

A Study of Old English *Hyge*¹⁾

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— Contents —

1. Introduction
2. Cognitive *Hyge*
3. Emotive *Hyge*
4. *Hyge* as an Agent
5. Conclusion

1. Introduction

This paper provides a detailed analysis of the word meaning of *hyge* in Old English. By examining the occurrences of the word in Old English texts, the prototypical meaning of the word and its role in structuring the lexical field of MIND in Old English will be discussed. The examination of the usages of *hyge* in Old English reveals that *hyge* is a 'cognitive' word with a tendency to be used in 'emotive' contexts.

The emotive aspect of *hyge* is suggested by its co-occurrence with various adjectives of emotions and also governing verbs of action. In addition, in contrast to the stative element of *gemynd*, *hyge* propels as an active agent. This is shown in how *hyge* collocates with verbs of action, with *hyge* being the subject of verbs. *Hyge* can be independent of human beings and is capable of acting on its own.

The distribution of the use of *hyge* exhibits its high frequency in verse with a small number of usages in prose and gloss. The verse texts have 134 occurrences, followed by seven in prose. Gloss texts show the least occurrences of *hyge* with two.²⁾ A detailed analysis of Old English *hyge* below will illustrate that it is a word used for senses related to the cognitive

1) This paper has been revised from Chapter Three of my M.Phil. thesis submitted to the University of London. Part of the research for this paper was supported by the Grant-in-Aid for Young Scientists (15720114) from the Ministry of Education, Culture, Sports, Science and Technology.

2) Soon Ai Low, 'The Anglo-Saxon Mind: Metaphor and Common Sense Psychology in Old English Literature' (unpublished doctoral thesis, University of Toronto, 1998) counts *hyge* as: 28 (prose), 133 (verse), and 4 (gloss).

mind and yet highly emotive as it is used in contexts that involve various kinds of emotions. The following discussion will provide a detailed analysis of *hyge*'s foundation as a MIND-word for cognition as well as its emotive characteristics.

2. Cognitive *Hyge*

As the occurrences of *hyge* in Old English are largely found in verse texts, the following discussion will proceed mostly based on the analysis of *hyge* in Old English verse. One of the prominent roles of Old English *hyge* is its use for cognitive concepts. *Hyge*'s cognitive aspect is observable when it occurs with locative prepositions attributing the sense of locus to *hyge*. The prepositions frequently seen in this manner are prepositions of location and medium: *on*, *æt*, *ymb*, and *þurh*. In the following passage concerning an address to Elene by a man of wisdom, the focus of *hyge* is on the location of the mind. The man of wisdom tells Elene to keep the words of the Lord *on hyge*, 'in heart':

" Pæt is gedafenlic	He hire þriste oncwæð:
on <i>hyge</i> healde,	þæt ðu dryhtnes word
cwen seleste,	halige rune,
georne begange,	ond þæs cininges bebod
sawle sigesped	nu þe god sealde
nerigend fira.	ond snyttro cræft,
(<i>El</i> 1166b-1172a)	

[He confidently replied to her: 'It is fitting that you hold in mind the word of the Lord, the holy Scriptures, most excellent queen, and diligently carry out the King's bidding, now that God, men's Saviour, has granted you the success of your soul's victory and the virtue of wisdom.]³⁾

Similarly, the combination of *hyge* with *æt* is found in the following passage in *Gen*:

þæt he gode wolde	Ne meahte he æt his hige findan
þeodne þeowian.	geongerdome,
(<i>Gen</i> 266b-228a)	

[He could not find it in his self-esteem to be willing to wait upon God.]⁴⁾

3) S. A. J. Bradley, ed. and trans., *Anglo-Saxon Poetry: An Anthology of Old English Poems in Prose Translation* (London: Dent, 1982), p. 193.

4) Bradley, p. 19.

He (an angel who started to stir up trouble against the Lord) could not find *æt his hige* 'in his heart' that he would earnestly worship the Lord. Note, however, that in some combinations of *hyge* with a preposition, the focus is more on the instrumentality of *hyge* than on its locality. See the following passage where the preposition *þurh* is used:

	Earge ge þæt læstun,
þearfum forwyrndon	þæt hi under eowrum þæce mosten
in gebugan,	ond him æghwæs oftugon,
þurh heardne hyge,	hrægles nacedum,
moses meteleasum.	
(<i>Christ A, B, C</i> 1502b-1506a)	

[Feebly have you fulfilled that; you denied it to the needy that they might enter under your roof, and in your hardheartedness you completely withheld clothing from the naked and sustenance from those without food.]⁵⁾

In the passage above, God condemns human beings who *þurh heardne hyge* 'through hardened hearts', refused to give shelter to the needy. *Hyge* is more like a medium, with the emphasis in meaning on the locality. This example of *hyge* with *þurh* signifies the degree of subtlety that is involved in the analysis of MIND-words. All the elements that occur in the vicinity of *hyge* need to be taken into account.

