous research on the linguistic properties of the *Menologium* (Head 1999; Fritsche 1907; Karasawa 2015) has drawn attention to (a) the remarkably frequent use of the preposition *ymb(e)* and its variants *emb/embe* ‘around, after’, especially in the formulas *and ðæst ymbe/embe ...* and *embe ... þæs* ‘and then after x ...’, to express time succession (Karasawa 2015, 28); (b) the dynamic character of the language ~~the~~ used to describe time passing – i.e., the frequent use of motion verbs; and (c) its personification as a traveler arriving, gliding or striding into town where readers, cast as neighbors, statistically observe how time approaches and passes by (Head 1999). In what follows we approach these linguistic features from a cognitive perspective in an attempt to show that they are more than stylistic, rhetoric devices and that they may be better understood as a reflection of the multiple models of time conceptualization analyzed in the previous section.

5.1 *Ymb(e) and the Circular Conceptualization of Time in the Menologium*

As far as the use of the preposition *ymb* (PIE *ambhi-* ‘around’) is concerned, OE records show that it had spatial and temporal meanings. As a spatial preposition its basic meaning was ‘around’ as in *Ymbe ða dūne* ‘around that mountain’ (DOE, ÆGram B1.9.1[1897 (269.8)]). Thus, it evoked a circular path that could be statically or dynamically used to describe the location of an entity or its trajectory as, for example, in (15) and (16).

15. *unc modige ymb mearce sittað*,
‘proud men sit around our borders’
(DOEC, GenA,B A1.1[0585 (1907)])
16. *þonne hy him hungrige ymb hond flugon*
‘then they hungry flew around his hand’
(DOEC, GuthA, B A3.2 [0222 (737)])

Its use as a prefix in words such as *ymb-ryne* or *ymbhwyrft*, the former of which was used to describe the ‘course of a moving body’ and the latter to designate the concepts ‘ring, circle, circular course, orbit’, provides further evidence that *ymb* profiled circularity as *ryne* ‘a course, run, running,’ and *hwyrft* ‘turning, motion, movement’ described the course, movement of an entity without necessarily conveying a circular path as shown in examples (17) and (18). In combination with *ymb*, however, these terms described the location of an entity in relation to another (19) or its path of movement (20) as circular.

17. *seo ea, ætstent on hyre ryne;*
‘the river shall stand in its course’
(DOE, Josh B8.1.4.6 [0031 (3.9)])

18. *nahton maran hwyrft.*
‘they could go no further’
(DOE, Ex A1.2 [0063 (208)])

19. *And ealle englas stodon on ymbhwyrfte his prymsetles*
‘And all the angels stood around his throne’
(DOEC, ÆCHom 1, 36 B1.1.38 [0004 (486.12)])

20. *... sume tunglu habbað lengran ymbhwyrft þonne sume habban,*
‘some stars have a longer orbit than others’
(DOEC, Bo B9.3.2 [1631 (39.126.5)])

OE vocabulary shows that this circular spatial configuration was metaphorically projected onto the domain of time so that the passing of time was metaphorically conceptualized as a form of circular motion with days or years running round as they passed. Examples such as *æfter twegra geara ymbrene* ‘after the passage of two years’ literally ‘after the round running of two years’ – (DOEC, Notes 21 (Warn) B24.21[0001 (1)]); *Ymb wintra hwearft* ‘after years have rolled on’ (DOEC, Az A3.3 [0008 (41)]); or *ymbrendæg* ‘Ember day’ (*ymb(e)* ‘around’ + *ryne* ‘a running’ + *dæg* ‘day’) clearly illustrate this mapping. This conceptualization of time is consistent with the understanding of days as a repetition of cycles of daylight and darkness and daily routines, and of years as a recurrent succession of seasons, cycles of planting and harvest and rituals, all of which have been argued to be among the earliest time reckoning methods used in early medieval England (Nilsson 1920, 45–86).

