TEUTONIC MYTHOLOGY.

JACOB GRIMM.
**CONTENTS.**

**VOL. IV.**

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CHAPTER I.

INTRODUCTION.


pp. 2-4.] Heathens in Italy and at Rome as late as Theodoric, Edict. Theod. 108. Salvianus de gubern. Dei, about 450, con-
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Contrasts the vices of Christian Romans and provincials with the virtues of heathen Saxons, Franks, Gepidae and Huns, and of heretical Goths and Vandals; towards the end of bk. 7, he says: 'Gothorum gens perfida, sed pudica est, Alamannorum impudica, sed minus perfida. Franci mendaces, sed hospitales, Saxones crudelitate efferi, sed castitate mirandi;' and further on: 'Vandali castos etiam Romanos esse fecerunt;' conf. Papencordt 271-2. The Bavarian Ratolf is converted in 788: coepi Deum colere, MB. 28^, 7. In the times of Boniface and Sturmi we read: Populi gentis illius (in Noricum), licet essent christiani, ab antiquis pagorum contagiis et perversis dogmatibus infecti, Pertz 2, 366. Alamans, who appear in Italy 552-3, are still heathens in contrast to the Christian Franks, Agathias 2.1.7, 1, 7. Eginhard cap. 7 (Pertz 2, 446): Saxones cultui daemonum dediti; cultum daemon dimittere; abjecto daemon, et relictis patriis caerinonibus. The author of Vita Mathildis (Pertz 12, 575) says of the Saxons and of Widukind's family: Stirps qui quondam daemon captus erreore, praedicatorum pro inopia idola adorans, christianos constanter persequebatur.

The Nialssaga cap. 101—6 relates the introduction of Christianity into Iceland in 995—1000. Yet at Nerike by Örebro, as late as the 17th cent., they sacrificed to Thor on certain rocks for tooth-ache, Dybeck runa 1848 p. 26; and to this day old women sacrifice to rivers, and throw the branch on the stone 2, 3, 15. vit erum heiðin is said in Olaf the Saint's time in Gautland, Formm. sög. 4, 187 and 12, 84. In the Norwegian districts of Serna and Idre, bordering on Dalarne, there were heathens in 1644, Samling (Christiania 1839) 6, 470-1. þa kunni enge maðr Paternoster i Straumi, Werlaff. grenzbest. 20. 37. In Sweden we hear of Oden's followers in 1578, 1580 and 1601, Geyer Svearikes häfder 2, 329; in a folk-song a woman dreads the heathen that haunt the neighbouring wood: 'locka till Thor i fjäll,' Arvidsson 3, 504. Thursday was holy in Sweden till 100 or 150 years ago (p. 191). Relapses into heathenism were frequent there, Hervarars. cap. 20 (Fornald. sög. 1, 512). The secret practice of it was called launblót, Formm. sög. 2, 243.

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Heathen Rans, Barth. 2, 100-1. Pribizlaus of Mecklenburg baptized in 1164, Svantevit’s temple destroyed 1165, Lisch’s Meckl. jahrb. 11, 10.97.—The Slavs betw. Elbe and Oder were Christians for 70 years, then relapsed ab. 1013. Helmold 1, 16; adhuc enim (1147) Slavi immortalabant daemonius et non Deo 68. The Prussians still heathen after conversion of Russians 1, 1. —Some Christians in Hungary in latter half of 10th century, Diimmler’s Pilgrim von Passau 36 seq. Some heathens in Esthonia at the present day, Verhandl. 2, 36. The Lapps were still heathen in 1750, Castrén’s Reise p. 69.

Mixed marriages were not entirely forbidden, as Chlodowig’s example shows. Such too was Kriemhilt’s union with the heathen Etzel, but she takes care to have her son Ortliep baptized, Nibel. 1328.

p. 5.] Between heathen baptism (the valui ausa, the dieare in nomine deorum, Greg. Tur. 2, 29) and christian baptism, stands the prim-signaaz, Egilss. p. 265, a mere signing with the cross. Thus, Gestr is ‘primsignadr, eigi skirdr,’ Fornald. sög. 1, 314. The pains of hell were made to hang on being unbaptized (p. 918). —Whoever forsook paganica vetustas (Pertz 2, 342), had to renounce the gods: den goten entfara = get baptized, Türl. Wh. 1308. To abjure one’s faith was abrenuntiare, abjurare, reneare, renouer, Ducange; Fr. renier, O.Fr. renoyer, MHG. sich vernoijiven, Nib. 1207, 1. Lament 494. vernoierten sich von den Kristen, Livl. reimchr. 5719. M. Neth. vernoerde, Karel. 2, 75. vernoyert, Pajin 2, 519. 831. vernoyert rh. verghiert, Maerl. 3, 140. OHG. anttrunuc, ant-truuceo abu-truuceo = apostata, renegatus, Graff 5, 533. li cuvers renoie, Ducange; tornadie, tornadis = retrayant. Other phrases: den touf hin legen, Livl. r. 6129. läzen varn krist 6385. What is meant by: ‘eosque (Hessians at Amenaburg) a sacrilega idolorum censura, qua sub quodam christianitatis nomine male abusi sunt, evocavit’ in the Vita Bonifacii, Pertz 2, 312? probably a christian heresy, as p. 314 says of Thuringians: ‘sub nomine religionis falsi fratres maxima hereticae pravitatis introducerunt sectam,’ conf. Rettberg 2, 308.—The Abrenuntiations declared the ancient gods by name to be devils and unholds. All heathen merry-making, espec. music and dancing, was considered diabolic, pp. 259. 618-9. 770. Feasts, games and customs connected with the old worship were...

p. 5.] The mental protest against christianity shows itself in the continuance of the rough heroic conception of Paradise (p. 819). The christian paradise was often rejected, as by Radbod the Frisian, who withdrew his foot from the sacred font, because he did not care to give up the fellowship of his forefathers in hell and sit with a little flock in heaven, Vita Bonif. (Pertz 2, 221). Melch Stoke, rymskr. 1, 24. Comp. the contrary behaviour of Gudbrand (Maurer bekehrung 1, 537) and of Sighvatr at the baptism of Magnus, St. Olaf's saga c. 119. Waldemar likes hunting better than heaven, Thiele 1, 48. nit ze himelrîche sin woldich vür diise reise, Roseng. 110. mir waere ielie bi ir ze sin dan bi Got in paradîs, MS. 1, 178a. möht aber mir ir hulde (her favour) werden, ich belibe (I would stay) üf der erden allie, Got liez ich dort die werden (worthies), MS. 2, 16b. daz himelrîche liez ich sin, und waere bi in iemer wol alsö, Dietr. drachenk. 131b. waz sol ein bezzer paradîs, ob er mac vrô beliben von wol gelopten wiben? MsH. 1, 82b. si waere getreten durch Flören in die helle, Fl. 5784. si me vauroit miex un ris de vous qu’estre en paradis, Thib. de N. 69. kestre ne voudroie en paradis, se ele nestoit mie 75; conf. 113. The hered. sewer of Schlotheim: 'had you one foot in heaven and one on the Wartburg, you'd rather withdraw the first than the last,' Rommel's Gesch. von Hessen 2, 17. fall from heaven to earth, Schwein. 1, 95. come back from paradise, Chaus. histor. 1, 43.——Eyvindr, like christian martyrs, endures the utmost pains inflicted by Olaf Tryggvason, and will not apostatize, Forum. sög. 2, 167. The Hist. S. Cuthberti says: quadam die cum Onalaf cum furor intrasset ecclesiam Cuthberti, astante episcopo Cuthheardo et tota congregatione, 'quid, inquit, in me potest homo iste mortuus Cuthbertus, cjuus in me quotidie minae opponuntur? juro per deos meos potentes, Thor et Othun, quod ab die hac inimicissimus ero omnibus vobis,' Twysden 73-4. The heathenism smouldering in many hearts is perceptible even in Latin deeds of 1270, Seibertz no. 351.

p. 5.] A peal of bells was hateful to heathens, and therefore to giants, p. 950, to dwarfs, p. 459, to witches, p. 1085.

p. 5.] Even in christian times the heathen gods are credited
with sundry powers. The idols speak, Pass. 307, 2 seq. Barl. 312, 8 or hold their peace, Pass. 306, 24. 34. The Livl. reimchr. 1433 seq. says:

Die Littouwen vuoren über sê,
daz ist genant daz Osterhap,
als ez Perkune ir abgot gap (when P. existed),
daz nimmer só harte gevros (froze).

Hence the quarrel between the old and new religions was often referred to an ordeal or miracle: 'probemus miraculis, quis sit majoris potentiae, vestri multi quos dicitis dii, an mens solus omnipotens dominus J. Chr.' cries the christian priest in Vita Ansgarii (Pertz 2, 702); and the rain falls in torrents on the heathen Swedes despite their praying, while not a drop touches him. In Greg. Tur. niirac. 1 cap. 81, the ordeal of water decides whether the Arian or Catholic faith be the right one. In the legend of Silvester, the Jew sorcerer first kills a bull in the name of his God, and Silvester brings it to life again by calling upon Christ, W. Grimm's Silv. xv.—xx.

p. 6.] The Romans too had felled sacred trees: 'et robora numinis instar Barbarici nostrae feriorit impune bipeunes,' Claudian de laud. Stilich. 1, 230. In the same way the Irminsul is destroyed, and Columban breaks the god's images and throws them in the lake (p. 116. 109). Charles has the four captured Saramen idols smashed, and the golden fragments divided among his heroes, Aspremont II. 45b—48b. Idols are broken in Barl. and Georg. It is remarkable in Beda 2, 13, that the Coič himself destroys the heathen temple (p. 92 n.). It was a sign of good feeling at least to build the old images into the church-walls.

p. 6.] Heathens, that knew not the true God's name, are not always 'wild, doggish, silly;' but sometimes 'die werden heiden,' Titur. 55, 4, die wisen heiden, Servat. 19. His sylfes (God's) naman, ðone yldo bearn aer ne cûdon, frôl fædæra cyn þeáh hic feda wiston, Caedm. 179, 15.

p. 7.] Trust in one's own strength is either opposed to trust in gods, or combined with it. In the Faereyinga-s. cap. 23, p. 101: 'ek trúi a mätt minn ok megin ' and also 'ek treystumsk hamingju (genius) minni ok sigri-sæli, ok hefir mer þat vel duggat'; conf. 'trúa magni,' Formald. sög. 1, 438. The OHG. só mir ih! (Graff 6, 13) must mean 'so help me I myself.' MHG. has milder
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formulas: sam mir Got and min selbes lip! Tristan 215, 2. als in (them) Got und ir ellen geböt, Ernst 1711. als im sin manlich ellen jach, Parz. 89, 22. ich gelove God ind mime swerde, Karlmeinet 122, 34. M. Beheim 266, 22 says: si wolten üf in (them) selber stân; and Gotthelf's Erzähl. 1, 146 makes a strong peasant in Switz. worship 'money and strength.' A giant loses his strength by baptism, Rääf 39. Doubts of God are expressed by Wolfram: ist Got wise? . . . hât er sin alt gemücte, Willeh. 66, 18. 20. hât Got getrive sinne, Parz. 109, 30. Resisting his will is 'ze himele klumen und Got enterben,' En. 3500.—On men who pretend to be gods, see p. 385 n.

p. 7 n.] God is threatened and scolded, p. 20. With the mockery of Jupiter in Plant. Trim. iv. 2, 100 agrees the changing of his golden garment for a woollen, and robbing Æsculapius of his golden beard, Cic. de Nat. D. 3, 34. Frißpöfr said: 'enda virði ek meira hylli Ingibiargar enn reisî Baldrs,' Fornald. sög. 2, 59; and pulled B.'s statue by the ring, so that it fell in the fire 86. King Hrólfr already considers Óðin an evil spirit, illr andi, 1, 95.—Dogs were named after gods by the Greeks also; Pollux, Onom. 5, 5 cites ὑάπνια, Ἡάρων, Ἀυκίττας. A dog named Locke, Sv. folks. 1, 135. Helbling's Wunsch is supported by a Wille in Hadamar v. Laber 259 and Altswert 126, 23. Sturm in Helbl. 4, 459 may have meant Thunder. The lime-bitch is called Helgi, Helga, Döbel 1, 86. Nemnich 720. Alke is Hakelberend's dog, Zeitschr. des Osn. ver. 3, 406. A Ruland about 1420, and Willebreht, Ls. 1, 297-8, are exactly like men's names. Many names express the qualities and uses of the animal, such as Wacker, still in use, and leading up to old Norse, Saxon, Skirian and Suevic names, Grimm's D. Sag. 468; its dimin., Wäckerlein, Weckerlin, Wickerlein, Fischart's Spiele 246. 491. Is Wasser, the common name of peasants' dogs in the Mark (Schmidt v. Wern. 253), a corrupt. of Wacker? Wackerlos, Vermin, dogs in Froschmeus. Bbb.5b, Hütterlin in Keisersb. bilg. 140-4. 45. Foundling names are Harm, Ls. 2, 411. Holle im Crane p. 30, Bärlin, Garg. 258b, Zuckerl. Jucandiss. 54. To the Pol. gromi-zwierz, bait-hound, Linde 1, 779 answers our Hetzebolt, Nic. v. Jeroschin 30, 12. Bello, Greif, Pack-an, Pack-auf (Medic. maulaffe 617), Snoche, Fichard 3, 245, explain themselves; also the Boh. greyhound Do-lét, fly-to; O. Norse Hopp and Hoi, Hrolfr. saga, Hopf in
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Eulensp., Estula (es-tu-hä?), Méon 3, 394-5. Ren. 25355. Not so clear is Strom in Fritz Reuter's Journ. to Belligen 2, 98; is it "striped"? or conn. with Strina in Helbl. 4, 456 from strümen, to roam? Snutz in Laber 358 must be conn. with schmützen, to counterfeit the hare's cry, Schmeller 3, 479. Trojen, Sv. älfvent. 1, 51 is our Fidel, trusty. Gramr, Formul. sög. 1, 87. Gjir, Geri, two dogs in Fiolsvins-mål. Snati, Markusson 174e. Gudblad Norske event. 2, 92. Yrsa, Formul. sög. 1, 22, Ursa in Saxo. Bettelmann in Bürger 474a and Stallmeister in Tieck's Zerbino express social rank, conf. Malvoisin, Ren. 166d. It were too bold to conn. Lepisch in Pauli Sch. u. ernst 77, with Sämr = Lapp, in Nialss. 71, or Goth, Goz with the nation so called (Michel's hist. des races maudites 1, 355. D. Sag. 454); more likely that the Silesian sheepdog's name Sachs (Weinhold) meant Saxon; conf. Boh. Bodrok, an Obodrite. King Arthur's dog Cabal, Nenn. 78. Ciprian, dog's name in MsH. 3, 305a.

p. 8.] Christ and the old gods are often worshipped together. People got baptized and believed in Christ, en hêto à Thor til alra storæða. Widukind (Pertz 5, 462) tells, an. 965, of an "altercatio super cultura deorum in convivio, Danis affirmantibus Christum quidem esse deum, sed alios ei fore majores deos, qui potiora mortalibus signa et prodigia per se ostentabant." Æthelbert of Kent let heathen idols stand beside christian altars, conf. Lappenb. Engl. gesch. 1, 140. The converted Slavs cling to their old superstitions. Dietmar (Pertz 5, 735) says of the sacred lake Glomuzi: "hunc omnis incola plus quam ecclesias venerate et timet;" and at Stettin a heathen priest was for raising an altar to the god of the christians side by side with the old gods, to secure the favour of both, Giesebr. Wend. gesch. 2, 301.——It is only playfully, and with no serious intention, that the Minnesong links the name of God with heathen deities:

ich hân Got und die minneclichen Minne (love)
gebeten fleliche nu vil manie jär,
daz ich schier nach unser dier sinne
vinde ein reine wip.

Venus, vil edelin kúnegín,
incl hât Got, vrowe, her gesant
ze freunden uns in ditze lant.

MS. 1, 181a.

Franend. 233, 26.

The longer duration of heathenism, especially of Wóden-worship,
among the Saxons, is perceptible in the legend of the Wild Host, in many curses and the name of Wednesday. There also the custom of Need-fire was more firmly rooted. The Lohengrin p. 150 still rebukes the unbelief of the wild Saxons.

p. 11.] Where there was worship of springs, the Church took the caput aquae into her department, Rudorff 15, 226-7. In that spell where Mary calls to Jesus, 'zeuch ab dein wat (pull off thy coat), und deck es dem armen man über die sat (over the poor man's crop),' Mone anz. 6, 473, a heathen god is really invoked to shield the cornfield from hail. Quite heathenish sounds the nursery rhyme, 'Liebe frau, mach's türl auf (open your door), lass den regen 'nein, lass 'raus den sommenscheln,' Schmeller 2, 196. Spots in the field that are not to be cultivated indicate their sacredness in heathen times, conf. gudeman's croft in Scotland, the Teihills in England, Hone's Yearb. 873-4. To the disguised exclamations in the note, add ὀ Δαματέρ! and the Armoric tan, fire! Villemarqué's Barzas breiz 1, 76; conf. Pott 1, lvii.

p. 12.] To these old customs re-acting on the constitution, to the pelting of idols at Hildesheim and Halberstadt on Lectare-day (p. 190. 783), add this of Paderborn: 'In the cathedral-close at P., just where the idol Jodute is said to have stood, something in the shape of an image was fixed on a pole every Lectare Sunday down to the 16th century, and shied at with cudgels by the highest in the land, till it fell to the ground. The ancient noble family of Stapel had the first throw, which they reckoned an especial honour and heirloom. When the image was down, children made game of it, and the nobility held a banquet. When the Stapels died out, the ancient custom was dropped.'—Continu. of M. Klockner's Paderb. chron. The Stapel family were among the four pillars of the see of Paderborn; the last Stapel died in 1545, Ehr. u. Gehrk. Zeitschr. f. vaterl. gesch. 7, 379. Compare also the sawing of the old woman (p. 782), the gelding of the devil, the expulsion of Death (p. 767), the yearly smashing of a wooden image of the devil, and the 'riding the black lad' in Hone's Yearb. 1108, Dayb. 2, 467.

p. 12.] The Introduction ought to be followed by a general chapter on the contents and character of our Mythology, including parts of Chaps. XIV. and XV., especially the explanation of how gods become men, and men gods.
CHAPTER II.

GOD.

p. 13–15.] The word god is peculiar to the Germanic languages. Guil. 1, 31: terre on lon clainme Dien got. On goddess see beginning of Ch. XIII. dieu gotheit occurs already in Fundgr. 2, 91. In the Venetian Alps, God is often called der got with the Art., Schmeller’s Cimbr. Wtb. 125. Is the Ital. iddio from il dio, which does not account for iddia goddess, or is it abbreviated from domen-ed-dio, which, like O. Fr. domneden, damleden, damreden, comes from the Lat. voc. domine dens? Conf. Diez, Altröm. Sprachdenkm. p. 62.

Got is not the same word as gnut, though the attempt to identify them is as old as OHG. (yet conf. the Pref. to E. Schulze’s Gothic Glossary, xviii.): ‘got unde gnut plurivoca sint. taz (what) mit kote wirt, taz wirt mit koute,’ Notker’s Boeth. 172. Almost as obscure as the radical meaning of god is that of the Slav. bogh, some connecting it with Sanskr. b’agas, sun, Höfer’s Zeitschr. 1, 150. In the Old-Persian cuneiform writing 4, 61 occurs bagalha, dei, from the stem baga, Bopp’s Comp. Gram. 452; Sanskr. bhagvat is adorandus. Hesychius has βαγγαος, Zeus φρογος (conf. Spiegel’s Cuneif. inscr. 210. Windischmann 19. 20. Bopp, Comp. Gr. 452. 581. Miklosich 3). Boh. bůže, hožatko, Pol. bozę, bozačko, godkin, also genius, child of luck. Boh. bůzek, Pol. božek, idol.

Beside guda, gods, John 10, 31-5, we have guða, Gal. 4, 8. The change of p to d in derivation is supported by afgudei impieties, gudalus impis, gudisks divinns. Neuter is daz apgot, Mos. 33, 19. abgote sibēnin, Kschr. 65. appitgöt, Myst. 1, 229. Yet, beside the neut. abcotir, stands appetgōte (rh. kröte), Troj. kr. 27273, and abgote, Maria 149, 42; also masc. in Kristes büchelin of 1278 (cod. giss. no. 876): ‘bette an den appitgöt,’ abgotgōde in Haupt 5, 458 is for abgotgōnībida. In the Gothic þo galinga-guda for eiðōla, 1 Cor. 10, 19. 20, where the Greek has no article, we may perceive a side-glance at Gothic mythology; conf. Lübke gloss. 76b. The ON. goð is not always idolum merely, but sometimes numen, as gōð ðil, omnia numina, Sæm. 67b. siti Håkon með heiðin goð, Håkonarm. 21. gauð,
usually latratus, is a contemptuous term for a numen ethnieorum; conf. geyja, to bark, said of Freyja, p. 7 note.

Our götzė occurs in the Fastn. Sp. 1181. 1332, where the carved 'gozenie' of the painter at Würzburg are spoken of. Gods' images are of wood, are split up and burnt, Formn. sög. 2, 163. v. d. Hageu's Narrenbuch, 314. Platers leben, 37. So Diagoras burns his wooden Hercules (Melander Jocos. 329), and cooks with it; conf. Suppl. to p. 108 n. Agricola no. 186 explains ölţöttz as 'a stick, a log, painted, drenched with oil,' Low Germ. olgőtzė; but it might be an earthen lamp or other vessel with an image of the god, Pröhle xxxvi. In Thuringia ölgőtzė means a baking.

p. 15.] To the distortions of God's name may be added: götz & hingender gans! Geo. v. Ehingen, p. 9. potz verden angstiger schwinner wunden! Manuel, Fastn. sp. 81. Fr. Alberus uses 'bocks angst,' H. Sachs 'botz angst.' Is potz, botz from bocks (p. 995)? Similar adaptations of Dieu, Raynonard sub v. deus; culbieu, Mén 4, 462. Ital. sapristi for sacrists.

p. 15.] The addition of a Possess. Pron. to the name of God recalls the belief in a guardian-spirit of each individual man (p. 875). The expressions not yet obsolete, 'my God! I thank my God, you may thank your God, he praised his God, etc.,' in Gotthelf's Erzähl. 1, 167 are also found much earlier: hevet ghesworen bi sínem Gode, Reinaert 526. ganc díneu Gote be-volen, Mor. 3740. er lobte sínem Got, Greg. 26, 52. durch meinen Gott, Ecke (Hagen) 48. saget iuwem Gote lop, Eilh. 2714. daz in mín Trehtin lóne, Koloz. 186. gesegen dich Got mínu Trehtin, Ls. 3, 10. je le fére en Mondieu croire, Renart 3553. 28465. Mén 2, 388. sou doable, Ren. 278. 390. Conf. 'Juno-nem meam iratam habeam,' Hartung, genius.

The 'God grant, God knows' often prefixed to an interrogative, Gram. 3, 74, commits the decision of the doubtful to a higher power; conf. 'wère Got, Gott behûte,' Gram. 3, 243-4. Got sich des wol versinnen kan, Parz. 369, 3; conf. 'sit cura deum.' daz sol Got niht en-well, Er. 6411. daz enwelle Got von himele, Nib. 2275, 1. nu ne welle Got, En. 64, 36.—Other wishes: só sol daz Got gebieten, Nib. 2136, 4. hilf Got, Parz. 121, 2. nu hilf mir, hilfericher Got 122, 26; conf. 'ita me deus adjuvet, ita me díu ament, amabunt,' Ter. Heaut. iv. 2, 8. 4, 1.
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p. 17.] God has human attributes: par les ius Dien, Ren. 505; so, Freyr litr eigi vinar augum til pin, Forum. s. 2, 71. par les pis quide Div tenir, Méon Fabl. 1, 351. wan dò Got hiez werden ander wip, dò geschnoff er inwer lip selbe mit siner hant, Flore 2, 259. The Finns speak of God's beard. He wears a helmet, when he is wraet in clouds? conf. helot-helm, p. 463, Grimmir pileatus, p. 146, and Mercury's hat; den Gotes helm verbinden, MsH. 3, 354b; conf. the proper name Gotalhelm, Zeuss trad. Wizemb. 76, like Signhelm, Friduhelm. As Plato makes God a shepherd, Wolfram makes him a judge, Parz. 10, 27. God keeps watch, as 'Mars vigilat,' Petron. 77; conf. Mars vigila, Hennil vigila (p. 749). He creates some men himself: Got selbe worht ir süczen lip, Parz. 130, 23; gets honour
by it: ir schönes libes hât Got iemer cré, MS. 1, 143a; shapes beauty by moonlight: Diex qui la fist en plaine lune, Dinaux's Trouvères Artésiens 261; feels pleasure: dar wart ein wuoef, daz ez vor Got ze himel was genaeme, Lohengr. 71. in (to them) wurde Got noch (nor) diu werlt iemer holt, Dietr. Drach. 119a. So in O. Norse: Yggr var þeim liðr, Sæm. 251a; conf. ‘unus tibi hic dum propitius sit Jupiter, tu istos mindutos deos flocci feceris,’ and the cuneif. inser. ‘Aramazdâ thuvâm dushta biya,’ Oromasdes tibi amicus fiat.

p. 17-8 n.] God’s diligence: examples like those in Text.


p. 20.] The irrisio deoram, ON. god-gâ (Pref. liii. and p. 7n.) reaches the height of insult in Laxdæla-s. 180. Kristni-s. cap. 9; OHG. kot-scelta blasphemia, MHG. gotes schelte. Conf. the abusive language of Kamchadales to their highest god Kutka, Klemm 2, 318. nû schilte ich miniu abgot, scold my false gods, Lament 481. sinen zorn knob er hin ze Gote: ‘richer Got un-guoter!’ Greg. 2456-42. só wil ich iemer wesen gram den goten, En. 7935. The saints scold (as well as coax) God, Keisersb. omeis 124. wâfen schrîen über (cried shame upon) Gotes gewalt, Wigal. 11558. Got, då bistu eine schuldec an (alone to blame), Iw. 1384. Charles threatens him: Karles tença à Dieu, si confust son voisim, ‘jamais en France n’orra messe à
matin,' Aspr. 35a. hé, saint Denis de France, tu somoilles et dorz, quant fauz tes homes liges tiens en est li gran torz, Guitecl. 2, 156. nemt inuer gote an ein seil und trenket si, drench them, Wh. 1, 83a. tröwet (believes) als dann S. Urban auch, wenn er nicht schauff gut wein, werd' man ihn nach den alten brauch werffen in bach hinein, Garg. pref. 10. In the Kschr. 11737 Charles threatens St. Peter: und ne mauche dû den blinden hünte nicht gesunden, din hât ich dir zestore, dinen widemen ich dir zevnoure. God is defied or cheated: hiss Gutt selhst koinpt (to punish us), haben wir vogel und nest weggeramnt, Garg. 202a.


p. 22.] Earthly titles given to God: der edel keiser himelbaere, Tit. 3382. That of the king of birds: Gott der hohe edle adler vom himmel, Berthold 331. The M. Lat. dominus is not used of God, who is always Dominus, but of popes, kings, etc., Ducange sub v. O. Fr. dame dieu, dame di', Roquef. sub v.; Prov. dami
direu, damri deu, domini di ens, Raynouard 3, 68; on dume conf. p. 299 n. Wallach. dummedeu for God, donn for sir, lord. Slav. knez, kniaz, prince, is applied to God in Wiggert’s psalms, conf. kneze granitsa in Lisch urk. 1, 9. So āvaξ, āvaσσa are used of kings and gods, espec. āvakœs of the Dioscuri, and the Voc. ᾶα of gods only.

p. 22.] God is called Father in that beautiful passage: θοννε forstes bend Fieder onlaeteδ, Beow. 3218. Brahma is called avus paterus, Bopp’s gloss. 217a, and Pitamaha, great father, Holtzrn. 3, 141. 153; conf. Donar as father, p. 167. In the Märchen, God becomes godfather to particular children: in KM. no. 126 he appears as a beggar, and gives his godson a horse, in the Wallach. märchen 14 a cow. The fays, as godmothers, give gifts. The grandmother travels all over the earth, Klemm 2, 160; conf. anel, baba (p. 641), zloto-baba, gold-grandmother; mother (p. 254).

p. 22.] The Saxon metod, ON. miötudr may be conn. with Sanskr. mātār, meter and creator, Bopp’s Comp. Gr. 1134, and mātā, mother, creatress; conf. ταμίας ZEvς.

p. 23.] In Homer too, God is he that pouns: Zeus creates, begets mankind, Od. 20, 202. But Zeus χέει ύδωρ, II. 16, 385. χόνα, II. 12, 281. Poseidon χέει ἀχλύν, II. 20, 321. Athena ἧπα χεδε, Od. 7, 15. ὑπνον 2, 395. καλλος 23, 156. χαριν 2, 12, etc. Conf. p. 330, and ‘Athena ἰκε κόμας,’ let her hair stream, Od. 23, 156. God is he, ‘der alle bilde ginzet,’ Diutr. 2, 241; der schepft alle zit nieuwe sël (souls), di’ er ginzet unde git in menschen, Freid. 16, 25. the angel ‘ginzet dem menschen die sèle in,’ Berth. 209. God is ‘der Smit von Oberlande, der elliu bilde wol würken kan,’ MsH. 2, 247a. He fits together: das füege Got, Rab. 554. Got füege mir’z ze guote, Franend. 422, 22. dō bat si Got vil dicke füege ir den råt, Nib. 1187, 1, like our eingeben, suggest. sigehafte hende (victorious hands) füege in Got der guote, Dietr. 8082. dō füogt in (to them) Got einen wint, Rab. 619; conf. Gevuoge, p. 311 n. The Minne also fits, and Sælle (fortune): dir füeget sælde daz beste, Tit. 3375; our ‘fü ung Gottes,’ providence. God destines, verheuget, MS. 1, 74a (the bridle to the horse); OHG. jirhengan (even hengan alone), conceded, consentire. He carries, guides: Got truoc uns zu dir in das laut (so: the devil brings you), Dietr. and Ges. 656. mich
hât selber gewisset her Got von himel, Keller's Erzähl. 648, 11.

We say 'go with God,' safely, σὺν θεῷ βαίνεις, Babr. 92, 6.

p. 23.] Though Berthold laughs at the notion of God sitting in the sky, and his legs reaching down to the earth, as a Jewish one, there are plenty of similar sensuous representations to be gleaned out of early poems, both Romance and German: 'Deo chi maent sus en ciel,' Eulalia; etc. alwaltintir Got, der mir zi lebene gibôt, Diemer 122, 24. wanti Got al mag und al guot wil 99, 18. God is eternal: qui fu et iest et iert, Ogier 4102.

p. 24.] To explain the Ases we must compare ahura-mazdas (p. 984 u.) and Sanskr. asura spiritual, living. Svâ láti ás pik heilan í hangi, Formald. sog. 1, 437. Rín ás-kwwm, Sæm. 248a. normir áskungar 188a. A fríða is called ása blôd, Formm. sog. 9, 322, fair as if sprung from Ases? þá vex mer ásmeýin, iminhâtt up sem himinn, Sn. 114. ásmegir, Sæm. 94b. ásmôðr opp. to jómumôðr, Sn. 109. ása bragr stands for Thôr, Sæm. 85b. Sometimes ás seems to mean genius, fairy: in Nials-s. p. 190 a Svinjells-ás or Swinjells-ás changes a man that lives with him into a woman every ninth night; the man is called 'brûðr Svinjells-ás, amica genii Svinjelliani. Here also mark the connexion of ás with a mountain (fell for hiall?). The Saxon form of the word is also seen in the names of places, Ósene-dred, Kemble no. 1010 (5, 51), and Ósna-brugya (conf. As-brû, rainbow, p. 732). Note the OHG. Kēr-ans, spear-god, Folch-ans, Haupt's Zeitschr. 7, 529. That Ansivarii can be interpreted 'a duis orimudi' is very doubtful. Haupt's Zeitschr. 5, 409 has 'des bones as,' prob. for 'ast' bough, which may indeed be conn. with 'ás' beam, for it also means gable, rooffree, firmament, épua, fulcrum. Varro says the Lat. áura was once ása, ansa, sacred god's-seat, v. Forcellini. Pott 1, 244, Gr. D. Sag. p. 114. The Gr. αἴσα (p. 414) seems unconnected. Bopp 434 connects Ísvara dominus with an Irish aes-fheair ansar, dens, from Pictet p. 20; but this contains fear, vir. p. 26. 'Hos conseules et complices Etrusei aiumt et nominant, quod uma orientur et occidunt uma' says Arnobius adv. gentes lib. 3; does he mean constellations? conf. Gerhard's Etr. gotth. p. 22-3. Does áttânga brantir, Sæm. 80b, mean the same as ása, cognatorum?

p. 26.] As consulting raγin appear the gods in Sanskr. rāγa- nas and Etrusc. rasena. The Homeric Zeus too is counsellor,
The allotted, are magene; his happy: Haupt's bond, 1292 p. comen sum, ed. guote 18. Nam Arnob. p. p. 449. dea, handsome, some Miiller comp. 6eovpaTo deis. 19, 16. Nam evocaban- deis 15, 35. τις της θεος αυτων ένδον, Cod. Exon. 166, 35. 264, 8 is liter. triumphorum dominus. A warlike way of addressing God in Nib. Lament 1672 is, himelischer degen!

p. 27.] On sihora armen conf. Massm. in Haupt's Ztschr. 1, 386 and Holtzm. in Germania 2, 448, who gives variants; sihora may have been equiv. to franja. Sigora-frea in Cod. Exon. 166, 35. 264, 8 is liter. triumphorum dominus. A warlike way of addressing God in Nib. Lament 1672 is, himelischer degen!

p. 28.] At the end of this Chap. it ought to be observed, that some deities are limited to particular lands and places, while others, like Zeus πανελλήνιος, are common to whole races. Also that the Greeks and Romans (not Teutons) often speak indefinitely of 'some god': καί τις θεος ἤ γεμόνευεν, Od. 9, 142. 10, 141. τις με θεον ολοφυρατο 10, 157. ἀθανάτων άς τις 15, 35. τις θεος ἔσση 16, 183. τις σφυν τάδ' επε τεθον 16, 356. ή μάλα τις θεος ένδον 19, 40. καί τις θεος αυτων ενείκον 21, 196. 24, 182. 373. Solemnis formula, qua dii tutelares urbtiam evocabantur et civitatibus oppugnatione cinctis ambiguo nomine si deus, si dea, ne videlicet alium pro alio nominando aut sexum confundendo falsa religione populum alligarent, conf. Macrob. Sat. 3, 9. Nam consuestis in precibus 'sive tu deus es sive dea' dicere, Arnob. 3, 8. Hac formula utebantur Romani in precibus, quando
sive terra movisset, sive aliquid quid accidisset, de quo ambigebatur qua causa eunusque dei vi ac numine effectum sit, conf. Gellius 2, 20 ibique Gronovius.