When referring to the mental entity, and not the locus, *hyge* also exhibits its cognitive trait. The phrase *heortan hyge* is an example of this type. In *heortan hyge*, *hyge* signifies the attached entity to *heortan* that signifies the locus in the genitive case. *Heortan* and *hyge*, both being MIND-words, have different functions. The following passage from *PPs* illustrates this point:

Nu ic feowertig	folce ðyssum
windra rimes	wunade neah,
aa and symble cwæð	and eac swa oncneow,
þæt hi on heortan	<i>hyge</i> dysegedan.
(<i>PPs</i> , Psalm 94, Verse 10)	

[Now I have lived close to these people for forty years, and I always and ever said and likewise knew that in their heart they erred.]

In this particular case of *heortan hyge*, it is important to note the meaning of *heorte*. *Heortan* and *hyge* are not used in variation here. Instead, each has its own function. Although *heorte* is one

5) Bradley, p. 244.

of the central MIND-words in the lexical field of MIND, the word in Old English seems closely associated with the physical organ 'heart', which is regarded as the locus of various mental faculties. Thus, *heortan* is the locus and *hyge* is the entity attributed to the locus.

It is worthwhile to note that in Old English verse texts, the phrase *heortan hyge* is most frequently located in *PPs*. The number of occurrences of *hyge* in *PPs* is twenty-seven, outnumbering those in other texts. Of these twenty-seven instances of *hyge*, the phrase *heortan hyge* amounts to as many as ten (61: 8, 72: 17, 75: 4, 77: 10, 83: 5, 85: 11, 94: 10, 110: 1, 118: 69, 118: 145)⁶⁾. In this type of combination, *hyge* is always the entity that is attributed to the locus *heortan*. Phillips argues the reference for the use of *hyge* over *heorte* in denoting 'content of mind'.⁷⁾ From such a collocational pattern, Phillips proposes that in the relationship of the words in *heortan hyge*, 'hyge seems to be a power, attribute, or act of heorte, since heorte "possesses" hyge'.⁸⁾ The locative attribute of *heorte* is also confirmed by Matto's findings.⁹⁾ In his cognitive approach to the nature of the mind, Matto argues that in collocations such as *heortan geðohtas*, where *heortan* is the genitive, *heortan* is the container in contrast to *geðohtas* that denotes what is contained in *heortan*. The usage of *heortan hyge* highlights the locative function of *heorte* and at the same time the transitive quality attributed to *hyge*.

Hyge also connotes the locus of cognition when occurring with certain types of genitive nouns. The following example exhibits a similar, yet slightly different collocational pattern of *hyge* in conjunction with another noun. *Hyge* is again thought as referring to the 'cognitive entity'. The genitive *hearpan* 'to the harp' describes the attribute attached to *hyge*. Thus, it is appropriate to regard *hyge* as denoting 'thought' or 'cognition':

Ne biþ him to hearpan <i>hyge</i>	ne to hringþege,
ne to wife wyn	ne to worulde hyht,
ne ymbe owiht elles,	nefne ymb yða gewealc,
ac a hafað longunge	se þe on lagu fundað. (<i>Seaf</i> 44-47)

[He will have no thought for the harp, nor for the ring-receiving ceremonial, nor for the pleasure of a woman nor for trust in that which is of the world, nor for anything else, but only for the surging of the waves – and yet he who aspires to the ocean always has the yearning.]¹⁰⁾

For the Seafarer, there was no thought of the harp, of *hringþege* 'ring receiving', of 'joy of

6) The locations of *heortan hyge* is indicated by Psalm and Verse

7) Michael Joseph Phillips, 'Heart, Mind and Soul in Old English: A Semantic Study' (unpublished doctoral dissertation, University of Illinois at Urbana-Champaign, 1985), p. 26: 'All that has been said so far could lead one to the conclusion that hyge and heorte are interchangeable to the *PPs* poet, but there is one fact that prevents such a judgment: we always find heortan hyge and never *hyges heorte.'

8) Phillips, p. 26. Note that in quoting Phillips, I retain the original underlining practice that Phillips employs in his dissertation.

9) Michael Eugen Matto, 'Containing Minds: Mind, Metaphor, and Cognition in Old English Literature' (unpublished doctoral dissertation, New York University, 1998), p. 48.

