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THE MEANING OF SOUL IN ÆLFRIC'S "CATHOLIC HOMILIES"

Ælfric's writings accurately reflect the early medieval or Anglo-Saxon deep contemplation of the universe, for Anglo-Saxon scholar's ideas were culture-specific. Meanwhile, "Catholic Homilies" reveal the author's personal style as well as the didactic concerns to teach his audience moral and spiritual values. In his sermons, the Anglo-Saxon abbot of Eynsham has an abiding interest in doctrinal issues namely salvation, baptism, resurrection of the body, the soul and body dualism. The abbot identified the soul with the tenet of immortality. Therefore, the analysis focuses on the meaning of soul in Ælfric's "Catholic Homilies". The article advocates an interdisciplinary approach which embraces the fields of cognitive semantics, the history of the English language, culturology, philosophy, and theology. As far as Ælfric's Sermons are concerned, they are regarded as a considerable and invaluable resource for a wide variety of linguistic and theological investigations. In his "Catholic Sermons", the importance of soul and its faculties are indicated by the size and diversity of the vocabulary. The research reveals the connotations of sawel, i. e. sawel as a superordinate, and other words (such as gast 'soul, spirit', mōd 'mind, soul, heart, spirit, mood', gemynd 'memoria', gescead 'ratio and wylla 'voluntas') as its hyponyms.

KEY WORDS: connotation, superordinate, hyponym, rational soul, mind, memory, spirit.

Introduction

Ælfric of Eynsham is well-known not only as a translator of the *Holy Scriptures* but also as the author of the homilies in Anglo-Saxon. His view on the nature of *soul* is distinct from other Anglo-Saxon classical writers including Alcuin and Alfred. On the one hand, Ælfric accepts Alcuin's belief in the primarily intellectual character of the human *soul*. On the other hand, the abbot of Eynsham rejects Alcuin's view that the *mind*

and the *soul* are interchangeable terms in a variety of contexts (Godden 1987, p. 278). Indeed, this view encouraged great debates in the subsequent discussions on the mind-soul relationship in the classical tradition in particular and the interpretation of the Anglo-Saxon mind in general. Therefore, the article aims at disclosing the meaning of soul in Ælfric's *Catholic Homilies*. In order to achieve this aim, it is necessary to fulfil the following tasks:

- to introduce how the concept of *soul* was perceived in the *classical* tradition;
- to establish the affinity relationships among the concepts of *soul*, *mind*, *memory* and *will* in Ælfric's *Catholic Homilies*.

This descriptive-analytical article advocates an interdisciplinary approach which embraces the fields of cognitive semantics, the history of the English language, culturology, philosophy, and theology. As far as scientific novelty is concerned, there are not many widely published articles on the writings of Ælfric. The Rawlinson and Bosworth professor Malcolm Godden is one of the most prolific scholars interested in Anglo-Saxon literature, especially Ælfric and the Alfredian writings. This article attempts to contribute to the homiletic interpretation of Ælfric's *Catholic Homilies*.

The analysis of *soul* in Ælfric's *Catholic Homilies*

Anglo-Saxons adopted a unique attitude towards the nature of human soul. It is important to note that the *classical* and the *vernacular* traditions of thought about the soul and mind are obvious among the Anglo-Saxons. The classical tradition is represented by the Anglo-Saxon writers, among them Alcuin of York (writing in Latin, but influential for Anglo-Saxon vernacular writers), King Alfred the Great, and Ælfric of Eynsham. Whereas the classical tradition identified the intellectual mind with the immortal soul and life spirit, the vernacular tradition "preserved a distinction of the soul and mind, while associating the mind at least as much with passion as with

intellect" (Godden 1987, p. 271). As a result, *mental*, *spiritual* and *volitional* aspects of the individual are subsumed under the broad category connoted by *sawol*:

- "The soul is called many names in books, according to its functions. Its name is anima, this is sawul, and this name is fitting to its life. And spiritus, gast, appertains to its contemplation. It is sensus, that is andgit or felnyss, when it perceives. It is animus, that is mod, when it knows. It is mens, that is mod, when it understands. It is memoria, that is gemynd, when it remembers. It is ratio, that is gescead, when it reasons. It is voluntas, that is is wylla, when it wills something. But nevertheless, all these names are for sawul" (Harbus 2002, p. 35).