CHAPTER III.

WORSHIP.

p. 29.] For veneration of a deity the AS. has both *weordāscipe* reverence, dignitas, and *weordāng*; the Engl. *worship*, strictly a noun, has become also a verb=*weordānum*. The christian teachers represented the old worship as *dibules gelp inti zierida* (pompa). In Isidore 21, 21. 55, 5 aelbos stands for impius. Beside the honouring of God, we find 'das Meien éve,' Ms. 2, 22b, and 'duvels éve, Rose 11200. D. Sag. 71. Gote dience, Nib. 787, 1. er *förchte* (feared) den Heilant, Roth 4415. Heartfelt devotion is expr. by *mit innerlichen mutte,* Barl. 187, 16. *andächtliche* 187, 36. 14. mit dem *inneren* gebete. die *andáht* fuor zum gibel aus, Wolkenst. p. 24.

p. 29.] Among most nations, the Chinese being an exception, worship finds utterance in prayer and sacrifice, in solemn transactions that give rise to festivals and hightides, which ought to be more fully described further on. Prayer and sacrifice do not always go together: betra er *óbedit* enim so *afblótít* (al. *óblótít*), Sæm. 28b. The Chinese do not pray, and certainly, if God has no body and no speech, we cannot attribute an ear or hearing to him, conseq. no hearing of prayer. Besides, an allmighty God must understand thoughts as easily as words. Prayers, the utterance of petition, gratitude and joy, arose in heathenism, and presuppose a divine form that hears. Odysseus prays to Athena: *κλήθε μεν, νῦν δή πέρ μεν ἄκουσον, ἐπεὶ πάρος ὄψιν τάκωσας ρωτομένου,* Od. 6, 325. 13, 356. *κλήθε, ἀναξ 5, 415.* II. 16, 514.; Poseidon and Apollo are addressed with the same formula. Gods are greeted through other gods: Veneri dicit multam meis verbis salutem, Plant. Pæn. i. 2, 195. But, besides praying aloud, we also read of soft muttering, as in speaking a spell, Lasicz 48. *θησακένεν* is supposed to mean praying half aloud, Creuzer 2, 285. Latin *precari* (conf. *procus*), Umbr. *persu
(Aufrecht and Kirchhoff 2, 28. 167) answers to OHG. *er gôn*
persnimu,' tacitus precare, pray silently, 'kunef persnimu,' caute
dicere, praesertim preces, Bopp 135*; conf. *jalp* loqui, Lith.
kalbu: faveas mihi, *muruare* dixit, Ov. Met. 6, 327 (p. 1224).
'gebete känen,' chewing prayers, occurs in Bronner's Life 1,
475; 'stille gebete thäuen,' distil, in Gessner's Works (Zurich
1770) 2, 183. 'gebet vrumen,' put forth, Gudr. 1133, 1. *belen*
und *himelspreken*, Gefken beil. 116. daz gebet ist ein süezer
bote (messenger) ze himele, Ernst 20. Or, prayer resounds: daz
din bete *erklinge*, Walth. 7, 35. precibus deum *pulsare* opinis,
Ermold. Nigell. 2, 273. Prayer gushes out, is poured out: ase
daz gebet *irgie*, Kschr. 2172. M. Neth. gebed *ustorten*, Soester
fæhde p. 597; now, sede *storten*, preces fundere, like tranen st.,
p. 29.] Other words for praying: Grk. *deomai* I need, I ask,
*ikeytou* and *lîsosomai* beseech. ON. *heita* à einn, vovere sub
conditione contingenti: *hêt* à Thôr, vowed, Oldn. läseb. 7 (conf.
giving oneself to a partic. god, Ocinn, p. 1018-9). OHG. *harên*
clamare, *anaharên* invocare, N. Boëth. 146. OS. *grôtian* God,
Hel. 144, 24. 145, 5. Does *prowskuvô* come from *kuvô* I kiss
(as adoro from os oris, whence osculum), and is it conn. with the
hand-kissing with which the Greeks worshipped the sun; *tîn* *xeîpa
kûvántes*, Lucian 5, 133; or from *kûôv?* conf. *prowskuvæs*, fawning
flatterers, Athen. 6, 259, see Pott's Zählmeth. 255. *Astrapâ-
ζôsθai* is also used of dogs fawning upon a master.
p. 30.] A supplian is not only *bêtoman* in OHG., but *betemau*
in MHG. Hartm. büch. 1, 263. Prayer, our gebet, is a fem.
bete: mine fléhe und mine bete, die wil ich ërste senden mit
herzen und mit henden, Trist. 123, 22 (praying with hands,
folded?). The MHG. *bêten* is always joined with an, as prepos.
or prefix: an welchen got er bæte, Servat. 1347. ein kref tinge
stat, dô man diu apgot awebat, Karl 10*4. Is it used only of false
p. 30.] The MHG. *fléhen* supplicare takes the Dative: deme
heiligin Geiste vlèn, Wernh. v. Nieder-rh. 37, 17, etc. But
with the Accus.: den tôren fléhen, Freid. 83, 3. alle herren
fléhen, Walther 28, 33. *fléha* ze himele *frumen*, N. Boeth. 271;
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cnf. ‘gebet wrumen’ above. Εὐχεσθαί also takes a Dat.: Δι, Od. 20, 97. Αθήνη 2, 261. Ποσειδώνι 3, 43. επευχεσθαί Άρτε-μίδι 20, 60; conf. εὐχῇ (or ἐν εὐχαί̂, ἐν λόγοις) πρεσβεύειν, φρομιμιξόμαι, Αesch. Εum. 1. 20. 21.

p. 31.] Can Goth. aihtrón and OHG. eiseon be from aigan, and mean wish to have? OHG. dievan occurs in MHG. too: diigel gein Gote, Altd. bl. 2, 149. an in gedigel, prays, Kdh. Jesu 91, 4. underlige supplicatio, Serv. 3445.

p. 31.] Postures in prayer. Standing: diu stōl an ir gebete in der kapellen hie bi, Iw. 5886. an daz gebet stōn, Zappert p. 23. Bowing: diosto ginnigen, bend low, O. iii. 3, 28. sin nigen er gein himel gap, made his bow, Parz. 392, 30. Hagen bows to the merwomen, Nib. 1479, 1. As the road is kindly saluted, so contrariwise: ich wil dem wege iemer-mère sin vient swâ dâ hin gâst, be foe to every way thou goest, Amur 2347. The Finnic kumarran, bending, worship, is done to the road (tielle), moon (knulle), sun.(päiwallä), Kalew. 8, 103. 123. 145. diu bein biegen = pray, Cod. Vind. 159 no. 35. On kneeling, bending, conf. Zapp. p. 39. ze gebete gevie, Kschrn. 6051. ze Gote er sin gebete lac, Pantal. 1582. er viel an sin gebet, Troj. kr. 27224. viel in die bede, int gebede, Mael. 2, 209. 3, 247. dô hup er ane zu roniende: wo ime daz houbit lac, dô satzte her di fuze him, Myst. 1, 218. legde klevor on cordan, Cæd. 140, 32. Swed. bönsalla, to kneel in prayer. During a sacrifice they fell to the ground ρίπτοντες ἐς ῥάδας, Athen. p. 511. The Ests crawl bareheaded to the altar, Estn. verb. 2, 40. Other customs: the Indians danced to the Sun, Lucian, ed. Lehm. 5, 130. Roman women, barefoot, with dishevelled hair, prayed Jupiter for rain. The hands of gods are kissed, conf. προσκυνεῖν. In contrast with looking up to the gods, ἀνω βλέψας, Moschus epigr., the eyes are turned away from sacred objects. Odysseus, after landing, is to throw back into the sea, with averted look, the κριδεμον lent him by Io, ἀπονόσφι τραπεζάθαι, Od. 5, 350. ταιρβῆςας ὑ ἐτέρωσε βάλα ὄμματα, μὴ θεὸς εἶη, 16, 179.

p. 32.] Uncovering the head: hnic capite velato, illi sacrificandum est nudo, Arnob. 3, 43. πιλλεῖς capitibus inclinarent detractis, Eckehardus a.d. 890 (Pertz 2, 84). tuot ùmere kapelen abe, und bitt Got, Myst. 1, 83, 25. son chapel oste, Ren. 9873; conf. ’s chäppli lüffe, Hebel 213. halme und onch diu hütelin
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diu wurden schiere ab genomen, Lanz. 6838. sīchen helm er abe
bant (unbound), und sturzt' in ūf des schildes rantz des hütetels
wart sīn houbet blōz, wan sīn zuht war vil grōz, Er. 8963. In
1 Cor. 11, 4. 5, a man is to pray and prophesy with covered
head, a woman with uncovered, see Vater's note. Penance is
done standing naked in water, G. Ab. 1, 7; conf. Pref. lxx. The
monk at early morn goes to the Danube to draw water, wash
and pray, Vuk ii. 7, beg. of Naod Simenn. The Greeks went to
the seashore to pray: Τηλέμαχος δ' ἀπάνευθε κιών ἐπὶ θίνα
θαλάσσησ, Od. 2, 260. βῆ δ' ἀκέων παρὰ θίνα . . . . ἀπάνευθε
κιών ἤραθ' ὁ γεραιός Απόλλωνι ἀνακτή, II. i. 34.

p. 33.] Arsenius prays with uplifted hands from sunset to
sunrise, Macr. 3, 197. in crucis modum coram altari se sternere,
Pertz 8, 258; conf. ordeal of cross. Praying 'mit zertäneu
armen, zertreten armen, Zellw. nkr. no. 1029. 775. Hands are
washed before praying: χεῖρας νυψάμενοι πολλής ἀλός, in the
hoary sea, Od. 2, 261. 12, 336. Helgafell, pāngat skyldi engi
mādr ipvegiam (unwashed) lītu, Landn. 2, 12.

p. 33.] Xάρις, gratia, is also translated anst. Goth. anstāi
andahafta, gratā plena! OHG. fol Gotes ensi, O. i. 5, 18.
custio fol, Hel. 8, 8; conf. 'gebōno fullu' in Tat., and AS. mid
gife gefyllé. For gināda Otfried uses a word peculiar to him-
self, ṣragrehli, Graff 2, 412. The enunc. inser. have constantly:
'Auramazdā niya upastām abara,' Oromasdes mihi opem ferebat;
'vashmā Auramazdaha,' gratā Oromasdis.

p. 34.] Other ON. expressions for prayer: blōtaði Oðinn, ok
biðr hann lītu ā sitt mál, Hervar. saga e. 15. ōreiðom angom
litið ockr þinnig, ok gefit sitjondom sigr, Sæm. 194. mál ok
mannvit gefit ockr maerom tveim, ok laeknus-hendur meðan
lifom, ibid.—As the purpose of prayer and sacrifice is twofold,
so is divine grace either mere favour to the guiltless, or forgive-
ness of sin, remission of punishment. Observe in Hel. 3, 18:
thiggian Herron is huldi, that sie Hevan-cuning lötes álēti (ut
Deus malum averteret, remitteret), though Luke 1, 10 has merely
orarr, and O. i. 4, 14 only gināda beiōta. He is asked to spare,
to pity: Ἀνήθι, Od. 3, 380. 16, 184. φείδεο δ' ἡμέων 16, 185.
οὐ δὲ ἢλεος γενοῦ, Lucian 5, 292. 'taivu ainomen Tapio,' he
entreated, Kalev. 7, 243; conf. τόδε μου κρήνην εέλδωρ, II. 1, 41.
Od. 17, 212. (Kl. schr. 2, 458.)
The Hindu also looks to the *East* at early morning prayer, hence he calls the South *daxa*, daxima, the right. In praying to Odin one looks *west*, to Ulf *west*, Sv. *forms*, 1, 69. *solemn* respicemts is said of Boiocatus, Tac. ann. 13, 55. Prayer is directed to the *sun*, N. pr. bl. 1, 300, and there is no sacrificing after sunset, Geo. 2281. On the other hand, *'Norðr horfað dryr'* occurs in *Sæm.* 7\*.

Jötmunheimr lies to the North, Rask *afh.* 1, 83, 94. D. *Sag. 981-2*.


p. 35] On *blöt, blöstr* see *Bopp's Comp. Gr.* 1416. Goth. *Gup* *blótan*, Denm. *colere*, 1 Tim. 2, 10. In *ON.*, beside gods' sacrifices, there are *álfát blót*, p. 448, *disa* *blót*, p. 402 [and we may add the *blót-risi* on p. 557]. *blót-haugr* and *störblót*, Formm. *sög. 5, 161-5*. *sleikja blót-bolla*, Fagrsk. p. 63. A proper name *Blótarir, acc.* *Blótma (-mew, the bird), *Landn. 3, 11* seems to mean larns sacrificator, = the remarkable epithet *blotvogel*, A.D. 1465, *Osnabr. ver.* 2, 223; or is it simply *'naked bird' ?* conf. *spottvogel, speivogel, wehvogel [gallows-bird, etc.]*. *ON. blótvar* pr = prone to curse, for *blöta* is not only consecrate, but excecrate.
p. 37 n.] Mit der blotzen haum, H. Sachs iii. 3, 58°. eine breite blotze, Chr. Weise, Drei erzv. 194. der weidplotz, hunting-knife, plotzer, Vilmar in Hess. Ztschr. 4, 86. die bluote, old knife, Woeste.

p. 37.] Anthetiz a vow, but also a vowed sacrifice, as when the Germans promised to sacrifice if they conquered, Tac. Ann. 13, 57, or as the Romans used to vow a ver sacrum, all the births of that spring, the cattle being sacrificed 20 years after, and the youth sent abroad, Nieb. 1, 102. ir obfer unde anthetiz, Diemer 179, 25. gehetum wig-woerdcunga, Beow. 350. aerpon hine de&8 onsegde, prinsquam mors eum sacrificaret, Cod. Exon. 171, 32; conf. MHG. iuwer lip ist umgesel, äphaez, Neidh. 47, 17. What means OHG. fréhtan? [fréhan? frech, freak?]. N. Boeth. 226 says of Iphigenia: dia Chialchas in friskinges wis fréhta (Graff 3, 818); conf. ON. frétt vaticinium, divinatio (Suppl. to p. 94), and AS. ‘on blôte oôde on jyrhte,’ Schmid 272, 368, where fear or fright is out of the question.

p. 38.] AS. ceveman, also with Dat., comes near fullafahjan: ‘onseegan and godunm ceveman,’ diis satisfacere, Cod. Exon. 257, 25. Criste ceveman leofran lâce 120, 25. Like AS. bring is OHG. antfangida, victima, Diait. 1, 240. What is offered and accepted lies: Theocr. epigr. 1, 2 uses kéisba of consecrated gifts.

p. 39.] To AS. lâc add lâcan offerre, conf. placare. lâc onseegan, Cod. Exon. 257, 30. lâc xenium, donum, lâcdaed munificentia, Haupt’s Ztschr. 9, 496*.

p. 39.] On ἄπαρχαι conf. Pausan. 1, 31. Callimach. hy. in Del. 279. Another definite term for sacrifice seems to be the obscure Goth. daigs, massa, Rom. 11, 16 [is it not dough, teig, a lit. transl. of φιάμα?]. Wizöt survived in MHG. too: frône wizôt, Servat. 3337. Massmann derives hansl from hinpan; Kuhn in Berl. Jb. 10, 192—5, 285 from hû to pour, which = thûn acc. to Bopp 401. hansdwa σπένδομαι 2 Tim. 4, 6. unhanslags âspordôs 3, 3. ufnwiþan = thûn, kill, Luke xv. 23-7. 30, and ufnwipans immolatus, 1 Cor. 5, 7 plainly refer to cutting up the victim. Hansaloa in the Ecbasis may be either hansal-aha (-water) or hans-alah (-temple), Lat. ged. p. 289. 290.

O.Slav. trèba = libatio, res immolata, templum; trêbisheche ßowôs, ‘qui idolothyta, quod trebo dicitur, vel obtulerit aut manu-caverit,’ Amann Cod. mss. Frib. fase. 2, p. 64. O.Boh. trêba,

p. 40.] The right to emend aibr into tibr is disputed by Weigand 1997; conf. Diefenbach’s Goth. wtb. 1, 12. On τέφρα see my Kl. Schr. 2, 223; Umbr. tefro n. is some unknown part of the victim, Aufrecht n. K. 2, 294. 373. May we connect the Lett. ņobars, plague-offering? Some would bring in the LG. zpfer (=käfer), see Campe under ‘ziefer,’ and Schmell. 4, 228; conf. OHG. arzibor, Graff 5, 578, and ceepurhuc, n. prop. in Karajan. Keisersb., brós. 80, speaks of ungesuber; we also find unzeler vermin, conf. unáz, uncatable, i.e. vermin, Mone 8, 409. The Grail tolerates no ungezibere in the forest, Tit. 5198. The wolf is euphemistically called ungeziefer, Rockenphil. 2, 28. The geziefer in the pastures of Tyrol are sheep and goats, Hammerle p. 4.

With OHG. wihan, to sacrifice, conf. the AS. wic-woordung above, and Lith. weikin, ago, facio, Finn. wäikutan.

p. 41.] The diversity of sacrifices is proved by Pertz 2, 243, diversos sacrificandi ritus incoluerunt; and even by Tac. Germ. 9: deorum maxime Mercurium colunt, cui certis diebus huinanis quoque hostiis facio. The gods are present at it, Athen. 3, 213. The rising smoke and steam are pleasing to gods, Lucian’s Prometh. 19. ἒ ἐ δὲ θυμίατων Ἡφαιστος ὀυκ ἐλαμπτε, Soph. Antig. 1007. Men strengthen the gods by sacrifice, Haupt’s Ztschr. 6, 125. They sacrifice to Wèda (Wodan), crying: ‘Wedki tærri!’ dear Weda, consume! accept our offering, Schl.-Holst. landeskunde 4, 246. The god gives a sign that he accepts: þa kōmn þar hrafnar fjjugandi ok gullu hätt, as a sign ‘at Óinn mundi þegið haf þoltit,’ Forum. sog. 1, 131.
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p. 42.] Part of the spoils of war given to the God of the Christians, Livl. Reimchr. 2670—73. 3398 to 3401. 6089. 4696. 11785. 11915. ‘brünien, pfert und rische man’ are to be burnt in case of victory 4700. 4711. If victima is from vinco, it must have been orig. a sacrifice for victory, ON. sigur-giöf, victim. The ehren-gang in Mülénh. Schl.-Holst. s., p. 108 was once prob. the same.

p. 42.] In expiatory offerings the idea is, that the wrath of God falls on the victim: clearly so in the scapegoat, Levit. 16, 20. Griesch. pred. 2, 119; conf. Grimm on the A. Heinr. p. 160. Also in the plague-offering at Massilia, Petron. c. 141.

p. 42.] Forecasting the future by sacrifice: ante pugnam miserrabiliter idolis immolavit (Decins), Jorn. c. 18.

p. 42.] Sacrif. til års also in Forum. sög. 10, 212: síðan gerði varan mikit ok hallaeri, var þá þat ráð tekj at þeir blótaða Olaf konung til års ser. With Hálfdan’s sacrifice conf. the Ækatm-ðóvna offered by him who had slain 100 foes, Pausan. iv. 19, 2.

p. 44.] Human Sacrifice seems to have been an ancient practice in most nations, as well as the burning of live men with the dead. On the other hand, capital punishments were unknown or rare. Hercules, ad quem Poeni omnibus annús humana sacrificaverunt victima, Pliny 36, 5. Men were sacrif. to Artemis, Paus. 7, 19; to the playing of flutes, Anfr. n. K.’s Umbr. Sprachd. 2, 377. In lieu of it, youths were touched on the forehead with a bloody knife, O. Jahn on Lycorens 427; conf. the red string on the neck in the ‘Amicus and Amelius.’ God, as Death, as old blood-shedder (p. 21), asks human victims. Hence they are promised in sickness and danger, for the gods will only accept a life for life, Gesta Trevir. cap. 17, from Cæs. B. Gall. 6, 16. For sacrificing a man on horseback, see Lindenbl. 68. Adam of Bremen (Pertz. 9, 374) says of the Ests: ‘dracones adorant cum volucribus, quibus etiam vivos litant homines, quos a mercatoribus emunt, diligenter omnino probatos ne maculam in corpore habeant, pro qua refutari dicentur a draconibus.’ While a slave-caravan crosses a river, the Abyssinians, like the Old Franks, make the gods a thank and sin offering of the prettiest girl, Klöden’s Beitr. 49. In spring a live child is sacrificed on the funeral pile, Dybeck’s Runa 184, 5: i þann tíma kom hallaeri mikit a Reidgotaland. enn svå gêck frëttin, at aldri mundi är fyrrri koma, enn þeim sveini vaeri blótat,
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cr æd-str vaeri par i landi, Hervar. saga p. 452, conf. 454. On the
two Gallehns horns is pictured a man holding a child-victim. Saxo,
ed. Müller 121, says of Frö at Upsala: humani generis hostias
mactare aggressus, foeda superis libamenta persolvit; he changed
the referent libationis moveum. To the saecrae aiciem in Tac. Ann.
13, 57 (p. 1046 n.) answers the ON. val fela, Hervar. s. 454. Traces
of Child-sacrifice especially in witch-stories (p. 1081), such as
tearing out and eating the heart. Bones collected and offered
up, conf. the tale of the good Lubbe p. 526, and the villa of
Opferbein now Opferbaum near Würzburg, see Lang's reg. 3, 101
(year 1257). 4, 291 (year 1283).

p. 46.] An animal sacrifice was expiatory when offered to the
invading plague, p. 610. 1142. Only edible beasts sacrificed:
'cur non eis et canes, ursos et vulpes mactatis? quia rebus ex his
deos par est honorare coelestes, quibus ipsi alimur, et quas nobis
ad victum sui numinis benignitate dignati sunt,' Arnob. 7, 16.
On dog-sacrifice see p. 53. The colour and sex of an animal were
important (p. 54), conf. Arnob. 7, 18—20; and in a female,
whether she was breeding 7, 22; whether it had hair or bristles
(p. 75), conf. 'dem juncker, der sich auf dem fromhof lagert, soll
man geben als off der hube gewassen (grown) ist mit federn, mit
borsten,' Weisth. 3, 478. In buying it, one must not bargain,
Athen. 3, 102. The skin was hung up and shot at, p. 650.

p. 46.] The people by eating became partakers in the sacrifice,
conf. 1 Cor. 10, 18: oùxì oí èstòÎnctes tás ðusìas kounòvò
tòu ðusìastraînou ìsîî; p. 41.

p. 47.] On sacrificing Horses (p. 664) and its origin, see
Bopp's Gl. 248, aseamóidha; conf. Feilalk on the Königinh. MS.
103. Tyndarens made Helen's wooers swear on the sacrif. horse,
and then bury it, Pans. iii. 20, 9. Horses sacrif. by Greeks to
Helios ib. 5, Ov. Fasti 1, 385; by Massagetæ to the Sun, Herod.
1, 216. White horses thrown into the Strymon 7, 113. Illi
(Moesi) station ante aciem immolato equo concepere votum, ut
caesorum extis duem et litaret et veseerentur, Florns 116, 21.
May the Goth. aihvatundi, básòs, refer to sacrifice? and was
the horse burnt with thorn-bushes, or was the fire kindled by
rubbing with them?

The ora in the passage from Tacitus might mean men's heads,
yet conf. p. 659. It has yet to be determined how far the bodies,
horses and arms of the conquered were offered to gods. To dedicate the wicges-erwe, spoils (Diemer 179, 27), seems Biblical. Shields and swords offered up to Mars, Krscrh. 3730. The Serbs presented the weapons of slain enemies, Vuk Kralodw. 88.


p. 49 n.] Asses sacrificed by the Slavs, Büsching 101-2. Cosmas speaks of an ass being cut into small pieces; see Vuk’s pref. to Kralodw. 9. Ass-eaters, Rochholz 2, 267. 271. Those of Oudenaerde are called kickrefreters, chicken-munchers, Belg. Mus. 5, 440.

p. 49.] Oxen were favourite victims among the Greeks and Romans: τοι δ’ ετί θυει θελάσσης ίερα ἰέζων ταύρον παρμέλανας 'Ενοσίχθον κυνοχαίτη, Od. 3, 5; namely, nine bulls before each of the nine seats 3, 7. Twelve bulls sacrificed to Poseidon 13, 182. To Athena ἰέζω βοῦν ἴνν εὔρυμέτωτον ἑἱμήτην, ἵν οὔτω ύπο ξυγὸν ἱγαγεν ἄνήπ. τήν τοι ἐγώ ἰέζω, χρυσὸν κέρασιν περιχεύας 3, 382; conf. 426. 437, auralis cornibus hostiae immolatae, Pliny 33. 3, 12. Perseus offers on three altars an ox, cow and calf, Ov. Met. 4, 755. bovem album Marti immolare et centum fulvos, Pliny 22, 5. niveos taurus immolare, Arnob. 2, 68. At the ‘holm-gang’ the victor kills the sacrificial bull, Egils-s. 506-8. ρανδ hann i nýju nauta blóði, Sem. 114b. The wise bird demands ‘hof, hörga marga, ok gullhyrmdar kýr’ 141a. In Sweden they still have God’s cows; does that mean victims, or priestly dues? A loaf in the shape of a calf is julkuse, Cavallius voc. verl. 28b. 37b. A sacrificial calf, Keller’s Altd. erz. 547. The names Farenberg, Bameleon seem derived from bovine sacrifices, Mone’s Anz. 6, 236-7. A cow and calf sacrif. to the plague, p. 610; a black ox with white feet and star, Sommer 150; conf. the cow’s head, Wolf’s März. no. 222. A red cow, kravien buinu, Königsh. MS. 100; conf. röte kalbela òne mál, Griesh. 2, 118 (from Numb. 19, 2). dnu róten rinder, Fundgr. 2, 152. Mone in Anz. 6, 237 remarks justly enough, that agricultural nations lean more to bovine sacrifices, warlike nations to equine. Traces of bull-sacrifice, D. Sag. 128-9. 32.

p. 50.] To majalis sacrivus answers in the Welsh Laws 'sus
coenalis quae servatur ad coenam regis,' Leo Malb. Gl. 1, 83. Varro thinks, 'ab suillo genere pecoris immolandi initium primum sani- tum videtur,' Re Rust. 2, 4. porci duo menses a manna non dijunguntur. porci saeres, puri ad sacrificium ut immolentur, porci lactentes, saeres, deliei, nefrendes 2, 4. (Claudius) cum regibus foedus in foro icit, porca euesa, ac vetere fecialium prac- fatione adhibita, Suet. c. 25. duo victimae porcine, Seibertz no. 30 (1074). A frischling at five schillings shall stand tied to a pillar, Krotzenb. w., yr 1415 (Weisth. 3, 513). The gras-frische- ling in Urban. Aug., yr 1316, seems to mean a sheep, MB. 31b, 365. frischig, frischling, a wether, Stald. 1, 399. opferen als einen friskine, Mos. 19, 8. ein friskine (ram) dà bi gie, Diemer 19, 19. With frisicng as recens natus conf. σφεραί νεοθηλον βοσον, Αisch. Eum. 428. King Heiidekr has a guldtr reared, with 12 judges to look after it, Hervar. saga c. 14 (Fornald. sog. 1, 463); conf. the giafultr, Norw. ges. 2, 127.

p. 52.] Ἄρµα μέλαναν ἐξενέγκασε, Aristoph. Ran. 817. Men sacrif. a ram, and sleep on its hide, Paus. iii. 34, 3. Goats sacrif. to Juno: αἰγοφάγος Ἡρώ 15, 7. Nunc et in umbrosis Fauno decret immolare lucis, seu poscet aquo, sive malit haedo, Hor. Od. i. 4, 12; conf. bidental, Suppl. to p. 174. A boy of nine kills a black goat with white legs and star, over the treasure, and sprinkles himself with the blood, Sommer's Sag. p. 140; a goat with golden horns 150-1. 179. 'dim österwiche get über dehein griz' says Helbl. 8, 299; does it mean that only lambs, not goats, are eaten at Easter? A black sheep sacrif. to the devil, Firmenich 1, 206; a sheep to the dwarf of the Baumann's cave, Gödleke 2, 249. The Prussian goat-hallowing is described by Simon Grimau in 1526, Nesselm. x. Lasicz 54; conf. Tettan and Temeue 261. A he- goat sacrif. with strange rites in Esthonia on St. Thomas's day, Possart 172.

p. 52] Dogs sacrif. in Greece, Paus. iii. 14, 9; in Umbria, Anf. and K. 2, 379. To the nickelman a black cock is yearly thrown into the Bode, Haupt 5, 378. Samogits sacrif. cocks to Kirnohs, Lasicz 47. When Ests sacrif. a cock, the blood sprits into the fire, the feathers, head, feet and entrails are thrown into the same, the rest is boiled and eaten, Estn. ver. 2, 39. σκύμανος παμμελάνας σκυλίκων τρισσούς ἵερεύσας, Orph. Argon. 962. The bodies or skins of victims hung on trees, p. 75—9. 650. in alta pinn votici
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cornua cervi, Ov. Met. 12, 266. incipiam captare feras et redlere pinu cornua, Prop. iii. 2. 19.

p. 55.] That the victim should be led round was essential to every kind of illustration, Anfr. u. K.’s Umbr. spr. 2, 263. κήρυκες δ’ ἄνα ἀστυ θεόν ἱερὴν ἐκατομβην ἔγγον, Od. 20, 276.

p. 55.] Small sacrificial vessels, which participants brought with them, are indic. in Hákr. goda saga c. 16, conf. ‘ask ne eski,’ ibid. An altar with a large cauldron found in a grave-mound near Peccatel, Mecklenb., Lisch 11, 369. On the Cimbrian cauldron in Strabo, see Lisch 25, 218. Out of the cavern near Velmede a brewing-cauldron was lent when asked for, Firmenich 1, 334b [so Mother Ludlam’s cauldron, now in Frensham Church]; old copper kettles of the giants were preserved, Faye 9.

p. 57.] Former sacrifices are indicated by the banquets at assizes and after riding the bounds. A victim’s flesh was boiled, not roasted; thoughroasting and boiling are spoken of at the feast of Bacchus, Troj. kr. 16201-99. For distribution among the people the victim was cut up small: the ass, p. 49; the gädda into eight pieces, Sv. folks. 1, 90. 94; Osiris into fourteen pieces, Buns. 1, 508. Before Thor’s image in the Guðbrands-dalr were laid every day four loaves of bread and slatr (killed meat), Forum. sóg. 4, 245-6; conf. Olafssaga, ed. Christ. 26. Gruel and fish are offered to Percht on her day (p. 273); meat and drink to Souls (p. 913 n.); the milk of a cow set on the Brownies’ stone every Sunday, Hone’s Yrbk. 1532.

p. 57.] Smoke-offerings were known to the heathen: incense and bones offered to gods, Athen. 2, 73. thus et merum, Arnob. 7, 26. Irish tüsqa, usga, AS. stór, thus, stérn, thurificare, Haupt’s Ztschr. 9, 513h. At each altar they set ‘eine risten flähses, ein wahls-kerzelen und wirouches korn,’ Diut. 1, 384. Also candles alone seem to have been offered: candles lighted to the devil and to river-sprites (p. 1010. 584). Men in distress vow to the saints a taper the size of their body, then of their shin, lastly of their finger, Wall. märch. p. 288; conf. ‘Helena (in templo) sacravit calicem ex electro mammae suae mensura,’ Pliny 33. 4, 23. The shipwrecked vow a candle as big as the mast, Hist. de la Bastille 4, 315; so in Schimpfe. Ernst c. 403; otherwise a nucicula cerea, or an argentea anchora, Pertz 6, 783-4; a ‘wechsel haus’ against fire, h. Ludwig 84, 19; or the building of a chapel. Silver
ploughs and ships offered (p. 59 n. 264 n.), D. Sag. 59. Pirates offer a tenth part of their booty, p. 231; conf. ἐνταῦθα τῷ ναῷ τρυφέμους ἀνάκειται χαλκοῦν ἐμβόλων, Pans. i. 40, 4. Stones are carried or thrown on to a grave (otherw. branches, Klemm 3, 294): on Bremund's grave by pilgrims, Karlms. 138. To sacrifice by stone-throwing, Wolf, Zischr. 2, 61; to lay a stone on the herma, Preller 1, 250; a heap of stones lies round the herma, Babr. 48. O. Müller, Arch. § 66, thinks these ἐπαία were raised partly to clear the road. Darius on his Scythian expedition has a cairn raised on the R. Atiscus, every soldier bringing a stone, Herod. 4, 92. Each pilgrim contributes a stone towards building the church, M. Koch, reise p. 422. J. Barrington, Personal Sketches 1, 17-8, tells of an Irish custom: By an ancient custom of everybody throwing a stone on the spot where any celebrated murder had been committed, on a certain day every year, it is wonderful what mounds were raised in numerous places, which no person, but such as were familiar with the customs of the poor creatures, would ever be able to account for. Strips of cloth are hung on the sacred tree, F. Faber 2, 410, 420; the passer-by throws a brig or a rag on the stone, Dybeck 1845, p. 6, 4, 31; or melar 4, 35; the common folk also put pennies in the stone, 3, 29, and throw bread, money and eggshells into springs 1844, 22; si het ir opfergoldes noch wol tünsent mare, si teilt ez siner seele, ir vil lieben man, Nib. 1221, 2 (p. 913 n.).

p. 57.] Herdsmen offer bloody victims, husbandmen fruits of the earth, D. Sag. 20, 21. ears left standing for Wôdan (p. 154 seq.); a bundle of flax, Wolf's Nahl. sag. p. 269; for the little woodwife flax-stems or a tiny bunch of stalks of flax, Schönw. 2, 360-9. sheaves of straw made for the gods, Garg. 129. The Greeks offered stalks and ears, Callim. 4, 283; hic placatus erat, seu quis libaverat ucan, seu dederat sanctae specie secta connae, Tib. i. 10, 21; tender oak-leaves in default of barley, Od. 12, 357. The Indians had grass-offerings, Kuhn rec. d. Rigv. p. 102, as the pixies received a bunch of grass or needles. Firstfruits, βαλύσα, to Artemis, II. 9, 534. The flower-offering too is ancient, being one of the Indian five, viz. reading the Vedas, sprinkling water, burning butter, strewing flowers and sprays, hospitality, Holtzm. 3, 123. The Sanskr. śesā = reliquiae, flores qui deo vel idolo oblati sunt, deinde alicui traduntur; conf. the flower-offering of Saras-
vati, Somad. 1, 120-1, and 'Hallows an offering to the clouds, Of kutaja the fairest blossoms,' Meghadūta 4. For Greece, see Theocr. epigr. 1. The offering to 'Venus' is bluomen und vingerlīn, Ksrehr. 3746. In Germany they danced round the first violet, p. 762. The people call a stone in the forest, three miles from Marburg, 'opfer-stein,' and still lay flowers and corn upon it. A rock is crowned with flowers on Mayday, Pröhle's Unterharz no. 347. 263. The country folk on the Lippe, like those about the Meisner, go into the Hollow Stone on Easter-day, Firm. 1, 334; they think of Veleda, as the Hessian do of Holda. The same day the villagers of Waake, Landolfshausen and Mackenrode troop to the Schwelkhäuser hills, where an idol formerly stood, Harrys i. no. 4.

p. 59 n.] Aeīzov o't' διανατοῖσι θεοῖ, Od. 2, 432. οἰνον ἐκχειν, η' ἐν θεοῖ, Il. 3, 296. Before drinking, they poured some on the ground to the gods 7, 480; whereas the Scythians spill no wine (Lucian Toxar. 45), and the German heroes drank minne without spilling any, D. Sag. 236-7. pocusis aureis memoriae defunctorum commilitonum vino mero libant, Apul. Met. 4 p.m. 131.


p. 63.] On the shapes given to pastry, see p. 501 n. The forms or names of öster-flade (-pancake), pfadelat (patellata), öster-
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p. 67.] For names compounded with alah, see Förstemann. Halazes-stat in Rateuzgowe (Hallstadt by Bamberg), MB. 28, 98 (yr. 889) seems a misreading for Halahes-stat; and Halazzes-stat 28, 192 (yr. 923) for Halahhes-stat. For the chap. in Baluze 1, 755 has Halax-stat, where Pertz 3, 153 has again Halaz-stat, but Bened. more correctly Alaga-stat. But even Pertz 3, 302 has Halax-stat. Dare we bring in the AS. ealgian (tueri) and the Lat. arcere, arx? D. Sag. 319. Pictet in Origines 1, 227 connects alhs with Sanskr. alka. What means 'alle gassen und allen' in the Limbg. chron. p.m. 5? With the Aleis in Tacitus conf. the Scythian κόρακοι, φίλιοι δαίμονες = Orestes and Pylades, Lucian’s Toxar. 7. D. Sag. 118.