10) Bradley, p. 333.

his wife', or of 'worldly hope'. This citation exhibits an example of *hyge* in which 'content' of mind is the primary focus of its meaning.

A different type of example from *Beo* also confirms that *hyge* can be a choice of words for 'cognition' over other MIND-words. The strength of *hyge* for cognitive notions is also noticeable in the usage of *hyge* in *Beo*. It is intriguing to consider why *Beo*, whose story line is dominated by warfare context, does not use *hyge* for the senses 'courage' or 'pride', but prefers to use other MIND-words such as *sefa* and *mod*. The following passages from *Beo*, containing *sefa* imply the preference of *sefa* to *hyge* when the denotation is 'exulted state of mind':

	Ic þæs Hroðgar mæg
burh rumne sefan	ræd gelæran,
hu he frod ond god	feond oferswyðeþ,
gyf him edwendan	æfre scolde
bealuwa bisigu,	bot eft cuman,
ond þa cearwylmas	colran wurðap;

(*Beo* 277b- 282)

[I can teach Hrothgar sound advice from a generous spirit as to how he, the wise and the good, may overcome the fiend – if the affliction of those baleful injuries ever should of necessity change for him and a cure follow after – and how those seething griefs of his might grow more cool.]¹¹⁾

The next example also uses *sefa*, although in this case, the alliterative constraints from *sidne* may have contributed to the use of *sefa*:

	Wundor is to secganne
hu mihtig god	manna cynne
þurh sidne sefan	snyttru bryttað,
eard ond eorlscipe;	he ah ealra geweald.

(*Beo* 1724b-1727)

[It is a marvellous thing to tell, how mighty God in his infinite wisdom dispenses to mankind intelligence, land and lordship: he has power over all things.]¹²⁾

While *Beo* has as many as ten occurrences of *hyge*, as opposed to fifteen of *sefa*, none of *hyge*'s occurrences denotes the 'exulted state of mind'. Although this distribution found in *Beo* cannot be generalized as representing the whole of Old English, it agrees with the results of this

11) Bradley, p. 418

12) Bradley, p. 457.

study of *hyge*, which suggests that *hyge* is a MIND-word with preference to be used to denote mental faculty in emotive contexts and not a COURAGE-word.

Even *sefa* does not seem to denote either 'courage' or 'pride' on its own, but only where collocating adjectives make the connotation obvious. Examples of the adjectives with *sefa* in *Beo* are *geomor* (*Beo* 49), *rumne* (*Beo* 278), and *sidne* (*Beo* 1726). In this regard, what differentiates *sefa* from *hyge* in *Beo* is just the degree of 'exultation'. By contrast, *modsefa* seems to denote 'courage' or 'pride' without the company of adjectives (*Beo* 180, 349, 1853). Below is an example:

	Me þin modsefa
licað leng swa wel,	leofa Beowulf.
(<i>Beo</i> 1853b-1854)	

[Your courageous spirit pleases me all the more as time goes on, dear Beowulf.]¹³⁾

In his remark to Beowulf, Hrothgar tells Beowulf that Beowulf's *modsefa* pleases Hrothgar. Hrothgar, here, is referring to the manifestation of Beowulf's 'courage' in fighting with Grendel. Thus, *modsefa* (*Beo* 1853) is not the 'cognition', but can be interpreted appropriately as 'courage'.

Hyge undoubtedly has a characteristic of cognition as its semantic foundation. It is the basis with which the word can connote emotive expressions by extension of its word meaning. The emotive aspect of it will be discussed in the following section.

3. Emotive *Hyge*

The other semantic aspect of *hyge* is its use as an emotive MIND-word. The emotive notion of *hyge* exists in a similar way as mnemonic and cognitive notions do for *gemynd*. The analysis of the use of *hyge* in Old English texts renders the idea that *hyge* is preferred over other MIND-words in certain types of contexts that involve emotive notions. The emotive usage of *hyge* can be traced in two of its collocational patterns. One is the syntagmatic construction where *hyge* is the subject of sentences taking verbs of action. The other pattern is its usage where the word occurs with emotive adjectives.

The high frequency of *hyge* collocating with emotive adjectives is one indication of the emotive trait of *hyge*. Phillips points out that as many as fifty-two of the 139 occurrences of *hyge* collocate with an adjective.¹⁴⁾ Its tendency to occur with adjectives is more evident than in other MIND-words with the exception of *mod*. The adjectives that frequently collocate with

13) Bradley, p. 460.

