

Semasiological Development of the OE *hagosteald* (1)

Kenichi Tamoto

Abstract

リンディスファーン写本とラシュワース写本では、*hagosteald* という語及びその複合語がラテン語 *virgo* と *virginitas* に対する注釈用語として用いられていた。本論は、そのように用いられていた古英語 *hagosteald* 及びその複合語に関する語義変遷上の研究であり、上記の写本、及び、本論の続編で論じられる *Rituale Ecclesiae Dunelmensis* 以外の古英語期の文献におけるそれらの語の語形及び語義について考究するものである。*hagosteald* の語義には、“(young) warrior”, “unmarried man”, “youth” 及び “virgin” がある。リンディスファーン写本とラシュワース写本では “virgin” 以外の意味では用いられていない。ところが、本論で取り扱う文献では、“virgin” の意味で用いられている例は皆無であり、他の三つの語義、つまり“(young) warrior”, “unmarried man”, “youth” だけである。他に、Hexham 及び Hestercombe という地名の前半の要素ともなっている例もある。また語形では、12の variant が確認されているが、リンディスファーン写本とラシュワース写本に現れる *hehstald* と *heghstald* という語形は、本論で取り上げる文献には現れない。他の10の語形で現れる。つまり *hagosteald* という語に関しては、語形においても、語義においても、リンディスファーン写本とラシュワース写本は、ユニークな存在である。また、Bäck は、語義 “youth” は、比較的後になって発達したものである、としているが、その語義は、少なくとも、“virgin” という語義よりは遅くはない、と言える。

Introduction

There are 12 variant forms of the word *hagostald* recorded in OE literature: *hagestald*, *hagesteald*, *hagosteald*, *hagstd*, *hagustald*, *hagustd*, *hagusteald*, *hægesteald*, *hægsteald*, *heghstald*, *hegstald*, and *hehstald*. Its compounds and derivatives are *hagostealdmon* (with its variants *hægestealdmon*, *hegstaldman*), *hægstealdhad* (with its variant *hehstaldhad*), *hehstaldnis* (with its variant *hehstaltmis*), and *hehstallie*. The variants *hehstald* and *heghstald* were discussed previously by the present writer; the word occurs in those two forms in the Lindsifarne gloss (14 times) and the Rushworth gloss 2 (once),

where it is employed as the term for the Latin *virgo* in the sense “virgin”.¹⁾ The compounds *hehstaldhad* and *hehstalmis* also occur in those glosses; they are employed as the term for the Latin *virginitas*. The former occurs once in the Lindisfarne gloss and once in the Rushworth gloss 2, and the latter occurs once in the Lindisfarne gloss.²⁾

The OE word *hagosteald* is a compound composed of *haga* “a place fenced in, a haw” and *-steald* “dweller, owner” (cf. OE *stealdan* “to possess”, and Goth *ga-staldan* “to possess, gain”); thus its original meaning being “an owner of a place fenced in”.³⁾ BTS (s. v. *hægsteald*) remarks that the first element of the word is “a small piece of land insufficient to maintain a household”. MacGillivray’s following comment, from the viewpoint of the ancient Germanic law, is an interesting key to the interpretation of the remark of BTS, and of the further sense development in this word:

The fundamental notion is ‘possessor of a haw or hedge’ (*haga*), and refers to the ancient Germanic law of primogeniture, according to which the eldest son inherited the homestead, the others receiving only a small patch of land (“haw”). As the latter were thus brought into a state of dependence upon the bounty of the elder brother, they were unable to marry.⁴⁾

Thus developed in this word the senses “(young) warrior” who was attached to the lord as a retainer or a liegeman, “unmarried person, bachelor”, “virgin”, and “youth”.

The classification and the development of the senses of this word in the Old English literature is explained by Bäck as follows:

1. (Young) warrior.
2. An unmarried man.
3. Virgin.
 - a. The Virgin Mary.
 - b. Unmarried or chaste maiden or woman distinguished for piety or steadfastness in religion.
 - c. Young woman of an age and character affording presumption of chastity.
 - d. Girl, maiden.
 - e. (Fig.) Boy (sic) or a man remaining in a state of chastity.
4. A youth.⁵⁾

It seems that there are two problems in his explanation of the sense development. One of them concerns his subdivision under the sense “virgin”; in this sense, he explains, this word was first applied to women

1) Tamoto (2000), ‘The OE Glosses for *virgo* and *virginitas* in the Lindisfarne and Rushworth Gospels’, *Language and Culture, Bulletin of Institute for Language Education* No. 3 (Nagoya: Institute for Language Education, Aichi University 2000).