The Carrying-about of divine images was known to the ancients: Syriam deam per vicos agrosque circumferre, Lucian de dea Syria 49. Lucius cap. 36. circumgestare deam, Apul. p.m. 194—6. The Northmen of Guðbrands-dalr carry Thor’s image out of his house into the Thing, set it up, and bow to it, St. Olafs s., ed. Christ. 23-6. The men of Delbruck carried about a false god Hilgerio on a long pole, Weisth. 3, 101 n. May Ulrich of Lichtenstein’s progress as Dame Venus be explained as a custom dating from the time of heathen progresses? That also was ‘at Pentecost,’ from April 25 to May 26, 1227; Whitsunday fell on May 30.

Here ought to be mentioned the sacred festivals, whose names and dates are discussed in D. Sag. 71-2. ‘Festa ea Germanis nox (it was sideribus inlustris, i.e. ilbanis, new-moon), et solennibus epulis ludicra,’ Tac. Ann. 1, 50; conf. Germ. 24, where the sword-dance is called ludicrum. Beside feasting and games, it was a part of the festival to bathe the goddesses, p. 255.

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stuopa (-scone), p. 781, juriwiz (Graff 1, 1104), are worth studying. Günther 647: ‘before this sacred fire thy image now is brought’ reminds one of Voetius’s straw figure set before the hearth.

For names compounded with alah, see Förstemann. Halazes-stat in Rateuzgowe (Hallstadt by Bamberg), MB. 28, 98 (yr. 889) seems a misreading for Halahes-stat; and Halazzes-stat 28, 192 (yr. 923) for Halahhes-stat. For the chap. in Baluze 1, 755 has Halax-stat, where Pertz 3, 153 has again Halaz-stat, but Bened. more correctly Alaga-stat. But even Pertz 3, 302 has Halax-stat. Dare we bring in the AS. ealgian (tueri) and the Lat. arcere, arx? D. Sag. 319. Pictet in Origines 1, 227 connects alhs with Sanskr. alka. What means ‘alle gassen und alhen’ in the Limbg. chron. p.m. 5? With the Aleis in Tacitus conf. the Scythian κόρακοι, φίλιοι δαίμονες = Orestes and Pylades, Lucian’s Toxar. 7. D. Sag. 118.
AS. *weoh*, templum: *weoh* gesōhte, Cod. Exon. 244, 6. Doners-*we* in Oldenburg seems to mean D.'s temple; and Esch-*wege* in Hesse may be a corrup. of Esch-*weh*, though acc. to Förstem. 2, 111 it was already in the 10th cent. Eskim-*wag*, *-weg*; conf. Wödenes-*wege*, p. 152 and Ódins-*ve*, p. 159. Even in OHG. we find *ve* for wih: *za themo we* (al. parawē) ploazit, Gl. Ker. 27. In ON. Vaudils-*ve*, Saem. 160a. Frös-*vi*, Dipl. Suecan. no. 1777; Götä-*vi* (Göte-vi) 1776. It is said of the gods: *valda veom*, Saem. 41b. Skadi says: *frā minon veom oc vōgom*, 67a. Valhallar til, ok *vess* heilags 113a; does *vess* belong to *ve*, or stand for *vers*? In Saem. 23b (F. Magn. p. 255 n.) ‘*alda ve inrār*,’ populorum habitaculum, is opp. to *ātve = ātgarða*, gigantum habitacula. The Goth. *veils*, sacer, OHG. *wih*, is wanting in OS., AS., and ON. Cote-*wih*, nomen monasterii (Pertz 7, 460), is afterw. Göttweih; conf. Ketweig, Beham 335, 31. Chetewic in Gerbert (Diemer's Pref. xxi.).

p. 68 n.] *Ara=āsa*, *ansa*, is a god's seat, as the Goth. *badi*, OHG. *pēti*, AS. *bed* mean both ara and fanum, D. Sag. p. 115. *beod*-gereordn (n. pl.), epulae, Cæd. 91, 27. ad apicemgemeinen *gumbe*, MB. 29a, 143 (yr. 1059). *gumpeste*, Hess. Ztschr. 3, 70; conf. Gombetten in Hesse. Does the OHG. *ebanslihti* (Graff 6, 789) mean *ara* or *area*? O. Slav. *kumir*, ara, idolum; conf. Fium. kumarran, adoro, inclino me. On other Tent. words for altar, such as ON. *stalli* and the plur. *hörga*, see D. Sag. 114-5.


p. 69.] OHG. *paro*, AS. *bearo*, are supported by kiparīda = nemorosa, which Graff 3, 151 assoc. with kiparīda; by AS. *beawēs*, saltūs, Haupt's Ztschr. 9, 454b, and *bearo* sette, weobed
worhke,' Cadm. 172, 7. Lactantius's 'antistes nemorum, luci sacerdos' is rendered 'bravers bigenga, wodubravers weard' 207, 27. 208, 7. Names of places: Paraqua, Neugart. Cod. dipl. no. 30 (yr. 760); Barthisgysel, Müllenh. Nordalb. stud. 1, 138; ON. Barsey. The OHG. za thermo paraue, Dint. 1, 150 is glossed on the margin by 'to deme hoon althere, to demo siden althere,' Gosharer bergg. 313.

p. 69 n.] OHG. laue, specus, cubile, delubrum, Graff 2, 129. in luakirun, delubris, Dint. 1, 530. lõh, lucus, Graff 2, 128. In Rudolf's Weltchr. occurs betelöch, lucus, pl. beteloecher. Notker's Cap. 143 distinguishes the kinds of woods as waldon, jorsten, höhen. The Vocab. optim. p. 47a has: silica wilder walt, nemus schoener walt, lucus dicker walt, saltus hoher walt. Monnissen, Untertal. dial. 141, derives lucus from luec, hallow. There are hursts named after divine beings: Freckenhorst, Giebelhornst (conf. Freckstein, Giekeanstén. ok þar stendr eum Thörsteinnu, Landnu. ii. 12). It comes of forest-worship that the gods are attended by wild beasts, Wuotan by wolf and raven, Froho by a boar.

p. 69.] Worshipping in the still and shady grove was practised by many nations. 'Thou hast scattered thy ways to the strangers under every green tree' complains Jeremiah 3, 13. κλοτὸν ἀλσος ἢρὸν Ἀθηναῖς, Od. 6, 321. ἐν ἀλσεὶ δεδρίηντι Φοῖβου Ἀπόλλωνος 9, 290. ἀλσεα Περσεφοναῖς 10, 509. ἀλσος ὑπὸ σκειρὸν ἔκατηζολον Ἀπόλλωνος 20, 278. Athenaeus 4, 371-2, celebrates the cool of the sacred grove. inhorruit utrum majestate nemus, Claudian in Pr. et Olybr. 125 (on nemus, see p. 618). in tuo lucu et jano, Plaut. Aulul. iv. 2, 8. lucus sacer, ubi Hesperi- dum horti, Pliny 5, 5. itur in antiquam silvam, stahulu alta forarum, ΑΕn. 6, 179. nunce et in umbrosis Fauno dectt immolare lucis, Hor. Od. i. 4, 11. nec magis auro fulgentia atque eboe, quam luocos et in iis silentia ipsa adoramus, Pliny 12, 1. pro- ceritas silvae et secretum loci et admiratio umbrae lideum numinis facat, Seneca ep. 41. As the wood is open above, a hole is left in the top of a temple, conf. the Greek hypathral temples: Terminus quo loco colebatur, super eum foramen patebat in torto, quod nefas esse putarent Termimn intra tectum consistere, Festus sub ν.; conf. Ov. Fasti 2, 671. Servius in ΑΕν. 9, 448. The Celts un- roofed their temples once a year (ἀποστειρίζοντο), Strabo 4, p. 198. A grove in Sarmatia was called ἀλιεύμα θεοῦ, piscatura dei, Ptol. vol. iv.
3, 5. The Abasgi in the Caucasus venerated groves and woods (ἄλσος καὶ ἀλας), and counted trees among their gods, Procop. 2, 471; conf. the prophetic rustle of the cypresses in Armenia (p. 111c). Even in the Latin poems of the MA. we find: Amoris nenus Paradisus, Carm. bur. 162. circa silvae medium locus est occultus, ubi viget maxime suus deo cultus 163. In Eckhart 186, 32 the Samaritan woman says, 'our fathers worshipped under the trees on the mountain.' In Troj. kr. 890: si wolden gerne husen ze walde úf wilden riuten. Walther v. Rh. 64: in einen schoenen grünen wait, dar diu heldeytsche diet mit ir abgoten geriet (ruled?). In stories of the Devil, he appears in the forest gloom, e.g. Ls. 3, 256, perhaps because men still thought of the old gods as living there. Observe too the relation of home-sprites and wood-wives to trees, p. 509.

Worshipping on mountains is old and widely spread; conf. ãs, ans (p. 25), and the Wuotans-bergs, Donners-bergs. Three days and nights the Devil is invoked on a mountain, Mülleuh. no. 227. Mountain worship is Biblical: 'on this mountain (Gerizim),' John 4, 20; see Raumer's Palest. p. 113.

p. 73.] Like the Donar's oak of Geismar is a large holy oak, said to have stood near Mülhausen in Thuringia; of its wood was made a chest, still shown in the church of Eichenried village, Grasshof's Mülh. p. 10.

p. 74.] On thegathou, see Hpt's Ztschr. 9, 192, and Wilmans' essay, Münst. 1857. summum et principem omn. deorum, qui apud gentes thegaton nuncupatur, Wilkens biogr. of St. Gerburgis; conf. Wigand's arch. 2, 206. tagaton discussed in Ritter's christl. phil. 3, 308. It is Socrates's δαμόνον, Plato's τὸ ἀγαθὸν, the same in Apul. apolog. p. m. 278. Can thegatho be for theodo, as Tehota is for Thiuda? Förstem. 1, 1148.

p. 75.] The holy wood by Hagenau is named in Chmel reg. Ruperti 1071, D. Sag. 497. fronzwald, Weisth. 1, 423. On the word baunwald conf. Lanz. 731: diu tier (beasts) bannen. Among holy groves was doubtless the Fridewald, and perch. the Spiess, both in Hesse, Ztschr. f. Hess. gesch. 2, 163. Frideisvill, Kemble no. 187. 285; Oswudu 1, 69 is a man's name, but must have been that of a place first. The divine grove Glasir with golden foliage, Sn. 130, stands outside Valhöll; Sæm. 140 says Hörrvar's abode was named Glasis lundr.
The adoration of the oak is proved by Vethem's Sp. hist. 4, 57 (ed. Le Long, fol. 287): Van ere eyken, die men anebede.

In desen tiden was ganginge mede tusschen Ziehgen ende Diest ter stede rechte bi-na te-midden werde, daer dede menich ere bedeverde tot ere eyken (dat si u cont), die also een cruse gewassen stont, met twee rayen gaende ut, daer menich quam overlunt, die daer-ane hinc scerpe ende staf, en seide, dat hi genesen wer daer-af.

Som liepense onder den bom, etc.

Here is a Christian pilgrimage of sick people to a cross-shaped tree between Sicken and Diest in Brabant, and the hanging thereon of bandage and staff upon recovery, as at p. 1167. 1179; conf. the heathen oscilla (p. 78). The date can be ascertained from Le Long's Vethem.

Deos nemora incolere persuasum habent (Samogitae) . . . credebat deos intra arbores et cortices latere' says Lasicz, Hpt's Ztschr. 1, 138. The Ostiaks have holy woods, Klemm 3, 121. The Finnic 'Tharapita' should be Tharapilla. Castrén 215 thinks -pila is bild, but Renvall says tharapilla = horned owl, Esth. torropil, Verhandl. 2, 92. Justsen 284 has pöllö bubo, and 373 tarhapöllö bubo. With this, and the ON. bird in Glasis lundr, conf. a curious statement in Pliny 10, 47: in Heregnio Germaniae saltu invisitata genera alianum acceptum, quorum plurnae ignium modo collaceant noctibus; conf. Stephan's Stofiief. 116.

Oscilla are usu. dolls, puppets, OHG. tocchn, Graff 5, 365. They might even be crutches hung up on the holy tree by the healed (Suppl. to 75). But the prop. meaning must be images. On church walls also were hung offerings, votive gifts, rarities: si hiezen diu wenpe haben in die kirchen an die müre, Servat. 2890.

A Celtic grove descr. in Lucan's Phars. 3, 399; a Norse temple in Eyrbyggja-s. c. 4.

Giefers (Erh. u. Rosenkr. Ztschr. f. gesch. 8, 261—
supposes that the templum Tanfanae belonged at once to the Cherusci, Chatti and Marsi; that Tanfana may come from tanfo, truncus (?), and be the name of a grove occupying the site of Eresburg, now Ober-Marsberg; that one of its trunci, which had escaped destruction by the Romans (so acquare he makes burning of the grove), was the Irmensul, which stood on the Osing between Castrum Eresburg and the Carls-schanze on the Brunsberg, some 4 or 5 leagues from Marsberg, and a few leagues from the Buller-bora by Altenbeke, the spring that rose by miracle, D. Sag. 118.


p. 85.] As castrum was used for templum, so is the Boh. kostel, Pol. kościeł for church. Conversely, templum seems at times to mean palatium; conf. ‘exustum est palatium in Thornburg’ with ‘exustum est famosum templum in Thornburg,’ Pertz 5, 62-3, also ‘Thorburg castellum et palatium Ottonis’ 5, 755. The OS. rakud is both templum and palatium. Beside ‘casulae’ = fana, we hear of a cella antefana (ante fana?), Mone Anz. 6, 228.

p. 85.] Veniens (Chrocus Alamann. rex) Arvernos, delubrum illud quod Gallica lingua vassogalate vocant, diruit atque subvertit; miro enim opere factum fuit, Greg. Tur. 1, 32. The statement is important, as proving a difference of religion between Celts and Germans: Chrocus would not destroy a building sacred to his own religion. Or was it, so early as that, a christian temple? conf. cap. 39.

p. 85.] Expressions for a built temple: ‘hof’ átti hann í túnina, sér þess van merki, þat er nu kallat tröllaskvið,’ Laxd. 66. sal, Graff sub v.; der sal, Diemer 326, 7. AS. reced, OS. rakud, seems conn. with racha, usu. = res, causa, but ‘zimborón thia racha,’ O. iv. 19, 38; conf. wih and wiht. Later words: pluozhús, blöz-hús, Graff 4, 1053. abgot-hús fanum 1054. The Lausitz Mag. 7, 166 derives chirikhá, AS. cyrice, from circus. O. Sl. tzerký, Dobr. 178; Croat. čirka, Carniol. zirkva, Serv. zirkva, O. Boh. cjerkew, Pol. cerkiew (conf. Gramm. 3, 156. „Pref. to
Schultze xi. Graff' 4, 481). The sanctuary, ON. grikstatar, is not to be trodden, Formm. sog. 4, 186; beast nor man might there be harmed, no intercourse should men with women have (engi viðskipti skyldur við konur ega þar, Fornald. sog. 2, 63.

p. 86.] Heathen places of worship, even after the conversion, were still royal manors or sees and other benefices endowed with the estate of the old temple, like Herbede on the Ruhr, which belonged to Kaufungen, D. Sag. 589. Mannh. Ztschr. 3, 147. Many manors (also glebe-lands acc. to the Weithümer) had to maintain 'eisernes vieh, fasel-vieh,' bulls for breeding (p. 93). In Christian as in heathen times, holy places were revealed by signs and wonders. A red-hot harrow is let down from heaven (Sommer), like the burning plough in the Seyth. tale (Herod. 4, 5), D. Sag. 58-9. Legends about the building of churches often have the incident, that, on the destined spot in the wood, lights were seen at night, so arranged as to show the ground plan of the future edifice. They appear to a subulcus in the story of Gandersheim, Pertz 6, 309-10; to another, Frickio by name, in the story of Freckenhorst, where St. Peter as carpenter designs the figure of the holy house, Dorow. i. 1, 32-3; conf. the story at p. 54 and that of Wessobrunn, MB. 7, 372. Falling snow indicates the spot, Mülleinh. 113; conf. Hille-sneec, Holda's snow, p. 268 n. 304. Where the falcon stoops, a convent is built, Wigaund's Corv. güterb. 105. The spot is suggested by cors in a Swed. story, Wieselgren 408; by resting animals in a beautiful AS. one, Kemble no. 581 (yr 974).

p. 87.] On almost all our German mountains are to be seen footmarks of gods and heroes, indicating places of ancient worship, e.g. of Brunhild on the Taunus, of Gibich and Dietrich on the Hartz. The Allerhüttenberg in Hesse, the 'grandfather-hills' elsewhere, are worth noting.

CHAPTER V.

PRIESTS.

is rendered in OHG. glosses by heit, Hattemer 1, 423; gote-dehti devotio, cote-dehtigi devout, anulaht intentio, attentio, Graff 5, 163. Pietas, peculiarly, by 'heim-minna unde mûg-minna,' Hatt. 1, 423. Crûdischeit, Servat. 702, is sham-piety, conf. p. 35 n. 'Dis fretus' in Plaut. Cas. 2, 5 = Gote forahtac, O. i. 15, 3.

p. 88.] Gudja, godi, seems to be preserved in the AS. proper name Goda, Kemle 1, 242. For àpχεπεψ, Ulph. has auhumists gudja, Matt. 27, 62. Mk. 8, 31; but auhumists veïha, Joh. 18, 13. The priest hallows and is hallowed (p. 93), conf. the consecration and baptism of witches. Göndul consecrates:


p. 89 n.] Zacharias is a fruod gomo, Hel. 2, 24. Our kluger mann, kluge frau, still signify one acquainted with secret powers of nature; so the Swed. 'de kløkar,' Fries udf. 108.——The phrase 'der quote man' denotes espec. a sacred calling: that of a priest, Marienleg. 60, 40, a bishop, Pass. 336, 78, a pilgrim, Uolr. 91. Nuns are quote frowen, Eracl. 735. kløster und quote liute, Nib. 1001, 2, etc. die gode man, the hermit in Lanç. 4153-71. 16911-8, etc. So the Scot. 'gudeman's croft' above; but the name Gutmans-hausen was once Wôtenes-hüsen (Suppl. to 154). Bons-hommes are heretics, the Manicheans condemned at the Council of Cambery 1165; buonnominî, Macchiav. Flor. 1, 97, 158. The shepherds in O. i. 12, 17 are quoted man. Engl. goodman is both householder and our biedermann. Grâa is addressed as gôd kona, Sæm. 97a; in conjuring: Alrûn, du vil quote (p. 1202 n.)

p. 89. Christian also, though of Germ. origin, seems the
PRIESTS.

OHG. heit-haft sacerdos, from heit=ordo; hence, in ordinem sacrum receptus. MHG. heithafte liute, sacerdotes, Fundgr. 1, 94; conf. eithafte heren, Kschr. 11895. AS. gefunguen, reverend, and espec. religiosus, Homil. p. 344.

p. 90.] Agathias 2, 6 expressly attributes to the heathen Alamanus of the 6th cent. diviners (μάντες and χρησμολόγοι), who dissuade from battle; and princes in the Mid. Ages still take clergymen into the field with them as counsellors: abbates pii, scioli bene consiliarii, Rudl. 2, 253. Ordeals are placed under priestly authority, Sæm. 237-8. In the popular assembly the priests enjoin silence and attention: silentium per sacerdotes, qui-bus turn et coircendi jus est, imperatur. Germ. 11. In addition to what is coll. in Haupt’s Ztschr. 9, 127 on ‘lust and unlust,’ consider the tacitus precari of the Umbr. spell, and the opening of the Fastnachts-spiele.

p. 91.] The Goth. prōjan, úsprōjan transl. προαυτοις initiare, and ἀραβάζεων, exercere GDS. 819; may it not refer to some sacred function of heathen priests, and be connected with the Gallic druid (p. 1036 n.), or rather with προώρ (p. 423)? Was heilac said of priests and priestesses? conf. ‘heilac hunat,’ cydaris, Graff 4, 874; Heilaeflåt, Cod. Lauresh. 1, 578; Heilaebrunno, p. 587; Heiligbär, p. 667-8. Priests take part in the sacrificial feast, they consecrate the cauldron: sentu at Saxa Sunnmanna gram, hann kann helga hver vellanda, Sæm. 238a; so Peter was head-cook of heaven, Lat. ged. des M.A. p. 336. 344. Priests maintain the sacred beasts, horses and boars, Herv.-s. cap. 14; conf. RA. 592. In beating the bounds they seem to have gone before and pointed out the sacred stones, as the churchwardens did afterwards; they rode especially round old churches, in whose vaults an idol was supposed to lie. Priests know the art of quickening the dead, Holtzm. 3, 145. They have also the gifts of healing and divination: ιατρόμαντις, Ἀσχ. Suppl. 263.

p. 91.] In many Aryan nations the priestly garment is white. Graeens augur pallio candido velatus, Umber et Romanus traben purpurae amictus, Grotef. inscr. Umbr. 6, 13. Roman priests and magistrates have white robes; see the picture of the flamen

1 The μάντις interprets dreams, entrails, flights of birds, but is no speaker of oracles, χρησμολόγος, Pans. i. 34, 3. *In Plato’s Timæus 72 B, μάντις (fr. μαίνομαι) is the inspired speaker of oracles.*
dialis in Hartung 1, 193. Schwenck 27; amictus veste alba sevir et præctor, Petron. 65. The Cimbrian priestesses in Strabo are λευχείμονες (p. 55-6), and the Gothic priests in Jorn. cap. 10 appear in candidis vestibus. The Gallic druids are arrayed in white (p. 1206), the priest of Gerovit in snow-white, Sefridi v. Ottonis p. 128 (Giesebr. Wend. gesch. 1, 90). In the Mid. Ages too white robes belong to holy women, nuns. die goede man met written clederen, Lanc. 22662-70.

The Gothic pileati (Kl. sehr. 3, 227. GDS. 124) remind us of the ‘tria genera pileorum, quibus sacerdotes utuntur: apex, tutulus, galerus’ in Suetonii fragm. p. m. 335. The picture of a bearded man in Stælin 1, 161-2, is perhaps meant for a priest. The shaven hair of Christian and Buddhist monks and nuns is probably a badge of servitude to God; GDS. 822.

p. 91.] Snorri gøði, like the AS. coiff, rides on a mare, Eyrbygg. s. 34; and the flamen dialis must not mount any kind of horse, Klausen Æn. 1077. Hartung 1, 194. Possibly even the heathen priests were not allowed to eat things with blood, but only herbs. Trevrizent digs up roots, and hangs them on bushes, Parz. 485, 21; in a similar way do Wilhelm the saint and Waltharius eke out their lives, Lat. ged. d. MA. p. 112.

p. 92.] Among gestures traceable to priestly rites, I reckon especially this, that in the vindication of a beast the man had to lift up his right hand or lay it on, while his left grasped the animal’s right ear. The posture at hammer-throwing seems to be another case in point, RA. 65-6. GDS. 124-5.—Kemble 1, 278 thinks coiff is the AS. cœfa, diaconus.

p. 93.] Christian priests also are called ‘God’s man, child, kneht, scale, deo, din, wine, trut,’ or ‘dear to God,’ conf. Mannhardt in Wolf’s Ztschr. 3, 143. Gotes man (Suppl. to p. 20-1). Gotes kint=priest, Greg. 1355. Reinh. 714; or=pilgrim, as opp. to welt-kind (worldling), Trist. 2625. der edle Gotes kneht, said of Zacharias and John, Pass. 346, 24. 319, 23. 60; of the pilgrim, Trist. 2638. Gotes rifer, Greg. 1362. ein wärer Gotis scale, Ksrchr. 6071. OHG. Gota-deo, Gotes-deo, fem. -din (conf. ccile De, calde, servant of God, Ir. sag. 2, 476). der Gotes trút, Pass. 350, 91. Among the Greek priests were ἄγυρθεοι, Lucian dea Syr. 31; conf. the consci deorum, Tac. Germ. 10. Amphiarraus is beloved of Zeus and Apollo, i.e. he is μάρτις. On his
death Apollo appoints another of the same family, Od. 15, 245.

p. 93.] If priesthood could be hereditary, the Norse goði must have been free to marry, like the episcopus and diaconus of the early Christians (1 Tim. 3, 2. 12) and the Hindu Brahmin. Not so the Pruss. vaidlot or vaidller, Nesselm. p. xv. and p. 141. To appoint to the priesthood is in ON. signum godorn, or geò, though the latter seems not always to imply the priestly office: ðeir voro gumnar godorn sigmuðir, Sæm. 117b. geòn Odñ, Formn. sög. 2, 168. enn geð hann (Brandr) geðnumm, ok var hann kallaðr Gud-branar, Formald. sög. 2, 6; his son is Gudmundr, and his son again Gudbrandr (=OHG. Gota-beraht) 2, 7. Does this account for divination being also hereditary (p. 1107)?

p. 93.] The god had part of the spoils of war and hunting (p. 42), priest and temple were paid their dures, whence tithes arose: hof-toller is the toll due to a temple, Formn. s. 1, 268. On priestly dwellings see GDS. 125.

p. 94.] German divination seems to have been in request even at Rome: haruspex ex Germania missus (Domitianus), Suet. Domit. 16. Soothsayers, whom the people consulted in particular cases even after the conversion, were a remnant of heathen priests and priestesses. The Lex Visig. vi. 2, 1: 'ariolos, aruspices, vaticinantès consulere,' and 5: 'execrabilia divinorum pronuntiationes intendere, salutis aut aegritudinis responsa poscere.' Liutpr. 6, 30: 'ad ariolos vel ariolas pro responsis accipiendis ambulare,' and 31: 'in loco ubi arioli vel ariolae fuerint.'

The ON. spá-maðr is called réð-spakr, Sæm. 173a, or fram-viss like the prophet Gripir 172a, 175a. þu fram um sér 175ab. færit er þaz ek forvissac 175a. þu öll um sér orlög for 176a. Gripir ligr eigi 177b. Gevarus rex, divinandi doctissimus, industria prasagiorum excultus, Saxo Gram. p. 115. (conf. p. 1034. 1106). The notion of oraculum (what is asked and obtained of the gods), vaticinium, divinatio, is expr. by ON. frétt : fréttir sogða, Sæm. 93a. fréttir beiddi, oracula poposci 93a. geck til fréttar, Yngl. 21 (Grk. χρησθαι τῷ θεῷ, inquire of the god). Conf. fréttan, Suppl. to p. 37; OHG. frecht meritus, fréttic meritus, sacer; AS. fyrt in Leg. Caunti, Thorpe p. 162.

p. 95.] German women seem to have taken part in sacrifices (p. 56n.); women perform sacrifice before the army of the Thracian
Spartacus (B.C. 67), who had Germans under him, Plutarch Crass. c. 11. The Romans excluded women, so do the Cheremisses, p. 1235-6, the Lapps and the Boriats, Klemm 3, 87. 111-3.


Of Jeltha it is told in the Palatinate, that she sought out and hewed a stone in the wood: whoever sets foot on the fairy stone, becomes a fixture, he cannot get away, Nadler p. 125. 292. Like Pallas, she is a founder of cities. Brynhild, like Veleda, has her hall on a mountain, and sits in her tower, Völs. s. cap. 25. Hother visits prophetesses in the waste wood, and then enlightens the folk in edito montis vertice, Saxo Gram. p. 122. The white lady of princely houses appears on a tower of the castle. The witte Dorte lives in the tower, Mullenh. p. 344. When misfortune threatens the Pedaseans, their priestess gets a long beard, Herod. 1, 175. 8, 104. Women carve and read runes: Kostbera kunni skil rûna, Sæm. 252a, reist rûna 252b. Örný reist rûnâ á kefli, Formm. s. 3, 109. 110 (she was born dumb, p. 388). In the Mid. Ages also women are particularly clever at writing and reading. RA. 583.

p. 98. To the Norse prophetesses add Gröa völva, Sn. 110, and Göndul, a valkyr, Fornald. s. 1, 398. 402, named appar. from gandr, p. 1054. 420. Thorgerðr and Irpa are called both hörga-brúðr, temple-maid, and Hölya-brúðr after their father Hölgi, p. 114. 637. A Slav pythonissa carries her sieve in front of the army, p. 1111-2; others in Saxo Gram. 827; conf. O. Pruss. waidlinne, Nesselm. pref. 15.

CHAPTER VI.

GODS.

 Though Tacitus mentions no image in human shape, but only signa and formae (effigiesque et signa quaedam detracta luis in proelium ferunt, Germ. 7, conf. vargr hângir fyr vestan dyr, ok drûpir örn yfir, Sæm. 41) — yet the expression 'numen ipsum, si credere velis,' used of the divine Mother in her bath, cap. 40, does seem to point to a statue.

 In the oldest time fetishes — stones and logs — are regarded as gods' images, Gerh. Metron. p. 26. Gr. τὸ βρέτας in the Tragic poets is a god's image of wood (conf. εἰκών), though Benfey 1, 511 says 'of clay;' ξέαν, prop. graven image fr. ξέω I scrape, often means a small image worn on the person, e.g. the Cleo in Paus. iii. 14, 4; ἄγαλμα, orig. ornament, then statue; ξόδιον, liter. little-animal 15, 8. Statues were made of particular kinds of wood: ξέαν ἄγνοιο, of the vitex agnus-castus (conf. ramos de nobilissimo aquo casto, Evag. Fel. Fabri 1, 156-7), as rosaries of mistletoe were preferred. cam paupere culta stabat in exigna liquens aede dens, Tib. i. 10, 20. Irish deilbh, deilbh, deilbhín, deilbhog, imago, statna, figura. Beside the Boh. modla, idolum (fr. model? or fr. modlití, to pray?), we find balwan, block, log, idol, Pol. balwan, Miklos. bal'var', Wall. balavan, big stone (p. 105 n.), which Garnett, Proceed. 1, 148, connects with Armoric 'poulvan, a long stone erected, a rough unwrought column.' OHG. avara (p. 115-6) stands for imago, statna, pyramis (irman-sûl), pyra, ignis, Graff 1, 181; conf. Criaches-avara (p. 297); OS. avaro filius, proles, AS. eafor. The idea of idolum is never clearly defined in the Mid. Ages: the anti-pope Burdinus (A.D. 1118-9) is called so, Pertz 8, 254-5. Even Beda's 'idolis servire' 2, 9 is doubtful, when set by the side of 'daemonicis cultibus servire' 2, 5.

 On Athanaric's worship of idols, conf. Waitz's Ulfila p. 43, 62. Claudian de B. Getico 528 makes even Alaric (A.D. 402) exclaim: Non ita di Getici faxint manesque parentum! Compare the gods' waggon with sacer curras in Tac. Germ. 10 and Suppl. to 328-9 below. Chariots of metal have been found in tombs, Lisch Meckl. jb. 9, 373-4. 11, 373.