As previously noted, in the *Menologium*, the preposition *ymb* outnumbers by far the use of other prepositions to sequence events. Recorded 30 times in the

poem, it is consistently used as part of the constructions *and ðæst ymbe/embe x ...* and *embe x ... þæs*, as in *Ond þæs ymbe þreo niht* (line 163) and *ymb þreo niht þæs* (line 144), where *ymb* is translated as ‘after’ (Mitchell 1985, 515–517) and the genitive demonstrative *þæs* marks the point from which measurement is made, (Mitchell 1985, 586–587). In a context in which days, months and years are conceptualized as cyclic units of time, the preposition *ymb* and the circular path structure that it evokes contribute to casting the time elapsed from the point marked by *þæs* as running in a circular fashion. This interpretation is consistent with the circular understanding of time intervals that words such as *dæg-ryne* (‘day-course/run’), *ymbryne* ‘a circuit, course/cycle of time’ literally ‘a running around’, *hring* ‘circle, cycle of a year’, and the technical computational term *circul* ‘cycle’ exhibit. A noteworthy aspect of using *ymb* to introduce a time interval is that its inherent directional meaning, ‘surrounding’, facilitates the activation of the concept of boundedness much in the same way as when its use as a derivational verb prefix contributes to the development of an aktionsart meaning – i.e., the description of an action that reached its completion – (see Brinton 1988, 210; Buchstaller and Traugott 2006). In this respect, the period of time introduced by the prepositional phrase headed by *ymb* would be understood as a bounded, circular time unit and expressions such as *Ond þæs ymbe þreo niht* (line 163), where the spatial use of the preposition to indicate ‘extent of space’ (Fischer et al. 2000) is mapped onto the domain of time to indicate ‘extent of time’, can be interpreted as describing a complete cycle of three days, ‘a three-day round’, beginning at the time indicated by *þæs*. Its use in example such as *Þænne embe eahta niht and feowerum* (lines 210–211) ‘then after eight and four nights’ functions similarly, as *þænne*, which in this case can be translated as ‘after that’ (Bosworth 2014), marks order or sequence and the PP headed by *ymb* introduces the period of time elapsed from that moment, which is seen as bounded and circular.

5.2 *The Use of Motion Verbs and the Ego-centric, Time-moving Conceptualization of Time in the Menologium*

In addition to the circular understanding of time implied by the use of *ymb(e)*, the plethora of motion verbs (*faran* ‘go, travel, proceed’; *gan* ‘go’, *cyman* ‘come’, *sigan* ‘approach’; *a-ferian* ‘depart, go away’; *ge-līðan* ‘come’; *scriðan* ‘to go, take one’s way to a place’; *ge-wītan* ‘pass’) that are employed in the poem to describe time is compatible with the exploitation of the sagittal axis, in its time-moving variant – i.e., the conceptualization of time as a moving entity from the future, through the present, and into the past, with the ego as a stationary observer –, as a source domain for time conceptualization. In the *Menologium*, time moves toward (22) or away (23) from an observer lexically

represented by the pronoun *us*, the noun *folk* or metonymically by references to the *town*. This is evident in examples such as (24), where the kalends – i.e., first day of the Roman month – approach an static *us*, or (25), where the tenth month – i.e., October – approaches from the future towards a stationary *folk* that is metonymically substituted by the *town* in example (26). Thus, while the poem employs motion verbs to describe time's linear progression, the circular understanding of time also evoked by the poem suggests that this linear movement is part of a larger cyclical pattern.

21. ... *þænne he furðor cymeð*
ufor anre niht us to tune,
 '... it comes forth among us to town one night later' (lines 33–34).

22. *Dænne þæs emb fif niht þæt afered byð*
winter of wicum,
 'Then it is after five nights that winter is departed from the dwelling-places' (lines 23–24).

23. *for þy se kalend us cymeð gepincged*
on þam ylcan dæge us to tune
forma monað.
 'since the first day of the month (Kalends), the first month, comes to town among us on the same day, as arranged for us' (lines 7–9).

24. *and þæs embe twa niht þæt se teoða monð*
on folc fereð, frode gepeahte
October on tun us to genihte,
 'and it is after two nights that the tenth month comes to the folk in accordance with the wise scheme; October comes to town for our abundance' (lines 181–183)

25. *þæs þe lencten on tun geliden hæfde,*
werum to wicum.
 'after spring had come to town, to people's villages' (lines 28–29).