2) *Ibid.*

3) BT, s. v. *hago-steald*; BTS, s. v. *hæg-steald*; Grein, s. v. *hagusteald*; Holthausen, s. v. *hagu-steald*; Bäck, p. 171. Cf. ModGerm *Hagestolz* “old bachelor”.

4) MacGillivray, Hugh S (1902), *The Influence of Christianity on the Vocabulary of Old English*, Part I (1st Half), *Studien zur Englischen Philologie*, Heft VIII (Halle: Max Niemeyer 1902), p. 34.

5) Bäck (1934), pp. 172–74.

(i. e. “a. The Virgin Mary” and “b. Unmarried or chaste maiden or woman”), and then figuratively to male persons (i. e. “c. Boy or a man remaining in a state of chastity”).⁶⁾ The other concerns his explanation that “the sense ‘a youth’ is not certain until c. 1000, i. e. comparatively late”.⁷⁾ These problems will be discussed further.

1. “(young) warrior”

In the sense “(young) warrior”, 10 instances occur; the simplex occurs 8 times, and the compound *hægstealdmon* twice. They are employed at *DEdw* (*The Death of Edward* [A]) 14, *Hell* (*The Descent into Hell* [A]) 21, *Fort* (*The Fortunes of Men* [A]) 92, *Rid* (*Riddle* [A]) 14. 2, *LibSc* (*Defensor, Liber scintillarum* [C]) 77. 7, *Ex* (*Exodus* [A]) 327, *Finn* (*The Battle of Finnsburh* [A]) 40, *Ex* (*Exodus* [A]) 192, *GenA, B* (*Genesis* [A]) 1862, and *Beo* (*Beowulf* [A]) 1889. The capital letters in brackets, A, B, C, and D, as in Cameron numbers, stand for poetry, prose, glosses, and Latin-OE glossaries, respectively. Therefore, the words *hægsteald* and *hægstealdman* occur in the sense of “(young) warrior” predominantly in poetry; 9 instances in poetry, and 1 instance as a gloss.

Two instances in poetry, *Gen* 1862 and *Beo* 1889, have the adjectival ending *-ra* for the gen. pl., and so BT and Klaeber regard them as an adjective.⁸⁾

Hwæðere drihten wearð,
frea Faraone fah and yrre
for wifmyne; þæs wraðe ongeald
hearde mid hiwum hægstealdra wyn.
[But the Lord God became aggrieved
and incensed against Farao
for his love of the woman: the joy of his household
bore this wrath hardly with his intimates.]

(*Gen* 1859^b–62; trans. Mason; underlines mine)⁹⁾

Cwom þa to flode felamodigra,
hægstealdra heap, hringnet bæron,
locene leoðosyrca.
[So the troop of surpassingly brave young men
arrived at the ocean; they were wearing chain-mail,
the link-forged coat.]

(*Beo* 1888–90^a; trans. Bradley; underlines mine)

6) *Ibid.* p. 173.

7) *Ibid.* p. 174.

8) As for the adjectival ending of *hægstealdra*, Bäck (p. 171) remarks, referring to J. Grimm & W. Grimm (1854–85), that it might represent the older stage, since “-steald was first an adj = Goth *gastalds* whence the verb above”; see J. Grimm & W. Grimm (1854–85), *Hagestolz*: “hagastalt war zunächst *adjectiv*, wie nicht nur aus dem *ahd.* (hagustalt liip *celebem vitam* GRAFF 4, 762), sondern mehr noch aus *ags.* hervorgeht, wo hægstealde menn (GREIN *bibl.* 1, 359, 14), *gen. plur.* hægstealdra (*Beöv.* 1890) *begegnen*; die überwiegende substantivische *verwendung erklärt sich aus der persönlichen bedeutung...*”

9) The verse illustrations are quoted from the *ASPR*, unless indicated.