This passage illustrates that the concept of *soul* obtains various names according to its functions. The concept of *soul* covers an abundance of meanings. In the Anglo-Saxon culture, the importance of *soul* and its faculties is indicated by the size and diversity of the vocabulary used to connote these ideas. Soul is a radial category with metaphoric extensions; therefore, the concept of *soul* embraces the distinct concepts of *spirit*, *mind*, *sensus*, *memoria* and *voluntas*. Such a phenomenon might be explained by *lexical variation* which was considered to be the basic feature of the *Anglo-Saxon* extensive vocabulary. Dieter Kastovsky clearly underlines the fact that in the *Anglo-Saxon* language, many lexical items are described as bearing various shades of meaning (Kastovsky 1992, p. 400).

According to Malcolm Godden, "the *soul* is like God and created by him but not made of his nature" (Godden 1987, p. 280). Indeed, the *soul* and *body*, inasmuch as the *good* and the *evil*, are two basic principles in the entire universe that exhibit a complicated dichotomy. Consider the quota-

tion from Anglo-Saxon scholar's *Catholic Homilies* which emphasizes that the *soul* is imprisoned in the *body* and is *ungesewenlic* 'invisible', bodiless, without weight or colour because it is incorporeal and immaterial, whilst the *body* is *gesewenlic* 'visible', corporeal and earthly because it is made of dust or loam:

- "Se lichama þe is gesewenlic: hæfð lif of ðære saule. þe is ungesewenlic" (*ÆCHom I, 10 B1.1.11*).
- "The body is visible: its life is soul. It is invisible" (*Translation mine, L. I.*).

In Ælfric's *Catholic Sermons*, the *gesewenlic* part of a person, i. e. the *body*, is created first and then the principle of life is given to it because the *body* is created of 'dust'. When the God breathes life into a man's nostrils, he becomes a human being. The word *soul* acquires the connotation of breath. It follows that the *soul* is likewise described as a *breath* that pervades the *body*. Richard Broxton Onian explicitly states that the *soul* is related to *breath*, *inhale* (Onian 1951, p. 105). According to the scholar, it is clear from the root of *sawol* that it was something of the nature of *breath* or *exhalation*. In different Indo-European languages the concept of *soul* is etymologically connected with *breath*, *inhale*: PIE **anH-*: Skt *ániti* 'breathes', *ánila-h* 'breath', Gr *ánemos* 'breath, wind', Oícel *andi* 'breath, soul', Lat *anima* 'breath, soul' (also *spiritus* 'breath'). In the Indo-European tradition, animals, people and gods were conceived of as possessing *breath*, *spirit* and *soul* (Gamkrelidze and Ivanov 1995, p. 388). In Ælfric's *Catholic Sermons*, the *gesewenlic* and *ungesewenlic*, inasmuch as the *saule* and the *lichama* contain the antithesis of *corporeal* and *spiritual*, *heavenly*

and *earthly*. Indeed, Ælfric was fond of emphasizing the opposition between spiritual and carnal, light and dark, soul and body. As a result, in his *Catholic Homilies*, the Anglo-Saxon abbot of Eynsham induced all *catholici* to love heavenly things rather than the dying ones of earth (Fell 1991, p. 182). As Miranda Wilcox claims, such "a duality contributed to a unique spiritual topography based, as one critic has said, on complementarity, continuity, opposition, and paradox" (Wilcox 2005, p. 185).

Consider the citation from Ælfric's *Catholic Sermons* which accentuates the fact that the *body* is the *soul's* garment:

- "Se lichama þe is þære saule reaf. andbidað þæs miclan domes & þeah he beo to duste formolsnod. god hine arærð. & gebrincð togædere saule & lichaman. to ðam ecan life" (*ÆCHom I, 14.1 B1.1.15*).
- "The body, which is the clothing of the soul, awaits the great judgment; and although it be crumbled to dust, God raises it and brings together soul and body to eternal life" (*Translation mine, L. I.*).

From the quotation above, it is possible to draw a conclusion that the *body* is temporary clothing, a temple, a fortress for the *soul* because when the death comes, it breaks the close connection between the *body* and the *soul*.