 That the Franks in Clovis's time had images of gods, is proved further by Remigius's epitaph on him: Contempsit cre-
dere mille Numina, quae variis horrent portenta* figuris. On the other hand, Gregory of Tours's account (1, 34) of the Alamann king Chroclus in the 3rd century compelling St. Privatus in Gaul to sacrifice to idols, is vaguely worded: Daemonis immolare compellitur, quod spurem ille tam exsecrans quam refutans; on Chroclus conf. Stælin 1, 118.

p. 108 n.] Old idols in churches were placed behind the organ (Melissantes orogr. p. 437—9) in Duval's Eichsfeld 341. 'An idols' chamber was in the old choir,' Leipz. avant. 1, 89—91; 'the angels out of the firewood room,' Weinhold's Schles. wtb. 17b; fires lighted with idols, conf. Suppl. to p. 13—15. Giants' ribs or hammers hung outside the church-gate, p. 555 n.; urns and inverted pots built into church-walls, Thür. mitth. i. 2, 112—5. Steph. Stoflief. p. 189, 190. A heathen stone with the hoof-mark is let into Gundensberg churchyard wall, p. 938.

p. 113.] The warming (baka), anointing and drying of gods' images is told in Frispiofs-s. cap. 9 (p. 63). But the divine snake of the Lombards was of gold, and was made into a plate and chalice (p. 684). The statua ad humanos tactus vocalis, Saxo p. 42, reminds of Mennon's statue. Some trace of a Donar's image may be seen in the brazen dorper, p. 535. On the arm-rings in gods' images conf. the note in Müller's Saxo p. 42. Even H. Sachs 1, 224b says of a yellow ringlet: 'du nähnest es Gott von füssen 'rab,' off God's feet; and ii. 4, 6: ihr that es Got von füssen nemmen. Four-headed figures, adorned with half-moons, in Jaumann's Sumlocenne p. 192—4. On nimbi, rays about the head, conf. p. 323 and Festus: capita deorum appellabantur fasciculi facti ex verbenis. Animals were carved on such figures, as on helmets; and when Alb. of Halberstadt 456a transl. Ovid's 'Illa mihi niveo factum de marmore signum Ostendit juvenile, gerens in vertice pium,' Met. 14, 318, by 'trace einen speht üf sinner ahsela,' he probably had floating in his mind Wodan with the raven on his shoulder. Even in Fragm. 40* we still find: swonor bi allen gotes-bilden.

p. 114 n.] Gods' images are instinct with divine life, and can move. Many examples of figurs turning round in Bötticher's Hell. Temp. p. 126. One such in Athenaeus 4, 439; one that turns its face, Dio Cass. 79, 10: sacra retorsurunt oculos, Ov. Met. 10, 696; one that walks, Dio Cass. 48, 43. *érofei tâ ãôana


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\[ \text{\textit{kai kiveteai, Lucian ed. Bip. 9, 92. 120. 378; deorum simulacra, Cie. de divin. 2, 27. simulacrum Apollinis Cumanii quadriruduo flevit, Augustin. Civ. Dei 3, 11; Lamnii simulacrum Junonis sospitae lacrimasse, Livy 40, 19; lapidum fle tus = status-rum lacrimeae, Claudian in Eutrop. 2, 43. simulacrum Jovis echiunuum repente edidit, Suet. Calig. 57. Flames burst out from head and breast, Herod. 6, 82. An Artemis drops her shield, Paus. iv. 13, 1. Not only are they spoken to (interdictum Capitiline Jove secreto fabulabatur, modo insusurrans ac praebens invicem aurem, modo clarins, nec sine jurgiis, Suet. Calig. 22), but they answer. Being asked, 'visne ire Romam, Juno?' she nods and says yea, Livy 5, 22.}

The same in Teutonic heathenism. Thór's image \textit{walks and talks}, Formm. s. 1, 302. As Thorgerð's image bends its hand to keep the gold ring on, Mary's does the same, see above, and Kschrn. 13142-265-323. Vinc. Bellov. 25, 29 foll. by Heimr. de Hervord ad an. 1019. A Virgin sets the Child down, and kneels to it, Marienleg. 228; the Child is \textit{taken from her}, Pass. 144, conf. Ges. Ab. 3, 584. A Mary receives a shot, and saves the man it was aimed at, Maerl. 2, 202. A Crucifix embraces a worshipper, Keisersb. scel. par. 75d; \textit{bones} to one who has forgiven his mortal foe, Sch. u. Ernst 1522 cap. 628; 'dat eruce losede den voet, unde stotte ene,' kicked him, Detm. 1, 7. An image \textit{bites} the perjurer's hand off, Sch. u. Ernst c. 249; \textit{speaks}, Alexius 444. 490. Maerl. 2, 201; and \textit{turns round}, KM. I (ed. 2) xlix. The stone visitant in Don Juan nods and walks. Gods' images \textit{fall from heaven} acc. to the Scythian legend; so does the figure of Athena, Paus. i. 26, 7. Or they are \textit{stolen} from abroad, \textit{dii evocati, e.g.} a Juno (Gerh. Etrusker p. 31), and Artemis from Tauris, Schol. to Theoer. ; conf. Meiners 1, 420-3. So, in the Mid. Ages, relics were stolen. Again, idols are \textit{washed, bathed}, Schol. to Theoer. ; conf. the Ahram, p. 1203. They were even solemnly burnt; thus in the Boeotian deadals, every 60 years, 14 oaken images of Hera were consigned to the flames, E. Jacobi's Hidwthb. d. Gr. u. Rom. mythol. 394.

p. 115.] The numbers \textit{three and four} in conn. with gods' images occur even later still. At Aign on the Inn near Rottal-münster, next the Malching post-house, a St. Leonard's pilgrimage is made to \textit{five brazen idols}, the biggest of which is called the}
Worthy. The peasants say none but the worthy man can lift it. If a youth after his first confession fails to lift the figure, he goes to confession again, and comes back strengthened. The festival is called The three golden Saturday nights in September. A girl proves her virginity (also by lifting?). The Austrians have a Leonard's chapel too, yet they pilgrim to Aign, and say 'he is the one, the Bavarians have the right one,' conf. Panzer's Beitr. 2, 32—4. A nursery-tale (Ernst Meier no. 6, p. 38) describes a wooden sculpture in the shape of a horse with four heads, three of which belong to Donner, Blitz and Wetter, evidently Donar, Zio and Wuotan.

p. 118.] Similar to the irmen-pillar with Mercury's image in the Kscrhr., is a statue at Trier which represented Mercury flying, Pertz 10, 132. The Lorsch Annals make Charles find gold and silver in the Irmenseule. There are also stories of mice and rats living inside statues, Lucian somn. 24; in Slavic idols, says Saxo; the Thor that is thrown down swarms with large mice, adders and worms, Maurer bek. 1, 536. What Rudolf of Fulda says of the Irminsul is repeated by Adam of Bremen (Pertz 9, 286). 'irmesuwel der cristenheit,' Germania 1, 451, conf. 444. The Roman de Challemaine (Cod. 7188, p. 69) describes the war of the Franks with the Saxons:

En leur chemin trouvèrent un monstier
que li Saisne orent fet pieca edifier.
une idole y avait, que les Saisnes proier
venoient come dien touz et gloirefier.
quar leur creance estoit selone leur fol cuidier
quele les puist bien sauver jousticier.
Neptusnus ot à non en lonneur de la mer.

One is reminded of the lofty Irminsul by the story of an idol Lug or Heillug, 60 cubits high, in the Wetteran, Ph. Dieffenbach 291 (heiliger lôh?).

p. 121.] On Caesar's 'Sol et Vulcanus et Luna,' see GDS. 766. The Indiculus comes immediately after the Abrenuntiatio, in which Thuner, Wôden and Saxnôt have been named; its Mercury and Jupiter therefore stand for German gods, as indeed several German words are used in it: nod-fyr, nimidas, frias, dadsisas. The Abrenuntiatio requires you to give up the trilogy Thuner,
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Wōden, Saxnót, and all the unholies that are their fellows; so there were three heathen gods, and more. On the trilogy conf. Pref. li. liv., and in Verelianus, sub v. blotskap, the passage out of the Trojamanna-s. p. 34, where Brutus invokes Thör, Ódin and Gejjon.

p. 122.] Saxo’s way of looking at the Norse gods is noticed p. 384-5. The thunder-god, who is Thoro at p. 41, and Thor at p. 103, he once names Jupiter. Besides, he has Pluto and Dis = Óthinus as Vatlōðr 36. 140-7; and Proserpina = Hel, 43.

p. 123.] Lepsius, Einl. p. 131, says the Egyptian week had not 7, but 10 days. ‘Nine days’ time’ is a common reckoning among savages, Klemm 2, 149. To nundinae corresponds εννêκαπ, yet Nieb. 1, 308, and O. Müller Etr. 2, 324 think the Romans had a week of 8 days. The seven-day week is Semitic, was unknown to Greeks or Romans, and rests on a belief in the sacredness of the number 7; conf. Nesselm. on the origin of the week (Königsb. deutsche gesellsch., May 22, 1845). Titrel 2753:

Die sieben stern sieben tugende haltent,
Die muozen alle mensche haben, die då zit der tage waldent.

The Provençal names of days in Raynouard sub v. dia. O. Fr. de-mierkes for mercre-di, de-venres for vendre-di; conf. Rœnuef. suppl. v. kalandre.

and donredag. Dunrstag, Pass. 57, 87, etc. dundersdag, dunders-

p. 125.] OS. — These have to be guessed from the following later forms: I. sundach, Ssp. sondag, Pom. 1486. Klepin 488.—II. mandag, ibid.—III. dinsdag, Köln. urk. of 1261. Höfer no. 5. dinsdag, 1316, ib. p. 112; dynsdais, p. 277. dins-

Did any Low German district in the Mid. Ages retain Tisdag? Scarcely: all seem to have forms beginning with din, agreeing with Nethl. dinsdag, and corrup. from the older disendach; hence our present dienstag. Dienstag appears as early as 1316 at Schleusingen, 1320-2 at Erfurt (Höfer p. 120. 146. 153). dingesdag, Klepin 488.—IV. judinsdag, juders-
dag, Höfer no. 6. 7. (1261-2). des mitweekens, Maltzan 2, 88. in deine mitweeke 2, 113. des mydweken, Hpt Ztschr. 5, 406. des middewekenes, Höfer 166 (in 1323 at Halberstadt). mid-
tac’ into satersdach. soterday, Firmenich 1, 301b; sorreschteg 1, 495 at Eupen.

M. Nethl.—I. sondach, Decker’s Lekensp. 1, 38.—II. 
maendach, Decker ib.—III. dinzdach, Decker. disdag desdag,
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North-Fris. forms in Oatzen, p. 38.—IV. *Weendansdai*, Landeskunde 4, 248. *Wensday* in Silt, Müllenh. 167.—V. *Türsdi* and *Tüsdi*.—VII. *in* = evening, eve, as in ‘gude c'eu to ye,' Shaksp. *good-en*.

AS.—IV. Mercoris die, hoc est *Wōndnesday*, Kemble 5, 94 (in S44).


Angl.—IV. *Vonsdaw*.

p. 127 n.] On the Roman altar in Swabia, see Stālin, 1, 111. On the circle of planetary gods, Lersch in Jb. d. Rheinlande iv. 183. v. 298—314. The 8 figures on the altar may signify the gods of *nundinae*. The Germ. week has Odin in the middle, his sons Tyr and Thor next him: Mars, Mercury, Jupiter.

p. 129.] Snorri too, in his Formáli, has interpretations and comparisons with the Bible and classical mythology. Freyr he identifies with Saturn (p. 217).

p. 130.] The Ests, Finns and Lapps name the days thus:—

Est.—I. *půhhapesiaw*, holy day. II. *emsaspiaw*, first day. III. *teisipáaw*, second day. IV. *kessnæddel*¹, mid-week. V.

¹ The Slavic *nedēlia*, orig. Sunday, now means week.
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nelgypääw, fourth day. VI. rede (redi), fast-day? VII. laupääw; poolpääw, half-day.

Finn.—I. sunnuntai. II. maanantai. III. tiistai. IV. keski-więko. V. torstai. VI. perjantai; is this Perun's day displaced (conf. Perendan below)? or, as the Finns have no F, a corrup. of Fredag? [Prob. the latter, conf. Peryedag; and the Finns are fond of adding an N.]. VII. lauantai.

Swed. Lapp.—I. ailek. II. manodag. III. tisdag. IV. kaska wakko. V. tnoresdag. VI. peryedag. VII. lauodag.

Norw. Lapp.—I. sodnö beive. II. evosary. III. mangeberg. IV. gaskvokko. VI. fastobeive fast-day, and peryedag.

CHAPTER VII.

WODAN.

p. 131.] The name of the highest god, whom the other gods serve as children their father (Sn. 23), often occurs in OHG., like Herrygott much later, as a man's name: Wotan, Schannat 312, Woatan 318, Wuolan 342, 386-9. Langobardic glosses have Odan and Godan, Hpt Ztschr. 1, 557; conf. Godin 5, 1. 2. In the Abren. we find Woden; perh. Wodan too is OS. (Suppl. to 154); on Wodan conf. Lisch Meckl. Jb. 20, 143. AS., beside Wöden, has Othan (Sup. to 5); Oðun, Sal. and Sat. 83; Eowðen (p. 161 u.). Nth Fris. Wede, Wedke, Müllenh. 167. Wedki taeri! Landesk. 4, 216. For Norse Oðinn, once Oddír, conf. Munch on Odd's Ol. Tr. 94. Andan, Yngl. c. 7, Does Andun in Norw. docs. stand for Oðin? Oden in Östögilt.=hin onde, Almqvist 371n. In the Stockh. Adress-calender for 1842, p. 142, are actually two men named Oðin. Rask, Aft. 1, 377-8, takes the Lett. Videvit for the Vodan of the Vides (Lettons), while Vogt 1, 141 makes Widewald, Waidewud a Prussian king. With Vut in the Grisons, conf. Vnudan in the Valais, of whom M. C. Vullien relates in his La reine Berte et son temps, Laus. 1843, p. 3: 'Un jour on avait vu Wnuden descendre le Rhône, telle était du moins la croyance populaire, l'épée une dans une main, un globe d'or dans l'antre, et criant rigou haionassou (fléuve soulève toi)! et le fleuve s'élevant avait détruit une partie de la ville.' On my inquiring (through Troyon) if the name in the story was really
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Wuodan, the answer was distinctly Yes, and the town destroyed was Martigny. Carisch 182 has vult idol, which some derive from cultus, vout, face, or portrait, others from cotum; conf. magliavattis (Sup. to 35 n.).

p. 132.] Wuotan from watan, like θεός from θεέω, Sansk. védanus, Schleicher in Kuhn's Ztschr. 4, 399. He stands closely conn. with weather, OHG. weight, aër, aether, and wind (Sup. to 115); he is storm, byr, furia, wild hunter, uma, Ymir, Jamala, spirit; he is also called Osnir, Vafnir, Vafþraðnir. But why in Sæm. 3 does Oßinn give ónd, and Hoenir óð, when surely Oßinn should give óð? The Bav. wucelis is known to H. Sachs: das es aufgeudlet grün in grün (of herbs) v. 377. wudelt das kraut auf, v. 378; conf. Wudeljóz, Wödbeljait, p. 367 n., and Woden's relation to Geát, p. 164-5. We can put him on a par with Zeus, Indra, Loptr: áþr, óv av παῦσα εὐνομάσει καὶ Δία, Meineke's Fragm. com. 4, 31. Æschylus in Eum. 650 says of Zeus: τὰ δ δάλλα πάντ' ἀνω τε καὶ κάτω στρέφων τίθης, οὔδεν ἀσθμαίνων μόνον. Zeus merely touches, breathes upon Io, and she conceives ἐμπρόσ (the touched), Æsch. Prom. 849—851. εξ ἐπαφῆς καὶ ἐπιπνοίας Δίος, Æsch. Suppl. 18. 45. ἐφάπτομαι 312. θείας ἐπιπνοίας πανέται 576. Ducange sub v. Altanus has a peculiar gl. Aelfrici: Altanus Voden, quae vox saxonice Wodannum sen Mercurium sonat (conf. p. 162 n.). In Wright 17b 'Altanus poden,' otherw poden is turb; altanans auster is a wind. On Wodan see Hpt Ztschr. 5, 494.

p. 132.] With Otfried's gotevmoito conf. a Schlettst. gl. of the 9th century: 'sub tyranno, under themo godewodan.' Der wüeterich, Servat. 2853. ein tobeder w., Barl. 254, 21; conf. gwyth, p. 150 n. In the Eifel the wild host is called Wodes-heer, and a savage monster of a man Wodes-woor, Schmitz 1, 233. In the Wetteran band of robbers was one Werner Wültwenwalt, Schwenker 574. Pister 1, 157, 162.

p. 163.] It is not Seiðr, gen. Svinns, but Seiðr ok Sviðrir, gen. Seiðurs, in Sæm. 46a. Sn. 3. 24. 195.—Beside valfadir, herfaðir (p. 817), Oßinn bears the names Herjans, Herteit, Gunnarr, Lex. myth. 641a; conf. Herjans dis, Sæm. 213b. flygði O. ok í folk umskaut 5a. valr la þar á sandi viðinn anna eineygja Friggjar faðmbyggvi (ibi caesi in arena jacuere, dedicati unoculo qui Friggæ amplexibus delectatur), Sn. 1818, 236.
Non humile obscurnumve genus, non funera plebis
Pluto rapit vilesque animas, sed fata potentum
Implicat, et claris complet Phlegethonta figuris,

Saxo Gram. 36.——The bear’s head in the Alamann order of battle is expressly acknowledged by Agathias 2, 8 (Stalin 1, 160).


p. 136-7 n.] God’s chair means also the rainbow (p. 733); God’s little chair, among the Lausitz Wends, the corpse-bird (p. 1134). The German mürrchen of the Tailor who climbs the Lord’s chair, of iron-booted Ferdinand, of faithful John and strong Francis, who arrive at a heaven with many doors (conf. Wolf’s Deut. mär. n. sagen no. 5, KM. no. 3, 35, Müllenh. mär. no. xii.), resemble the Greek notion of Zeus’s throne and the several doors through which he attends to the prayers, vows and offerings of men, Lucian’s Icaromenippus, c. 25-6.

p. 138.] Wünsch, wish, seems akin to Sansk. vângksh, vîncch opto, desidero, Bopp Gl. 315n. Pott 1, 235, which Bopp thinks identical with Welsh gwane, desire. Wish in O.Fr. is souhait (p. 951n.) and arcl, pl. aviaux, Ren. 2531, 26828. plus bel lui nestnest souhaider, Ogier 1, 140. Wünsch is god of bliss and love, who wishes, wills and brings good to men. We still speak of God as the giver of all good, all gifts, Kl. Schr. 2, 327-9. Wünschen is to romance, exaggerate, imagine; sam ez gewünschet waere, Rab. 240. ob ieman wünschen solde, Nib. 281, 3. 780, 1. und der nu w. solde, Ecke 202 (Ulagen). Also to wish into being, create, Wigal. 327. 887. 5772. so viel nur immer Gott Vater w. kann, Zingerle 2, 64. mit wünsch, by divine power,
Tit. 347; and conversely verwünschen to annihilate. wünschen
lernen, to learn conjuring, Mülleinh. 395. 402. [Of wünsch as
the Ideal, a page and a half of examples is here omitted.]
p. 141.] Wish personified appears most freq. in Hartmann,
which is the more remarkable, as he got no prompting from his
French original. The last line on p. 138:

der Wunsch het in gemeistert sô, Greg. 1097. Er. 2740.

only reminds us partially of a French poet, Thib. de N. 95:

beneet soit le maistre
qui tele la fist naistre;

while Chrestien’s Erec has nothing similar, either here, or in
describing the horse (Hartm. Er. 7375), or the palace and twenty
ladies (8213-77); and where Hartm. boasts of his Enite:

man sagt daz nie kint gewan
ein lip sô gar dem Wunsche glich, Er. 330,

Chrestien’s Erec 407 has merely:

que tote i avoit mis s’entente
nature, qui faite l’avoit (conf. vv. 415. 425).

Presently, however, in his:

ich waene Got sînen vlîz
an si hâte geleit
von schoene und von saelekeit, Er. 338,

where Chrestien had said, v. 429:

onques Dex ne sot faire miauz
le nes, la bouche, ne les iauz,

Hartm. draws nearer to his prototype again. His Wünsches
gewalt often occurs in later writers:

beschöuen mit Wünsches gewalte, Flore 6927.
ir lip aller wolgestalt
gar in des Wünsches gewalt, Melananz. 8768.
Wünsches gewalt hân, Berth. 239. 240.
hie Wünsches gewalt, hie liep âne leit
in immerwerender sicherheit, Heinr. Suso in Die ewige
weisheit.

But the phrase becomes more and more impersonal:
si hat an ir wunsch gewalt, Altsw. 98.
an im lit der wunschgewalt, Dietr. drach. 41b.
drier wunsche gewalt, MS. 2, 145b (KM. 3, 146-7).
eggeben mit alles wunscches gewalt, Pass. 298, 1.
aller wunsche gewalt, Uhl. volksl. 1, 21.

conf. ἐκουσίας τυχεῖν παρὰ τοῦ Δίος αἰτήσασθαι ὅτον ἐπιθυμεῖ, Athen. 3, 21. [Another page and a half of examples is here omitted.]
p. 143 n.] Even Wolfram in Wh. 15, 7 has 'des Wunsches zil'; and des Wünsches paradise actually occurs in Barl. 52, 8 and in the Rudolf. Vilmar p. 64.
p. 143.] Wish is the meting, moulding, casting, giving, creating (p. 22, 104 n. 139), figuring, imaging, thinking, faculty, hence also imagination, idea, image, figure. There is about Wish something inward, uttered from within: der Wunsch tlihet, Troj. 3096, ἐν tiefers sinne grunde erwünschet mit dem munde 2960. Apart from the passage in the Iliad, χάρις answers to wunsch, not only in Lucian's Pro Imag. c. 26 p. 52: ἱμων ταῖς χάρισιν ἀπείκασε, but, as God imparts wishing, it is said of Hermes: ὅς ρά τε πάντων ἀνθρώπων ἐφοιτεῖ χάριν καὶ κόδων ὀπάξε, Od. 15, 319. Beside des Wünsches ane and heilwâc, we have also a wunschsee and wunschbrunne, Pröhle's Unterharz. s., no. 345; a Wünschberg in Panzer's Beitr. 1, 116, Wenschhöch in Hpt Ztschr. 1, 258, Wunschilbery in Henricus Panper 115, Wiinschberg a village near Glatz. 'Joannes Wünschberg doctor vixit circa an. 1400,' Flacius cat. test. verit. 782, in Zarucke's Univ. Leipzig 764 an. 1427, 888 an. 1438. A Wünschmichelbach, Baader's Sagen no. 345; a Wünschensuhl near Markshul, Thranguia; a 'super Wiínsele' and Wünscheidorf, Ranck 2, 198, 200.
p. 143-4.] Förstemann has no name Wünsch, Wunsche, which would mean wiser, adopter, but Karajan quotes Wensco and Sigeuwah (for Sigiwunse, conf. Sigtýr), and Sigewuces-holz about Eichstadt (for Sigiwunsces-holz), MB. 31, 363, year 1080.——The Oskmeyjar are called nunnor Herjans, Oðins meyjar, Sn. 212a. Oskmrir might be connected with it and explained as 'stragem, campum electionis aperiens,' from opna aperire, of which the Völs. saga c. 18 makes uskaptr. Beside the Wünschedal of Deira, a later one is mentioned by Beda 138, 19. 153, 5.
p. 145.] As Wuotan sends wind and weather, and stills the stormy sea, it is said of the Christian God: thus er uns alle tage dienet mit weder ioch mit wint, Diemer 89, 18. In Parzival, Feirefiz ascribes it to Juno that she daz weter füorte, fitted 750, 5; dem Juno ic gap segels laft 757, 7; segels weter fügte 767, 3.—

If yggr be terror, yggrdrasils means the horse of dread, the storm-courser, perhaps the rushing god himself, as we know that Oðinn bears the surname Yggr, and is always figured as the rider in the air, the furious hunter. In that case Yggrdrasils askr (Pref. li.) is the stormful god's ash. Oðinn is also Hrópr, alte clamans, conf. OHG. hruoft, clamor, Graff 4, 1137: Hróptr gládr, Hpt Ztschr. 3, 154; Hróptatýr, p. 196. And the surname Forna-lýr, Fornagœ may not be out of place here, as dens vecturarum nauticarn, from farmr, omns nauticum. Mefingr, Sæm. 272a is perh. conn. with mafr, seamew. Other by-names are Fenger, Sæm. 184. Völs. saga c. 17, p. 157; Scáínir, Sæm. 93a; Fiðlaur, Sæm. 10a, 46b, 184a. Völs. saga c. 17, p. 157 and conf. 136, 193. 200, 323. He is 'inn reginkunngi baldur i brynjo,' Sæm. 272b.

p. 145.] Similar expressions for dying are: AS. Dryhten sécean, Beow. 373. ON. kenna einom áttunga brantir til Oðins landu, Sæm. 80b. jor till Oden, Geyer 1, 123; conf. gess Oðni, Landn. 5, 10. The niser collecting treasures is said in Sweden to tjena Oden, Geyer 1, 123. Kl. schr. 3, 197.

p. 145 n.] The conception of Oðinn as an evil being is clear in the ON. 'hvaða Oðins lárum?' quid hoc mali est? shortened to 'hvaða lárum,' quid hoc rei est? 'Worminus mon. dan. p. 11; lát is amissio, mors; conf. our 'was des teufels?' Formn. sóg. 3, 179 has 'ófognadr sendr af Oðni,' mischiefs sent from O.; Oðinn-
döll 11, 151 pericenosus, insociabilis, difficilis, is interpr. 'illr viðfangs' 12, 430; Oðinnalb 6, 374 periculum, infortunium, interpr. 'vandræði, vandamal, naudsyn' 12, 430. Döll itself is mansuetus, affabilis.

p. 147.] Oðinn's outward appearance is alluded to in many other places; himn cinemji Friggjar faðn-byggvir, Sn. 1818 p. 236. He is Hengikiaþtr, labeco, cui pendet maxilla, Sn. 116 (p. 1075 n.); Harbarðr, Flaxbeard, from hör, linum; to Sigurðr appears the Longbeard, and helps him to choose Grani, Völs. c. 13. GDS. 688-9. To Saxo's 'Othinus os pilco omnubens' answers his surname Grimmir larvatus, from grima. As 'Grimmir' he
shews himself to men in the guise of a beggar to try them, e.g. to Geirröðr; as ‘Gestrblind’ to Heiðrekr, as ‘Gángráðr’ to Vafprúðnir. Compare the German märchen of the old Beggar-woman, KM. 150, whose clothes begin to burn, as Grimm’s did. In the case of Heiðrekr, Gestr guesses riddles for another, as the miller or shepherd does for the abbot, Schmidt 85—9. Again Öðinn appears as the one-eyed bóndi Hruni, and bestows gifts, Hrölf Kr. saga e. 39. 46 (Fornald. s. 1, 77. 94). The Fornm. s. 5, 171-2 says: ‘hann var stubbklæddr, ok hafði síðan hatt níðr fyrir andlitit, ok sá ógerla ásjonn hans; skeggjaðr var hann;’ conf. the blind (one-eyed?) Hutt, Sv. afventyr 1, 363. GDS. 578. Swed. legend gives Öðinn a pointed hat, uddehatt, which agrees with the peculiar shape of certain tombstones, wedge-shaped, like a man-trap. But he is called hanga-dröttinn, Vitterh. acad. handl. 14, 73. Now uddehatt is usu. a dwarf’s hood or cape of darkness; hence also he appears as ‘lord of dwarfs.’ At the same time the hat is a wishing-hat and Mercury’s hat. He appears as an old man, or as a hunter on high horse with three hounds which he gives away to a youth; and a Småland story expressly names him Oden, Sv. folkv. 1, 212. Gammal gróman gives advice, but may not stay beyond cockcrow, Arvidsson, 3, 3. Similar is the one-eyed witch, Norske event. 141.2.—In Germany too we can now find many traces of this divine apparition. A Graymantle, a Broadhat often turns up in nursery tales, see Halrich p. 10. 39. 44; an old man fetches the children, p. 4. He appears as Old One-eye 45. 55, as Stone-goat 44, Wild-cat 63. God comes in the guise of an old beggar, stands godfather, and gives gifts, KM. no. 26; or as a grey-bearded mammkin, Frommann’s Munda. 4, 328; conf. the old beggar-woman, KM. no. 150; as One-eyed Flap-hat, Alsatia 1856 p. 131. A grey smith heals, Hpt Ztschr. 1, 103. In St. Martin’s cloak and hood Simrock sees Wuotan’s wishing-cloak, Martinsl. xvii.

p. 147.] When Öðinn hurled the spear, then, says the Völuspá, was the first war in the world. He is geiru drótínn, Egilss. 639. geiru undáðr oc gelinn Öðni, Sæm. 27\. marku sik Öðni, p. 1077. Under Otto III. a man in a dream, after taking a pious vow, was transfixed by two lances of the martyrs Crispin and Crispinian, Pertz 5, 787. The giant Öden in Sv. afvent. 455
(some versions omit the name) possesses costly things, as the god does his spear. Out of such notions sprang the OIr. names Kérans, Folchans, Hpt Ztschr. 7, 529. Is this spear more like Apollo's destructive dart, or the sceptre of Zeus (p. 689)? Is the name of the Lombard royal line of Gungnir comm. with Gángnir? GDS. 687-8.

p. 148 n.] In Herod. 4, 15 Aristeas is called Apollo's raven, i.e. priest, as Porphyry tells us the Magians called the priests of the Sun-god ravens. Three ravens fly with St. Benedict, Paul. Diac. 1, 26. In Goethe's Faust 12, 127 the witch asks Mephistopheles: But where are your two ravens?——Doves sit on Gold-Mariken's shoulders, Müllenh. 403. A dove sits on the head and shoulder of a boy at Trier, Greg. Tur. 10, 29; one perches three times on the head of St. Severus, Myst. 1, 226-7, another settles on St. Gregory's shoulder 1, 104.

p. 148.] Flugu hrafnar tveir of Huikars örlum, Hagian til hanga, enn á hrae Maniun, Sn. 322. The ravens daily sent out return at dögur-sarmáli 42; conf. F. Magnusen's Dagens tider p. 42. fara Víðris greg valgiór um ey, Sæm. 154. hrafnar tveir flugu meÐ þeim alla leið, Nialss. 80. On Odens foglar, Odens sculdr, see Sup. to 159.

p. 148. Oðin-Neptunus resembles both Poseidon and Zeus, who rise out of the sea as bulls. Oðinn shows himself to Olaf as a boatman, nókkva maðr, Formn. s. 2, 180; and, as the man in the boat, fetches Sinfiölli's body, Völs. e. 10. Like him are the divine steersman in the Andreas (Pref. xxiv. xxv.), and the thirteenth man who steers the twelve Frisians, who has the axe on his shoulder, throws it at a well-spring, and teaches them justice, Richth. 439. 440. Yet we also come upon Oðinn Huikar as a kari of biargi, Sæm. 183-4.

p. 149.] Bryr, Burr is Oðin's father, p. 348-9. gefr hann (O.) byr brógnom, Sæm. 113. A fair wind, ON. óska-byrr, is in the Swed. rhyming chron. ónsko bör. Even the German may very likely have had a wunsh-bür as well as wunsh-wint, for we find in Pass. 379, 19: in kam von winde ein ebene bür, die in die segele dâ shove. 201, 29: dò quam ein alsô geliche bür. 380, 78: daz in wart ein guote bür. On the other hand: sö er den wint ze wunche hât, Er. 7795. wunshes weter, Urstende 125, 85. Got schoof im saufen sűczen wint, Ernst 5, 238 (Sup. to 115).
The himmlische kind makes guten wind, Osw. 960-5. 1220; but also the storm wind 1137. 2731. To the Greeks it was Zeus espec. that sent a fair wind: Δέος οὖρος, Od. 15, 297. Ζεύς οὖρον ἀλκεν 15, 475. Ζεύς εὐάνεμος, Paus. iii. 13, 5. Also a Ἐρμῆς ἄείρος is named 'inter deos qui ad pluviam eliciendum a mago advocantur,' Cass. Dio 71, 19; and Hermes or Theuth was the Egyptians' rain-god 71, 8 (Sup. to 175).

p. 150.] With the AS. dialogue betw. Sat. and Sal., conf. Kemble's Salomon p. 323: Mercurius gigas. In Altd. Bl. 2, 190 the other dialogue is entitled 'Adrian and Rithens,' and contains the words: 'saga me, hwâ wrât bôcestas aerest? ic þe sege, Mercurius se gigant.' In Småland there rides a man resembling Oðinn, with fiery breath, and a rune staff in his mouth, Hpt Ztschr. 4, 509.—Theuth not only invented letters, but dice: πεττείας, κυβείας as well as γράμματα, Plato's Phædr. 274. And Oðinn is not only the finder of runes, but lord of dice-throwing. An ON. dicer's prayer is (Sup. to 1234): at þu Fóðhir falla látur, þat er ek kostu kann! F. Magn. lex. myth. 646 (Fóðhir=Oðinn, Sup. to 145). And there was a proverb: þu eðt ecki einn í leik, ef Oðinn styðr þik. On the Devil as dicer, conf. p. 1007. Players invoked Thórr and Oðinn, Frigg and Freyja together with Enoch and Elias, Christ and Mary, F. Magn. lex. myth. 646.

p. 150 n.] On Gwydion and Don see Villemarqué's Bardes bretons 388. The milky way was also called 'Arian rod merch Don,' Davies's Mythol. 205. Leo in Hpt Ztschr. 3, 224 derives Gwydion from gwyd, mens, μένος (p. 162 n.), like Oðinn from ON. óðr, mens. The Irish diu Gedun, Gael. di ciadain, ciadaoin may indeed be expl. as cend aoine, first fast; but see O'Brien 168a.

The sentence in the Prol. legis Salicæ: 'Mercurius Trismegistus primus leges Ægyptii tradidit,' comes from Isid. orig. 5, 3. Terragon, Terrigant may have to do with Trebeta, Gesta Trev. (Pertz 10, 131).

WODAN.

1335

Wöhlücke 3, 415. 5, 112, 291. Wönecumb 5, 78, 137. Wönn-
macher, 2, 635. Watan-brunnon, Lacombelet 1, no. 103.

p. 154.] Oßin is a rider; hence called Atriði, he who rides up? (as Thórr is Hlórriði, p. 167 n.); conf. also Yggrasils askr and the story of the World-tree, p. 960. The Hervarar-saga (Fornald. s. 1, 486) has a riddle on Oßin and Sleipnir. On a rune-stone in Gothland is supposed to be carved ‘Oden and his eight-legged Sleipnir,’ Dybeck 1815, 91. The horse is often mentioned with him: ‘on Oden och hans hästur’ they say in Upland and Gothland; in Småland they speak of ‘Odens stall och kroba,’ Rääf; conf. the ‘hunter on high horse,’ Sup. to 147. A horse with six legs in Haltrich 35-6; with eight 49; an eight-
legged talking sun-steen 101.

p. 155 n.] ‘Odinnus passeit equos suos in folium inclusus,’ Páll Vidalin 610; conf. ‘i bálg binda,’ Vestg. lag. p.m. 48. veit ce at ehe hêck vindga meði á maetur allar nó, gêiri umdær ok gefinn Oðni sialfr sialfum mer, Sam. 27b (see note on KM. no. 146). Charles also splits a stone before the battle, Wächter’s Heidan.
denkm. 42-3; conf. the story of the Swedish general 45, and that of Hoier, Benecke’s Wigal. 452. In Irish legend too the divine hero Fin Barre has his horse shod by a mortal smith, and juggles the fourth leg in, fr. sagen 2, 85; conf. Kl. sehr. 2, 450.

p. 157.] In the district of Beilngries, Bavaria, the bunch of ears is left for the Wandl-gaul, and beer, milk and bread for the Wandl-hande, who come the third night and eat it up. If you leave nothing, the beaver (bilmer-schnitt) will pass through your fields. In the last cent. they still kept up a harvest-feast called Wandls-mähe, setting out fodder for the black steeds of Wande, while they drank and sang:

O heilige sanct Mäha,
beschere übers jahr meha,
so viel köppla, so viel schöckla,
so viel ährla, so viel tauend gnte gührla.