Thus “*hægstealdra wyn* (= delight)” in Gen 1862 is explained in BT (s. v. *wyn* IIa) as an epithet of Faraoh, and BT’s definition for *hægstealdra* in Beo 1889 is “unmarried, young”. Thorpe (1832) literally renders the phrase *hægstealdra wyn* (Gen 1862) by “his joy of bachelors”.¹⁰⁾

The Death of Edward, line 14, gives another instance of this word used attributively, as an adjective.¹¹⁾

He on worulda her wunode þrage
 on kyneþrymme, cræftig ræda,
 XXIII, freolic wealdend,
 wintra gerimes, weolan britnode,
 and healfe tid, hæleða wealdend,
 weold wel geþungen Walum and Scottum
 and Bryttum eac, byre Æðelredes,
 Englum and Sexum, oretmægcum,
 swa ymbclyppað cealde brymmas,
 þæt eall Eadwarde, æðelum kinge,
 hyrdon holdlice hagestealde menn.
 [Here in the world he dwelt for a time
 In royal majesty, sagacious in counsel;
 A gracious ruler for twenty-four years
 And a half, he dispensed bounties.
 Ruler of warriors, son of Æthelred,
 Greatly distinguished, he ruled Welsh,
 Scots and also Britons too,
 Angles and Saxons and their champions.
 So, surrounded by the cold sea wave,
 Lived those squires young and brave,
 Loyally obeying Edward their noble king.]

(*DEdw* 4–14; trans. Garmonsway; underlines mine)

The ending *-e* is the suffix for an adjective in the plural nominative case, strong declension; the phrase *hagestealde menn*, therefore, literally means “young (and brave) men”.

The other instances of the word in verse occurs in the following passages:

Open wæs þæt eorðærn, æþelinges lic
 onfeng feores gæst, folde beofode,
 hlogan helwan; hagosteald onwoc
 modig from moldan, mægenþrym aras
 sigefæst ond snottor.
 [The earthly vault was open; the Prince’s corpse
 received the breath of life; the ground shook
 and hell’s inhabitants rejoiced. The young man awoke

10) Thorpe, Benjamin (1832), *Cædmon’s Metrical Paraphrase of Parts of the Holy Scriptures*, in *Anglo-Saxon* (London 1832), p. 111, footnote c.

11) BTS (s. v. *hago-steald*) gives the definition “young and brave, warrior”; Bäck, p. 174.

dauntless from the earth; the mighty Majesty arose,
victorious and wise.]

(*Hell* 19–23^a; trans. Bradley; italics mine)

Sum sceal wildne fugel wloncne atemian,
heafoc on honda, oþþæt seo heoroswealwe
wynsum weorþeð; deþ he wyrþlas on,
fedep swa on feterum fiþrum dealne,
lepeþ lyftswiftne lytlum gieflum,
oþþæt se wælisca wædum ond dædum
his ætgiefan eaðmod weorþeð
ond to hagostealdes honda gelæred.

[One shall train the proud wild bird, the hawk,
to his hand, until the savage bird
becomes a thing of delight. He puts jesses upon it
and thus feeds it, whose pride is in its wings, in fetters,
and gives the swift flier little scraps to eat
until the unfriendly bird becomes subservient
to his provider in livery and in actions,
and accustomed to the young man's hand.]

(*Fort* 85–92; trans. Bradley; underlines mine)

þracu wæs on ore,
heard handplega, hægsteald modige
wæpna wælslihtes, wigend unforhte,
bilswaðu blodige, beadumægnes ræs,
grimhelma gegrind, þær ludas for.
[There was an impetus in the vanguard,
hard hand-fighting; there were brave young warriors,
soldiers undaunted by weapon's carnage,
bloody sword-wounds, onslaught of the battle-force
and the crushing of visored helmets, where Judah went.]

(*Ex* 326^b–330; trans. Bradley; underlines mine)

Ne gefrægn ic næfre wurþlicor æt wera hilde
sixtig sigebeorna sel gebæran,
ne nefre swetne medo sel forgyldan
ðonne Hnæfe guldan his hægstealdas.
[I've never heard of sixty warriors
Behaving better in a mortal fighting,
Or for sweet mead a finer recompense
Than the young warriors repaid to Hnæf.]

(*Finn* 37–40; trans. Hamer; underlines mine)

The two instances of the compound *hagostealdmon* occur in the following passages:

Nu mec wlonc þeceð
geong hagostealdmon golde ond sylfore,
woum wirbogum.

[but now a proud
Young warrior covers me with gold and silver,
With twisted rings of wire.]

(*Rid* 14, 1b–3a; trans. Hamer; underlines mine)

Cuð oft gebad
horn on heape to hwæs hægstealdmen,
guðþreat gumena, gearwe bæron.
[Repeatedly a familiar trumpet made its proclamation
among the horde, as to where the young warriors,
a belligerent troop of men, should carry their war-gear.]