Moreover, the *body* which is made of flesh is not a permanent *garment* for the *soul*; cf. the lines below where the word *soul* acquires the connotation of *immortality*. As a consequence, the *immortality* implies the eternal existence of the *soul*, but not the *body*. The question of the *immortality* of the *soul* and its distinction from the *body* is a subject-matter of protracted dispute both in philosophy and theology. Consider the

following quotation, where the *body* is opposed to the *soul*:

- “*Pæs lichaman lif is seo sawul: & þære saule lif is god*” (*ÆCHom I, 10 B1.1.11*).
- “*The body’s life is soul: the soul’s life is God*” (*Translation mine, L. I.*).

As seen from the citation above, the *soul* is immortal. Hence, the body’s life is soul, whereas the soul’s life is God. In other words, the body is deprived of life without the soul, likewise the soul is deprived of life without the God. In this context, the *soul* is perceived as the ultimate internal principle of life by which people bodies are animated.

It is worth noting that the concept of *soul* bears resemblance to the concept of *spirit*. In his *Catholic Homilies*, the Anglo-Saxon abbot of Eynsham uses the word *gast* ‘spirit’ several times and that instance is extremely intriguing. Indeed, both *gast* and *sawul* are distinct terms because *gast* refers to the divine essence, whereas *sawul* to the human essence. Consider the following quotation which states that the concept of *soul* pertains to the concept of *spirit*:

- “*Wite gehwa þæt seo sawul is gast. and be eorðlicum mettum ne leofað. ac ure hwilwendlice lif bið mid mettum gefercod*” (*ÆCHom II, 36.1 B1.2.38*).
- “*Let everyone know that the soul is a spirit, and lives not only on earthy meats: but our transitory life is sustained by meats*” (*ÆCHom 1846, p. 463*).

The Anglo-Saxon scholar claims that the *sawul is gast* ‘soul is a spirit’. He articulates the view of the *soul* as the intellectual, spiritual power and attributes to the *soul* what Augustine would ascribe to the *mind* (Godden 1987, p. 278). Namely, the Anglo-Saxon abbot of Eynsham refers to the *soul* as

the thinking power. Moreover, the citation explicitly states that the *soul* does not live only on earthly meats, i. e. food. Basically, both the *soul* and the *body* need ‘food’ in order to exist, however for the *soul* it is the spiritual food, i. e. the God’s word, which nourishes the soul of a Christian, whereas the *body* needs the earthy food. Consider the following example:

- “*Hwæt þa forwel mænige hine geneosodon. and him lichamlice bigleofan brohton: and he him of his muðe. þa heofonlican lare. forgeaf heora sawle to bigleofan*” (*ÆCHom II, 11 B1.2.12*).
- “*Whereupon very many visited him, and brought him bodily food, and he from his mouth gave them heavenly lore, as food for their souls*” (*ÆCHom 1846, p. 157*).

In the quotation above, one should not be mistaken because the word *mouth* is not interchangeable with a *lip* or *tongue*. The word *mouth* is viewed metaphorically as an opening into the inner person, a window through which the soul can be viewed (Ryken 1998, p. 575). It follows that through the mouth the soul may see and obtain the sapience, i. e. wisdom as its spiritual food. As Derek Wood in *The Illustrated Bible Dictionary* admits, it is the mouth which is filled with words or the spirit which causes certain words to be spoken (Wood 1998, p. 203).

Ælfric admits that the *soul* possesses a supreme control within the individual and accentuates the likeness between the *Trinity* and the *soul’s* own triad of *memory*, *understanding*, and *will* as well as *soul’s* manifestation under different names in accordance with its intellectual function. Consider the following citation in which the *soul’s* tripartite structure is reflected:

- "Þæs mannes sawul hæfð on hire gecynde þære halgan þrymnyse anlicnyse for þan ðe heo hæfð on hire ðreo ðing. þæt is gemynd. & andgit. & willa" (*ÆCHom I, 20 B1.1.22*).
- "Human soul has the innate likeness to the Holy Trinity in terms of understanding, memory and will" (*Translation mine, L. I.*).