Moreover, the use of motion verbs also contributes to conveying the subjective nature of time perception, which does not always align directly with the objective timing of events in the external world. Instead, it can be subjectively perceived as either passing swiftly or dragging slowly (Evans 2003). In the poem, this subjective aspect of time experience is lexicalized by means of verbs that

encode manner of motion themselves such as *scriðan* ‘glide’ or by means of adverbs such as *ædre* ‘quickly’, which portray duration in a compressed way creating the impression of time moving quickly as in examples (27) and (28).

26. ... *Swylce in burh raþe*
 [embe syx niht þæs], smicere on gearwum,
 wudum and wyrtrum cymeð wlitig scriðan
Þrymilce on tun;
 ‘likewise, after six nights, beautiful *Þrymylce* comes gliding quickly into the citadel, into town, elegantly clad in adornments, woods and plants’ (lines 75–78).

27. ... *Þænne ædre cymð*
emb twa niht þæs tidlice us
Iulius monað.
 ‘Then quickly come after two nights timely, the month of July’ (lines 130–132).

5.3 *Fōre-weard, ufor* and the Allocentric, Linear and Vertical Conceptualizations of Time in the *Menologium*

The analysis of time-related vocabulary in the *Menologium* also provides evidence for the use of a non-deictic time-based model where the sagittal axis is used to describe sequential events in such a way that earlier – and past – events are seen as being in front of later events and the other way around. As part of this conceptualization of time, time units such as days or years can be perceived as consisting of several parts the earliest of which is in front and the latter behind. In the poem, this is lexically conveyed by means of the use of the term *fōre-weard* to designate the earliest part of a year (29).

28. *Swa þa sylfan tiid, side herigeas,*
folc unmaete, habbað foreweard gear,
 ‘at the same time, vast multitudes, innumerable people, hold the beginning of the year’ (line 5–6).

Finally, the *Menologium* also provides evidence for the metaphorical projection of time onto the vertical axis adhering to the pattern LATER IS HIGHER. The use of the comparative adverb *ufor* ‘higher, further up’ and the preposition *ofer* ‘near with reference to things lying above one another’ (Skeat 1884, 410) with the meaning of ‘later’ clearly reflects this model in examples such as *Ufor*

nare niht 'One night/day later' and *ofer midne sumor* 'after midsummer' (lines 34 and 124, respectively).

6 Conclusions

From a cognitive linguistic perspective, most metaphors in literature, despite their originality, are just realizations of conventional conceptual metaphors that also populate everyday metaphorical language (Lakoff and Turner 1989, 53). We contend that this is also the case with the *Menologium*. The metaphors employed in the poem are ultimately grounded in conventional conceptual metaphors that served as cognitive frameworks through which time was conceptualized and understood.

The analysis reported above shows that, in the *Menologium*, time exhibits a complex relationship with space and motion that becomes apparent in the use of words that encompass meanings associated with both domains. Furthermore, the poem also shows that, due to the multifaceted nature of time and its multiple attributes, the representation of dimensions such as extension, linearity, succession, recurrence or subjective time perception called for a combination of multiple metaphors that together enabled a nuanced portrayal of the cycle of the year.

The poem harmoniously blends the cyclical nature of annually recurring natural and liturgical events with the linear progression of time in a time model where the circular macrostructure of the poem, supported by the recurrent use of *ymb* as a prefix or preposition to evoke a conceptualization of time as repeatedly going round, also embeds a linear construal of time that relies on both the sagittal and the vertical axes. The former serves as the foundation for the time-moving metaphor (Boroditsky 2000; Clark 1973; Lakoff and Johnson 1980), lexically instantiated in the poem by the use of a considerable number of motion verbs – e.g., *faran*, *gan*, *cyman* or *ge-liðan* – that describe time as a moving entity flowing along the sagittal axis and capture the subjective experience of time passage by drawing parallels between physical movement and time progression – e.g., *scriðan* 'glide'. This metaphorical understanding of time as approaching the ego and receding into the past behind them highlights the linear and transitory nature of time and evokes a dynamic view of time that provides an alternative and more comprehensive explanation to the lively use of language that other studies have reported and explained as a manifestation of personification, where time is attributed human characteristics (Head 1999).