(*Ex* 191^b–193; trans. Bradley; underlines mine)

The instance of the word *hagusteald* employed as a gloss occurs in the following passage:

sæde warna ær lareow þænne leorningcniht
Hieronimus dixit. Caue ante magister quam discipulus.
ær cniht beon þænne hægesteald uel geong cempa.
ante miles esse quam tiro;

(*LibSc* 77. 7; underline mine)¹²⁾

The glossator explains the Latin word *tiro* “young soldier” or “recruit” by the OE *hægesteald*, with *geong cempa* “young warrior” as its paraphrase.

The most frequent form in this sense is *hægsteald* (4 times) ; *hagosteald* occurs twice, and *hagestald*, *hagostealdmon*, *hægesteald*, *hægstealdman* once each. The stem form *hagosteald*, which altogether occurs 3 times, twice as the simplex (*Hell* 21, *Fort* 92) and once as the first element of its compound, i. e. *hagostealdmon* (*Rid* 14. 2), is found in the hand of the scribe of *The Exeter Book* (*ASPR* 3). The stem form *hægsteald*, which occurs 5 times altogether, 4 times as a simplex (*Ex* 327, *Finn* 40, *Gen* 1862, *Beo* 1889) and once as the first element of the compound *hægstealdmen* (*Ex* 192), is the form adopted by the scribes of *The Junius Manuscript* (*ASPR* 1: *Ex* 192, *Ex* 327, *Gen* 1862), MS Cotton Vitellius A. xv of the British Museum (*ASPR* 4: *Beo* 1889), and *The Battle of Finnsburgh* (*ASPR* 6: *Finn* 40), which is supposed to have been found in Lambeth Palace MS 487.¹³⁾ The stem form *hagesteald* occurs in the hand of the scribe of MS Cotton Tiberius B. i (*ASPR* 6: *DEdw* 14), and the stem form *hægsteald* occurs in the gloss to Defensor’s *Liber scintillarum*, which is preserved in British Museum, Royal 7 c. iv (Ker, No. 256, art. 1).

12) The lineation is that of the MCOE. The illustration is quoted from Rhodes (1889), p. 205.

13) Dobbie (1942), p. xiii; Ker (1957), pp. 343–44.

2. “unmarried man”

In this sense 10 examples are found; the simplex occurs 7 times, the compounds *hægstealdhad* and *hægstealdman* twice and once, respectively. In *Riddle* 20, line 31, the word *hagsteald* is used as an abstract noun, in the sense of ‘bachelorhood’. This is the only one instance of the sense in verse.

Ic wiþ bryde ne mot
 hæmed habban, ac me þæs hyhtplegan
 geno wyrneð, se mec geara on
 bende legde; forþon ic brucan sceal
 on hagstealde hæleþa gestreona.
 [I cannot lie with a woman,
 but the same man who once bound me
 with a belt denies me now the rapture
 of loveplay; I must enjoy
 the treasure of heroes single and celibate.]

(*Rid* 20, 27^b-31; underlines mine)¹⁴

Bäck (pp. 174–75) renders the phrase on *hagstealde* by “in singleness”, stating that “*hagsteald* is twice found in the abstract sense of ‘celibacy, bachelorhood’ and ‘virginity’”,¹⁵ and that “the development seems curious and difficult to explain”. BT (s. v. *hago-steald*) registers this instance as a neuter noun signifying “celibacy”.

The word is used in this sense twice in prose; the two instances occur in the so-called *Confessional of Egbert* (Archbishop of York, 732–66).¹⁶ The following passage, which concerns adultery committed by a married layman, contains one of the instances:

[De laycis quomodo peniteant.] Læwedeman him wif agende gyf he oðres ceorles wif wemme oððe fæmnan, fæste an winter, gyf heo bearn hæbbe, fæste iii winter, gif he þonne hægsteald sy, fæste vii winter, sume willað xii.

[[About laymen, how they shall repent.] If a layman having a wife defiles the wife of the other man or a maiden, he shall fast for one year; if she bears a child, he shall fast for three years; if he then is a bachelor, he shall fast for seven years, some want 12 years.]

(*Conf* 1. 1 (Spindler) 20; underlines mine)¹⁷

The other instance occurs in the following passage:

14) Trans. by Crossley-Holland (1965).

15) The other instance occurs as a gloss to *uirginitatis* at *DurRitGl* 104, 27.

16) McNeill, John T. and Helena M. Gamer (1938), *Medieval Handbooks of Penance* (New York : Columbia University Press 1938, repr. 1990), p. 237; Cross (1957), *The Oxford Dictionary of the Christian Church* (London: Oxford Univeristy Press 1957) p. 441.