If the reapers forgot, they were told: ’Seids net so geizig, und lasst dem heilgen S. Mäha auch was steha, und macht ihm sein städala voll;’ conf. the less complete account in Panzer’s Beitr. 2, 216-7. Three stalks are left for Oswald, three ears tied three times round with flowers, viz. the cornflower (centaurea, blue), the blotze (red poppy, papaver rhœas), and camomile. The red poppy is also called Miedei-magn (Mary’s mohn), Panzer 2, 214-5-6. Schm. 2, 555. 608; in Swabia, Her-göt’s kitele or mäntele. The Russians leave a sheaf standing for Volos (Veles), ’toward Volos’s beard (borod).’


p. 159.] On the plant-name Woden-tungel, -star, see K. Schiller’s Ndrd. pflanzenn. 32; conf. Ἑρμὸν βᾶς, Mercurii sureculus, filix, and Ἑρμὸν βοτάνον, herba mercurialis, Dios. 4,
Several birds were sacred to Oðinn: ‘korpor, krókar, skatar bör man icke skjuta, emedan de äro Odens fyltar, dem han vid Olofsmässan har hos sig i åtta dagar, då han plockar och tager en stor del af dem. Ardea nigra, en temligen stor fogen af häger-slägtet, kallas Odens svula,’ Rääf; see Sup. to p. 148.

p. 160.] Wéns-lei suggests älf-liår, p. 207. Kl. sichr. 2, 58. Who off a thief has cut the thumbs, To him good luck in throwing comes, Garg. 192a. Do they say anywhere in Scandinavia Odensfinger, Onsfinger? Acc. to F. Magn. lex. myth. 639 the lungs were sacred to Oðinn and Mercury; conf. the Tables of Blood-letting.


p. 162 n.] On Zeus τρίτος and Τριτογένεα, conf. Welecker’s Trilogie 101-2. At banquets the third goblet was drunk to Zeus: τό τρίτον τό Σωτηρι, Passow s.v. σωτηρ. Athena τρίτη, Babr. 59, 1.


p. 163 n.] Munch 1, 217 thinks Mítothín arose from misunderstanding metod; to me it is plainly Fellow-Othin, like our mit-regent, etc. Saxo’s Óllecus is the Eddie Úllr, as is clear from his using a bone for a ship, Saxo p. 46. Yet Úllr seems a

p. 165.] I might have spoken here of Oðin’s relation to his wife Frigg, p. 299, and to Skúði, whom the Yngl. saga c. 9 calls his wife.

CHAPTER VIII.

THUNAR.

(Conf. Kl. Schr. 2, 402—438.)

p. 166.] Donar stands related to donen extendere, expansion of the air (Hpt Ztschr. 5, 182), as τόνος to τείνω, yet tonare is in Sansk. stan, resembling στέντωρ, στόνος and our stöhnen, Kl. schr. 2, 412. In AS., beside Thunor, of whom there is a legend (p. 812-3), we have also Dhór, Sal. and Sat. 51. So the rubric over John 5, 17 has þunres-dæg, while that over John 5, 30 has þurs-dæg; and the Norman Dudo calls him Thor, Wormius mon. 24. The Abren. has Thunor, dat. Thunare. MHG. still *duure, Pass. 227, 81. Dietr. drach. 110b: des *duures sun (Boanerges), Pass. 227, 59 (Kl. schr. 2, 427). For the compound Swed. tordön, Dan. torden, the Norw. has thorduun, Faye 5, the Jemtl. torn, Almqv. 297, Westgötl. thorn and lann. In the Dan. märchen *Torden-rejæ means Thor, as Donner-wetter in Germ. curses stands for Donar. The Swed. Lapps call the thunder-god Tiermes, Klemm 3, 80-7, Ostiaks Tornim 3, 117, Chuvashes Tōra, Tṓr, Yakuts Tumara, Voguls Tórmi, Rask’s Afh. 1, 44. 33.

p. 167.] ON. reið is not only vehiculum, but tonitru: lystir reið (al. þruma), Gulaf. Hafn. 498. Norw. Thorsveia tonitru, Faye 5. Danish critics regard Ökupórr as a different being from Asapórr, and as belonging to an older time; yet Sn. 25 places them side by side, and looks upon Thor too as Ökupórr, conf. 78. He drives a chariot; conf. the Schonen superst. about Thor,
Nilsson 4, 40-4.¹ In Östgötl. the äska is called *gøn*; when it thunders, they say *gøn går,* Kalen 11; *goýir kör,* Almqv. 347, but also *gømor går* 384, and *kørhónden går* 385. In Holland: 'ouze lieve Heer *veel* (drove) door de lucht.' Father God is rolling *d'brentu* (milk-vessels) up and down the cellar steps, Wolf's *Ztschr.* 2, 54. Can the old *kiltel-krar* (kettle-car?) of the giant with two *goats* refer to Donar's chariot? Müllenh. 447; conf. Kl. schr. 2, 422. Thórr carries a *basket* on his back: *meis,* *ta unrmeis,* Sæm. 75. Sn. 111. OHG. *meisa,* Graff 2, 874.


p. 168.] Thunder is God (or the angels) playing at bowls: uns Herr *speelt keghel,* Schütze 4, 164. die engel *keghel,* Müllenh. 355; conf. the skittle-playing in the Odenberg, p. 953. Or it is anger, and the thunder-bolt his rod, Pol. bozy praten.

p. 168.] The same *Taranis* is in the Vedas a surname of Indra the thunder-god, he that passes through, from *taran* =trans; and so Perun may be conn. with *πέα* (but see p. 171, and Kl. schr. 2, 420). Welsh *taran* thunder, Gael. *tainneach,* *tairneanach,* also *turrann.* *Taranvennis,* Mone's Bad. urgesch. 2, 184. In Burgundy a town *Tarnodurum,* whose later name *Tonnerre* and 'le Tonnerrois,' Jos. Garnier 51, prove that the notion of thunder lay in the old name; conf. Kl. schr. 2, 412.

p. 169 n.] Thórr heitir *Atli oc àsabragr,* Sn. 211, conf. Atli 208. The Lapps call their Tiermes *aigote,* and his deputy

¹ The surnames *Hlóriði,* Sæm. 211, and *Eindriði* need not conflict with the statement that Thórr walks or else drives (p. 167 n.). In Sn. 101 he is called *fostri* *Vingnis ok Hlóra* (p. 187, 257). In Sn. Formáli 12 *Lóride* is called Thórs son, and *Loricus* Thórs fostri, who has a wife *Göra.*
yunkare, stor-yunkare, Klemm 3, 86, the Ests their Pikker wana essa, old father, Verh. 2, 36-7; and the American Indians their Supreme Being the grandfatther, Klemm 2, 153. With the mountains Etzel, Altvater we may perh. associate a high mountain Oetschen, Helbl. 7, 1087 (now Öftscher), from Sl. otets, voc. otche, father; conf. Kl. schr. 2, 421.


p. 171.] Comes ad Thanuresberhec (yr. 1123), Erh. 150; apud Thanuresberg 133. Sifrit de Tonresbere (1173), MB. 33a, 44. Sifridus de Domresbarch (1241-58) 33a, 68. 90. Of a dragon it is said: er hete wol dri kiele verslunden (swallowed) und den Dunresherc, Dietr, drach. 262b (str. 834). vom Donresberge, Hpt Ztschr. 1, 438. A Dommersberg by Etteln, S. of Paderborn. AS. Dunresleá, Kemble 3, 443. 4, 105. 5, 84. Dunresfeld 3, 394. 5, 131, conf. 6, 342. Donresbruno, Ztschr. f. Hess. gesch. 1, 244.

p. 171.] With Slav. grom, hrom (Kl. schr. 2, 418) put our LG. grummeln of distant thunder, Ir. crom, craim thunder, Fr. grommeler growl; also Lith. granja it thunders, growimmas thunder.


In Finn. the oak (tammi) is called God's tree, pun Ynmalan, Kalev. 24, 98. 105-7. 113-7; conf. Zeus's oak p. 184, robur Jovis p. 170. Ju-glans, Δίος βάκαρος = castanea, Theophr. 3, 8. 10. Diose. 1, 145. The oak being sacred to Thórr, he slays
the giants that take refuge under it; under the beech he has no power over them. It has been remarked, that lightning penetrates twenty times as far into the oak as into the beech, Fries bot. udfl. 1, 110.

p. 172.] A Swed. folksong (Arvidss. 3, 504) makes Thôrr live in the mountain: locka till Thor i fjäll. Beside Frögyrin’s daughter Frigg, another daughter Tóðr is called Oðin’s wife, and is mother of Thôrr. But if Thôrr be = Fairyuni, he is by turns Oðin’s father and Oðin’s son; and he, as well as Frigg, is a child of earth (iörð), Kl. schr. 2, 415. GDS. 119.

p. 173.] Of Enoch and Elias, who are likewise named together in the ON. dicer’s prayer (Sup. to 150), we read in Fundgr. 2, 112:

sie hånt och die wal (option),
daz sie den regin behabin betalle (keep back rain)
swemme in gevalle (when they please),
unt in abir lázin viezen (again let flow);
ir zungiu megin den himel besliezen (shut up)
unt widir úftuon (open),
sô si sich wellint muon.

The Lithuanians call Lady-day ElyiOS diena, Ilyios diena, on which it begins or ceases to rain. They derive it from ilyia, it sets in (to rain); is it not rather Elias’s day? Elias legends of Wallachia and Bukowina in Schott. 375. Wolf Ztschr. 1, 180. On his battle with Antichrist conf. Griesh. 2, 149.

p. 174.] Hominem fulgure ietum cremari nefas; terra condi religio tradidit, Pliny 2, 54. Places struck by lightning were sacred with the Greeks, and were called ἡλύσια, ἐνηλύσια, because the descending deity had visited them. They were not to be trampled: hoc modo contacta loca nec intueri nec calcari debere fulgurales pronuntiant libri, Amm. Marcell. 23, 5. One peculiar rite was thoroughly Etruscan: such a spot was called bidental, because a two-year old sheep was sacrif. there, Festus sub vv. bidental, ambidens. O. Müller’s Etr. 2, 171; the railing round it was puteal, and may be compared to the Ossetic skinpole: bidental locus fulmine tactus et expiatus ove, Fronto 277. Cattle struck dead by lightning are not to be eaten, Westendorp 525.

p. 175.] ùetôs, Umbr. sacitu, Aufr. u. Kirchh. 2, 268. ίε δ’
THUNAR.

1342

...THUNAE. apa Zev<; Trdvvvy^o^, Od. 14, 457. Athen. 4, 73. τὸν Δι ἀληθῶς φίλην διὰ κοσκίνου οὐρέιν, Aristoph. Clouds 373; conf. imbrem in cribrum gerere, Plant. Ps. i. 1, 100. Δίὸς ἕμβρος, Od. 9, 111. 358. οὔτε Πλατωνησίως ὑσεν ὁ θεὸς, Paus. ii. 29, 6. An Egypt. magian conjures the air-god Hermes (τὸν αέριον) for rain, Cass. Dio 71, 8. Indra, who has the thunderbolt, is also god of rain; when he disappeared, it rained no more, Holtzm. 3, 140. 1, 15. In Dalecarl. skaurman åk, the shower-man rides = it thunders, Almqv. 258; conf. Goth. skura vindis = XatXa-^, OHG. skitr tempestas, grando, AS. scûr procella, nimbus, ON. skûr nimbus (Kl. sehr. 2, 425).


p. 176.] Pikker, Kalewipoeg 3, 16. 23. 358. 16, 855. pikker-taati 20, 730. On pikker and pikne see Estn. Verh. 2, 36-7. He is the avenging thrice-nine god, that appears in the lightning, and with red-hot iron rod (raudwits) chastises even the lesser gods, who flee before him, like the giants before Thor, to human hearths 2, 36—38. Pikne seems an abbrev. of pitküinen, tonitru, which occurs in the Finnic form of the Esth. prayer for rain, Suomi 9, 91, and comes from pitkä longus; pitkæiküinen longaesus, the Old = Ukko, says Castrén myth. 39, or perhaps the long streak of the lightning. On Toro, Toor, Torropel see Estn. Verh. 2, 92.

p. 176.] Ukko blesses the corn, Peterson 106. In a waste field on the coast of Bretagne St. Sezny throws his hammer, and in one night the corn grows up into full ripe ears around it, Bret. Volkss. by Aug. Stöber, prob. after Souvestre.

p. 177.] The Thunder-god must be meant in the story of the red-bearded giant and the carriage with the golden he-goat, Wolf Ztschr. 2, 185-6. With the N. American Indians both Pahmi-oniqua and Jhâchîhêhâ (red thunder) are men's names, Catlin tr. by Bergh. 136. 190-1.

p. 178.] The three phenomena of lightning are described as simultaneous in Hes. Theog. 691: κεραννοὶ ἵκταρ ἀμα βροντῇ τε
Distinct from fulgur is a fourth notion, fulguratio (sine ictu).

p. 178.] Fulgur is called blik, as late as Justinger. Blixberg, now the ruined castle of Plixburg (Pückhs-perekh in old does.), stands in the Müntzer valley near Colmar, oppos. a dwarf's mountain, Schöpflin Als. dipl. no. 1336. des snellen blickes tue, Freid. 375. himmelblicke, Servat. 397. 1651. Roth. 3536. In Styria, himlatzen to lighten, waterblicke fulgur, Hpt Ztschr. 8, 137. waterleicht, Stalder 2, 447. hab dir das plab feuer! H. Sachs ii. 4. 19a. blue light in thunderstorms, Schwab's Alb. 229. Lighting strikes or 'touches': mit blitz gerührt, Felsenb. I, 7. It arises when sparks are struck with the fieri/axe, p. 180. 813; af eim liomom leipthi qvomo, Scnem. 151a. Ἐπιθύμης ἀφ' ὠψ ψολεύσα κεραυνόν, Od. 24, 539. ἀργύτη κεραυνὸ 5, 123. 131. trisulcum fulgur, Festus, Varro ap. Non. 6, 2. Sen. Thyest. 1089. ignes trisulei, Οv. Met. 2, 818. Ibis 471. tela trisulea, Claudian iii. Cons. Hon. 14. genera fulminum tria esse ait Caecina, consiliarium, anctoritatis et status, Am. Marc. 23, 5; conf. O. Müll. Etr. 2, 170. The Etruscans had nine fulgurating gods 2, 84. In Romanic, lightning is camēq, form. also calavera, chalavera; straglüssch, saietta, saetta lightn. that pierces, also lätsherna (lucerna?). Lith. žaibas lightn., Perkuno žaibas streak of lightn., from žibeti to shine, Nesselm. 315. Mere fulguratio, summer-lightn., distant, feeble, that does not strike, the Finns call Kalevan tuulet, K. vallkiat, i.e. Calevae ignes, bruta fulmina autumnalia, or kapeen tuulet, genii ignes. Lightning is named Πόρ Δίος, Hebr. fire of God.

p. 178 n.] Blecken, plechazan, heaven opening, reminds of the Bastarnae, who thought, when it lightened, the sky was falling on them, Livy 40, 58; conf. Duncker p. 84. In Servian songs munya is the vilas daughter, grom her brother. Mēsels, moon, marries Munya, Vuk 1, 154 n. 229—231.

p. 178.] Tonitrus is toniris chlæcha, Hattem. 3, 598b. tonnerklapf, Justinger 383. 'thunderclap words,' Fr. Simpl. 1, 231. dōzes klac, Parz. 379, 11. Troj. 12231. 14693. dounescal, Fundgr. 2, 116. tonnerbotz, Garg. 270b. 219b, from donerboz. ON. skrugga tonitrú, conf. skrogggr fulminans. Dan. tordenskråll, tordenbrag. LG. grummel-wier, -schuur, -taaren (-cloud), Lyra 103. 117, see Sup. to 171. We say thunder rollt, grollt [if
distant, grommelt]. As lightn. is a bird’s glance, thunder is the flapping of its wings, Klemm 2, 155. Zeus’s eagle holds his lightnings, and an eagle raises the storm-wind, p. 633; conf. the bird of Dawn.

p. 179.] Fulmen is OHG. donarstrála, Graff 6, 752 and laruicendi, Gl. Jun. 191. Graff 2, 707. blic-schóz mit (or, an) duurr-slegen, Pass. 89, 40. 336, 9. des donres schuz, Freid. 128, 8. donarstral der niht enschinzet, Turl. Wh. 11a. donarstrál, Griesh. 151. die donerblícke, Fundgr. 1, 73. donresblícke, Freid. 123, 26. des donrisslac, Fundgr. 2, 125. ‘ob der doner z’aller frist sluoge, swann ez blekzenid ist,’ if it struck every time it lightens, W. gast 203. swaz er der heiden ane quam, die sluoc er als ein doner sán, Rother 2734. dô sluog er alsô der thoner, for dem sich nieman mac bewarn, Diemer 218, 8. schúrssal, Helbl. 8, 888. volkenschóz, Lanz. 1483. weterwegen, Pass. 336, 10. 2. OHG. dróa, drewa is both minae, oraculum, and fulmen, ictus, Graff 5, 246; because lightn. is a bodeful phenomenon? O. Fr. es foldres du ciel, Ogier 1, 146. foudre qì art, Guiteelin 2, 137. Le tonnerre a sept différentes formes pour se manifester aux Polognots. Il tombe en fer, alors il brise tout; en feu, il brûle; en soufìre, il empoisonne; en gennille, il étouffe; en pondre, il étourdit; en pierre, il balaye ce qu’il environne; en bois, il s’enfonce où il tombe, Mént. Celt. 2, 211.

p. 180.] On thunderbolts see the 9th Bamb. Bericht p. 111. Beside donnerstein, we have wetterstein, krostenstein. Again: Herre Got, und liezt du vallen her ze tal ein stein, der mir derslíege, Suchenw. 78, 175. A fragment of thunderbolt heated over in the hand imparts to its enormous strength, Hpt Ztschr. 3, 306. A donnerstral of 2½ cwt. hangs in Ensheim church, Garg. 216a. Vestgötl. Thors-kájil (-wedge), Swed. Thor-viggar (-wedges), Sjöborg’s Nomencl. f. nordiska fornlemningar 100. Indra’s bolt and flash are svarus, from svar, sky, sun, Benfey 1, 457; conf. ṣālōṣa, Sup. to 174. Like elf-shot is the Sansk. ‘vitalum veluti mater, ita fulmen Marutis sequitur,’ Bopp Gl. 364a; conf. magientis instar vaccae fulmen sonat 262a. Athena alone knows the keys to the thunderbolt chamber, Æsch. Eum. 727, like Mary in the nursery-tale of the forbidden chamber in heaven. Lith. ‘Perkuno kulka,’ P.’s ball. Serv. stréditsa, arrow.

p. 181.] Mölnir reminds of Sl. mëniga, molnia ᾱστραπή, which
Miklos. 50 derives from mlêti, contere. The hammer is the simple, world-old implement, indispensable to nearly every trade, and adopted by not a few as a symbol. At boundaries the hamarsmark was deeply graven, a cross with hooked limbs; afterwards a crossed oak served for a landmark, Kl. schr. 2, 43. 55. In blessing the cup (signa full) the sign of the hammer was made: hann gerði hamarsmark yfir, Hâk. göða saga c. 18. Thor með tungum hamrum is also in Landstad 14. Thor's image has a great hammer in its hand, Ol. helga s. ed. Christ. 26. Forum. sög. 4, 215. That the hammer was portrayed and held sacred, is shown by the passage in Saxo, ed. Müll. 630: Magnus, inter cetera tracophorum suorum insignia, innuitati ponderis malleos quos Joviales vocabant, apud insularum quandam princevorum religione cultos, in patriam deportandos curavit. That was betw. 1105 and 1135. In Germany, perh. earlier, there were hammers and clubs as emblems of Donar on the church wall, or built into the town-gate; to which was linked a barbarous superstition and a legend of the endgel, Hpt Ztschr. 5, 72. To the same cycle belong the tales of the deril's hammer, which is also called donnerkühl, hammerkühl, Müllenh. 268. 601; conf. p. 999. Pikke carries lightn. as an iron rod, see Sup. to 176.

p. 181.] Thôrr a foe to giants, p. 531. As Wôdan pursues the subterraneans, so he the giants. They will not come to the feast where Tordenveir appears, p. 189. 537. In Schonen, when it lightens, it is Thor juggling the trolls, Nîlss. 4, 40. der (tievel) wider unsih vihtet mit viuren (vinrinen, fiery) stralen, Diemer 337, 9.

28. Lith. 'kad Perkuns pakiles deszint klafterin tave i zeme itrenktu!' may P. arise and strike thee 10 fathoms into the earth, Schleicher ber. der Wiener acad. 11, 108. 110. The Etruscans ascribed the hammer to Mantus, Gerh. 17.


p. 183.] In the Alps the salamander, whose appearance betokens a storm, is called wetter-giogo, Schott's Germans in Piedmont 300. 346. A female stag-beetle carries red hot coals into houses (Odeuwald).

p. 183 n.] The barba Jovis is held to have healing power, Caes. Heisterb. 7, 15. Jovis herba, hus-loek, Mone's Quellen 289a. hús-lonch, Mone 8, 403. donder-loek, erassula major, Mone's Qu. 283b. dundar-lök, Dybeck 1815 p. 61. Jovis caulis, semprevivum magn., Diosc. 4, 88. AS. þunor-wyrt, barba J.; house-loek planted on cottage-roofs, Hone's Yrbk. 1552; conf. p. 1214. The Swiss call the donnerbesen hexenbesen, witch's broom, Stald. 2, 42. Nemnich calls glecoma hederacea donnerrebe, gundrebe. The donnernessel, urtica dioica, resists thunder. Finn. Ukontuhio, fungus, fomes; U. nauris, rapa; U. lummel, caltha palustris; Ukkou-lehti, folium (lappa). Jovis colus, Διὸς ἡλακάτη, clinopodium, verbena, Diosc. 3, 99. 4, 61. Jovis madius, catanance, herba filicula 4, 132. ἰερὰ τοῦ θεοῦ φηγος at Dodona Paus. 1, 17. Jovis arbor, Ov. Met. 1, 104. A thunder-tree in Tyrol, Wolf Ztschr. While redbreast and beetle attract lightning, the wannenweihe repels it, p. 674. It was a universal practice to ring the church-bells to drive the thunder away, i.e. the heathen god, for bells are Christian. With the Thracians shooting was a safeguard against thunder and lightning (p. 20), as elsewhere against an eclipse, p. 707.
Note the Henneberg superstition about the habergeiss or himmelsziege, phalangium opilio, a spider (Maler Müller), in Brückner’s Henneb. 11. By horsgök was formerly meant a real horse, Runa 3, 14-5. The heaven’s-goat is in Finn. laivuna vuohi; she hovers between heaven and hell, bleating in the air, Schiefl. Finn. wtb. 612. Another Lith. name for it is daungnas ožys, Nesselm. 31, and Lett. Pērkons ohsols, Possart’s Kurl. 228. The Hýmisqvīða calls Thórr hafra dróttinn; his goats are tann-gniostr and tann-grisnir, dente frendens, as Lat. nefrendes = arietes (or porci) nondum frendentes, that have no teeth yet. Tanngniostr (tooth-gnasher) is also a man’s by-name, Kormaks. 54. 134-6.


p. 187. [To the few German proper names compounded with Donar, add Donarprecht, Hpt Ztschr. 7, 529. Albdonar is conn. with the plant albdona. In Kemble no. 337, for ‘Thoneulf’ read Thunercul. The Sax. Chron., yr. 920, has Æarcyfel. An O. Irish name Tordealbhabh (= Thoro similis, says O’Brien) is worth noting. Thorhálli in the Heidavígasaga. King Toril, whose lightning searches the sea, burns up forests and devours the city (Hpt Ztschr. 4, 507-8), is apparently Thor himself; perhaps Torkil? for Thorild is fem.; conf. Thorkari, p. 181n.]

p. 187. Thór’s by-name of Vingthórr, Sæm. 70a; Eindriði, Sup. to 167, foot-note. He is hard-hugadr, Sæm. 71b, as the iötun is hardradr, p. 528. Again, föstri Vingnis ok Hóra = föstri Hlórríða, Sup. to 167. Jardur brrr, earth’s son, Sæm. 70a. 65a. 157; Fjörgynjar brrr, Hlóðynjar brrr, Ygg’s barn 52a. Is Vcorr
the same as verr, vir? conf. AS. wear, but the ON. modification would be viörr.

p. 188.] Thörr, imagined as a son (in the Edda he is either a youth or in the prime of manhood), does not accord well with the old great-grandfather.' In Sæm. 54b he is a sveinn, but in 85b Asadorgr. Are we to suppose two Donars, then? That in the North he may have been feared even more than Oðin seems to follow from the fact that so many names of men and women contain his name, and so few that of Oðin.

p. 189.] His sons by Iarnsaxa are Magni and Móði, Sn. 110 (conf. p. 823), he himself being endowed with ásmegin and ásmóðr. Iarnsaxa is elsewhere the name of a giantess. He calls himself Magna faðir, Sæm. 76a. His daughter becomes the bride of Alvis 48a-b; is she Thrúðr, robur, whom he had by Sif? Sn. 101-9. He is himself called þrúðvorr, Sæm. 72b. þrúðvaldr goða 76a; and his hammer þrúðhamarr 67b.

p. 191.] Neither the log-pelting at Hildesheim (with which conf. ‘sawing the old woman,’ p. 781-2) nor the wheel-rolling near Trier (Hocker’s Mosel-ld. 1852, p. 415) can be connected with Jupiter. The latter ceremony, mentioned first in 1550 and last in 1779, took place thus. On the Thursday in Shrove-week an oak was set up on the Marxberg (Donnersb., Dummersb.), also a wheel. On Invocavit Sunday the tree was cut down, the wheel set on fire and rolled into the Moselle. A wheel, especially a flaming one, is the symbol of thunder, of Donar; hence the lords of Donnersberg, burg-vassals to Cochheim, bear it on their coat-of-arms, Hontheim 2, 5, tab. v., likewise those of Roll (thunder), while those of Hammerstein have three hammers in theirs. The signum of German legions, the 14th and 22nd, was the rota: there is a tile with ‘Leg. xxii.’ and a six-spoked wheel stamped on it. Mainz and Osnabrück have such a wheel on their escutcheon, Mainz as escutcheon of the legions (Fuchs’s Mainz 2, 94. 106). Krodo in Botho’s Sassenchr. carries a wheel (p. 206 n.). Has that heraldic wheel anything to do with the term rüdels-führer, ringleader?

p. 191.] On keeping Thursday holy, see especially Nilsson 4, 44-5. tre Thursdays-qvällar, Dyb. Runa 4, 37. 43. Cavallius 1, 404. In Swedish fairy-tales spirits appear on thorsdays-natt, and bewitch. If you do any work on Trinity Sunday, the lightning
will strike it; hence women are unwilling to do needlework that day, Hpt Ztschr. 3, 360. Similar *desecration of holidays* by weaving, spinning or knitting is often mentioned; Servat. 2880:

> wir säzen unde wählen,
> dö die lautliute érten disen tac . . .
> schiere runnen din weppe von blnote,
> daz ez uns des werkes erwante.

A poor girl spins on our Lady’s day, the thread sticks to her tongue and lips, Maerl. 2, 219. Of women spinning on Saturday, see Müllen. 168; they that spool flax in church-time on Sunday, turn into stone, Reusch no. 30. Spinning was forbidden on Gertrude’s day and Berchta’s day, p. 270-3; among the Greeks on Bacchus’s day, p. 911. Nevertheless the yarn spun on such holy days has peculiar virtues, p. 1099; conf. the *teig-talgen*, dough-kneading on Holy Saturday night, Superst. G, v. 191. Yet again: Si quis die Dominico boves juxerit et eum carro ambulaverit, dexterum bovem perdat, Lex Bajuv. vi, 2, 1.

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### CHAPTER IX.

**ZIO (TIW, TYR).**


p. 195.] Wackernagel in Hpt Ztschr. 6, 19 retains *Tuisco* = duplex, and explains it as *zwitter*, two-sexed, just as Lachm. makes *tuise* = *bimus*, two years old; and Müllenhoff agrees with
them 9, 261. In that case Tuisco would have nothing to do with Ziu, and Tacitus must have indicated the marvellous hermaphroditic nature. It is a question whether Zio, Tio have perpetuated himself in the alarm and battle cries zieter, zeter, tiodute, tianut! and in ziu dar näher, Parz. 651, 11; see Gramm. 3, 303. RA. 877. Leo in Hpt Ztschr. 5, 513. Again, did zie, tie (assembly) originally mean divum, as in 'sub divo, dio'? The Prov. troubadours have sotz dieu = sub divo, under the open sky, Diez's Leb. d. Troub. 166-7; yet it may mean sub Deo.


p. 198.] The Germani sacrificed to their Mars for victory: vestita spolii donabere querce (Mavors), Claudian in Ruf. 1, 339. huic praedae primordia vovebantur, huic truncis suspendebantur exurine, Jorn. 5. hostiles suspendit in arbore cristas, Cl. in Ruf. 1, 346. Kuhn finds many points of comparison between Wotan and the Roman Mars, whom he takes to have been originally a god of spring. Mars=Márunas is a by-name of Indra, Hpt Ztschr. 5, 491-2. To Týr Viya-guó corresponds 'Mars des wige got' in En. 5591. Troj. 8140. 8241. Ms. 2, 198b: Mars strütes got. Christian writers suppose an angel of victory marching in the front of battle: coram eo (Ottone imperatore) angelus penes quem victoria. Mars is a mere abstraction in Ern. Nig. 2, 2: straverat adversos Marsque Deusque viros, and Pertz 8, 228: jam per ordinatas omni parte acies Mars ermentus cepisset fremere; conf. p. 203.


Judges often held their court on Eitig, see Kaltenb. 1, 563 b. 580 a.; and judgment may mean war, decision, R.A. 818.9. Was a sword set up in the court? On Fanmars, Fanmars see GDS. 529. 619.

The trinity of the Abrenunt requires a god, not a mere hero; for that reason if no other, Saksnot must be Mars, or at lowest the Freyr of the Upsal trinity. With Sæxnedal compare Iamsara, Thor's wife, Sn. 110. In Pomerania they still swear by 'doner sēca,' in Bavaria 'meiner sechsen,' Schm. 3, 193.4; conf. 'mein sie!'

On the divine Chero see GDS. 612. Lucian supplies additional proofs of the Scythian worship of the sword; Toxarīs 38: oū μὰ γὰρ τὸν Ἁγεμόν τοῦ Ἁκινάκην. Scythia 4: ἀλλὰ πρὸς Ἀκινάκου καὶ Ζαμώξιδος, τῶν πατρῴων ἡμῶν θεῶν. Jupiter Trag. 42: Σκύθαι Ἀκινάκη θύντες καὶ Ὀρίκες Ζαμώξιδι. Conf. Clem. Alex. admon. 42. GDS. 231. Priscus, quoted in Jorn. c. 5, ed. Bonn 201, 17. 224, remarks on the sword: Ἄρεος ξίφος ὅπερ οὐ ἴερον καὶ παρὰ τῶν Σκυθικῶν βασιλέων τιμώμενον, οὐδὲ τῷ ἐφορῷ τῶν πολέμων ἀνακείμενον, ἐν τοῖς πάλαι ἀφανισθηναι χρόνοις, εἶτα διὰ βοὸς εὑρεθήναι. The Mars of the Alans is mentioned by Lucan 8, 223: duros aeterni Martis Alanos. The worship of lance and sword among the Romans is attested by Justin 43, 3: Nam et ab origine rerum pro diis immortalibus veteres hastas coluere, ob cujus religionis memoriam adhuc deorum simulacris hastae adduntur; and Suet. Calig. 24: tres gladios in necem suam praeparatos Marti ultori addito elogio consecravit. Caesar's sword, preserved in Mars's temple at Cologne, was presented to Vitellius on his election, Maseon 1, 117. Later they knelt before the sword at a court-martial, Ambraser liederb. 370; conf. Osw. 2969:

dó viel er nider ūf siniu knie,
daz swert er an sín hant gevie,
und zōch ez ūz der scheide,
To Svantevit, Saxo ed. Müll. 824 gives a *conspicua granditatis consis*. The Indian Thugs worship on their knees an axe or bill, which is mysteriously forged, Ramasiana (Calcutta 1836).

The war-god has also a *helmet*, witness the plant named *Ἀρεισ κυνη*, *Týr-hialm*, p. 199.

p. 206.] Hrōð-cyninges, Cod. Exon. 319, 4, said of the wicked Eormanric, and therefore probably from hrōð, hrōðe, crudelis (p. 290); while *Hrōðgotnum* 322, 3 answers to ON. Reiðgotum. ‘Red red brengt raed raed,’ where the Walloon has ‘Mars, Mars,’ Careman’s *Année de l’Anc. Belg.* 16; conf. Ret-monat, p. 290. We are not warranted in referring Hrōðrs (or hrōðrs) andscoti, *Hýmisq. 11*, to Týr.


p. 207.] Simrock thinks Týr is *one-handed* because a sword has only one edge. Does a trace of the myth linger in ‘swâ ich weiz des wolves zant (tooth), dâ wil ich hūten (take care of) miner hant,’ Freid. 137, 23? or in the proverb ‘brant stant as dem dode (Tio?) sine rechte hant,’ Wolf Ztschr. 1, 337? Conf. the Latin phrases: *pugnare aequo, pari, certo, anceipe, dubio, vario, proprio, suo Marte*. Widukind has *coeco* Marte 1, 6, like *coeco furore* 1, 9. When fighters see the battle going against them, they leave off, and acknowledge *ως προς τὸν θεὸν σφίσων ὁ ἄγων γένοιτο*, Procop. 2, 641. The fickleness of victory is known to the Od. 22, 236: *οὔτω πάγχ ς δίδου ετεραλκέα νίκην* (conf. ‘ein Hie-und-dort,’ Geo. 5748). Victory and luck are coupled together: *sig und saelden geben*, Albr. Tit. 2920-33. an *sig u. saelden verderben* 2929.

p. 208.] Companions of Mars: *circumque atrae* *Formidinis*
FRO (FREYR).