The use of the sagittal axis as a source domain can also be observed in the description of sequential events when presented as aligned relative to each other instead of relative to the ego. This mapping, which has been argued to be grounded in the observation of the sun position in the sky during the day – i.e., in the east/front at sunrise and in the west/behind at sunset (Bartolotta 2017) – is only marginally represented in the *Menologium* but it gives proof that time could also be understood as a linear succession of events that unfold independently of the speaker and that are themselves divided into smaller units. Finally, the use of *ufor* or *ofer* as time words provides evidence for the metaphorical projection of time onto the vertical axis, which might be explained as a reflection of an early conceptualization of time in Germanic culture where time was seen as cumulative and open-ended (Bauschatz 1982).

The intricate interplay of metaphors within the *Menologium* serves a dual purpose: on the one hand, it provides a multifaceted understanding of time and, on the other, it helps to reconcile the circular conceptualization of time based on the observation of natural cyclical phenomena with the linear perspective emphasized by Christianity, which became more and more salient in later periods.

In sum, this study adds to previous research on the applications of cognitive linguistics to literary studies (Harbus 2007, 18–22; Richardson and Steen 2002; (Verdaguer Clavera and Castaño 2018) by showing that the study of literary metaphors may help to uncover how ancient cultures conceptualized very abstract notions such as time, analyze the influence that these conceptual models had on their literary works and evaluate the diachronic continuity of those metaphorical conceptualizations.

References

- B&T* = *Anglo-Saxon Dictionary Online*. <www.bosworthtoller.com>.
- Bartolotta, Annamaria (2018). "Spatio-temporal Deixis and Cognitive Models in Early Indo-European", in: *Cognitive Linguistics* 29.1: 1–44.
- Bately, Janet (1985), "On Some Words for Time in Old English Literature", in: *Problems of Old English Lexicography: Studies in Memory of Angus Cameron*, ed. Alfred Bammesberger. Regensburg: 47–64.
- Bauschatz, Paul (1982). *The Well and the Tree: World and Time in Early Germanic Culture*. Amherst: The University of Massachusetts Press.
- Bergen, Benjamin K. & Lau, Ting Ting C. (2012). "Writing Direction Affects how People Map Space onto Time", in: *Frontiers in Psychology* 3: 109.

- Bondarenko, Ievgeniia (2019). "Time Domain Matrix Modeling in Cognitive Linguistic Research", in: *Perspectives on Abstract Concepts. Cognition, Language and Communication*, eds. Mariana Bolognesi & Gerard Steen. Amsterdam: 287–311.
- Boroditsky, Lera (2000). "Metaphoric Structuring: Understanding Time through Spatial Metaphors", in: *Cognition* 75.1: 1–28.
- Boroditsky, Lera (2011). "How Languages Construct Time", in: *Space, Time and Number in the Brain: Searching for the Foundations of Mathematical Thought*, eds. Stanislas Dehaene & Elizabeth Brannon. Oxford: 333–334.
- Brinton, Laurel (1988). *The Development of the English Aspectual Systems: Aspectualizers and Post-Verbal Particles*. Cambridge: Cambridge University Press.
- Buchstaller, Isabelle & Traugott, Elisabeth Closs (2006). "The Lady was al Demonyak: Historical Aspects of Adverbial ALL", in: *English Language and Linguistics* 10.2: 345–370.
- Casasanto, Daniel & Jasmin, Kyle (2012). "The Hands of Time: Temporal Gestures in English Speakers", in: *Cognitive Linguistics* 23.4: 643–74.
- Castaño, Emilia & Verdaguer Clavera, Isabel (2023). "The Axes of Time: Spatiotemporal Relations in Old English Vocabulary", in: *English Language and Linguistics*, 27.1: 149–174.
- Clark, Herbert (1973). "Space, Time, Semantics, and the Child", in: *Cognitive Development and the Acquisition of Language*, ed. Timothy E. Moore. New York: 27–63.
- Cooperrider, Kensy & Núñez, Rafael (2009). "Across Time, across the Body: Transversal Temporal Gestures", in: *Gesture* 9.2: 181–206.
- Dancygier, Barbara & Sweetser, Eve (2014). *Cambridge Textbooks in Linguistics: Figurative Language*. Cambridge: Cambridge University Press.
- DOEC = *Dictionary of Old English Web Corpus*. <<https://tapor.library.utoronto.ca/doec-corpus>>.
- Duffy, Sarah E. (2014). "The Role of Cultural Artefacts in the Interpretation of Metaphorical Expressions about Time", in: *Metaphor and Symbol* 29.2: 94–112.
- Evans, Vyvyan (2004). *The Structure of Time: Language, Meaning, and Temporal Cognition*. Amsterdam: John Benjamins.
- Fabiszak, Małgorzata (1999). "A Semantic Analysis of Emotion Terms in Old English", in: *Studia Anglica Posnaniensia* 34: 133–146.
- Fischer et al. (2000): Olga Fischer, Ans van Kemenade, Willem Koopman & Wim van der Wurff. *The Syntax of Early English*. Cambridge: Cambridge University Press.
- Fritsche, Paul (1907). *Darstellung der Syntax in dem ae. Menologium*. Berlin: Ebering.
- Fuhrman, Orly & Boroditsky, Lera (2010). "Cross-cultural Differences in Mental Representations of Time: Evidence from an Implicit Non-linguistic Task", in: *Cognitive Science* 34: 1430–51.
- Gevaert, Caroline (2001). "Anger in Old and Middle English: A 'Hot' Topic?", in: *Belgian Essays on Language and Literature*, 89–101.