17) Spindler (1934) contains the passage at p. 177. *Cælebs* is the word for the OE *hægsteald* in the Latin translation by Thorpe (1840), which reads (p. 349): “Laicus uxorem habens, si alterius viri uxorem maculaverit, vel puellam, I. annum jejundet; si infantem habeat, III. annos jejundet; si autem cælebs sit, VII. annos jejundet; nonnulli volunt X.”

Ðæt gedafenað ælcum sacerde þonne he mannum fæsten scrifeð, þæt he wite hwylc se man sig, trum þe untrum, welig þe þearfa, hu geong he sig oþþe hu eald, hwæðer he sig gehadod þe lawede, and hwylce hreowe he hæbbe, and hwæþer he sig hægsteald þe hæmedceorl.

[It is proper for any priest, when he imposes fasting on men, that he know [in each case] what kind of man he is, strong or weak, rich or poor; how young he is, or how old; whether he is ordained or a layman; what kind of repentance he has; and whether he is a bachelor or a married man.]

(Conf 2. 1 (Spindler A–Y) 36; underlines mine)¹⁸⁾

All the other instances occur as glosses in the Latin text (Cameron code C) and in Latin-Old English Glossaries (Cameron code D). The instances occurring as glosses are those of the compound *hægstealdhad*, which occurs twice; *hægstealdhades vel gehealdsumnysse* glossing *celibatus castitatis* at *AldV 1 (Goossens)* (Aldhelm, *De laude virginitatis* (prose) and *Epistola ad Ehfridum*) 1422, and *hægstealdhades* glossing *celibatus* at *AldV 13. 1 (Nap)* (Aldhelm, *De laude virginitatis* (prose)) 1395. The instances occurring in Latin-Old English Glossaries are those of the simplex *hægsteald* (4 times) and the compound *hægstealdman* (once). The simplex *hægsteald* is followed by *man* and the phrase *hægsteald man* is employed for *Celeps* at *CIGl 1 (Stryker)* (Latin-Old English Glossary) 1156 [= *WW* 283. 17],¹⁹⁾ and at *CIGl 2 (Quinn)* 887 [= *WW* 370. 11]. It is also followed by the plural form *men*, the phrase *hægsteald men* rendering *Cælibes* at *CIGl 1 (Stryker)* 1249 [= *WW* 372. 26] and *Caelibates* at *HIGl (Oliphant)* 2236 [= *WW* 211. 11].²⁰⁾ Bäck (p. 176) regards the phrase *hægsteald man* as a compound and registers those four instances under the compound *hægstealdmann*, together with the following instance at *CIGl 3 (Quinn)* 1160; so does BTS. The instance at *CIGl 3 (Quinn)* 1160 is that of the compound *hægstealdman* rendering *Celibes* [= *WW* 508. 22].

The instances occur most frequently in Latin-Old English Glossaries; 5 instances altogether, four instances of the simplex and one instance of the compound *hægstealdman*. They are used for Latin *cælebs* (4 times) and *caelibates* (once). Two instances occur in the form *hægstealdhades* as glosses for *caelibatus* in Aldhelm's *De laude virginitatis*. Two of the other instances occur in prose, and one in poetry.

The predominant stem form is *hægsteald*, 7 times (i. e. 5 times in the simplex and twice in the compound *hægstealdhad*). The stem form *hægsteald* occurs twice (once in the simplex and once in the compound *hægstealdman*). The stem form *hægsteald* occurs once; it is used at *Rid* 20, 31 by the scribe of *The Exeter Book (ASPR 3)*. As illustrated by the three instances in the previous section, *hægsteald* is the form of this word adopted by the scribe.

18) Spindler (1934), p. 172. Translation is by McNeil and Gamer (1938), p. 245. The OE *hægsteald* is used here in contrast to *hæmedceorl* (for the Latin *uxoratus*), and is rendered *cælebs* in the Latin translation by Thorpe (p. 345): “Convenit cuiilibet sacerdoti, quum jejunium hominibus injungit, ut sciat qualis homo sit, validus an invalidus, dives an pauper, quam juvenis sit, vel quam senex, utrum ordinatus sit an laicus, et qualem pœnitentiam habeat, et utrum cælebs sit an uxoratus”.

19) *WW* stands for Wright and Wülcker, *Anglo-Saxon and Old English Vocabularies* (London 1884).

20) *WW* has *Colibates* for *Caelibates*, stating in the footnote “So the MS.”. The entry number of this lemma in Oliphant's own edition is C1629, and the form of the lemma is *colibates*, which is amended to *caelibates* in the footnote.