14) Phillips, p. 25, claims: 'Perhaps, the most noteworthy syntactic feature of *hyge* is its propensity to be accompanied by adjectives. Of its 139 occurrences, an adjective modifies it fifty-two times, a much higher percentage than for any other soul-term.'

hyge include:¹⁵ *bliðe* (*Dan* 117), *clæne* (*PPs* 118: 80; *PPs* 72: 17¹⁶), *halge* (*Jul* 533), *hearde* (*Gen* 746), *hluttur* (*PPs* 72: 17), *murnende* (*Christ A, B, C* 500), *soðfæstra* (*PPs* 110: 5), *strangne* (*Gen* 447), *hreo* (*Wan* 16), *fæcne* (*Gen* 443), *holdne* (*Gen* 586; 708), *gerume* (*Gen* 759), *hyrra* (*Dan* 490), *bleað* (*And* 231), *fus* (*And* 1664), *yrne* (*Fates* 68; *Christ A, B, C* 620), *eorne* (*El* 685), *murnende* (*Christ A, B, C* 500), *blissad* (*Christ A, B, C* 162), *heardne* (*Christ A, B, C* 1505), *freoran* (*Christ A, B, C* 1511), *harda* (*Guth* 545), *geomrende* (*Guth* 1048), *hreowcearig* (*Guth* 1053), *drusendne* (*Guth* 1061, 1379), *dreorigne* (*Guth* 1139), *gnornende* (*Guth* 1209), *geomurne* (*Guth* 1336), *haligra* (*Jul* 339), *geheortum* (*Prec* 86), *heanan* (*Max I* 204), *geomor* (*Wife* 17), *hinfus* (*Beo* 755), and *hatne* (*PPs* 77: 38). The list above shows the extensive range of adjectives that collocate with *hyge*. The emotions that are concerned include notions such as ‘wrath’, ‘joy’, ‘grief’, ‘aspiration’, ‘strength’, and ‘hardness’. However, *hyge* is more likely to collocate with adjectives that concern emotionally related feelings such as ‘courage’ or ‘pride’ rather than other types of adjectives. Adjectives of more joyous feelings such as *bliðe*, in contrast, collocate more often with *mod*. Thus, the calibre of *hyge* seems to lie on emotions of elevated feelings, which is why *hyge* is often translated as ‘courage’ or ‘pride’.

Note, however, that the high frequency of *hyge* with adjectives containing the phoneme ‘h-’ may have been generated by an alliterative constraint. Many of the adjectives above (*hat*, *hold*, *hreo*, *heard*, *hinfus*, *haligra*, and *hreowcearig*) have the initial ‘h-’ phoneme, which is the same element as *hyge*. The influence of alliteration on the choice of words should be kept in mind when considering the collocations of *hyge* with other words. Nonetheless, *hyge* certainly shows its potential as an emotive MIND-word with a large number of *hyge*’s collocations being emotive adjectives and the wide variety of emotive adjectives with which it can collocate.

In the following passage from *Dan*, *hige* denotes ‘courage’ with the help of the contexts. This denotation, however, is only made possible by the predicate *herewosan*, the genitive case of the noun *herewosa* ‘warrior’, functioning adjectivally:

	þa he eft onhwearf
wodan gewittes,	þær þe he ær wide bæ
herewosan hige,	heortan getenge.
(<i>Dan</i> 626b-628)	

[Then he recovered from his lunatic state of mind, whereas before he had carried an aggressive pride close to his heart.]¹⁷

In this passage, *heortan* is not a paraphrase of *hige* (628). *Heortan getenge* functions adverbially with *getenge* ‘near to’ being an adjective. Therefore, *hige*, in this context, may not be regarded as denoting ‘heart as the locus’. It is *heorte* that denotes the locus. *Hige* is the entity attached to *heortan*. Bradley translates the passage as ‘Then he recovered from his lunatic state

¹⁵ Participle forms of verbs functioning adjectively are also included here.

¹⁶ The occurrences of citations from *PPs* are indicated by the Psalm number, followed by the Verse number.

¹⁷ Bradley, p. 83.

of mind, whereas before he had carried an aggressive pride close to his heart'.¹⁸⁾ To interpret the passage as 'he had carried a warrior's heart, close to his heart' seems awkward. *Hyge* in this context is the 'mentality' of a warrior, which can be understood as 'pride'. The use of *herewosan* 'warrior' contextualizes *hyge* to mean 'pride' but *hyge* does not independently denote 'pride'. In rare cases, however, *hyge* seems to denote 'courage'.