The author's statement in particular, as cited above, implies that *memory, understanding, will* are embedded in the Old English word *sawul* 'soul'. These three parts mirror the divine Trinity. On the one hand, this sense-relation of *inclusion* comes close to the notion of *gestalt* and the gestalt principle of *similarity*, whereas individual elements are similar and thus are perceived as one common segment. On the other hand, according to the *gestalt* principle of *proximity* (i. e. individual elements with a small distance between them are perceived as being somehow related to one another), one may arrive at a conclusion that SOUL IS MEMORY, SOUL IS UNDERSTANDING, and SOUL IS WILL. The Anglo-Saxon scholar supports Alcuin's view that the *soul* has a threefold structure, i. e. *gemynd* 'memory', *andgit* 'understanding or perception', and *willa* 'will'. When the soul wills something it pertains to *wylla* 'will', whereas when it perceives it is referred to as *andgit* or *felnys* 'sensus'. Moreover, Patrick Gary (cited in Harbus 2002, p. 17–19) claims that *memoria* is a key organizing principle, not only in medieval theology but in every aspect of medieval life. He establishes an important role for *memory* in spiritual life as well, as "the highest intellectual faculty and the key to the relationship between God and man" (*ibid.*, p. 17–19).

Ælfric attempted to clarify that the human *soul* is both an immortal non-physical

entity and a chiefly rational, intellectual agency. Consider the original lines from the author's *Catholic Homilies* where the word *soul* acquires the connotation of *rationality*, i. e. the only part of the person by which an individual can think:

- "Se lichama soðlice ðe crist on ðrowode wæs geboren of Marian flæsce. mid blode. and mid banum. mid felle. and mid sinum. on menniscum limum. mid gesceadwisre sawle geliffæst. and his gastlica lichama ðe we husel hatað is of manegum cornum gegaderod buton blode. and bane. limleas. and sawulleas. and nis for ði nan ðing þæron to understandenne lichamlice. ac is eall gastlice to understandenne" (*ÆCHom II, 15 B1.2.18*).
- "The body verily in which Christ suffered was born of Mary's flesh, with blood and with bones, with skin and with sinews, with human limbs quickened by a rational soul; and his ghostly body, which we call housel, is gathered of many corns, without blood and bone, limbless and soulless, and there is, therefore, nothing therein to be understood bodily, but all is to be understood spiritually" (*ÆCHom 1846, p. 551*).

The *gesceadwisre sawle* 'rational soul' is located in the head and it is responsible for thinking. Moreover, the abbot emphasizes that namely the rational *soul* distinguishes a man from the beasts and places him close to the angels. For comparison, in *De Anima*, Cassiodorus begins with the words that 'anima is properly applied to man, not to animals, because their life is based on the blood' (Godden 1987, p. 282). However, the Anglo-Saxon scholar devotes a meticulous attention to the theme of hierarchy, i. e. the distinction between *God* who has no beginning or end, *angels* and *men* who have beginning but no end, and *animals* who have both beginning and end (*ibid.*, p. 278–279). Indeed, the *soul* is primarily an

intellectual inner self, whose mental activity mirrors God. Similarly as Cassiodorus, Ælfric explicitly states that beasts are *sawulleas* 'soulless':

- "Se mann is gesceapen to his scyppendes anlincnyse. and soðlice ða nytenu sindon sawulleas" (*ÆCHom II*, 21 B1.2.24).
- "Man is created in his Creator's likeness, and verily the beasts are soulless" (*ÆCHom 1846*, p. 551).

As seen from the quotation below, the human *soul* is both rational and immortal, thus, it cannot be ascribed to animals. In Ælfric's *Catholic Homilies*, consider the following context containing the idea of *water* having the enormous power to cleanse the *body* and the *soul* from all the mortal and venial sins. Consider the example from the author's *Sermons* where the word *water* gains the *spiritual* connotations of *cleansing* and *washing* away the sins of the *soul*:

- "Þæt wæter aðwehð þone lichaman. and se halga gast aðwehð ða sawle fram eallum synnum. and se gefulloda man bið þonne godes bearn gif he on riht hylt fæder and moder. þæt is crist and his bryd seo ðe dæghwomlice acenð gastlice cild. and hwæðere ðurhwunað on clænum mægðhade" (*ÆCHom II*, 1 B1.2.2).
- "The water washes the body, and the Holy Ghost washes the soul from all sins; and the baptized man is then a child of God, if he rightly hold to father and mother, that is, to Christ and his bride, who daily bears ghostly children, and yet continues in pure mainhood" (*ÆCHom 1846*, p. 13).