- Gevaert, Caroline (2002). "The Evolution of the Lexical and Conceptual Field of Anger in Old and Middle English", in: *A changing world of words: Studies on English historical lexicology, lexicography and semantics*, ed. Javier E. Díaz Vera. Amsterdam-Atlanta: 275–299.
- Harbus, Antonina (2012). *Cognitive Approaches to Old English Poetry*. Anglo-Saxon Studies 18. Cambridge: Brewer.
- Harrison, Kenneth (1973). *The Primitive Anglo-Saxon Calendar*. *Antiquity* 47: 284–87.
- Head, Pauline (1991). "Perpetual History in the OE Menologium," in: *The Medieval Chronicle*, ed. Erik Kooper. Amsterdam: 155–162.
- Karasawa, Kazumoto (2012). "The Prose and the Verse Menologium in the Tradition of Elementary Computistical Education in Late Anglo-Saxon England", in: *Secular Learning in Anglo-Saxon England*, eds. László Sándor Chardonnens & Bryan Carella. Amsterdam: 119–143.
- Karasawa, Kazumoto (2015). *The Old English Metrical Calendar (Menologium)*. Cambridge: Boydell and Brewer Limited.
- Konnova, Mariia & Babenko, Natalia (2019). "Conceptual Metaphors of Time in English: An Axiological Perspective", in: *Lege artis. Language Yesterday, Today, Tomorrow. The journal of University of ss Cyril and Methodius in Trnava* 4:2: 49–85.
- Kopár, Lilla (2010). "Spatial Understanding of Time in Early Germanic Cultures: The Evidence of Old English Time Words and Norse Mythology", in: *Interfaces between Language and Culture in Medieval England*, eds. Alaric Hall, Olga Timofeeva, Ágnes Kiricsi & Bethany Fox. Leiden: Brill. 203–230.
- Kövecses, Zoltán (1986). *Metaphors of Anger, Pride, and Love: A Lexical Approach to the Structure of Concepts*. Amsterdam: John Benjamins.
- Kövecses, Zoltán (2005). *Metaphor in Culture: Universality and Variation*. New York: Cambridge University Press.
- Lakoff, George (1987). *Women, Fire, and Dangerous Things: What Categories Reveal About the Mind*. Chicago: The University of Chicago Press.
- Lakoff, George (1993). "The Contemporary Theory of Metaphor", in: *Metaphor and Thought*, ed. Andrew Ortony. New York: 202–251.
- Lakoff, George & Johnson, Mark (1980). *Metaphors we Live by*. Chicago: The University of Chicago Press.
- Lakoff, George & Johnson, Mark (1999). *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought*. New York: Basic Books.
- Lakoff, George & Kövecses, Zoltán (1987). "The Cognitive Model of Anger Inherent in American English", in: *Cultural Models in Language and Thought*, eds. Dorothy Holland and Naomi Quinn. Cambridge: 195–221.
- Lakoff, George & Turner, Mark (1989). *More than Cool Reasons: A Field Guide to Poetic Metaphor*. Chicago, IL: University of Chicago Press.