As the discussion above suggests, *hyge* is not to be considered a word denoting emotion, but a MIND-word that is highly capable of being used in emotive contexts. For example, a distinction is needed between a COURAGE-word and an emotive word. It is true that many of the passages where *hyge* occurs concern marked concepts of the mind and that *hyge* frequently occurs in contexts where emotions, such as 'wrath', 'determination', 'pleasure', and 'cowardness', are involved. However, even when used in emotive context, *hyge* itself does not seem capable of expressing emotions on its own. Except for a few cases where *hyge* denotes 'courage' or 'pride' on its own, the word can only express emotions in collocation with emotive adjectives or verbs. It can be said that *hyge* is a MIND-word with preference for its use in emotive context. Some reservation should be held as to whether it is a COURAGE-word. The passage below from *Dan* is a typical example of *hyge* used in a context concerning emotion without the word itself denoting the emotion of 'joy':

	Næs him bliðe hige,
ac him sorh astah,	swefnes woma.
(<i>Dan</i> 117b-118)	

[His mind was not easy for a worry had arisen for him – the portent of the dream.]¹⁹⁾

In the passage above, the collocation of *hyge* with *bliðe* as well as the existence of the neighbouring adjective *sorh*, strengthens the likelihood that *hyge* signifies an emotive concept. It is questionable, nonetheless, whether the word itself denotes the relevant emotions. Similarly, in the next passage the verbal cognate of *bliðe*, *blissian* is used with *hyge* being the subject of *blissian*. Thus, *hyge* is capable of rejoicing:

Sealde he dumbum gesprec,	deafe gehyrdon,
healtum ond hreofum	hyge blissode,
ða þe limseoce	lang wæron,
werige, wanhale,	witum gebundene,
æfter burhstedum	blinde gesegon.
(<i>And</i> 577-581)	

18) Bradley, p. 83.

19) Bradley, p. 70.

[He gave speech to the dumb, the deaf received hearing, he brought joy to the heart of the lame and the leprous who had long been crippled, miserable, sick, chained in torments; throughout the cities the blind received sight.]²⁰⁾

In this example, the verb *blissian* 'gladden' is used. The use of such an emotive adjective is an indication that *hyge* has an emotive notion in this context. The context of the passage in which, 'God grants help to the disabled', indicates that *hyge* is associated with 'emotion' since giving speech to the dumb, hearing to the deaf, etc. surely brings positive emotion to them. However, as *hyge* on its own is not capable of expressing state or content of emotions such as 'love' or 'wrath', it does not seem appropriate to consider *hyge* as a genuine EMOTION-word. Rather, it is a MIND-word that is frequently associated with emotion.

The auxiliary function of *hyge* for emotion has a parallelism with the auxiliary function of Modern English *feel*. In phrases where *hyge* collocates with emotive adjectives, the Modern English equivalent of the word would be *feel*. In Old English there is a group of words that centre on *felan*, a cognate of Modern English *feel*. However, in Old English, as Godden points out, *felan* functions differently from Modern English *feel*. Old English *felan* is restrictively used for physical senses.²¹⁾

It is intriguing to note that the usage of *hyge* for stative emotion, in hand with Godden's claim that Old English lacks the equivalent of the Modern English verb *feel*, indicates that Anglo-Saxons may have perceived emotions as stative rather than dynamic, thus as a concept attached to the mind. Note, however, that there are verbs of emotion in Old English, such as *blissian*, but the combination of 'emotive adjective + MIND-word' is more frequently observed. The remnant of the focus on state rather than the dynamism of emotions by MIND-words may still be found in Modern English, which lacks native verbal forms expressing various emotions.²²⁾ For example, Modern English has *lament* to express the state of 'feeling sorrow', but the word is a borrowing having its origin in Latin. The state of being 'sorry' is often expressed with the construction of 'to feel sorry'. A possible equivalent of the verbal form of *hyge* is *hycgan* and indeed these are etymologically related. However, it seems *hycgan* is far less emotive than *hyge* as the central meaning of *hycgan* is 'to think of'.

The extensive use of *hyge* with emotive adjectives and, to some extent with verbs, illustrates that *hyge* is a MIND-word capable of expressing emotions. However, the rare occur-

20) Bradley, p. 126.

21) Malcolm Godden, 'Anglo-Saxons on the Mind', in *Learning and Literature in Anglo-Saxon England*, ed. by Michael Lapidge and Helmut Gneuss (Cambridge: Cambridge University Press, 1985), pp. 271-98, at p. 286: 'This is clearly as true of the language of the Anglo-Saxons as of living languages. As an example one might take the way in which emotion is expressed in Anglo-Saxon. The Modern English use of 'feel', adapted from terms of sensory perception, does not seem to occur in Old English; there is no equivalent to feeling, sad, angry, hostile, affectionate; the verbs *gefelan* and *gefredan* seem only to be used of physical sensation. On the other hand, it is quite common to speak of "taking" various mental states, such as anger or love, using the verb *niman*: "nimð lufe to Gode", "gif ure mod nimð gelustfulunge".'