The passage above also focuses on a very important practiced ritual, i. e. *baptism* that washes the man both without and within. For comparison, in the *New Testament*, *baptism* performs a decisive role because it is the purifying and the sanctifying sacra-

ment of rebirth in the Spirit and Grace of Jesus Christ (Rahner 1981, p. 38). Similarly, in *Baker's Concise Dictionary of Religion*, Donald Kauffman points out that *water* is a religious symbol of *purification* and *revival* (Kauffman 1985, p. 430).

In Ælfric's *Catholic Homilies*, the *soul* and the *heart* make a unity because it was believed that the soul is located in the heart. Thus, the heart is the space where the body and the soul merge and coexist, just as the inhaled air mixes with the very breath of life (Eliade 1987, p. 237). In this context, *heart* is equivalent to the noblest inner part of man, i. e. his *soul*:

- "Swa we sceolon eac habban annysse on urum drihtne. swa swa hit awriten is be ðan geleaffullan werode. þæt hi wæron on swa micelre annysse. swilce him eallum wære an sawul. and an heorte" (*ÆCHom II*, 15 B1.2.18)
- "So we should also have unity in our lord, as it is written of the faithful company, that they were in so great unity, as if there were for them all one soul and one heart" (*ÆCHom 1846*, p. 277).

In the *New International Encyclopedia of Bible Words*, Lawrence Richards maintains that "in our culture we tend to divide a human being into isolated functions, such as the spiritual, the intellectual, the emotional, the rational, and the volitional" (Richards 1985, p. 334). The soul is associated with life, whereas the heart is the center of emotions, feelings, moods and passions (Achte-meier 1985, p. 377).

Conclusions

A semantic analysis of the concept of *soul* in Ælfric's *Catholic Homilies* led to the following conclusions:

1. Ælfric reveals the connotations of *sawel*, i. e. *sawel* as a superordinate, and other words (such as *gast* 'soul, spirit', *mōd* 'mind, soul, heart, spirit, mood', *gemynd* 'memoria', *gescead* 'ratio and willa' 'voluntas') as hyponyms.
2. The author attributes a very high status to the concept of *soul*. The soul is a rational, immortal spirit unique to man and created specifically by God for each individual to endow him simultaneously with life and understanding. The Anglo-Saxon abbot of Eynsham distinguishes between the *sawl* and *gast* because the former refers to the human essence, whereas the latter refers to the divine essence.
3. Each individual has the *body* that is earthy, mortal, and intelligible, and the *soul*, which is immortal and unintelligible. However, it is *death* that breaks the intimate connection between the *soul* and the *body*.
4. The Anglo-Saxon scholar preserved the distinction between the *sawl* 'soul' and *mōd* 'mind'. For him, the *soul* is the life-surviving spirit. *Mind* is equated with the human consciousness, responsible for thinking and understanding.
5. Ælfric acknowledges the division of soul into three parts, i. e. *understanding*, *memory* and *will*. When the soul understands, it is called *mod*; when it remembers, it is known as *memoria*; and, when it wills something, it is called *willa*.

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Summary

Ælfric's "Catholic Homilies" are a series of preaching texts extant from Anglo-Saxon England which accurately reflect the early medieval contemplation of the universe. The Anglo-Saxon scholar's "Catholic Sermons" are regarded as a considerable and invaluable resource for linguistic and theological investigations. In his "Catholic Homilies", the Anglo-Saxon abbot of Eynsham has a considerable interest in scriptural teachings, namely salvation, baptism, resurrection of the body, the soul and body dualism. The eminent monk, who was considered the greatest of his time, referred to late antique writers such as St. Augustine and the classical writers including Alcuin and Alfred. Still, the Anglo-Saxon abbot of Eynsham developed the concept of soul in a very specific and individual way. Hence, the article analyses the meaning of soul in Ælfric's "Catholic Homilies". The article advocates an interdisciplinary approach which embraces the fields of cognitive semantics, the history of the English language, culturology, philosophy, and theology. The author's contemplations touch significantly on the problem of particular interest, namely the relationship between the body and the soul. The analysis reveals the connotations of *sawel*, i. e. *sawel* as a superordinate, and other words (such as *gast* 'soul, spirit', *mōd* 'mind, soul, heart, spirit, mood', *gemynd* 'memoria', *gescead* 'ratio and wylla 'voluntas') as hyponyms. According to the Anglo-Saxon abbot of Eynsham, the soul and the mind are concepts in very close association with