CHAPTER X.

p. 210.] The Yngl. 13 calls Freyr veraldar god, Saxo calls Frô deorum satrapa. Goth. frâinja stands not only for kúpros, but for ðeós. The Monachus Sangall. says (Pertz 2, 733): tune ille verba, quibus eo tempore superiores ab inferioribus honorari demulcerique vel adulari solebant, hoc modo labravit: 'lacte cir domine, lactifice rex!' which is surely 'frô herro!' OS., beside frô, etc., has the form fruoho, Hel. 153, 1; if it had a god's name Frô, that would account for Frôs-a, i.e. Frô's aha, ouwa, ca.
A.S. has other compounds, freábearht (freahterht) limpidus, Lyf and Hpt Ztschr. 9, 408a; freátorht limpidus 9, 511a, conf. Donar- perht; freáhræde expeditus (frehahræde, Lyf); freádræman jubilare, freábdan nuniare; a fem. name Freáware, Beow. 4048. In Lohengr. 150, zuo dem frón = to the holy place. ON. has also a frána nitidus, cornucous. From Fris. frána may we infer a frá dominus? Bopp (Gl. 229º) conject. that fránya may have been frabuja, and be conn. with Skr. prabhu, dominus excelsus; yet ππαύς, mild, seems to lie near [Slav. prav rectus, acquus, praviti regere, would conn. the meanings of probus, ππαFος, and fránya].

p. 212.] Freyr or Freyja, Sem. 59. He resembles Bacchus Liber, Διόνυσος ὁ Ἐλευθέριος, Paus. i. 29, 2, and Jovis lufréis, liber. From his marriage with GerSr (p. 309) sprang Fölnir, Yngl. 12, 14. Saxo ed. M. 120 likewise mentions his temple at Upsal: Fró quoque, deorum satrapa, sedem haud procul Upsalae cepit. Fröi gives food to men, Faye 10. The god travelling through the country in his car resembles Alber, who with larded feet visits the upland pastures (alpe) in spring, Wolf Ztschr. 2, 62; conf. Carm. Burana 131*: 'redit ab exilio Ver comat rutilante,' and the converse: 'Aestas in exilium jam peregrinatur,' ibid. (like Summer, p. 759); 'serato Ver carecre exit,' ib. 135.

p. 213 n.] On the phallus carried about in honour of Dionysos or Liber by the Egyptians, Greeks and Romans, see Herod. 2, 48. Hartung 2, 140. φαλλοί ἐστάσειν τοίς προσταλαίοις ἐν κάρτα μεγάλοι, Lucian De dea Syra 16, where more is told about phalli, conf. 28-9. An ʻidolum priapi ex anuo fabrefactum' in Pertz 5, 481. Phalli hung up in churches at Toulouse and Bordeaux, Westendp. 116. The O. Boh. for Priapus was Připekal, Jungm. sub v., or Připegalu, Mone 2, 270 out of Adelgar in Martene 1, 626. Slovèn. kurenet, kurent, Serv. kurat.

p. 214.] Gullinborsti, conf. gulli byrstum, Sn. 104. There is a plant gullborst, which in German too is eberwurz, boarwort, p. 1205. The Herv. saga c. 14 (p. 463. 531) in one passage assigns the boar to Freyr, in the other (agreeing with Sem. 114*) to Freyja. Perhaps the enormous boar in the OHG. song, Hattem. 3, 578, and the one that met Olaf, Forrn. sög. 5, 165, were the boar of Freyr. In thrashing they make a pig of straw, Schm. 2, 502, to represent the boar that 'walks in the corn' when the ears ripple in the breeze, conf. A.S. garseeg, ON. lagastafr; 'the
wild sow in the corn,' Meier schw. 149. Rocholtz 2, 187; 'de villen swine lapet drupe,' Schambach 118).

p. 215.] On cafovernumbal conf. Andr. and El. 28-9. Tristan has a boar-shield, 4940. 6618. Frib. 1944; 'hevedes of wild-bare (boars) ich-on to presant brought,' Thom. Tristrem 1, 75. Wråsn, vraesen (Andr. 97) in Frea-wrásnum is vinculum, and Freyr 'leysir or höptom (bonds) hvern,' Sæm. 65a (conf. p. 1231). A helmet in Hrolf Kr. saga is named Hildisvin and Hildigólfr. Does 'Helmnót Elenther' in Walthar. 1008-17 conceal a divine Fro and Liber?

p. 215.] On the boar's head served up at Christmas, see Hone's Tab.-bk 1, 85 and Everyday-bk 1, 1619-20. guldsvin som lyser, Asbj. 386; the giant's jút-galt, Cavalli 26; jút-hös, sinciput verrinnum, Caval. Voc. Verland. 28b.

p. 216.] Skiðblaðnir is from skið, skiði, assor, tabula; Rask, Aflh. 1, 365, sees in it a light Finl. vessel. Later stories about it in Müllenh. 453. The Yngl. saga gives the ship to Öðinn, but in Sæm. 45b and Sn. 48. 132 it is Frey's.

p. 217.] Freyr is the son of Njörðr and Skáði, who calls him 'enn fröði að,' Sæm. 81a. She is a giant's, þiazi's, daughter, as Gerðr is Gymi's; so that father and son have wedded giantesses. The story is lost of Freyr and Beli, whom Freyr, for want of his sword, slays with a buck's horn or his fist, Sn. 41; hence he is called baði Belja, Sæm. 9a. Freyr, at his teething, receives Alþheim, Sæm. 40b.

Many places in Scand. preserve the memory of Freyr: Frösö, Norw. dipl.; conf. Frösá, Sup. to 210. Fröjrak (Freyraker), Dipl. norv. 1, 542. Frösland, Dipl. succe. 2160; Frösei 1777; Frönsberg 2066. Frösarker in Vestmanl., Dyb. i. 3, 15. Schlyter Sv. indeln. 34. Frösäff in Zealand, Molb. dipl. 1, 144 (yr 1402). Fröskog in Sweden, Rana 1844, 88. Frösunda, Frösved, Fröösön, Frötuna, Frölunda, Fröjeslund, all in Sweden. Frötunum, Dipl. succe. 228. Freyledi, in Jönköpings-län is styled in a doc. of 1313 (Dipl. succe. no. 1902) Fröle or Frøale; a Fröel in the I. of Gothland appears to be the same name, in which Wieselgr. 409 finds led=leið, way; may it not be cled, eld, fire? Niarseurhof ok Freyshof, Munch om Sk. 147. Vróinló, now Vronen in West Friesl., Böhmer reg. 28. Müllenh. Nordalb. stud. 138. A man's name Freysteinn is formed like Thóristeinn.

p. 218.} Rask also (Saml. afh. 2, 282-3) takes the Vanir for Slavs, and conn. Heimdal with Bielboigh. I would rather suppose a Vanic cult among the Goths and other (subseq. High German) tribes, and an Asic in Lower Germany and Scandinavia, Kl. schr. 5, 423 seq. 436 seq. 'Over hundert milen henen, Duer wetic (wot I) enen wilden Wenen,' Walew. 5938; appar. an elf, a smith, conf. Jonckbloet 284.

p. 219.} Oðinn's connexion with Freyr and Niörðr, pointed out on p. 318, becomes yet closer through the following circumstances. Oðinn, like Freyr, is a god of fertility. Both are said to own Skiðblásnir (Sup. to 216), both Gerðr, p. 309. Fiólhir, son of Freyr and Gerðr, is another name of Oðinn, Sæm. 40b (p. 318). Skaði, Niörð's wife and Frey's mother, is afterwards Oðinn's spouse.
CHAPTER XI.

PALTAR (BALDER).

p. 220.] Acc. to Saxo, ed. M. 12t, Hotherus is son to Hothbrodus rex Sueciae, and brother to Atislus (the Aths of Yngl. s.); Nanna is daughter to Gevarus (OHG. Këpaheri), and no goddess, indeed she rejects on that ground the suit of the divine Balder. Balder seems almost to live in Saxony or Lower Germany; the Saxon Gelderus is his ally and Hother's enemy, and shares Balder's overthrow. Balder has come to Zealand, apparently from Saxony; he never was in Sweden. Saxo makes Nanna fall to the lot, not of Balder, but of Hother, who takes her with him to Sweden. Balder, mortally wounded by Hother, dies the third day. The tale of king Bolder's fight with king Hother is told in Schleswig too, but it makes Bolder the victor, Müllenh. 373; conf. the tale of Balder and Rune 606.

p. 221.] Paltar also in MB. 9, 23 (year 837). 'Baldr servus,' Polypt. de S. Remig. 55a. Buddbach, Neugart no. 289. Lith. baltas=white, good (conf. Baldr inn góði, Sn. 64), baltorus a pale man; and the notions white and quick often meet, as in Gr. ἄργος, Passow sub v.

p. 222.] A god Baldach is named in the legend of St. Bartholomew (Leg. aur. c. 118), also in the Passional 290, 28; but in the Mid. Ages they said Balbach for Bagdad, and Baldewins for Bedouins. Svipdagr, Menglöš's lover, is the son of Sõlbjört (sun-bright) and Grôa. To the proper names add Ostertar, which answers best of all to Bældag=dies ignis. Conf. also the Celtic Bel, Belenus, p. 613.

p. 222.] Baldr's beaming beauty is expr. in the saying: fætt er liott à Baldri; but what means the Icel. saw: logið hefir Baldr at Baldri, Formm. sög. 6, 257? From his white eyebrow—a feature ascr. also to Bödvíldr, ' meyna brá-heito,' Saem. 139b, and to Artemis λευκοφρύνη—the anthemis cotula is called Ballerbro, Fries, udfl. 1, 86; conf. Dyb. 1845, p. 71. He gives name to Balderes lège, Kemble, 5, 117 (863), and Balderes eih, oak.

On Breidablik, conf. p. 795; add ' in manigen breiten blicken,' Tr. kr. 42475. Midsummer was sacred to Balder, and the Christians seem to have put St. John in his place. The mistletoe,
with which he was slain, has to be cut at that time, Dyb. Runa 1844, 21-2. Do the fires of John commemorate the burning of Balder's body? In Tegner's Frithiofs. xiii., Baldersbål is lighted at Midsummer.—'Hvat mælcti (spake) Öðinn, aðr a bál stigi, sialfr í eyra syni (in his son's ear) ?' Sæm. 38a; otherv. 'í eyra Baldri, aðr hann var á bál borinn?' Fornald. sög. 1, 487. Conf. Plaut. Trinum. j. 2, 170: 'sciunt id quod in avem rex reginae dixerit, sciunt quod Juno fabulata est cum Jove', i.e. the greatest secrets.

p. 224.] Höðr is called Baldurs bani, B. andskoti, Sæm. 95a,b; he is brought and laid on the funeral pile (a bál) by his slayer the newborn Vali, ibid. The Edda does not make him out a god of war, nor does the ON. höðr mean pugna; but, the AS. heado does (Kemb. Beow. vol. 1, and in headalaf, Beow. 914), so does the Ir. cath. In Saxo, Hotherus is a Swed. hero, and not blind, but skilled in the bow and harp (ed. M. 111: citharoedus 123); he is favoured by wood-nymps, and gifted with wound-proof raiment and an irresistible sword. Is the Swed. tale of Blind Halt, Cavall. 363, to be conn. with him? Consider Hadoliva, Hadeln, Hatheleria, Hadersleben; and Hothers-nes (now Horsens?) in Jutland is supposed to be named after him, Saxo 122. An AS. Heðo beard, like Longbeard.

Hermðór is in Sögubrot (Fornald. s. 1, 373) called 'bazt hugaðr,' and 'like Helgi,' i.e. comparable to Helgi. In Beow. 1795 he is named immed. after Sigemund; he falls into the power of the Eotens, and brings trouble on his people; again in 3417 he is blamed. Does Hermðór mean militandi fessus? OHG. Hermuot, Herimaot (never Herimuodi), is against it. Hermódés born in Kemb. Chart. 3, 337; 'terra quae Anglice Hermodesudes nuncupatur,' Chartol. mon. S. Trinitatis (Guérard S. Bertin 455).

p. 224.] The spell is given p. 1231-2. On Phol, see Kl. schr. 2, 12—17. F. Wachter in the Hall. Encycl. 1845, art. Pferd, pronounces phol the plur. of a strong neut. noun phol, a foal. Thus: 'foals and Óðan fared in the wood.' But the poem itself uses for foal the weak (the only correct) form volo; and what poet would think of naming the god's horse or horses beside, and even before, the god himself? Again, was ever a running horse said to fahren?

p. 226.] Pfalsau is called Pjools-owa, MB. 4, 519 (circ. 1126);

p. 227.] That Phol (Kl. schr. 2, 12) is a fondling form of Balder, Paltar, seems after all extr. probable; the differ. of initial does not matter, as Lindolf becomes Dudo.—Beside the Celtic Bel, we might conn. Phol with Apollo, as an α is often prefixed in Grk. Or with pol in 'Pol; edepol!' by Pollux. Or with phol, ful=boar, p. 996, seeing that eburespiunt answ. to pholspunt, Sup. to 226. In Gramm. 3, 682 I have expl. volencel, fannus, Gl. Bern., Diut. 2, 214b, by fol, fon, stultus. A hero Pholus in Ov. Met. 12, 306. On the Ethiop king Phol, see Hpt Ztschr. 5, 69.

p. 228 n.] On Ullr=OHG. Wol, see Hpt Ztschr. 7, 393; better to conn. it with Goth. Vulþus 8, 201; yet see Sup. to 163 n.

p. 229 n.] The whirlwind is called Pulhoidehen, Pulhau, Schamb. 161; conf. infra, p. 285 n. 632-6. Beside Boylsperg,
we find Boylhorn, Mitth. Thür. Ver. v. 4, 60. Fold, see p. 992 n. In Reinwald’s Hemeb. Id. 1, 37 we find the phrase ‘to have (or take) something for your foll’ means ‘to lie on the bed you have made.’ Acc. to the Achen mundart 56, the weavers of Aix call cloth made of yarn that they have cabbaged folliche, fullchen [filch? Goth. filhan, to hide]. In Kammerförst, the old ban-forest near Trier, which none might tread with gesteppten leimeln (nailed shoes), dwells a spirit who chastises wood-spoilers and scoffers: his name is Pulch, still a family-name in Trier. And the hill outside the city, down which the wheel used to be rolled into the Moselle (Sup. to 191), is Pulsberg. Near Waldweiler is a Pohlfehs, and in Prüm circuit a Pohlbach.

p. 229.] Forsseta-lund (-grove) in Norway, Munch’s Beskriv. 483.

p. 231.] Villa Forsazi in pago Lisgau ( Förste near Osterode?) in a charter of Otto III., yr 990, Harenberg’s Gandersheim 625. Falke 483. Walterus de Forsaten ( Förste by Alfeld), Falke 890, yr 1197. In Saxonia, in pago qui vocatur Firihsazi, Einhard’s Ann., yr 823 (Pertz, 1, 211) with the variants: frihsazi, fiuhsazi, frihsazi, strihsazi, firichsare, virsedi; in Ann. Fuld. (Pertz 1, 358) Firihsazi. The deriv. conjectured at p. 232 n., from fors, cataract, seems the safest, GDS. 757.

p. 232.] Later stories of fishermen and sailors at Helgoland, and the carrying about of an image of St. Giet, are in Müllenh. no. 117. 181. 535; conf. p. 597. Similar names, often confounded with it (see Formm. sög. 12, 298), are: Hålogaland, now Helgoland, in the north of Norway, and the Swedish (once Danish) province of Halland, called in AElfred’s Periplus Halgoland. Ought we to write Hålgoland? conf. Heli, p. 388.

CHAPTER XII.
OTHER GODS.

p. 234.] Heimðallr is expl. by Leo, vorl. 131, as heim-dolde, world-tree. If d instead of ð were correct, it might contain the AS. deal, dealles (note to Andr. 126). Heimðall viðkunnari enn vörðr með goðum, Sæm. 853, the sverd-ás in Himinishörg, reminds
OTHER GODS.

of the angel guarding Paradise with a sword, Ec. 755, &c. His blowing a horn when Surtr approaches recalls "the last trump" (put-haurn, Ulph.), I Cor. 15, 52.—A Himides-berc in Mona's Anz. 6, 228; a Heafenfeld in Northumb., Lye sub v.—Heimdallr is called Vindler, Sn. 105, Vindlere in Resen.—Of Finnish gods, Ahti or Lemminkäinen has the sharpest ears, Kalev. 17, 7 (Anshelm 3, 64 speaks of hearing the grass grow).—II. is son of Oðinn by 9 mothers, Sn. 211. Laxd. saga p. 392; does it mean his father had 9 wives? The Romans called their Liber bi-mater; conf. the name Quatremère.

p. 234.] Ríg is stigandi, gvingandi, Sæm. 100 a, 105 a. In Yngl. p. 20 he is the first Danish king; his son Danfr has a daughter Drött, the mother of Dyggfrí, and a son Dagfr. Sæm. 100 b names 'Daur ok Danfr' together; conf. F. Magn. lex. p. 670.

p. 235.] Bragi is beckskrantudr, scannorum decus, Sæm 61 b; brother of Dagr and Sigrún 164; pl. braguar dat. brógnum, simply viri 152 a.


p. 238.] Like Oegi's helm is the Exhelmer stein on a hill in the Kellergebirge, Hess. Ztschr. 1, 245. On Grím r oegir, see p. 1017. In the helmet 'lit ein hillegirn,' Dietr. drachenk. 11; galeae minaci, Claudian in Prob. et Olybr. 92; tercibilem galeam, Virg. Aen. 8, 620.

p. 238.] Oegir is a jötnum, Hým. 3; a Bergbái 2. The ON. óg, f., = terror and ocean; ógnar lóinni = gold, Sæm. 152 a; ógordly Oegis-dottor 153 a; óksmádr = Oegir, Egills. 618. What means Oegis-heimr, Sæm. 124-5? Egilsleiba, Agistadíum, Hpt's Ztschr. 8, 588; Agasíl on L. Zurich 2, 536, formed like Agadora (Eider, p. 239 ?) oegisandr, sea-sand, Barl. 26, 20.

p. 240.] Hlí's dætr a við bléru. her er sjor kallaðr Ilfr, þvi at hann hlýr allra minn, Sn. 332; hlýr = egelidus, tepidus,
OHG. lâo, làwer, Graff 2, 294; Ir. lîr, Conan 33-4-9. 93. 192-3. Diarmid 87. 112-4-6; also lear, Learthomn, T. 7.

p. 242.] As Logi, the 'villi-eldr,' Sn. 60, is son to giant Forniotr, so is Loki a son of giant Farbauti. The eating-match betw. Loki and Logi is like that of Herakles and Lepreus, Athenæ. p. 412. Paus. 5, 5. Prometheus is chained to the rock by Hephaestus, Loki by Logi.—Loki, 'så er flestu illu raedr,' is hateful to the gods: er òll regin weja, Thorl. sp. 6, 38; så inn laevisi Loki, Sæm. 67b; in folksongs 'Loke leve,' Wieselgr. 384-5, in Danish 'Loke lejomand,' conf. the name Liuuiso, Liuiso, Trad. fuld. 2, 32-43; in Norweg. 'hin onde,' Hallager, as Oden is in l. 828; for Lokkens havre we have 'den onde hafre, Dybeck runa 1847, 30-1.—There is a saying: 'leingi geingr Loki ok Thôrr (=lightning and thunder), lêttir ei hrîðum,' the storm lasts.—Rask thinks the name akin to Finn. lokki, wolf; some may think it an abbrev. of Lucifer! Uhland takes Loki to be the locker-up, concluder of all things, as Heimdall is originator. To Logi conf. Hálogi for Hölgı, Sn. 128. 154. F. Magn. lex. p. 981.

p. 243.] 'Ik bede di grindel an deser helle; Upstandinge 553, seems almost to mean a personal devil.

p. 243 n.] It is true, another race of rulers beside the Ases is imagined, one of whom, Gylfi king of Sweden, sets out as gangleri (pilgrim) to spy out the Ases (Su. 1. 2. 2, &c.), but is cheated by them. But this is an imitation of Eddie lays, which make Oðin as gangleri and gangfrá travel to the giants, and talk with them. Sæm. 31-2; conf. Aegir's journey to Asgard, and his dialogue with Bragi, Sn. 79, &c.

p. 245.] In Sæm. 37a Fenrir pursues Alf-röðull, which must mean the moon, the 'sun of the elves'; conf. 'festr mun slitna eum Freeki reþma,' Sæm. 7-8. 'man òbbundinn Fenris-ulfr fara,' Hakonarm. 23. 'Loki liðr or böndum,' Sæm. 96a (conf. òþann losnar 8a; is this Loki or Surtr? Loki is lægiarníti åpekkr, monstro similis 7a).—Loki is caught by Piazi, Sn. 81, and expressly chainèd 70 (conf. Sæm. 7a); so is Fenrir 33-4-5; conf. the chained giant (Suppl. to 544), chained devil (p. 1011), chained Kronos (p. 832 n.).—Loki's daughter Hel esp. makes it likely that he too was common to all Teut. nations.

p. 247.] AS. sâtor-lâže, panicum crusgalli, is a grass like the áyvosoc sown by Kronos (Suppl. to 1192). One is reminded of
Saturni dolium by ‘Lucifer sedens in dolio,’ Upstandinge p. 41, and ‘des tiuvels vaz,’ Hpt’s Ztschr. 7, 327. What means the ON. scaturír, Sn. 222b?

p. 248-9. Delius pp. 41. 50 cites kroden duvel, kroden-henker, kroden-kind; is the first out of Botho? In a Hildesheim MS. of the 16th cent., Frosch-meus, we read: ‘pravi spiritus, id est, de kroden duvels’ in contrast with the good holds. In HH. VIII: ‘misshapen as they paint the kroden teuffel.’—Jornandes de regn. succ. p. m. 2 has the pedigree ‘Saturnus, Picus, Faunus, Latinus’; conf. p. 673 and GDS. 120.

CHAPTER XIII.

GODDESSES.

p. 250 n.] The MHG. gotinne is in Sasm. 115g gýðja, yet in 11th ey trúði Ottar á ásynjar, and 61a heilir aéir, heilar ásynjar! conf. πάντες τε θεοὶ πασαὶ τε θέαναι, Π. 8, 5. 19, 101. Od. 8, 341. This word goddess acquired a lower sense, being used by the people for fair dames and pretty lasses, Liudpr. antap. 4, 13. ‘Ermegart Hímel-gotin,’ Rückert’s Ludwig 97. What is the götin in Nithart MSH. 3, 288a, who goes ‘unter dem funen ûz dem vorst, wol geammet,’ and is led out on the green under blue sky (baldachin), apparently by peasants at an old harvest-festival? conf. fee, Suppl. to 410.

p. 251. OHG. ero, earth, answers to Ssk. írâ, Ir. ire, GDS. 55. Tellus might be for terulus, as puella for puerula, but the gen. is tellarís, conf. Ssk. tala, fundus. Humus is Ssk. xamâ. Taia, called πρωτόμαντις in Æsch. Eum. 2, corresponds to Ssk. gans, gó, cow (p. 665), the cow being mother of the world (p. 559): ὁ γαῖ καὶ θεοὶ, a frequent Attic invocation. ON. fólð is impersonal, yet is greeted in Sasm. 194a: heil sú hin fiohýta fólð! GDS. 60 (p. 254).—Íóð, earth, is called Ionakr’s tree-green, oak-green daughter: dottur Onars við-i-green, Sn. 123; eiki- groent Onars flioð, Formm. sóg. 1, 29, 12, 27. She is daughter of night in Sasm. 194a: heil nótt ok nipt! but who is corðan bróðir, Cod. Exon. 490, 23? Íóð is also mother of Meili, Thor’s brother, Sasm. 70a; Íóð = Fiöryn 80b (p. 172).—Of Ríndr and
her relation to Ośin: 'seid Yggr til Rindr,' Y. amores Rindae incantamentis sibi conciliavit, Sn. 1818. 1, 236. Is AS. hruše (terra) contained in grusebank, turf-bench, Schm. von Wern. 114?

p. 251 n.] At Attila's grave too the servants are killed: 'et ut tot et tantis divitiis humana curiositas arceretur, operi deputatis trucidatur, emersitque momentanea mors sepelientibus cum sepulto,' Jorn. cap. 49. The Dacian king Decebalus buries his treasure under the bed of the Sargetia, Cass. Dio 68, 14. Giesbrecht supposes the Wends had the same custom. Bait. stud. 11, 28-9.

p. 252.] Nerthus is the only true reading, says Müllenhoff, Hpt's Ztschr. 9, 256; Erthus is admissible, think Zeuss and Bessel. Nerthus answers to Ssk. Nritis, terra, Bopp 202b; conf. C. Hofmann in Ztschr. der morgenl. ges. 1847. A thesis by Pyl, Medea, Berol. 1850 p. 96 derives it fr. LG. nerder, nerdrig, conf. νέρτερος. Her island can hardly be Rügen (p. 255-6), but perhaps Femern or Alsen, says Müllenh., Nordalb. stud. 1, 128-9. Her car stood in the grove (templum) under a tree, Giefers. 'Nerthus, id est, Terra mater' strongly reminds of Pliny's mater deum 18, 4: quo anno m. d. adventa Romam est, majorem ea aestate messem quam antecedentibus annis decem factam esse tradunt.


Mommsen 133 derives Ceres, Oscan Kerrcés, from creae; Hitzig Philist. 232 connects it with ἑρώη, mother earth; a dear mother, like (πυρός) φίλης Δήμητρος, AESop (Corais 212. de Furia 367). Babr. 131; conf. Δήμητρος ἀκτή, II. 13, 323, and ἀς ἡς ἱερή κορή, getreidelein', Gram. 3, 665. GDS. 53. The Earth’s lap is like a mother’s: foldan sceat (=schooza), Cod. Exon. 428, 22. corðan seeáta eardian 496, 23. corðan seeátas hweorfan 309, 22. grund-bedd 493, 3.

On the goddess’s progress see Suppl. to 252. With her bath conf. the purifying bath of Rheu (Preller 1, 409), whose name Pott would explain by εφεία=S.k. urvi fr. urí=varú, Kuhn’s Ztschr. 5, 285. The lavatio Berecyntiae is described by Augustine, Civ. Dei 2, 4; conf. Vita Martini cap. 9 (W. Müller p. 48). The image of Artemis was washed in seven rivers flowing out of one spring, Pref. to Theocritus; the alraun and ali-rumna were bathed.

The J.G. farmer’s maxim, ‘Mai-mánd kold un nat Füllt schüñen un fat, is in Swedish ‘Mai kall Fyller bondens lador all,’ Runa 1844, 6. A similar saw in Bretagne about St. Anne, Landsitzer mag. 8, 51; how is it worded in French?

From Rodulf’s account was probably taken the 16th cent. notice in Reiffenberg’s Phil. Mouskes, tome 1. Brux. 1838 app. p. 721: ‘Sub Alexandro, qui fuit sex annis episcopus (Leodiensis) et depositus in Conc. Pisae an. 1135, fuit quaedam prodigiosa seu demoniaca navis, quae inmixa rotis et magice agitata malignis spiritibus attractu srimum fuit Tungris induxa Loscastrum. Ad quam omnis sexus appetitum tripliari et saltare cogebatur etiam nudum corpore. Ad eam feminae de mane stratis exilientes accurrebant, dum dicta navis clitherae et aliorum instrumentorum sonitu resonaret.’—Weavers, whom Rodulf makes prominent in hauling and guarding the ship, have something to do with navigation; in their trade they ply the schiff (shuttle), and that is why they were called marner, Jäger’s Ulm p. 636-7. About carrying ships on shoulders Pliny has another passage 5, 9: ‘ibi Aethiopicae conveniunt naves; namque eas plicatiles humeris transferunt quoties ad catarractas ventum est.’
Also Justin 32, 3: 'Istriae naves suas humeris per juga montium usque ad littus Adriatici maris transtulerunt.'

Additional traces of German ship-processions and festivals. In Antwerp and Brabant, near the scene of that old procession, there was about 1400 'eine gilde in der blauwer scuten,' Hpt's Ztschr. 1, 266-7. At Shrovetide sailors drag a ship about, Kuhn's Nordd. sagen p. 369. At the Schönbart-running in Nürnberg, men in motley used at Shrovetide to carry Hell round, including a ship and the Venus Mount; see Hist. of Schönb.-run. at N., by the Germ. Soc. of Altdorf 1761. Another ship-procession in Hone's Everyday-book 2, 851. In the 'Mauritius und Beamunt,' vv. 627—894, a ship on wheels, with knights and music on board, is drawn by concealed horses through the same Rhine and Meuse country to a tournament at Cologne; it is afterwards divided among the garzuns (pages), v. 1010. Is the idea of the Ship of fools travelling fr. land to land akin to this? especially as Dame Venus 'mit dem ströwen ars' (conf. Hulda's stroharnss, p. 269n.) rides in it, ed. Strobel p. 107; 'frau Fenus mit dem stroem loch,' Fastn.-sp. p. 263. Consider too the cloud-ship of Magonia (p. 639), and the enchanted ship with the great band of music, Müllenh. p. 220. The 'wilde gjaid' comes along in a sledge shaped like a ship, drawn by naughty maidservants, who get whipped, Wolf's Ztschr. 2, 32-3. Nursery-tales tell of a ship that crosses land and water, Meier 31. Schambach 18. Pröhle's Märchen nos. 46-7. Wolf's Beitr. 1, 152, &c. Finn. mårch. 2, 1b. Berchta is often ferried over, and of O'Sinn the Sólarlíoð 77 (Sæm. 130n) says: Oðins qvon rær á iarðar skipi.

p. 264 n.] At Shrovetide a plough was drawn through the streets by maskers, Büsching's Wöch. nachr. 1, 124, fr. Tenzel. H. Sachs says, on Ash-Wednesday the maids who had not taken men were yoked in a plough; so Fastn.-sp. 247, 6-7; 'pulling the fools' plough' 235. 10. Kuhn conn. pflauoc, plýgr, Lith. plugas with the root plu, flu, so that plough orig. meant boat, Ssk. plava, Gr. πλῶιον.

p. 265 n.] Drinking-bowls in ship shape; argentea navis, Pertz 10, 577. A nef d'or on the king's table, Garin 2, 16-7; later examples in Schweinichen 1, 158. 187. An oracle spoke of a silver ploughshare, Thucyd. 5, 16.

p. 265 n. 2.] Annius Viterb., ed. ascensiana 1512, fol. 171ab:
ISIS. HOLDA. 1367

'ergo venit (Isis) in Italian et docuit frumentarium, molendinarium et panificam, cum ante glande vescerentur . . . . Viterbi primi panes ab Iside confecti sunt. item Vetuloniae celebrevit Jasius nuptias, et panes obtulit primos Isis, ut in V. antiquitatum Berosus asserit. porro, ut probant superiores quaestiones, Vetulonia est Viterbun.' The Lith. Krumine wanders all over the world to find her daughter, and teaches men agriculture, Hanusch 245. The year will be *fruitful* if there is a rustling in the air during the twelves, Sommer p. 12 (Suppl. to 254).