22) There is a sense of parallelism between what I regard the dynamic nature of emotions and what Phillips regards as 'transitory'. See: Phillips, p. 36.

rence of *hyge* denoting 'courage' or 'pride' also indicates that it is not a COURAGE-word that can signify emotions themselves.

4 . *Hyge* as an Agent

The emotive characteristic of *hyge* is also observed in its combination with verbs. In collocating with certain types of verbs, *hyge* functions as an agent suggesting its function as an emotive MIND-word. *Hyge* occurs with verbs of action, where *hyge* is the agent of such verbs. In this type of usage, *hyge* becomes an agent taking an active role concerning the mental faculty involved. This is strikingly different from many other MIND-words who do not become the subject of verbs. North points out the higher frequency of *hyge* being a subject.²³⁾ There are certain kinds of verbs that are observed in this type of *hyge* usage. The following are examples: *gehealdan* (*Max I* 121), *spanan* (*Gen* 274), *forspanan* (*Gen* 350), and *hweorfan* (*Sea* 58).

In the following passage from *Gen*, not only is *hyge* the agent, but it is also an agent in control of human behaviour:

<p>hu he him strenglicran heahran on heofonum; þæt he west and norð trymede getimbro; þæt he gode wolde (<i>Gen</i> 272b-277)</p>	<p>Pohte þurh his anes cræft stol geworhte, cwæð þæt hine his hige speone wyrcean ongunne, cwæð him tweo þuhte geongra weorðan.</p>
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[He contemplated how, through his sole strength, he might create for himself a more powerful throne, more exalted in the heavens. He declared that his self-esteem persuaded him that he should start building in the west and in the north and fortify the construction. He declared that it seemed to him doubtful that he would remain subordinate to God.]²⁴⁾

Hyge is an agent that controls the mental faculty. This interpretation can be made primarily on the grounds of the syntagmatic structure of the sentence in question. When *hyge* is the subject, it can be mostly considered as the agent. Additionally, when *hyge* occurs in adverbial phrases with prepositions like *on*, the denotation is almost always the locus of the mind. As the agentive element is so potent in the usage of *hyge*, the word can even govern the actions of human beings.

23) Richard North, *Pagan Words and Christian Meanings*, Costerus, New Ser., Vol. 81 (Amsterdam: Rodopi, 1991), p. 87: 'If we count up examples, *hyge* is the subject of at least seven active verbs of suffering joy or adversity; *sefa* of one; *ferhþ* two; *mod* one.'

24) Bradley, p. 20.

In comparison to other MIND-words, *hyge*'s agentive element is more obvious. Phillips also notes this point.²⁵⁾ If we compare the combination of *habban* with other MIND-words, the agentive feature of *hyge* becomes apparent. With *gemynd* there are numerous examples where *gemynd* is the object of the verb *habban* while in the case of *hyge* the word is mostly the subject of *habban*. An example of this can be found in *HomÆ*: *hi habbað gemynd heora holdra freonda* 'they have a kind memory of their friend'.²⁶⁾ The many occurrences of *hyge* being a subject of verbs indicates its agentive function.

In the discussion above, the emotive feature of *hyge* was illustrated with its combination of both adjectives and verbs. The emotive aspect of *hyge* stands out in Old English MIND-words due to its extensive use with emotive adjectives. The agentive role of *hyge*, with its active role in executing mental faculty, also indicates that *hyge* is an emotive MIND-word. Although the previous discussion illustrates that *hyge* is an emotive MIND-word, it should not be confused as a word denoting emotion. Acknowledging *hyge* as an emotive MIND-word does not mean that the word itself denotes emotion such as 'courage' or 'pride'. The distinction between the words that denote emotions and the words that are emotive should be made clear. Whether *hyge* denotes emotions, as well as whether it denotes 'courage' or 'pride', is an issue that needs further discussion.

The idea of *hyge* denoting such notions as 'courage' and 'pride' is more likely to have been infused by its treatment in edited Old English texts where *hyge* is often glossed and interpreted as 'courage' or 'pride'. Dictionaries of Old English show a more complex state of the usage of *hyge*. They show that *hyge* is considered to mean 'courage' but also show the complexity involved in the word meaning of *hyge*. In the *Concise Anglo-Saxon Dictionary* (henceforth CH), the word is given the sense 'courage'. The *Anglo-Saxon Dictionary* (henceforth BT), on the other hand, gives the word senses such as, 'mind', 'heart', and 'soul'. The senses given in BT seem to represent the editors' view of the word, that being *hyge* can cover a wide range of mental meanings where 'mind' is responsible for cognitive mind, 'heart' for emotive mind, and 'soul' for transcendental mind. The definitions of *hyge* in Old English dictionaries are justifiable, to an extent, as some of the usages of *hyge* may imply the sense 'courage'. This type of usage is rare, but there are some such cases. See the example below:

Gearo sceal guðbord,	gar on sceaftē,
ecg on sweorde	ond ord spere,
<i>hyge</i> heardum men.	
(<i>Max I</i> 201-203a)	

[The battle-board must be at the ready, the javelin on its shaft, an edge

25) Phillips, p. 35: '*Hyge*'s difference from the other soul-terms and its role as the prompter of action are clearly revealed by its use as the object of verbs of restraining.'