SIELOS REIKŠMĖ ELFRIKO „KATALIKŲ PAMOKSLUOSE“

Santrauka

Elfriko „Katalikų pamokslai“ – tai senasis anglosaksų rašytinis paveldas, kuriame Vinčesterio vienuolis pateikė ankstyvųjų viduramžių apmąstymus apie visatą, būtį ir sielą. Šis homiletinis tekstas laikomas labai svarbiu lingvistinių ir teologinių studijų šaltiniu. Savo „Katalikų pamoksluose“ Vinčesterio vienuolis ypatingą dėmesį skyrė Biblijai ir jos doktrinoms: atgailai, krikštui, kūno prisikėlimui, sielos ir kūno dualizmui. Autorius rėmėsi vienu įtakingiausių katalikų bažnyčios teologu bei filosofu Šv. Augustinu, talentingu mokytoju Alkuinu ir anglosaksų rašytoju karaliumi Alfredu. Tačiau Elfrikas ypatingai subtiliai atskleidė mentalinius sielos gebėjimus. Šio tyrimo tikslas – išanalizuoti sielos konceptą Elfriko „Katalikų pamoksluose“. Siekiant tikslo pasitelkiamas tarpdisciplininis metodas, apimantis kognityvinę lingvistiką, teologiją, filosofiją, bei kultūrologiją. Šis metodas naudojamas kaip Elfriko „Katalikų pamokslų“ interpretavimo priemonė. Elfrikas siekė atskleisti nematerialios *sielos* ir materialaus *kūno* ryšį. Šie du komponentai dėl griežto dualizmo laikomi atskirtomis savarankiškoms substancijomis. Elfriko „Katalikų pamoksluose“ siela yra hiperonimas, o širdis, dvasia, protas, dvasia yra sielos hiponimai. Pažymėtina, kad siela – žmogiška esybė, o dvasia – dieviška esybė. Elfrikas teigia, kad sielos ir proto konceptai artimai susiję, tačiau ši sąsaja egzistuoja tik tuomet, kai siela „mąsto“ ir „suvokia“. Sielos konceptas apima supratimą, atmintį ir valią. Kai siela „prisimena“, ji vadinama atmintimi kai „trokšta“ vadinama

each other, still *mōd* is referred to as the sawl's knowledge and understanding. Moreover, Ælfric acknowledges the division of soul into three parts, i. e. understanding, memory and will. When the soul understands, it is called *mod*; when it remembers, it is known as *memoria*; and, when it wills something, it is called *willa*. In Ælfric's "Catholic Homilies", the mouth is viewed metaphorically as a window through which the soul can be viewed. It follows that through the mouth, the soul may get knowledge, i. e. wisdom as its spiritual food. Furthermore, the *gesceadwisre sawle* 'rational soul' is located in the head and it is responsible for thinking. Moreover, the abbot emphasizes that namely the rational soul distinguishes a man from the beasts and places him close to the angels. The human soul is both rational and immortal, thus, it cannot be ascribed to animals. In Ælfric's "Catholic Homilies", water plays a significant role as it has the significant power to cleanse the body and the soul from all the mortal and venial sins. Hence, the analysis revealed that the concept of soul obtains various names in accordance with its intellectual functions.

KEY WORDS: connotation, superordinate, hyponym, rational soul, mind, memory, spirit.

valia. Taigi, skirtingas sielos konotacijos lemia skirtingos jai priskiriamos intelektinės savybės. Vienuolio tekstuose burna yra vartojama metaforiška prasme – ji kaip langas per kurį siela gali būti matoma. Pro burną siela gali gauti žinių, t. y. išmintį kaip dvasinį peną. Mąstanti siela yra žmogaus galvoje, būtent mąstanti siela atskiria ją nuo gyvūnų ir priartina ją prie angelų. Žmogaus siela yra mąstanti ir nemirtinga, todėl ji negali būti priskiriama gyvūnams. Ælfriko „Katalikų pamoksluose“ vanduo vaidina svarbų vaidmenį nes būtent jis apvalo kūną ir sielą nuo mirtinių ir atleisčių nuodėmių.

REIKŠMINIAI ŽODŽIAI: konotacija, hiponimas, hiponimas, mąstanti siela, protas, atmintis, dvasia.

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