*Organa dulcisono percussit pectine Judith;
O si Sappho loquax vel nos inviseret Holda, etc.*

p. 267 n.] With Kinderm. 24 conf. the variant in KM. 3, 40 seq., Svenska äfv. 1, 123 and Pentam. 4, 7. Much the same said of the dials, Schreiber’s Taschenb. 4, 310 (Suppl. to 410).

p. 270. When fog rests on the mountain: ‘Dame H. has lit her fire in the hill.’ In Alsace when it snows: ‘d’ engele han’s bed gemacht, d’ fedre fliege runder;’ in Gegenbach 427: ‘heaven’s feathers fly’; in Nassau: ‘Dame H. shakes up her bed,’ Kehrein’s Nassau p. 280. Nurses fetch babies out of *frau Hollen teich*. In Transylvania are fields named *Frau-hollda-graben*, Progr. on Carrying out Death 1861, p. 3. She washes her veil, Pröhle 198. Like Berthe, she is queen or leader of elves and holdses (p. 456), conf. Titania and Dame Venus. ‘Fraue Bercht, fraue Holt’ occur in the Landskraanna (?) Himelstrasz, printed 1484, Gefken’s Beil. 112. In the neigh-
bourhood of the Meisner, Dame H. carried off a rock on her thumb, Hess. Ztschr. 4, 108; a cave is there called Kitz-Kammer, perhaps because cats were sacred to her as to Freya (p. 305). On the Main, between Hassloch and Grünenwörth, may be seen ‘fra Hulle’ on the Fra Hullenstein, combing her locks. Whoever sees her loses his eyesight or his reason. Dame Holle rides in her coach, makes a whirlwind, pursues the hunter, Pröhle 156. 278. 173, like Phraialdis, Verild (357 n.). Legends of Hulle in Herrlein’s Spessart-sag. 179—184. A frau Hollen-spiel (-game) in Thuringia, Hess. Ztschr. 4, 109. The Haule-mutter (mother H.) in the Harz, an old crone, makes herself great or little, Harrys 2, no. 6. Pröhle 278; conf. Haule-männerchen (dwarfs) in K.M. no. 13. She is a humpbacked little woman, Sommer p. 9; walks with a crutch about Haxthausen, Westph.——Again, queen Holle appears as horsekeeper and henchwoman to Frederick Barbarossa in Kifhäuser, exactly as Dame Venus travels in Wotan’s retinue, Sommer p. 6. In Up. Hesse ‘meätt der Holle färn’ means, to have tumbled hair or tangled distaff, prob. also night-walking: the Holle at Wartburg looks like a witch, Woeste’s Mitth. p. 289 no. 24; conf. ‘verheuletes haar,’ Corrodi professer 59, and a man with shaggy hair is called holle-hopf.——With her stroharness conf. stroven-ars, Suppl. to 263. Careless spinners are threatened with the verwünschte frau, Panzer’s Beitr. 1, 84: she who does not get her spinning over by Sunday will have Holle in her distaff to tangle it; conf. the Kuga (p. 1188-9).

p. 272.] The Huldarsaga, tale of the sorceress Huldr, is told by Sturle; conf. the extract fr. Sturlunga in Oldn. läseb. p. 40. Huldre-web in Norway means a soft vegetable material like flannel; and in Faye 42 Huldra is clothed in green. The hulder in Asb. 1, 48. 78. 199 has a cow’s tail; here it is not so much one hulder, as many huldren that appear singly. So in the M.Nethl. Rose 5679: ‘hulden, die daer singhen’; are these mermaids? In Sweden they have a hylle-fru and a Hildi-moder, Geyer 1, 27; conf. Dybeck 1845, 56.

p. 273.] The name of Peralta, the bright, answers to Selcúe, Lucina, Luna, therefore Artemis, Diana. Hence she takes part in the Wild Hunt, accompanied by hounds, like Hecaté; hence also, in the LG. Valentin und Namelos, Berta has become Clarina
[conf. St. Lucy, frau Lutz, p. 274 n.].—The Lith. Laima is very like Bertha and Holda: she is goddess of earth and of weaving. She appears in a house, helps the girls to weave, and gets through a piece of linen in no time; but then the girl has to guess her name. If she guesses right, she keeps the linen; if not, the laume takes it away. One girl said to the laume: 'Lanne Sore peccin anda dûna pelnydama,' l. S. weaves with her arm, earning bread. Her name was Sore, so the girl kept the linen, N. Preuss. prov. bl. 2, 380. Schleicher in Wien. ber. 11, 104 seq. says, the laume is a malignant alp (nightmare) who steals children, is voracious, yet bathes on the beach, helps, and brings linen: a distinct being (11, 96-7) fr. the laima spoken of on p. 416 n. N. Hesselm. 353. 

p. 273 n.] Werre is akin to Wandel-muot, Ls. 3, 88. 1, 205-8: frö Wandelmuot sendet ir scheid-simen (seeds of division) 2, 157. in dirre witen werlde kreizen hat irre-simen (seeds of error) uns gesät ein frowen ist Wandelmuot geheizen, MS. 2, 198; conf. the seed sown by death (p. 818) and the devil (p. 1012). frö Wandelmuot hie liebe maet mit der vürwitz segens abe (dame Fickemind here mows down love with curiosity's keen sithe), Turl. Wh. 128. 

p. 274.] The meal set ready for Bertha resembles the food offered to Hecate on the 30th of the month, Athen. 3, 194; certain fish are Ἐκάτης βρῶτα 3, 146-7. 323. Filling the belly with chopped straw: conf. the kriszagi, Laxd. saga 226. As the white lady prescribes a diet for the country-folk (Morgenbl. 1847, nos. 50—52), they tell of a dame Borggabe (loan), who gave or lent money and corn to needy men, if they went to her cave and cried: 'Gracios dame B'; conf. OHG. horn-gępà Ceres, sámo-képa saticena, Gibicho; win-gebe, MB. 13, 42. oligenba (800 n.). Nyeolaus von dem cramen-ghebe, an. 1334, Henneb. urk. ii. 13, 30. 

p. 277.] Berta, like Holda, is called mother in the Swed. mårchen p. 366, gamba B, trollkäring. In one Swed. tale a fair lady walks attended by many dwarfs; the room she enters is filled with them, Wieselgr. 454. —Like the Thuringian Perchta, the devil blows out eyes, Müllenh. p. 202; care breathes upon Faust, and blinds him; conf. the curse, 'Your eyes are mine,' N. Preuss. prov. bl. 1, 395, and 'spältle zustreichen,
aufstreichen (stroke them shut, stroke them open),' Meier's Schwäb. sag. 136. ——After the lapse of a year the woman gets her child back, Müllenh. no. 472; so does the man in the wild hunt get rid of his hump (Suppl. to 930); conf. Steub's Vorarlberg p. 83, Bader's Sagen no. 424, and the Cheese-mannikin in Panzer 2, 40. On Bertha's share in the Furious Hunt, see p. 932.

p. 277.] In S. Germany, beside Bertha, Berche, we find 'frau Bert, Bertel, Panzer's Beitr. 1, 247-8. The wild Berta wipes her — with the unspun flax. At Holzberndorf in Up. Franconia, a lad acts Eisen-berta, clad in a cow's hide, bell in hand; to good children he gives nuts and apples, to bad ones the rod 2, 117.

p. 278.] To the Bav. name Stempe we can add that of the Strasburger Stampho, an. 1277, Böhmer's Reg. Rudolfi no. 322; conf. stempfel, hangman, MS. 2, 2b. 3#. In Schm. 3, 638 stampulanz = bugbear, 2, 248 stemen-har = flax; conf. Von d. Hagen's G. Abent. 3, 13-4. ——Beside Trempe, there seems to be a Temper, Wolf's Ztschr. 2, 181, perhaps sprung out of Quatember in the same way as frau Faste (p. 782 n.), ibid. 1, 292. tolle trompe (trampel?), Rocken-phil. 2, 16-7. In favour of S having been added before T is Schperchta for Perchta, Mannh. Ztschr. 4. 388. As Stempe treads like the alp, she seems ident. with the alp-crushing Muraue.

p. 279.] In Salzburg country the Christmas-tree is called Bechl-boschen, Weim. jrb. 2, 133. 'in loco qui dicitur Bertenwisun,' Salzb. urk. of 10th cent., Arch. f. östr. gesch. 22, 299. 301. Outside Remshard near Günzburg, Bav., is a wood 'zu der dirne (girl).’ The dirne-weibl used to be there in a red frock with a basket of fine apples, which she gave away and changed into money. If people did not go with her, she returned weeping into the wood. 'Here comes the dirne-weibl’ said children, to frighten each other. Seb. Brant p. m. 195 knows about Büchtes fern, B.'s fern.

Berchtolt is a common name in Swabia, Bit. 10, 306. 770; conf. Berchtols-gaden (now Berchtges-g.), Prechtles-boden-alpe, Seidl's Almer 2, 73. The white mannikin is also described by Bader no. 417.

p. 280.] When Malesherbes was talking to Louis XVI. of the fate in store for him, the king said: 'On m'a souvent raconté
dans mon enfance, que toutes les fois qu’un roi de la maison des Bourbons devait mourir, on voyait à minuit se promener dans les galeries du château une grande femme vêtue de blanc,' Mém. de Béseval; conf. ‘de witte un swarte Dorte,’ Müllenh. p. 343-4; and the Klag-mutter p. 1135. The same is told of the Ir. bansighe, pl. mnasishe, O’Brien sub. vv. sitlbhob, gruagach.

p. 281.] The image of reine Pélanque, Prov. Pedanca (Rayn. sub v. anca), stands under the church-doors at Dijon, Nesle, Novers, St. Pourcin and Toulouse. The last was known to Rabelais: ‘qu’elles étaient largement pattues, comme sont les oies et jadis à Toulouse la reine Pedauque.’ This statue held a spindle, and spun, and men swore ‘par la quenouille de la reine P.,’ Paris p. 4. So queen Goose-foot was a spinner; yet her goose-foot did not come of spinning, for the spinning-wheel was not invented till the 15th cent., Hpt’s Ztschr. 6, 135. Berhta cum magno pede, Massm. Eracl. 385. Heinricus Gense-fuz, MB. 8, 172. cagots with goose-foot or duck’s-foot ears, Fr. Michel’s Races maud. 2, 126-9. 136. 144-7. 152. M. C. Vullienin’s La reine Berte et son temps makes out that Berte la filense was wife to Rudolf of Little Burgundy, daughter to the Alamann duke Burchard, and mother to Adelheid who married Otto I.; this Berta died at Payerne about 970. To the white damsel is given a little white lamb, Müllenh. p. 347.

p. 285 n.] The whirlwind is called sau-arsch, mucken-arsch, Schmidt’s Westerwäl. id. 116; in Up. Bavaria sau-wede. When it whirs up hay or corn, the people in Passau and Straubing cry to it: ‘sau-dreck! du schwarz färkel (pig)’! Sau-zagel, a term of abuse, H. Sachs v., 347; conf. pp. 632. 996. In an old Langobard treaty the devil is porcorum possessor.

p. 291.] Ostara is akin to Ssk. vasta daylight, vasas day, ushas aurora, vastar at early morn; conf. Zend. ushastara eastern, Beney 1, 22. Lith. ausztta it dawns, auszrinne aurora; Ausca (r. Ausra), dea occumbentis vel ascendentis solis (Lasicz). Many places in Germany were sacred to her, esp. hills: Austerkopp, Osterk. in Waldeck, Firmen. 1, 324; conf. Astenberg 325; Osterstube, a cave, Panz. Beitr. 1, 115. 280; Osterbrunne, a christian name: ‘ich O., ein edelknecht von Roß,’ an. 1352, Schmid’s Tübingen 180.——Her feast was a time of great rejoicing, hence the metaphors: ‘(thou art) miner freuden öster-luc
(-day),' Iv. 8120. mines herzens östertac, MS. 2, 223a. 1, 37b.
der gernden östertac, Amgb. 3*; conf. Meien-tag. It is a surn-
am in the Zoller country: dictus der Ostertag, Mon. Zoll. no.
252-7. Frideriches saligen son des Ostertages, no. 306.
The antithesis of east and west seems to demand a Westara as
goddess of evening or sundown, as Mone suggests, Anz. 5, 493;
consider westergibcl, westermâne, perh. westerhemde, wester-
barn, the Slav. Vesna, even the Lat. Vespera, Vesperugo.
p. 296.] On the goddess Zisa, conf. the history of the origin
of Augsburg in Keller’s Fastn. sp. p. 1361. About as fabulous
as the account of the Augsburg Zisa, sounds the following fr.
selb zeit sasz ain haidnischer hertzog von Swaben da auf dem
slos Hillomondt, ob Vertica (Kempten) der stat gelegen, mit namen
Esnerius, der wonet noch seinen (adhered to his) haidnischen sit-
ten auf Hillomondt; zu dem komen die vertriben waren aus
Vertica und in der gegent darumb, und patten in (begged him),
das er sie durch (for the sake of) sein götin, Zysa genannt, mit
veld begabet und aufnam (endow and befriend) . . . . Da sprach
hertzog Esnerius: wann ir mir swerdt bei den göttern Edelpoll
und Hercules und bei meiner göttin Zisa, so will ich euch veldt
geben, &c.’
p. 298.] With Cisa may be conn. Cise, a place in the Grisons,
Borgm. Vorarlb. p. 43, and ‘swester Zeise,’ Bamb. ver. 10, 143-4;
Zaissen-perig, Zeisl-perg, Archiv. i. 5, 74. 48. Akin to Cisara
seems Ciziris (Zitgers), a place in Rhätia, Pertz 6, 748b; Zeizu-
risperga, Zeiszaris-p., Heizzaris-p., Zeizaris-pergan, Zeizanes-perge,
Notizenbl. 6, 116. 143. 165. 138. 259. How stands it finally with
Desenberg, which Lambert calls Tesenb.? Pertz 7, 178. Conf.
other names in Mone’s Anz. 6, 235, and Disibodo, Disibodenberg,
Disenb., Weisth. 2, 168.
p. 299 n.] Frouwe heizt von tugenden ein wip (called a frau
fr. her virtues), Ulr. v. Lichenst. 3, 17:
as ein von ir werden lip (her precious body)
tiuret (cherishes) só daz sie ein wip
geheizen mac mit reinen siten,
der (for her) mac ein man vil gerne biten (sue); Kolocz. 129.
p. 301 n.] A Swed. folksong, not old, in Arvidss. 3, 250 has:

p. 304.] On the etym. of Freya and Frigg, see my Kl. schr. 3, 118. 127. In a Norweg. tale, stor Frigge goes with the cattle of the elves, Asb. Huldr. 1, 201; conf. 206. Vreke is found in Belgium too, says Coremans 114-5. 153; a Vrekeberg 126. Freke/Terleve, Pertz 8, 776. Fricconhorst, an. 1090, Erh. p. 131. For Fruke in Hpt's Ztschr. 5, 373 Kuhn writes Fuilk, which may mean whirlwind, ON. finka.

p. 306. Freya and Freyr are both present: at Oegi's banquet, but neither his GerSr nor her OSr, sæm. 59; yet she is called Oðs mey 5th, and Hnoss and Gersemi (p. 886) may be her children by Oðr. When Sn. 354 calls her Oðnas freidla, he prob. confounds her with Frigg (p. 302); or is OSinn Mars here, and Freya Venus? On the distinctness, yet orig. unity, of the two goddesses, see my Kl. schr. 5, 121-5; was Oðr the Vanier name of OSinn? 426-7.—To her by-name Syr the Norw. plants Siyriful (Syrgull?), anthemis, and Sirildrot prob. owe their names, F. Magn. lex. myth. p. 361; while Saxo's Syriltha is rather Sigridr, conf. Sygrutha, Saxo 329. GDS. 526.—Freya's hall is Sessvýnnir, Sessvarnir, Sn. 28; as the cat was sacred to her, we may perh. count the Kitzkammer on the Meisner (Suppl. to 270) among her or Holda's dwellings; conf. cat-feeding (p. 1097).

p. 307 n.] Mann, men is akin to Lat. monile, Dor. μαύρος, πάνιος, Pers. Panākys, Paniacon, Ssk. mani, Pott 1, 89. As men-glod expresses a woman's gladness over her jewel, a Swiss woman calls her girdle 'die freude,' Stald. 2, 515-6.

p. 309.] On Fulla, Sanna, Sindgand, see Kl. schr. 2, 17 seq. GDS. 86. 102. Fulla wore a gold headband, for gold is called höfuðband Fulla, Sn. 128.—Sól is daughter of Mundilföri (p. 703), wife of Glaur (al. Glornir), Sn. 12. 126, or Dayr, Formald. sög. 2, 7. Fru Sole, fru Solctopp occurs in pop. games, Arvidss. 3, 389. 432.—Skidr, daughter of Piazi, wife of Njördr and mother of Freyr (gen. Skaða, Sn. 82. Kl. schr. 3, 407), aft. wife of OSinn and mother of Sæmingr, Yngl. c. 9.

p. 309.] In Sn. 119 Gerdr is OSina's wife or mistress, rival to Frigg. There is a Thorgerd horgabrúðr. A Frógertha, come of heroic race, Saxo Gram. b. 6. Similar, if not so effective as
Gerð's radiant beauty, is the splendour of other ladies in Asb. Huldr. 1, 47: saa deilig at det skinnede af hende; in Garg. 76\textsuperscript{b}: her 'rosen-blússame' cheeks lit up the ambient air more brightly than the rainbow; in Wirat die welt:

\begin{quote}
ir schoene gap sò liehten schön
und alsô wunneclíchen glast,
daz der selbe pallast
von ir libe (body) erlúihet wart.
\end{quote}

p. 310.\textsuperscript{a} On Syn and Vör, conf. F. Magn. lex. 353-9. Then the compds. Hervør, Gunnvør; OHG. Cundwara, Hasalwara, Graflf 1, 907; AS. Frid-warn, Beow, 4018. I ought to have mentioned the ON. goddess Ilmr, fem., though ilmr, suavis odor, is masc.

p. 310.\textsuperscript{b} Nanna in the Edda is 'Neps döttir,' Sn. 31. 66, and Nepr was Ösin's son 211. Saxo makes her a daughter of Gevar (Kepaheri), see Suppl. to 220. Sæm. 116\textsuperscript{a} speaks of another Nanna, 'Nökken döttir.' Is 'vönnor Herjans,' the epithet of the valkyrs, Sæm. 4\textsuperscript{b}, conn. with Nanna?

p. 311\textsuperscript{a} Fuoge and Unfuoge are supported by the following: er was aller tugepend vol, die in diu Vuohe lèrte (virtues that decency taught him), Pass. 165, 2. diu Fügel, Füeglerin, Ls. 1, 200-8. wann kompt Haus Fug, so sehe und lug (look), Garg. 236\textsuperscript{b}. daz in Unfuoge niht erslúige (slew him not), Walth. 82, 8. Unfuoge den palas vlôch, Parz. 809, 19. nu lát (leave ye) der Unfuoge ir strít 171, 16; conf. fügen (Suppl. to 23).—Quite unpersonal are; zuht unde fuoge, Greg. 1070. ungevnuoge, Er. 9517. 6527. swelch fürsten só von lande värn, daz zint ouch iru fuogen sò, daz si sint irs heiles voró, Ernst 1800.

p. 311.\textsuperscript{b} Gefjon appears in Lokasenna; conf. p. 361\textsuperscript{a}. Does hör-gefín mean liui datrix? Sæm. 192\textsuperscript{a}; or is it akin to Gefn, Gefjón?

p. 312.\textsuperscript{a} Snöriz ramliga Rán or hendi giálfr dýr konûngs. Sæm. 153\textsuperscript{b}. miök hefir Rán ryskt um mik, Egilss. p. 616. Rán lends Loki her net, to catch Andvari with, Sæm. 180. Foralld. sög. 1, 152. In the same way watersprites draw souls to them (p. 846). Later she is called hafs-fruu: 'h., som råder öfver alla hvilka omkomna på sjön (perish at sea),' Sv. folks. 1, 126. 'Blef sjö-tagen, och kom til hafsfruu' 132.
ez ist ein geloub der alten wip,  
swer in dem wazzer verlustrn den lip (loses his life),  
daz der si von Got vertriben.  
Karajan ou Teichner 41.

p. 313.]  
Slóna í hel, Vilk. s. 513.  í hel drepa, Saem. 78b.  
bita fyl til hel ía (bite a foal dead), Óstgотa-lag 213.  
høft ðitt leysto heljor, Saem. 181b.  
Hel is a person in Saem. 188b: ‘er þik Hel hali!’ in Egilss. 613: ‘Niörva nipt (Hel) á nesi stendr.’—The 
vara til Heljar was German too (conf. p. 801-2): Adam vuor zno 
der helle, und sìe afterkumen alle, Ksr-ehr. 9225.  ze helle varn, 
Warn. 2447. 3220. 3310.  ze helle varn die hellevart, Barl. 325, 
28.  ðaven zno der hell=die, Seb. Brant’s Narr. 57, 9.  ze helle 
varn, Ring 554, 27; nu var du in die hell hinab, das ist din 
hans 30; ir muost nu reuschen in die hell 20.  ich wolte mich 
verslojjen hän zuo der helle (Helle), Troj. kr. 23352.  von der hell wider 
komen (come back fr. hades), Brant’s Narr. p.m. 207. in der 
hell ist ein frau àn liebe (without love), Fastn. 558, 13; spoken 
of Hellia? or of a dead woman?  Helle speaks, answers the devil, 
Bavarian stories of Heli in Panzer’s Beitr. 1, 60. 275.  297. 

p. 315.]  
Sic erimus cuncti postquam nos auferet orcus, Petron. 
c. 34.  rapacis Orci unlu divitem manet herum, Hor. Od. ii. 18, 30. 
at vobis male sit, malae tenebrae orci, quae omnia bella decovatis, 
Cat. 3, 13.  versperre uns (bar us out) vor der helle munt, 
Karajan 44, 1.  der hellisch rachen steht offen, H. Sachs i. 3, 313c. 
diu Helle gar úf tet (opens wide) ir munt, Alb. v. Halb. 171b. 
uu kan daz verjähte loch nieman erfallen noch (that cursed hole 
no man can fill), der wirt ist só gitic (greedy), Martina 160, 17; 
conf. ‘daz verwördte hol’ 172, 41.  Yet MsII. 3, 233b has: davon 
só ist diu helle vol.—O. v. 23, 265:

then tód then habet funta  
thin hella, ich firstluntan.  
Hell has found Death,  
And swallowed him up.

Did Otfrid model this on 1 Cor. 15, 54-5: ‘Death is swallowed 
up in victory.  O Death, where is thy sting?  O Hades, where 
thy victory?’  Observe the Gothic version: ‘ufsaggquipz varþ 
dauþus in sigis.  hvar is gazds þéins, dauþu?  hvar ist sigis 
þéins, halja?’  It is a Christian view, that death is swallowed up;
but most of the Greek MSS. have θάνατε both times, the Vulgate both times mors, whilst Ulphilas divides them into daupiu and halja, and Otfrid makes hell find and swallow death. To the heathens halja was receiver and receptacle of the dead, she swallowed the dead, but not death. One Greek MS. however has θάνατζε and ζῆν [suggested by Hosca 13, 14? ‘Ero mors tua, O Mors! morsus tuus ero, Inferne! ’], Massm. 63\textsuperscript{b}; and ζῆν, infernum, in Matt. 11, 23. Luke 10, 15. 16, 23 is in AS. rendered helle. So in Irish the two words in the Epistle are bais (death), uaimh (pit); in Gael bais and naigh (grave). The Serv. smrti and pokla, Lith. smertie and pēkla, smack of the Germ. death and hell; conf. Höfer’s Ztschr. 1, 122.—Westerg. in Bouterwek, Cadm. 2, 160, sub’ v. hel, identifies it with Šsk. kāla, time, death, death-goddess, and Kāli, death-goddess.

p. 315 n.] Helvecōt is a n. prop. in Soester’s Daniel p. 173. The following statement fits Helvoetsluis, the Rom. Helium: Huglāci ossa in Rheni fluminis insula ubi in oceanum prorumpit, reservata sunt,’ Hpt’s Ztschr. 5, 10.

CHAPTER XIV.

CONDITION OF GODS.

p. 318.] The heathen notion of the power of the gods is esp. seen in their being regarded as wonder-workers, who did not sink into sorcerers till Christian times; conf. p. 1031. GDS. 770. The giants on the other hand were looked upon, even by the heathen, as stupid, pp. 526-8-9.—The longevity of gods (long-aevi, lancelibon, Notk. Cap. 144) depends on simple food and a soul free from care (p. 320-4). So thinks Terence, Audr. 5, 5: ego vilam deorum propterea sempiternum esse arbitror, quod voluptates eorum propriae sunt; and the dwarfs ascribe their long and healthy lives to their honesty and temperance (p. 458).—Amrita (Somad. 1, 127) is derived by Bopp, Gl. 17\textsuperscript{a}, from ω priv. and mrita mortuus, hence immortal and conferring immortality; and ω-μηροσία (279\textsuperscript{a}) fr. ω-μηροσία, βροτός being for μηροτός. Various accounts of its manufacture in Rhode’s Relig. bildung d. Hindus 1, 230. It arises from the churning of the ocean, says Holtzmann 3, 146—150, as ambrosia did from treading the wine-
press, K. F. Hermann's Gottesd. alth. p. 304. Doves carry ambrosia to Zeus, Od. 12, 63; conf. Athen. 4, 317. 321-5. Ambrosia and nectar are handed to goddess Calypso, while Odysseus partakes of earthly food beside her, Od. 5, 199. Moirai eat the sweet heavenly food of honey (p. 415 n.). Even the horses of gods have in their manger ambrosia and nectar, Plato's Phædr. 247. Yet the gods eat white ἀλκιτόν, meal (Athen. 1, 431), which Hermes buys for them in Lesbos. Ambrosial too is the odour shed around the steps of deity (Suppl. to 327 end), of which Plautus says in Pseud. iii. 2, 52:

ibid odos demissis pedibus in coelum volat;

eum odorem coenat Juppiter cotidie.

What nectar is made of, we learn from Athen. 1, 147-8, conf. 166. ξοροτερον νέκταρ, Lucian's Sat. 7. purpureo bibit ore nectar, Hor. Od. iii. 3, 12. Transl. in OHG. by stanch, stenche, Graff 6, 696; in some glosses by seim, our honig-seim still shows the affinity of honey to blood (pp. 468. 902); consider the renovating virtue of honey as well as blood: der Saelden honie-seim, Engelh. 518. — The spittle of gods is of virtue in making blood and mead (p. 902), in brewing öl (ale): hann lagSi fyri dregg hraka sinn, Fornald. sog. 2, 26. Kvåsir is created out of spittle: so came Lakshmi out of the milk-sea, Holtzm. 1, 130, as Aphrodité from foam, Sri from milk and butter 3, 150.

p. 320.] The belief of the Greeks in the Immortality of their gods was not without exceptions. In Crete stood a tomb with the inscription: 'Zeus has long been dead (μεθνείς πάλαι), he thunders no more,' Lucian's Jup. tragoed. 45; conf. p. 453 n. Frigga's death is told by Saxo, ed. M. 44; dead Baldr appears no more among the gods, Sæm. 63b; then Freyr falls in fight with Surtr, Týr with Garmr, Thorr with miðgarðsormr; Oðinn is swallowed by the wolf, Loki and Heimðall slay each other. Duke Julius 302-3, 870 (in Nachtbüchlein, 883), says he has heard that the Lord God was dead (the Pope?). — Oðinn and Saga drink, Sæm. 41a; Heimðall drinks mead 41b, and always 'gladly'; drecka gláð 41a. drekkr gláðr 41b (p. 324). Thórr eats and drinks enormously, Sæm. 73b. Sn. Só, and a Norweg. tale of his being invited to a wedding.
Of a god it is said: ἰδιων ἔθελον, Od. 16, 198. ἰδιων θεῖοι 211; of Circe: ἰεία παρεξελθόσα, Od. 10, 573. Zeus can do the hardest things, οὐδὲν ἀσθμαίνων μὲνει, Esch. Eum. 651. In Sn. formalī 12, Thōrr attains his full strength at twelve years, and can lift ten bear's hides at once. Wāināmōtānen, the day after his birth, walks to the smithy, and makes himself a horse.

Got ist noch liehter (brighter) denne der tac (day), der antlitzes sich bewac (assumed a visage) nach menschen antlitze. Parz. 119, 19.

It is a mark of the Indian gods, that they cast no shadow, never wink, glide without touching the ground, are without dust or sweat (their garments dustless), and their garlands never fade, Holtzm. 3, 13. 19; conf. Bopp's Nalus p. 31. Even men, going into a temple of Zeus, cast no shadow, Meiners's Gesch. d. rel. 1, 427.—Odinn appears as a 'mikli maSr, herðimikill,' Formn. sög. 2, 180-1. God has a beard: bien font a Dieu barbe de fuerre, Mēon 1, 310. faire barbe de paile à Dieu, Dict. comique 1, 86-7. Finn. to see God's beard = to be near him, Kal. 27, 200. Vishnu is chatur-bhuja, four-handed, Bopp's Gl. 118a; Siva three-eyed, ibid. p. 160-1. Zeus too was sometimes repres. with three eyes, Pans. ii. 24, 4; Artemis with three heads, Athen. 2, 152. The Tent. mythol. has none of these deformities in its gods; at most we hear of a Conradus Dri-heuptl, MB. 29b, 85 (an. 1254). Yāma, the Indian death, is black, and is called kāla, niger, Bopp's Gl. 71b. Vishnu in one incarnation is called Krishna, ater, niger, violacens, Slav. chernyi (Bopp 83a), so that Cherni-bogh would correspond to Krishna.—The beauty of the gods has already been noticed p. 26 n.; that of the goddesses is sufficiently attested by giants and dwarfs suing for them: Prymr wants Freyja, Þassi Ísím, and the dwarfs demand the last favour of Freyja.

Numen, orig. a νέυμα, nutus, means the nod of deity, and deity itself, as Festus says (ed. O. Müller 173, 17): numen quasi nutus dei ac potestas dicitur. Athena also 'nods' with her eyebrows: ετ' ὀφρύσι νέυσε, Od. 16, 164. Din (frau Minne) winkel mir nû, daz ich mit ir gê, Walth. 47, 10; and Egilss. p. 305-6 has a notable passage on letting the eyebrows fall. Les
soreils abessier, Aspr. 45b. sa (s i a) les soreils levez, Paris expt. p. 101. Thorr shakes his beard, Sam. 70b.

The anger, hatred, vengeance of the gods was spoken of on p. 18-9. They punish misdeeds, boasting, presumption. Their envy, φθόνος, is discussed by Lehns in Königsb. abh. iv. 1, 135 seq.; conf. θέλγειν (Suppl. to 331). τῶν τινος φθονερῶν διαμόρφων μηχανή γέγονε, Procop. 2, 358. τής τύχης ο φθόνος 2, 178. ἐπήρεια δαμόνος = tantalizing behaviour of a god, Lucian pro lapsu in salut. 1. Loki loves mischief when he brings about the death of Baldr. So the devil laughs to scorn: der tuivel des lachet, Diet. 3, 52. smutz der tuivel, welch eiu rat! Helbl. 5, 89. des mac der tuivel lachen 15, 448; conf. the laughing of ghosts (p. 915).


p. 325.] The Homeric gods are without care, αὐτοὶ δὲ τ’ ἀκηδέεις εἰσίν, II. 24, 526; they are blessed, serene, and rejoice in their splendour. Zeus sits on Olympus, κύδει γαῖων (glad of his glory), τερπν-κέραννος (delighting in thunder), and looks down at the smoking sacrifices of those he has spared. Ares too, and Briareus are κύδει γαῖωτες. A god feels no pain: εἴστερ θεὸς γάρ ἔστιν, οὐκ αἰσθησται, Aristoph. Frogs 634. So Gripir is ‘glad konôngr,’ Sam. 172b.—The gods laugh: γέλως δ’ ἐπ’ αὐτῶ τοῖς θεοῖς ἐκνυθή, Babr. 56, 5; risus Jovis = vernantis coeli temperies, Marc. Cap. (conf. giant Svâsnûr, p. 758). subrisit crudele pater (Gradivus), Claudian in Entr. 2, 109. Callaecia visit floribus . . . per herbam florere rosae, Claud. laus Serenae 71, 89. viserunt floribus annes, Claud. Fl. Mall. 273; conf. laughing or sneezing out roses, rings, etc. Athena too is said to μειάνων, Od. 13, 287.

p. 327.] For gods becoming visible Homer has a special word ἐναργῆς: χαλεπτοὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς, II. 20, 131. θεοὶ φαίνονται ἐναργεῖς, Od. 7, 201. 16, 161. ἐναργῆς ἥλθε 3, 420. ἐναργῆς συγγενώμενος, Lucian’s Sat. 10.—Gods can appear and vanish as they please, without any outward means: dwarfs and
men, to become invisible, need the tarn-hat or a miraculous herb. No one can see them against their will: τίς ἄν θεόν ὡς ἐθέλοντα ὧφθαλμοῖς ἑδοντ’ ἢ ἐνθ’ ἢ ἑνθα κιόντα; Od. 10. 573.—As a god can hear far off: κλέει δὲ καὶ πρόσωθεν ὧν θεός, Ἀesch. Eum. 287. 375; as ‘Got und sin mueter schent dur die steine,’ MS. 2, 12a; so gods and spirits enter locked and guarded chambers unperceived, unhindered, Holtzm. 3, 11. 48. Dame Venus comes ‘dur ganze märnen,’ p. 455-6; the Minne conducts ‘durch der kemenätan ganze want,’ through the chamber’s solid wall, Frib. Trist. 796. St. Thomas walks through a closed door, Pass. 248, 26-7. Athena’s messenger εἰσῆλθε παρὰ κληίδος ἱμάντα, Od. 4, 802. παρὰ κληίδα λιάσθη 4, 838. Loki slips through the bora Sn. 356; and devils and witches get in at the keyhole.