26) John C. Pope, *Homilies of Ælfric: A Supplementary Collection, Being Twenty-One Full Homilies of His Middle and Later Career for the Most Part Not Previously Edited with Some Shorter Pieces Mainly Passages Added to the Second and Third Series*, 2 vols. EETS, o.s. 259, 260 (London: Oxford University Press for the Early English Text Society, 1967), at p. 427, l. 239 of Vol. 1.

on the sword and a point on the spear. To the hardy man belongs determination.]²⁷⁾

The passage above tells that ‘war-shield should be ready, spear in the shaft [...] and *hyge* should be with hardy men’. The translation by Bradley goes, ‘the battle-board must be at the ready, the javelin on its shaft, an edge on the sword and a point of the spear. To the hardy men belongs determination’.²⁸⁾ In understanding this passage, it is hardly possible to perceive that *hyge* has the ‘cognitive’ sense. From its context, it is more appropriate to understand it as denoting a highly emotive mind, which may be interpreted as ‘determination’ if not ‘courage’. Regardless of whether *hyge* should be interpreted as ‘courage’ or ‘determination’, *hyge* in this example exhibits a highly emotive usage. This is one of the rare examples showing that *hyge*, without the help of collocating partners, can denote a marked meaning of the mind, ‘courage’ independently. In the passage below, which succeeds the previous passage, *hyge* is also considered to denote ‘courage’, although this time it is assisted with the predicating adjective *heanan* ‘lowly’:

Helm sceal cenum,
ond a þæs heanan hyge hord unginnot.
(*Max I* 203b-204)

[To the bold a helmet, and always to the coward’s mind the most meagre store.]²⁹⁾

Helm ‘helmet’ shall be with *cenum* ‘brave men’ and always with *heanan hyge* ‘the lowly mind’ with the most meagre treasure. Bradley translates as follows: ‘to the bold, a helmet, and always to the coward’s mind the most meagre store’.³⁰⁾ Referring to *hyge* in the passage above, Phillips casts doubts that *hyge* functions as a COURAGE-word independent of the context. He maintains that such usage is restrictive to contexts of war.³¹⁾ Indeed, Bradley translates the *hyge* as ‘mind’ (*Max I* 204). I would agree that *hyge*’s status as a COURAGE-word is generally overrated in translations of Old English texts. However, I would argue that in a few cases, *hyge* denotes ‘courage’.³²⁾ *Hyge* ‘courage’ does not necessarily have to be transitory

27) Bradley, p. 350.

28) Bradley, p. 350.

29) Bradley, p. 350.

30) Bradley, p. 350.

31) Phillips, p. 36: ‘*Hyge*’s role as that which impels one to action has, I think, been implicitly recognized by those editors and translators of Old English texts who have translated it as “courage” when it appears in contexts of war. A prime example is “Gearo sceal guðbord, gar on sceaft, / ecg on sweorde ond ord spere, / *hyge* heardum men” (*Max I* 201 3), but it is questionable whether the semantic specialization represented by such a translation has taken place with *hyge*. For *hyge* to be “courage” it should be transitory, at times absent, as is *ellen* in “þam ðe ær his elne forleas” (Beo 2861) and “no þy forhtra wæs / Guðlaces gæst, ac him god sealde / ellen wiþ þam egsan” (*Guth A* 201 3) . We have seen above, however, that *hyge* does not appear in such constructions.’

32) North, p. 63, also regards *hyge* as denoting ‘courage’: ‘Some differentiation between *hyge* and basic *sefa* appears as ‘courage’ and ‘disposition’; and this chapter is an attempt to harden that division by articulating it more carefully.’

to denote 'courage' as Phillips assumes. Courageous acts can be transitory as Phillips argues, but it also has a stative nature. 'Courage' can be regarded as a character that is 'non-transitory'.