- Liuzza, Roy M. (2013). "The Sense of Time in Anglo-Saxon England", in: *Bulletin of the John Rylands University Library* 89:2: 131–53.
- McGlone, Matthew & Harding, Jennifer L. (1998). "Back (or Forward?) to the Future: The Role of Perspective in Temporal Language Comprehension", in: *Journal of Experimental Psychology: Learning, Memory, and Cognition* 24:5: 1211–1223.
- Mitchell, Bruce (1985). *Old English Syntax*. Vol. 1. Oxford: Oxford University Press.
- Moore, Kevin (2006). "Space-to-time Mappings and Temporal Concepts," in: *Cognitive Linguistics* 17:2: 199–244.
- Moore, Kevin (2014). *The Spatial Language of Time: Metaphor, Metonymy, and Frames of Reference*. Amsterdam: John Benjamins.
- Nilsson, Martin (1920). *Primitive Time Reckoning: a Study in the Origins and First Development of the Art of Counting Time among the Primitive and Early Culture Peoples*. Lund: Gleerup.
- Núñez, Rafael & Cooperrider, Kensy (2013). "The Tangle of Space and Time in Human Cognition", in: *Trends in Cognitive Sciences* 17: 220–29.
- Núñez, Rafel & Sweetser, Eve (2006). "With the Future behind them: Convergent Evidence from Aymara Language and Gesture in the Crosslinguistic Comparison of Spatial Construals of Time", in: *Cognitive Science* 30: 401–50.
- Núñez et al. (2006): Rafael Núñez, Benjamin A. Motz & Ursina Teuscher, "Time after Time: The Psychological Reality of the Ego- and Time-Reference-Point Distinction in Metaphorical Construals of Time," in: *Metaphor and Symbol* 21:3: 133–146.
- OED = *Oxford English Dictionary*. 2020. <www.oed.com>.
- Petts, David (2011). *Pagan and Christian: Religious Change in Early Medieval Europe*. London: Bristol Classical Press.
- Radden, Günter (2004). "The Metaphor Time as Space across Languages", in: *Übersetzen, interkulturelle Kommunikation, Spracherwerb und Sprachvermittlung – Das Leben mit mehreren Sprachen Festschrift für Juliane House zum 60. Geburtstag*, eds. Nicole Baumgarten, Claudia Böttger, Markus Motz & Julia Probst. Bochum: 225–238.
- Rauer, Christine (2013). *The Old English Martyrology. Edition, Translation and Commentary*. Anglo-Saxon Texts 10. Cambridge: D.S. Brewer.
- Richardson, Alan & Steen, Francis (2002). "Literature and the Cognitive Revolution", in: *Poetics Today* 23: 1–8.
- Santiago et al. (2007): Julio Santiago, Juan Lupiáñez, Elvira Pérez & Maria Jesús Funes, "Time (also) Flies from Left to Right", in: *Psychonomic Bulletin & Review* 14:3: 512–16.
- Sauer, Hans (2003). "Time Words and Time Concepts in Anglo-Saxon Prose: The Theodulfi Capitula", in: *Prospero: Rivista di Culture Anglo-Germaniche* 10: 247–271.
- Sherover, Charles (1975). *The Human Experience of Time: The Development of its Philosophic Meaning*. Evanston, IL: Northwestern University Press.
- Skeat, Walter (1884). *An Etymological Dictionary of the English Language*. Oxford: Clarendon Press.

- Torralbo et al. (2006): Ana Torralbo, Julio Santiago & Juan Lupiáñez, "Flexible Conceptual Projection of Time onto Spatial Frames of Reference", in: *Cognitive Science* 30: 745–57.
- Trim, Richard (2011). *Metaphor and the Historical Evolution of Conceptual Mapping*. Basingstoke: Palgrave Macmillan.
- Tversky et al. (1991): Barbara Tversky, Sol Kugelmass & Atalia Winter, "Cross-cultural and Developmental Trends in Graphic Productions", in: *Cognitive Psychology* 23: 515–57.
- Verdaguer Clavera, Isabel & Castaño, Emilia (2018). "The Metaphorical Conceptualization of Sadness in the Anglo-Saxon Elegies", in: *Journal of Literary Semantics* 47-2: 85–102.
- Yang, Kaifan (2020). *The Concepts of Time in Anglo-Saxon England*. Munich: Utzverlag GmbH, München.

AQ 1: Please provide ORCID if you have one

AQ 2: Please provide the Received date for this article