3. “youth”

Four instances of this sense are found (three as the simplex and one in the compound *hægestealdmon*); the stem forms of the examples are *hægesteald* (3 times) and *hægesteald* (once). The instances are found in *PPs* (*The Paris Psalter* [A]) 148. 12, *AldV 1* (*Goossens*) (Aldhelm, *De laude virginitatis* (prose) and *Epistola ad Ehfridum* [C]) 3365, *AldV 13. 1* (*Nap*) (Aldhelm, *De laude virginitatis* (prose) [C]) 3476, *Rid* (*Riddle* [A]) 54, 3. Two instances occur in poetry, and the other two as glosses.

The instance which occurs at *PPs* 148. 12 is *hægestealdas*;

Beon ge, hægestealdas and glade fæmnan,
ealde and geonge ealle ætsamne;
herian naman drihtnes mid neodlofe.

(*PPs* 148, 12; underline mine)

The manuscript of the *Paris Psalter*, MS Bibliotheque Nationale Fonds Latin 8824, contains the following relevant verse in Latin, which includes some readings different from those in the Vulgate:

Iuvenes & uirgines seniores cum iunioribus
laudent nomen domini
[Young men and virgins: old with young
let them praise the name of our Lord]

(*Ps* 148, 12; underlines mine)

It is apparent that the poet of the *Paris Psalter* employed the word *hægestealdas*, nom. pl., to render the Latin *iuvenes*, nom. pl. Incidentally, it may be added that the poet employed the word *fæmne* as the term for *virgo*, which will be discussed further in Section 2. 3. 12. The other instance in poetry occurs in the following passage:

Hyse cwom gangan, þær he hie wisse
standan in winsele, stop feorran to,
hror hægestealdmon, hof his agen
hrægl hondum up, hrand under gyrdels
hyre stondendre stipes nathwæt,
worhte his willan; wagedan buta.
[A young man made for the corner where he knew
she was standing; this strapping youth
had come some way — with his own hands
he whipped up her dress, and under her girdle
(as she stood there) thrust something stiff,
worked his will; they both shook.]

(*Rid* 54 1–6; trans. Crossley-Holland; underlines mine)

The two instances used as glosses occur in the phrase *swylce geongum hægstealde*, which renders the Latin *ut effebo hircitallo* at *AldV 1 (Goossens)* 3365 and at *AldV 13. 1 (Nap)* 3476 in the following passage:

Item Iulianus cum iuenculo filio praesidis, ut effebo hircitallo, qui neofitus et nuper ad fidem conversus fuerat, in fundum ergastuli profundum reclusus,...

[Likewise Julian, together with a young son of the governor — a youth on the threshold of puberty who was a neophyte and recently converted to the faith — was thrown into the remote depths of prison,...]

(Aldhelm, *De Virginitate*, p. 283, ll. 1–2)²¹⁾

The word *hircitallo*, abl. sing., is a variant of the adjective *hirquitallus* “pubescent, lascivious”.²²⁾ The word *hægstealde* is used to render *effebo*, the ablative singular form of *ephebus*. This was originally *ἔφηβος*, a Greek word signifying “a male Greek youth from 18 to 20 years of age”.²³⁾

The stem form of the instance at *Rid 54, 3* is *hægsteald-*. The instance occurs in *The Exeter Book (ASPR 3)*; the stem form adopted by the scribe of the MS was *hagosteald-* in the previous 4 instances, as illustrated in the previous sections.

As previously mentioned, Bäck (p. 174) regards the sense “youth” is comparatively late. The earliest quotation in his list is cited from *Paris Psalter* 148. 12, which he dates 1000. Krapp (1932, p. xvii), however, regards it as dating “perhaps the latter ninth or early tenth century.” Wenisch (1979, p. 89) dates it the first half or the middle of the tenth century.²⁴⁾ It may safely be stated, therefore, that the sense “youth” cannot be the latest development.

4. Place-name

Bede’s *Historia Ecclesiastica Gentis Anglorum* contains the following passage, in which the place-name *Hagustaldensis* occurs:

Intrauit autem primo monasterium Mailros, quod in ripa Tuidi fluminis positum tunc abbas Eata, uir omnium mansuetissimus ac simplicissimus, regebat, qui postea episcopus Hagustaldensis siue Lindisfarnensis ecclesiae factus est.

[He (= Cuthbert) first of all entered the monastery of Melrose which is on the banks of the Tweed and was then ruled over by the Abbot Eata, the gentlest and simplest of men who, as has already been mentioned, was afterwrds made bishop of Hexham or rather of Lindisfarne.]