5. Conclusion

Through the study of occurrences of *hyge* in Old English texts, it becomes clear that the word's prototypical meaning concerns the cognitive MIND with preference towards emotive contexts. Old English *hyge* is not an independent EMOTION-word but an emotive MIND-word, which with its presence, assists denotation of emotions. While Modern English *mind* is closely associated with the cognitive and intellectual mental faculties, *hyge* seems to be closely associated with cognitive and emotive mental faculties. In most of the occurrences of *hyge*, the word itself denotes cognitive notions, such as 'seat of mind' and 'state of mind'. The senses of 'courage' and 'pride' as listed in CH are hardly detected, attested only in a few cases, particularly in warfare contexts as seen in *Max I* (204).

The findings presented above of the meaning of *hyge* -- its use in preference for the general concept of mind, verse texts and its capability of expressing various emotions -- conforms with Godden's view that suggests a distinction between 'soul' and 'mind' in Anglo-Saxon perception.³³⁾ *Hyge* distinctively dissociates itself from SOUL-words, such as *sawl* and *gast*. Phillips, who makes the distinction between 'transcendental' and 'non-transcendental', attributing the former to 'soul-concepts' and the latter to 'thought-concepts' and 'emotion-concepts', makes a similar distinction in Old English of 'soul' and 'mind'.³⁴⁾ *Hyge* is obviously not a SOUL-word and its denotation centres on the concepts concerning state and content of mind. *Hyge*'s preference of use in the context of emotions clearly dissociates itself from 'soul-concepts'.

As far as the COURAGE-concepts are concerned, *hyge* rarely denotes 'courage' or 'pride' on its own unless the word is used in conjunction with adjectives concerning COURAGE-concepts. The COURAGE-concept is more observable in the form of compounds than in simplex forms. *Hyge* is by no means the dominant word in denoting marked, emotive concepts. For such a concept there are many contending words such as *sefa*, *mod*, and compounds made up of MIND-words such as *oferhyge*, *ofermod*, and *modsefa*.

The genre of texts in which *hyge* occurs also need a mention. At the beginning of this pa-

33) Godden, 'Anglo-Saxons on the Mind', p. 289: 'In fact, Beowulf and most other Anglo-Saxon poems seem to preserve a distinction, comparable to that found in Homer, between *sawl* which is invoked with reference to death and the afterlife but has not psychological powers or activities, and the inner self or mind (*mod*, *hyge*, etc.) which is responsible for thought and emotion. As we have seen, Alfred and Ælfric, working consciously in a classical tradition of psychological theory, actively countered this distinction. Something very like it, however, seems to operate in the Anglo-Saxon dialogues of the body and the soul, both in prose and verse, where the soul after death attributes to the body all the acts and decisions made during life which have condemned the soul to its everlasting fate: the soul in this view is the helpless victim (or beneficiary) of a separate mental faculty which is associated with the body. The same distinction is made, more explicitly, in the Early Middle English psychological allegory *Sawles Warde* where the soul is God's precious treasure deposited in the house called Man, which is ruled and guarded by the mental faculty Wit.'

34) Phillips, p. 19.

per, it was noted that the use of *hyge* in Old English is predominantly in verse texts. As suggested by Godden and North, *hyge* has a trait of Germanic tradition in its use.³⁵⁾ This may explain why it is more often seen in Old English poetry, much of which retains the pagan tradition, compared to homiletic works undoubtedly under the Christian influence. Put in a chronological perspective, the influence of the pagan tradition agrees with the fact that the word's occurrences are mostly found in vernacular poetry. The abundance of *hyge* in verse texts, which mostly concern less Christian themes, and the paucity of its occurrence in Old English prose that are mostly religious, implies the semantic change of *hyge*. Even in Ælfric's abundant writings, *hyge* is not attested. In contexts that are highly emotive, *hyge* is not used by Ælfric, but *mod* is in use. For example, the collocation of *mod* and *onlihtan* 'illuminate' is found in Ælfric (*ÆCHom I XII 42*; *ÆCHom I XII 186*, *ÆLS V 111*). This is an indication that *hyge* is not a favoured MIND-word for emotive contexts in late Old English.

Finally, let us turn our attention to the part *hyge* played in the lexical field of MIND in Old English. In the lexical field of MIND, *hyge* is not the most important key word, although *hyge* did play a vital role in the making of the lexical field. *Mod* is a more versatile word used frequently in verse and prose throughout Old English and Middle English. Towards the end of Old English, the place *hyge* shared in the lexical field of MIND is extensively swept away by *mod*. To identify the direction and reasons for this process, i.e., whether *mod* pushed out *hyge* or *hyge* voluntarily moved out and *mod* filled in the gap, may not be impossible, but instead remains a hypothesis. A careful postulation is to assume that there was force from both directions.

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35) See: North, pp. 63-78.

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