21) Quoted from Ehwald (1919; repr. 1984). Translation is by Lapidge (1979), p. 101, ll. 6–9. Underlined by the present writer.

22) Howlett (1989), *Dictionary of Medieval Latin from British Sources*, Vol IV.

23) Lewis and Short (1879; repr. 1991), *A Latin Dictionary*, s. v. *ephebus*.

24) Concerning the language of the text, Krapp (1932, p. xvii) comments that it is “prevaingly West, but certain forms in it were assumed by Sievers to be of Anglian origin and to indicate that the translation was originally made in the Anglian dialect”.

(Book IV, Chapter 27)²⁵⁾

The corresponding passage in the Old English version reads as follows:

7 ærest eode in Mailros ðæt mynster, þæt is geseted on ofre Tuidon streames. Ðæt mynster þa heold
7 rihte Eata biscop, se wæs milde wer 7 monðwære, 7 se æfter wæs gewarden biscop in
Hægstealdes æ 7 in Lindesfaronæ æ, swa swa we beforan gemyngodon.

[And first he went into the monastery of Melrose, which lies on the banks of the river Tweed. This
monastery was then swayed and directed by bishop Eata, a man of mild and gentle character, who
subsequently became bishop at Hexham and Lindisfarne, as already mentioned.]

(Miller pp. 360–61; underlines mine)

The *Hagustaldensis* in the Latin version corresponds to *Hægstealdes æ* (a variant of *ea* “stream”). The first element *Hex-* of the ModE place-name *Hexham* derives from *Hægsteald* (a variant of *Hagustald*). The place-name was originally *Hagustealdes ea* “the *hagustald*’s stream”, referring to the stream at Hexham, and it was “later refashioned to *Hagustaldes ham*”.²⁶⁾ According to the account by Bede, where Hexham is coupled with Lindisfarne in designating the Bishopric of Eata, Hexham seems to have been then the bihsop’s see, for Eata afterwards became Bishop of *Hagustaldensis* or *Lindisfarnensis* Church.²⁷⁾ The other examples referring to Hexham are found in the *Anglo-Saxon Chronicles*, in which the word occurs 10 times. It occurs at *ChronD (Classen-Harm)* 806. 1. 1 (*Hagestaldes*), *ChronE (Plummer)* 681. 1 (*Hagustaldes ea*), *ChronE (Plummer)* 766. 1. 1 (*Hagustaldes ee*), *ChronD (Classen-Harm)* 766. 1. 1 (*Hagustaldesee*), *ChronD (Classen-Harm)* 780. 1. 1 (*Hagustaldesee*), *ChronE (Plummer)* 780. 1 (*Hagst*), *ChronD (Classen-Harm)* 789. 1. 1 (*Hagustaldesee*), *ChronE (Plummer)* 685. 1 (*Hagustaldesham*), *ChronE (Plummer)* 789. 1 (*Hagustd ee*), *ChronE (Plummer)* 806. 1 (*Hagusteald*).

The following passage cited from *Charter 1819 (Turner)* illustrates that this word gave name also to *Hegstealdcumb*, i. e. Hestercombe in Somerset:

7 þæt land æt Hegstealdcumbe Esne biseop lende his mæge Wynsie on þa gerad þe ealle þa gerihta
eodon into ðere stowe þe þæt land togebyrað, þæt is Tanton.

[And Bishop Esne leased the estate at Hestercombe to his kinsman Wynsige, on condition that all
the dues went to the place to which the land belongs, that is Taunton.]

(*Ch 1819 (Turner)*, 17–20)²⁸⁾

The latter element of the place-name, *-cumb*, signifies “valley”, thus *Hegstealdcumb* originally being “the valley of the *hagustald*”.²⁹⁾ The same Charter contains two other instances of the place-name;

25) Quoted, with English translation, from Colgrave and Mynors (1969), pp. 430–31. Underlines are by the present writer.

26) Ekwall, Eilert (1960), *The Concise Oxford Dictionary of English Place-Names* (Oxford 1960), s. v. *Hexham*.

27) McClure, Edmund (1910), *British Place-Names in their Historical Setting* (London 1910), p. 184, foot note 1.

28) Turner, A. G. C. (1953), ‘Some Old English Passages Relating to the Episcopal Manor of Taunton’, *Proceedings of the Somersetshire Archaeological and Natural History Society* Vol. 98, p. 119.

Hægelstalcumb at *Ch 1819 (Turner)* 72 and *Ch 1819 (Turner)* 77. Turner mentions that *Hegstealdcumb* (or *Hægelstalcumb*) is “Hestercombe in the parish of Cheddon Fitzpaine”.³⁰⁾

All the 16 instances of this word used as the first element of the place-names, *Hagustaldes-ee* (or *-ham*) and *Hegstealdcumb* occur in prose only. The predominant stem forms are those with *-a-* as the stem vowel (*hagestaldes* once, *hagstd* once, *hagustaldes* 3 times, *hagustaldesee* 4 times, *hagustaldesham* once, *hagustd* once, *hagusteald* once); 12 instances all together. The other instances have the stem vowel *-æ-* or *-e-*; *hægsteald* once, *Hægelstalcumb* twice, and *hegstealdcumb* once.

Summary

The stem forms *hehstald* (with its variants *hehstalt-*, *hehstal-*) and *heghstald* are the forms of this word found in the hand of the scribes or glossators of the Lindisfarne Gospels and the Rushworth Gospels, as mentioned in Introduction of the present article, and they are, at the same time, the forms of the word in the Durham Ritual glosses, which must be discussed on the other occasion. The other ten variant forms occur in the senses discussed in the present article, that is to say, the senses “(young) warrior”, “unmarried man”, “youth” and as the first element of the place-names *Hagustaldes ea* (or *Hagustaldesham*) “Hexham” and *Hegstealdcumb* (or *Hægelstalcumb*) “Hestercombe”.

As the following table shows, 40 instances altogether occur in those senses discussed in the present article.

	hago-	hage-	hagu-	hag-	hæg(e)-	heg-	Total
Verse	4	1			7		12
prose					2		2
place-name		1	10	1	3	1	16
glosses					5 [LibSc 1 AldV 4]		5
Latin-OE glossaries					3	2	5
Total	4	1			17	2	40
place-name		1	10	1	3	1	40

The following features can be observed:

1) The most frequent forms of the 10 variants is those with the stem *hæg(e)-* (17 times + 3 times in the place-names), followed by *hagu-* (10 times in the place-name), *hago-* (4 times), *heg-* (twice + once in the place name), *hage-* (once + once in the place-name), and *hag-* (once in the place-name).

2) The instances occur most frequently as the first element of the place-names, 16 times.

3) Except for those 16 instances of the place-names, instances occur most frequently in verse (12 times, half of the total 24 instances), followed by those as glosses (5 times), in Latin-OE glossaries (5

29) Ekwall (1960), s. v. *Hestercombe*.

30) Turner (1953), p. 123.

times), and in prose (twice).

4) The forms with the stem vowel *-a-* (*hago-*, *hage-*, *hagu-*, *hag-*) occur either in verse (5 times) or in the place-names (12 times).

5) However, the forms with the stem vowel *-æ-* and *-e-* occur also in the place-names (3 times), and the form with *-æ-* (*hæg(e)-*) is the more frequent form in verse.

6) The stem forms of the instances occurring as glosses and in Latin-OE glossaries are those with the stem vowel *-æ-* (*hæg(e)-*) or *-e-* (*heg-*).

7) The stem form *hago-* occurs only in the hand of the scribe of the *Exeter Book* (*ASPR* 3), 4 times, but he uses the stem form *hæg-* once also.

8) The stem form adopted by the glossators of *LibSc* and *AldV* is *hæg(e)-*, which is the only form used by them (5 times; once in *LibSc*, 4 times in *AldV*).

The following table shows distribution of the senses of the instances among the four kinds of texts.

Sense	Total	Poetry	Prose	Glosses	Latin-OE Glossaries
(Young) warrior	10	9		1	
Unmarried man	10	1	2	2	5
Youth	4	2		2	
Place-name	16		16		

The features observed are as follows:

1) The instances occur most frequently as the first element of the place-name; those in the sense “(young) warrior” occur 10 times, “unmarried man” 10 times, and “youth” 4 times.

2) The sense “(young) warrior” occurs predominantly in verse (9 out of 10 instances).

3) The instances as the first element of the place-names occur only in prose.

4) Except for the instances of the place-names, those in prose are employed only in the sense “unmarried man” (twice), and those two instances occur only in *Confessionale pseudo-Egberti*.

A final remark should be made concerning the sense development of the word *hagosteald*. Bäck’s remark that the sense “youth” is comparatively late needs to be revised. It is not the latest development at least. It may not be comparatively late, either. It seems that it is not later than the sense “virgin”, which will be discussed in the article following this.