Examples of sudden appearance, p. 400; disappearance, p. 951-2. Oïmim, Höner, Loki in the Färöe poem, when invoked, immediately appear and help. Sudden appearing is expressed in ON. both by the verb hverja: þa hverj Fiölmir, Volsungas. c. 17; and by the noun svipr, Fornald. sog. 1, 402. Sæm. 157a. der engel von himle sleif, Servat. 399. dò sih der routh ûf bouch, der engel al damit flouch, Maria 158, 2. er fjor in die lüfte hin, die wolken in bedaeten, Urstende 116, 75; conf. ‘riïa loft ok lög,’ and p. 1070-1. der meuschlich schin nicht bleib lang, er fjor dahin, Ls. 3, 263. Homer uses ἀναίθανει of Ares and Aphrodite: ἀναιδάντε, Od. 8. 361; and the adv. αἰγα as well as καρπαλίμως and κραυπνά, II. 7, 272. When Ovid. Met. 2, 785 says of Minerva: ‘haud phra locuta fugit, et impressâ tellurem reppulit hastâ,’ her dinting the ground with her spear expr. the ease of her ascent. Their speed is that of wind: ἡ δ’ ἀνέμου ός πτοιῇ ἐπέσευτο (of Athena), Od. 6, 20. sic effata rapit coeli per inania cursum diva potens, wonque Padum translapsa volat, castra sui rectoris adit, Claud. in Eutr. 1, 375. Eros is winged, Athen. 5, 29. Winged angels, pennati pueri (p. 505). Vishnu rides on Garuda, Bopp’s Gl. 102a. Indra and Dharma as vulture and dove, Somadeva 1, 70. Holtzm. Ind. sagen 1, 81. Though Athena appears as a youth in Od. 13, 222, as a girl 13, 288, her favourite shape is that of a bind: ὅρνις δ’ ώς ἀνοπαία διέπτατο 1, 320. As cultures, she and Apollo settle on a beech-tree, and look merrily on at men, II. 7, 58. As a swallow, she sits on the roof-tree amid the fighters, and thence (ὡφθεν ἔξ ὡροφῆς) uplifts
The Ægis, Od. 22, 207; so Louhi sits a lurk on the window of the smithy (Suppl. to 338), and the eagle in the dream ἐξετ' ἐπὶ προὖχοντι μελάθρος, Od. 19, 544; conf. the vulture, who the moment he is named looks in at the door, Meinert's Kuhl. 165. 165. Bellona flies away a bird, Claud. in Enarr. 2, 230; Gestr, i.e. Osin, as a valr (falcon), and gets a cut in his tail, Fornald. sog. 1, 487-8. Athene στή δε κατ' ἀντίθερον κλασίνης, Od. 16, 159; si mache sich schoen, und ge herfür als ein götinnen zuo der tür, Renner 12227. When the unknown goddess steps inside the door, her stature reaches to the roofbeam, μελάθρος κάρη κάρη, then in a moment she is recognised, Hymn to Aphrod. 171, to Ceres 189. A woman's spirit appears to a man in a dream: σίδαν hvarf hun à bott; Olafís vaknaði, ok þottist siá sipr konunnar, Laxd. 122. σίδαν vaknangi Heðinn, ok sá siprinn af Göndul, Fornald. sog. 1, 402. sipr eínum var þar, Saum, 157a. Fragrance and brightness emanate from a deity, Schimmelpfeng 100-1. Hymn to Ceres 276—281 (Suppl. to 318); a sweet smell fills the house of Zeus, Athen. 3, 503. So with the Hebrews a cloud, a mist, or the glory of the Lord fills the house of the Lord, 1 Kings 8, 10-1; 2 Chron. 5, 13. comarum (of Venus) gratus odor, Claud. de mpt. Heaven breathes an odor suavitatis, that nourishes like food, Greg. Tur. 7, 1. The bodies of saints, e.g. Servatius, exhale a delicious odour (p. 823); conf. the flowers that spring up under the tread of feet divine (p. 330). The hands and feet of gods leave their mark in the hard stone, so do the hoofs of their horses (Suppl. to 664). Gods appear in human form and disguise, Oðinn often as a one-eyed old man, a beggar, a peasant, to Írōl as Hrani bōndi (Hrani is a hero's name in Hervararsaga, Rani in Saxo). p. 329.] The Indian gods ride in chariots, like the Grk: Indra, Agni, Varuna, etc., Nalus 15-6; 7 steeds draw the car of Sāryas the god of day, Kuhn's Rec. d. Rigveda 99. 100; Rātri, night, Úsa, aurora, are drawn by kine. Plato in Phaedr. 246-7 speaks of the gods' horses, chariots, charioteers, of Zeus driving a winged car. Selēnē is appealed to: ποτ' ὅκειαν τρέπε πῶλους, Theocrr. 2,163. ἀστέρες, εὐκύλοιο κατ' ἀντύμα Νυκτός ὀπαδοί 2, 166.— The German gods occasionally drive in star-chariots, or the stars themselves have a chariot, pp. 151. 723 n.; conf. the car-processions p. 336; the sun too drives a chariot: Sōl varp hendi
inni hoeqri um himiniôdûr, Sæm. 1 (who is Vagnarunni in Egilss. 610, Ödinn or Thôrr?). But riding is the rule, though Loki says to Frigg: ee þrî rîð, er þî rîða sêrat sîdan Baldr at sölum, Sæm. 63; even beasts ride in the Beast-apologue, Renart 10277-280-460-920.

p. 330.] When Athena sits with Diomed in his war-chariot, the axle groans with the weight: δεινήν γὰρ ἄγεν θεῶν ἀνδρὰ τ’ ἀριστον, II. 5, 883. When Ceres nods, the cornfields shake: annuit his, capitisque sui pulcherrima mota concussit gravidis oneratos messibus agros, Ovid Met. 8, 780.

p. 331.] The gods appear in mist or cloud: Jehovah to Moses in a pillar of fire, Deut. 31, 15. diva dimovit nebula, juvenique apparuit ingens, Claud. in Entr. 1, 390. (Tritonino) cava circumdata nube, Ov. Met. 5, 251. The merminne comes “mit eime dunscle, als ein wint,” Lanz. 181; in the legend of Fosete the god vanishes in a caligo tenebrosa, Pertz 2, 410. A cloud descends, and the angel steps out of it, Girard de Viane p. 153.—Gods and demons are said to θέλγειν, hoodwink, delude (conf. p. 463-4 of elves, and Suppl. to 322): ἀλλικε δεὶ με δαίμων θέλγειν, Od. 16, 195; of Hermes: ἄνδρῶν ὀμματα θέλγειν, II. 24, 343; of Poseidon: θέλξασ δοσε φαεινά, II. 13, 435; of Athena: τούς δὲ Παλλᾶς Ἀθηναίη θέλξει καὶ μητέτα Ζεὺς, Od. 16, 298; δεὶ θέλγει 1, 57; but also of Circe and the Sirens, Passow sub v. θέλγω. Hera holds her hand over her protégé, ὑπερχειρία, Paus. iii. 13, 6.—They take one by the hair: στῇ δ’ ὁπίθεν, ξαυθής δὲ κόμης ἔλε Πηλείωνα, II. 1, 197; by the ear: Κρόνος προσελθὼν ὁπίσθεν καὶ τοῦ ὠτὸς μου λαβόμενος, Lucian’s Sat. 11.

p. 331.] The Grecian gods sleep, Athen. 2, 470; yet Ssk. deus = liber a somno, Bopp’s Gl. 26a. A sick god is healed by incense, Walach. märchen p. 228. They are fond of play: φιλοταϊμονες γὰρ καὶ οἱ θεοί, Plato Cret. ed. bip. 3, 276. The kettledrums of gods resound from heaven, and flowers rain down, Nalus p. 181. 238 (conf. OHG. heaven is hung full of fiddles); ‘it would please God in heaven (to hear that music),’ Melander 2, no. 419. Got mohte wol lachen (at the tatermenlin), Renn. 11526. Conf. the effects of music on mankind: when Salome is ill, there come ‘zwëno spîlman ûz Kriechen, die konden generen (heal) die siechen mit irem senften spîl, des konden sie gar vil,’ Morolf 1625; ‘I have my fiddle by me, to make sick people well
and rainy weather jolly,' Goethe 11, 11; the tinkle of bells a
cure for care, Trist. 398, 21. 39. 411, 9; song-birds cheer the
tôt-rinwesære, Iwein 610. Ancassin's lay drives death away,
Méon 1, 380. With the comforting of bereaved Skañi and
Demeter conf. Wigal. 8475: 'sehs videbare, die wohlen im sine
swære (heaviness) mit ir videnlen vertriben,' and Crenzer's Symb.
4, 466. Athen, 5, 334. It was a Lith. custom to get the bride
to laugh, Nesselm. sub v. prařútìnu. N. Preuss. prov. bl. 4,
312. A king's daughter, who has a fishbone in her throat, is
made to laugh, Méon 3, 1 seq. The gods love to deal out largess,
are datores, largitores, esp. Gibika (p. 137); conf. borg-geba
(Suppl. to 274), oti-geba (p. 890 n.) ; they are ár-gefnar, òl-
gefnar, crop-givers, ale-givers, Höstlong ii. 2, 11 (Thorl. sp. 6,
31. 42. 50. 68).

p. 334.] Gods' language and men's, Athen. 1, 335. Loboček's
AglaoPh. 854. 858-867. Heyne on the first passage quoted,
II. 1, 403: quae antiquiorem sermonem et servatas inde appella-
tiones argueré videntur. Like ON., the Indians have many words
for cloud, Bopp's Gl. 16 a. 209 a. 136 b. 158 b ; but do not attribute
a separate language to the gods. Yet Somaveda 1, 59. 61 names
the four languages Sanskrit, Prakrit, Vernacular and Dāmonic.
The Greek examples can be added to: Πλαγκτάς δ' ὑτοι τάς τε
θεόπ μάκαρες καλέουσιν, Od. 12, 61. θητοί Έρωτα, υθύνατοι δέ
Πτέρωτα, Plato's Phaedr. 252. τήν ὃ Ἀφροδίτην κικλῆσκουσι
θεόν τε καὶ ἄνερες, Hes. Theog. 197. The different expressions
attrib. to men and gods in the Alvis-mál, could no doubt be taken
as belonging to different Teut. dialects, so that Men should
mean the Scandinavians, Godar the Goths, and sal for instance
be actually the Norse word, sumna the Old Gothic, GDS. p. 768.
Kl. seh. 3, 221.

p. 335.] The Norse gods are almost all married; of Greek
goddesses the only real wife is Hera. Gods fighting with heroes
are sometimes beaten, and put to flight, e.g. Ares in Homer; and
he and Aphrodité are wounded besides. Now Othin, Thor and
Balder are also beaten in the fight with Höðer (Saxo ed. M.
118), nay, Balder is ridiculus fingû (119) ; but wounding is never
mentioned, and of Balder it is expressly stated (113): sacram
corporis ejus firmitatem ne ferro quidem cedere.

p. 335.] Apart from Brahma, Vishnu and Siva, the Indians

p. 336.] Mountain-heights are haunts of the Malay gods also, Ausld. 1857, 604a. πετρα, δαμόνων ἀναστροφή, Ἀσκ. Eum. 23. Olympus deser. in Od. 6, 42—46. To the rock-caverns [at Ithaca] gods and men have separate entrances, those by the south gate, these by the north 13, 110-1-2. The Norse gods live in Asgard. HreiSmarr cries to the Ases: haldit heim heían, be off home! S^em. 182b. —They have separate dwellings, but near together; conf. the Donar’s oak near Wuotan’s mount (p. 170). Ḳār (i Baldurs-hage) voru mörüy goð, For. sög. 2, 63. Indian gods too have separate abodes: urbs Kuvéri, mons K. sedes, Bopp’s Gl. 19b, 85b. Δίος αὐλή, Lucian’s Pseud. 19. Significant is the ON.: hefar ser um gerva sali, Säem. 40-1-2. — The gods sit on thrones or chairs (p. 136), from which they are entreated to look down in pity and protection : Ζεὺς δὲ γεννήτωρ ἵδοι, Ἀσκ. Suppl. 206. ἐπίθοι δ’ Ἀρτεμίς ἀγνά 1031. lita vinar angum. The gods’ houses are marked by gates, Hpt’s Ztschr. 2, 535.

p. 337.] The gods often have a golden staff, with which they touch and transform: χρυσείηρ ῥάβδω ἐπεμίσσατ’ Ἀθήνη, Od. 16, 172, 456. 13, 129; Circe strikes with her staff, Od. 10, 238; conf. Hermes’ rod, the wishing-rod (p. 976) and other wishing-gear. Shiva has a miraculous bow, so has Indra acc. to the Vedas. Apollo’s bow carries plague; conf. Osin’s spear (p. 147). In Germ. märchen the fays, witches, sorcerers carry a transfiguring staff (p. 1084).

Gods are regarded by men as fathers, goddesses as mothers (pp. 22. 145. 254). They delight in men, ἀνδράσι τερπόμενοι, II. 7, 61; their kindly presence is expr. by the Homeric ἀμφιβαίνω: ὅς Χρύσην ἀμφίβεβηκας, II. 1, 37. ὅς Ἰσμαρον ἀμφίβεβηκει, Od. 9, 198. They love to come down to men; conf. Exod. 3, 8: κατέβην, descendit, hwearf (p. 325); they stop their chariots, and descend to earth, Holtzm. 3, 8. Nalus p. 15. praesentis caelicolae, Cat. 64, 383. Like the Ind. avatāra is a
\( \theta \nu \nu \varepsilon \varepsilon \pi \delta \eta \mu \alpha \) (visitation), Lucian's Conviv. 7. Gods are not omnipresent, they are often absent, they depart, Athen. 2, 470. Jupiter says: summo delabor Olympo, et deus humanum luxro sub imagine terras, Ov. Met. 1, 212. In the Faroe lay, Öðinn, Hoenir and Loki appear instantly. ( Appearing to a man can be expr. by looking under his eyes, Etm. Orendel pp. 73, 45, 83, 102.) The passage: di linne wänden (weened) er vaer Got von himel, Griesh. 2, 48, presupposes a belief in God's appearing (p. 26 n.). so rittestu heim als vaer Got do, Dancrotsh. namenb. 128, and: if God came down from heaven and bade him do it, he would not, Thurneisser 2, 48. At Whitsun the street was hung with tapestry: als ochter God selec comen soude, Lame. 31321. God (or his image) loves a place where he is made much of: Got möhte lieber niht gestôn uf der erden an deheiner stat, Helbl. 15, 584; 'here dwells der liebe Gott,' p. 20 n. His return to heaven is expr. by: 'do vor Got ze himele in deme gesmeelicheme bild,' Diemer 7, 19; conf. 'ego in coelum migro,' Plaut. Amph. v. 2, 13.—Gods send messengers, angels, those of Greece Hermes, Iris, etc., who escort men (p. 873), and inspect and report the goings-on of the world, says a pretty Servian song by Gavrai. It is worth noting in the prol. to Plaut. Rudens, that Arcturus shines in heaven at night, but walks the earth by day as messenger of Jove. Gods assist at christenings (Godfather Death), weddings, betrothals, Holtzm. 3, 8; and Mary too lifts a child out of the font, Wend. märch. 16. They hallow and bless men by laying on of hands: vigit ocr saman Varar hendi, Sæm. 74\(^b\). Apollon und Tervigant, ir beider got, hät sîne haut den zeckin geleit uf daz houbet, daz si helle unberoubet und gelückes (unrobbed of help and luck) solden sùn, mit göltlicher helfe schin geschach daz ir, Turl. Wh. 112\(^a\); like a priest or father.—Gods deal with men in their sleep: a rib is taken out of sleeping Adam, to make Eve; Athena sheds sweet sleep over Penelope, while she makes her taller and fairer, Od. 18, 188; Luck comes near the sleeper, gods raise up the fallen hero, II. 7, 272. Their porty-looking gifts turn out precious (Bertha's, Holda's, Rübenzahl's): the leaves turn into gold, the more fittingly as Glasir the grove of the gods bears golden leafage.

p. 338.] Metamorphosis is expr. by den lip verkèren, Barl. 250, 22. sich kérte z' einen tiere 28. Öðinn viðbrast í vals liki,
when Heiðrekr and Tyrfing attack him, Fornald. sög. 1, 487. Loki changes into a mare, and has a foal (Sleipnir) by Svaðilfari, Sn. 47. falsk Loki ð lax liki, Sæm. 68^b. Sn. 69. Heimðallr ok Loki ð sela likium, Sn. 105. Loki sits in the window as a bird 113; conf. Athena as a swallow on the roof-beam (p. 326). Louhi as a lark (leivonen) in the window (ikkuna), Kal. 27, 182-5. 205. 215 (conf. Egilss. p. 420), or as a dove (kyyhky) on the threshold (kynnys) 27, 225-8. 232. Berhta looks in, hands things in, through the window (p. 274); the snake looks in at window, Firmen. 2, 156. Louhi, pursuing Sampo, takes the shape of an eagle. denique ut (Jupiter) ad Trojæ tecta volarit avis, Pröp. iii. 30, 30. Jupiter cycnus et candidorum procreator ororum, Arnob. 1, 136 (pp. 666. 491). In märchens a bear, eagle, dolphin, carries off the princess.

p. 338.] Gods may become men as a punishment. Dyaus having stolen a cow, all the Vasu gods are doomed to be born men. Eight of them, as soon as born, return to the world of gods; the ninth, the real culprit, must go through a whole human life, Holtzm. Ind. sag. 3, 102-6.

p. 339.] Real names (not merely epithets) of gods often become abstract ideas in Sanskrit. Indra, at the end of a compound, is princeps, dominus, Bopp 40^a; Śrī is prefixed to other names reverentiae causa, as Śrīganeśa, Śrimahabhārata 357^a. In ON. one ð as can stand for another, as Bragi for Oðinn in the saw, 'nioti bauga sem Bragi anga,' Egilss. 455. So Freya, Nanna, Týr, Baldr become abstract terms (p. 220-1): baldr brýnings, b. fetilstinga, Fornm. sög. 6, 257. 12, 151. enn norðri niörðr 6, 267. geiñiörðr=heros, Sæm. 266^b. Conf. Gotes intensive (p. 19).

CHAPTER XV.

HEROES.

p. 341.] On demigods, great gods, dæmones, conf. Boeckh's Manetho, p. 488; semidei, heroes, Arnob. 2, 75. The hero has superhuman strength, ON. hann er eigi einhamr, Fornm. sög. 3, 205-7; einhamr, einhama signif. mere human strength. It is striking how the Usipetes and Tenchtheri glorify human heroes
to Caesar, B. G. 4, 7: 'we yield to none but the Suevi, for whom the immortal gods are no match.'


ted is ávyr ápóstos, II. 5, 839. Heroes are vóy-birtingar, bright in battle, Haraldamál 16. Serv. yunák, hero, yunáskto, heroism; so MHG. die mine jungelingae, Fundgr. 2, 91, conf. Nib. 1621, 2, and the heroic line of the Yoglingar (p. 346). Ir. trean hero; also faolcha hero, strictly wild wolf, falcon, and Welsh gwolch, falcon, hero; conf. Serv. urosh (p. 369 n.).

p. 344.] Heroes derive their lineage fr. the gods: Sigurðr ormar ìuga is expressly Óðins aettar, Formald. sög. 1, 258; the Scythian Idanthersus counts Zeus his ancestor, Herod. 4, 126; and Zeus does honour to Menelans as his son-in-law, ψαμβρὼς Διός, Od. 4, 569. They are friends of the gods: Zeus loves both champions, Hector and Ajax, II. 7, 280; there are 'friends of Ares' and a 'Frey's vinr.' They can multiply the kindred of the gods. Jupiter's children are reckoned up in Barl. 251, 37 seq.; Alexander too is a son of Jupiter Ammon or Nectanebus by Olympics. 'Galli se omnes ab Dite patre pregnatos praedicant; idque ab druidibus proditum dicitum,' Caes. 6, 18. Dietrich descends fr. a spirit, Otnit fr. Elberich, Högni fr. an elf, and Merlin fr. the devil.
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p. 345.] As Teutonic tradition made Tuisco a 'terra editus,' the American Indians have a belief that the human race once lived inside the earth, Klemm 2, 159. Though Norse mythology has no Mannus son of Tuisco, yet it balances Goðheimr with a Mannheimr, GDS. 768, conf. Vestmanland, Südermanland, Rask on Ælfred's Periplus 70-1; and Snorri's Formáli 12 places a Munon or Mennon at the head of the tribes. He, with Priam's daughter Trōan, begets a son Tror = Thór, fr. whom descends Lóritha = Ælirrida, conf. Fornald. sög. 2, 13. GDS. 195. The American Indians have a first man and maker Manitu, Klemm 2, 155-7. On the mythic pedigree of Mannus and his three sons, see GDS. 824 seq.

p. 346.] Ingo was orig. called Ango, says Mannhdt's Ztschr. 3, 143-4. He is the hero of the Ingaevones, who included the Saxons and formerly the Cheruscans, consequently theAngles, Angern, Engern (GDS. 831. 629. 630), whose name is perhaps derived from his.


p. 350 n.] Ascafnaburg, fr. the rivulet Ascafa = Ascaha, is likewise interpr. in Eckehardus' Uraug. as 'Asken-burg ab Ascanoi conditore,' and is a castellum antiquissimum, Pertz 8, 259. 578. On Ase and Ascanius conf. p. 572.


p. 355.] A communication fr. Jülich country says, Herme is used as a not very harsh nickname for a strong but lubberly man. But they also say, 'he works like a Herme,' i.e. vigorously; and legend has much to tell of the giant strength of Herme; conf. Strong Hermel, KM. 3, 161. Herman, Hermanbock, Maaler 218^b. Firmen. 1, 363^b: 'to make believe our Lord is called Herm.' Lyra Osnabr. 104: 'du monst wual, use Hergott si 'n aulen Joost Hierm.' It is. remarkable that as early as 1558, Lindner's Katziporus O, 3^b says of a proud patrician, who comes home fuller of wine than wit: 'he carries it high and mighty, who but he? and thinks our Lord is called Herman.' On the rhyme 'Hermen, sla dermen,' suggestive of the similar 'Hammer, sla bamer, sla busseman doet' (p. 181-2), conf. Woeste pp. 34. 43. Firmen. 1, 258. 313. 360.
p. 357 n.] Other foreign names for the Milky Way. American Indian: the way of ashes, Klemm 2, 161. In Wallach. fairy-tales, pp. 285. 381, it comes of spill straw that St. Venus (Vinière) has stolen from St. Peter. In Basque: eurneo esnebidea, simply via lactea, fr. eznea milk. Τὰς εἰς ὀξαρᾶν ψυχῶν νομιζο-μένας ὀξύν, Lucian’s Encom. Demosth. 50. Lettic: putea zelsch, bird-path, Bergm. 66 (so πόρος οἰωνόν, aether, Æsch. Prom. 281); also Deeva yahsta, God’s girdle 115, or is that the rainbow? (p. 733). Arianrod is also interpr. corona septentrionalis, though liter. silver-circle. For the many Hungar. names see Wolf’s Ztschr. 2, 162-3.

Other Tentonic names. East Fris. dat melkpath, and when unusually bright, harmswicht, Ehrentr. Fries. arch. 2, 73. With galaxia they seem to have conn. Galicia; hence to Charlemagne, at the beginning of the Turpin, appears James Street, leading from France to Galicia. In Switzld: der weg uf Rom, Stutiz 1, 106. Westph.: mülenweg (Suppl. to 921), also wästrute, weather-street, Woeste p. 41; so in Jutland veirveien, Molb. Dial. lex. 646, as well as arken 18. To ON. retorbrant, winter-way, corresp. the Swed. vintergatan; conf. Gothl. kalbygtn, Almqv. 432, unless this be for Karl’s-gate. Do sumunýnpad, sterrono straiza, weg volkjono in Otfrid i. 5, 5 mean the galaxy? conf. the path of clouds, Somadeva 2, 153-7. 58. 61. Journ. to Himavan 1, 106. Heer-strasz (-gasse), viz. that of the ‘wütende heer,’ in Meier’s Schwäb. sag. 137-9; herstrasz, Mone 8, 495; Up. Palat. hyrstrasz, heerweg, Bergm. 115-8. 124; helweg (p. 801-2). Most import. for mythol. are: fraven Hulden strasze, ron Hilden straet, Pharaïdis sidus (p. 284-5); also ‘galaxa, in duutsche die Brunelstrace,’ Naturk. von breeder Thomas (Clariss’s Gheraert, p. 278).

p. 361.] As we have Imäringes-weg and Earings-strasz by the side of Iringesweg, so in oldish records Earsenburg castle is called Iringesburg, Schm. 1, 96. Irinc is in Nib. 1968 a young man, 1971-89 a markgraf and Hâwartes man, and in the Klage 201. 210 ze Lättringe geborn. On the meaning of the word conf. pp. 727. 1148. Kl. schr. 3, 234. F. Magnusen in his Pref. to Rigsmál connects (as I had done in my Ermenstrasse 1815, p. 49) the Erinn of Ansgar and the Berich of Jornandes with Rigr, as also the Ericksyta; conf. the devil’s name gammel Erich vol. IV.
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(p. 989). That Ericli was a deified king is plain from a sentence in the Vita Anskarii cited above: ‘nam et templum in honore supradicti regis dudum defuncti statuerunt, et ipsi tanquam deo vota et sacrificia offerre coeperunt.’

p. 363 n.] Suevi a monte Suevo, Chr. Salern., Pertz 5, 512. a Suevio monte, Hpt’s Ztschr. 4, 493. GDS. 323.


p. 366.] Like Castor and Pollux, there appear in Tent. tales two youths, angels, saints, in a battle, or putting out a fire (Suppl. to Pref. xliii. end): ‘duo iuvenes candidis circumamicti stolis, animam a corpore segregantes, vacuum ferentes per aërem,’ Jonas Bobb. in Vita Burgundofarae (Mabillon 2, 421); conf. p. 836-7. duo iuvenes in albis, putting out a fire, in Annal. Saxo p. 558. Chronogr. Saxo in Leibn. 122 fr. Einh. Ann., Pertz 1, 348. Again, the angel wiping the sword in Roth’s Sermons p. 78, and the destroying angel. Lithuanian legends have a giant Aleis, Kurl. sendungen 1, 46-7. Jalg eða Jalkr, Sn. 3; jalkr = senex eviratus, says F. Magn.


p. 368.] Sigj is Oðin’s son, Sn. 211a. So is Hildólfir, ibid., ‘Harbarð’s lord,’ Sam. 73b, OHG. Hiltwolf. So is Sigralmi, Formald. sóg. 1, 413, and has a son Svefralmi. So is Nefr or Nefr, Sn. 211a, and has a daughter Nanna 31. 66. So is Sæmíngr, Sn. 211a, Semíngr in Hervarars., Formald. s. 1, 416; conf. Sámur, Sáms-ey, Rask’s Afh. 1, 108. The name of Gautr, Oðin’s son or grandson, is conn. with giezien (pp. 23. 105n. 142. 164. 367); on Gautr, Sn. 195. Oðinn is called Her-gautr, Egilss. p. 624, aldala gautr, Sam. 95b. 92b; conf. Caozes-pah, -prunno (-beck, -burn), Hpt’s Ztschr. 7, 530.
The accounts of Scæf in AS. chronicles are given by Thorpe, Beow. p. 4. In the same way Beaflor sails alone in a ship, a bundle of straw under his head, Mai 35-9, arrives 51-3, sails away again 152; the ship gets home 180, 39. Horn also comes in a ship, and sends it home with greetings. A Polish legend says of Piast: qui primus appulerit in navicula, dominus vester erit, Procosius p. 47. As the swan-children can lay aside the swan-ring, so can the Wolf's the wolf-gicelle or whelp-skin. Klemm 2, 157 has a remarkable story of beautiful children slipping off their dog-skin. 'Skilpunt' in Karajan’s Salzb. urk. must be for Skilpunc. Ösinn is a Skilfinr, Sæm. 47. Did the $f$ and $b$ in Scilling, Sciibune arises out of $v$ in skildra? The Goth. skildus has its gen. pl. skildivé.


The diffusion of the Völsung-saga among the Anglo-Sax. is evidenced by ‘Välsing’ and ‘Välses caelera’ in Beow. 1747-87. The Völsungs have the snake’s eye (Suppl. to 392, mid.). The tale of Sünfritz is told in Bader no. 435.

Mars sequiumon, vincius, Ställn 1, 112. Glück 150 says, sequa in nom. De Wal. no. 216 (1847). Can it be the same as ἰγγέμων, dux?

Ośinn himself is called helblindi, and Helblindi is the name of a wolf (p. 246). Beaflor is said to give birth to a wolf, Mai 132, 9; conf. the story of the 12 babies named Wolf, Müllenh. p. 523, and that of the blind dogs, Pliny 8, 10.

Pillung, MB. 9, 10 (yr. 769). Hermann Billing, Helmold 1, 10. Billung in the Sassen-chron., conf. Förstemann 1, 258. 2, 225. Oda, grandmother of Henry the Fowler, was the daughter of a Frankish noble Billing and Aeda, Pertz 6, 306. tome Billingis-hāge, Gl. to the Ssp. 3, 29; conf. regulus Obo-
tritorum nomine Billux, Helm. 1, 13. What means ‘pillungs ein wēnic verrenket’ in the Hätzlerin 180, 37?

p. 376.] In Eigls-perge, MB. 28, 2, 173 (Passau urbar.). Juxta portam quae de Eigeles (at Cologne), Lacomblet 318, yr. 1134.


p. 380.] ‘Mime the old’ in Bit. 138 seems to have a short i, and can hardly belong here. Karajan in Verbrüd. von S. Peter has Mîmilo, Mimistein. To Mimigernelford (conf. Ledebur’s Bructeri p. 328), perhaps from an adj. mîmi-gern, and Mîmidun (Mîmidomensis = Mindensis, Lappbg no. 25; Mîmende on Weser, Schrader’s Dyn. 104), add a third Westph. locality Mîmegeren, now Memsen in Hoya country, Lappbg no. 48. Again, Mimelage near Osnabrück. Mîmirberh, perhaps Mimisberh, Pertz 8, 776. The names Mîmeln-brun, -born, Memel-born, Memilsdorf, Henneb. urk. 2, nos. 153-6. 169. 1, 166. 125, and Memelen-born (Melborn by Eisenach), Thûr. Ztschr. 4, 210 suggest the Mîmis brunnr of the Edda. With Mîmingus, silvarum satyrus, agrees the sword’s name in En. 5694; conf. Mûmûn, Upstîge 137, (Muma in Thidrekss. 65). There are yet to be considered Söck-mîmir, Sæm. 46b; Huddmîmir who dwells i holtî 37; Mîmîseinr, Mîmisvinr, Egîlss. 641. Like Mîmi’s head is Virgil’s head which prophesies, MSîH. 4, 246. A head of brass prophesies in Val. et Ourson c. 25; en spinnen-hooijî in the Dutch transl. arose perhaps from taking têté d’airain for t. d’araigne. Heads often speak in churches, F. Magn. Edda-laere 2, 264.

Many single heroes remain to be considered, such as Poppo the strong, Hpt's Ztschr. 3, 239, conf. 8, 347; Hungleich 5, 10. Also lines of heroes: stirps Innimdingorum (Saxon) et Eironum (Bavar.), Pertz 8, 226.

p. 383.] The god must stand at the head of the line, because he passes for the father and grandfather of the men. Still there remains an enormous difference between gods and men; hence in Saxo, ed. M. 117, the (earthly) Nanna rejects the suit of Balder: nuptiis deum mortali sociari non posse, quod ingens naturae discrimen copulae commercium tollat . . . supernis terrestria non jugari.

p. 385 n.] Saxo calls Othin, Thor, etc. merely opinative, not naturaliter deos (ed. M. 118), and Balder a semideus (conf. p. 340); whereupon P. E. Müller om Saxo p. 51 remarks: Odin lived neither before nor after Christ. Old Conrad in his Tro'. Kr. 858—911 is not quite of that opinion: 'si wären liunte als ir nu sit, wan daz (they were men like you, only) ir kraftvollig gewalt was michel unde manievalt von kriatern und von steinen . . . auch lepten gnugoge (lived plenty) bi der zit, die zuheriwe waren, und wunder in den jären mit gougelweise worhten (with jugglery wrought).' How the old gods were degraded into conjurors, is shown p. 1031.—Of the deification of men there are plenty of examples: 'daz kint waere mit den goten ein got,' Pass. 298, 27. The heathen adore Sigelot as a god, Rol. 198, 21. Ipomidon will be a god himself, Tit. 3057. 4147-60. er wolde got bien erde sin, Diemer 139, 24. als er iz waere got 131, 22, min wirde gelich den goten steic, Turl. Wh. 66. Of Caligula: 'wart hi so sot, dat hi wilde wesen god, ende hi seide openbare dat hi Jupiters broeder ware,' Maerl. 2, 236, conf. 333. 'Granbaut, roi de Baviere, se nommoit dieu en terre,' and called his castle Paradis, Belle Helène p.m. 23. The Mongols practise the worship of ancestors, deific. of rulers, Klemm 3, 194-5; also veneration of saints and relics.
p. 392.] The Greeks required beauty of form in heroes as well as gods, Lucian’s Charid. 6. 7. Of Charlem. it is said: aures resemble du ciel ius devolé, Aspr. 21. Heroes share the lofty statue of gods. Of Hagliicus the legend says: quem equus a duodecimo anno portare non potuit; cujus ossa in Rheni fluminis insula, ubi in oceanum prorumpit, reservata sunt, et de longinquo venientibus pro miraculo ostenduntur (Suppl. to 365).—Many-handedness is often mentioned. Ancient men with four hands, four feet, and two faces, Plato symp. 189, four ears 190. εἰς γῶρ χεῖρες ἐκάστῳ ἀπ’ ὀμον ἀίσσοντο, Orph. arg. 519. Men with 8 toes, 6 hands, Megenb. 490, 2. 30; conf. gods and giants (p. 527). From the three-handed and three or four-elbowed Heime (Germ. 4, 17) perh. the Heimenstein takes its name, about which there is a folk-tale, G. Schwab’s Alb pp. 161—165. A story about ‘so Heyne, so,’ who helps to raise a treasure, in H. v. Herford, Potth. p. 93; conf. Brisinga-men (p. 306). A three-headed figure on the Gallehus horn discov. 1734 (Henneb., plate 2).—Most akin to the gods seem those heroes who are favoured with a second birth (p. 385). The fact of many heroes’ names being repeated in their descendants may have to do with this belief, GDS. 441. But Helgi and Svava are genuine endrbornir, Seem. 148. 169. 159b. As late as in MS. 1, 97th we read: ‘sturbe ich nach ir minne, und wurde ich denne lebende, so wurbe ich aber umbe daz wip (I would woo her again).’ Contrariwise MS. 1, 69th: ‘sò bin ich doch üf anders niht geborn.’ Solinus says Scipio was another of the Unborn, and was therefore called Caesar, Maerl. 1, 401; conf. the Lay of Mimmering tand, Danske Vis. 1, 100.—Karna, son of the Sun, was born with earrings and a coat of mail, Holtzm. 2, 123-9. 136. wart ie man mit wiben geborn, Krone 10534; conf. ‘born with a fiddle.’ To phenomena occurring at the birth of a hero, add the storm that attended Alexander’s, Pseudocallisth. p.m. 12. Alcmena tests Hercules with snakes, which he kills lying in his cradle, as Sigmund does Sinfjöti by kneading the dough that had snakes in it, Völ. saga c. 7. Kullervo, when 3 nights old, tears up his swathings, Castrén 2, 45. In the Sv. folks. 1, 139. 140, the child walks and talks as soon as born. Of the grown-up hero’s strength the examples are countless. Tied to an oak, he pulls it up, Sv. forns. 1, 44. Danske V. 1, 13; Beowulf has in his hand
the strength of thirty, Beow. 756. They eat and drink enormously, like Thorr (Suppl. to 320); so Hammer grā, Sv. forns. 1, 61-2, conf. the giant bride 1, 71-2. Syv. 49. — Heroes have beaming godlike eyes, snake’s eyes, ormr i anga; so have kings, Saxo, ed. M. p. 70. Aslög’s son (Sigrð’s and Brynhild’s grand-son) is called Sigrðr ormr-i-anga, gen. Sigrðrar orms-i-anga, Fornald. s. 1, 267. 273. 2, 10-4. Formn. 1, 115. His step-brothers say: eigi er oss i angum ormr ne fránir enakar, Fornald. 1, 268 (conf. orrn fránum, Heimskr. 7, 238. Sæm. Hafn. 2, 13). Sigrðr Øðins aettar, þeim er ormr i anga, Fornald. 1, 258. Aslög prophesies of her unborn son: ‘enn á þeim sveini mun vera þat mark, at svá mun píkkja, sem ormr líggi um anga sveininnun’ — a false interpretation, for not the eyebrows coiling round, but the inner look (i anga) was meant, Fornald. 1, 257. In Sæm. 187a he is called ‘inn frán-eygi sveinn’ brandr Brynhildi eldr or angom (fire flashed from B.’s eyes) 215b. ánum (minaces) eru angi orni þeim enum fránum (Völundr) 156a. heiss eru angi í Hagals þýju (Helgi in disguise) 158b. We still say: something great shines out of his eyes. GDS. 126-7. — Other heroes show other marks: on Hagen’s breast is a golden cross, Gudr. 113-7. 153; betw. Wolfdietrich’s shoulders a red cross, Hugd. 139. 189. Valentin and Nameles have also a cross betw. the shoulders, like the mark of the lime-leaf on Siegfried’s back, where alone he is vulnerable (as Achilles was in one heel), Nib. 815, 3. 4. Swan-children have a gold chain about the neck, the reali di Franza a niello on the right shoulder, Reali 6, 17. p.m. 344; conf. the wolfs-zugelchen betw. the shoulder-blades (Suppl. to 1007). Of the Frankish hero Sigurd, the Vilk. saga c. 319 says: ‘hans horund var svá hart sem sigg villigallar; sigg may mean a bristly skin, and seems conn. with the legend of the bristled Merowings.1 In cap. 146 we are told that Sigurd’s skin grew hard as horn; and in Gudr. 101, that wild Hagen’s skin hardened through drinking the monster’s blood. No doubt the original meaning was, merely that he gained strength by it. The great, though not superhuman age of 110 years is attained by Hermannaricus, Jorn. c. 24. We read in Plant. mil. glor. iv. 2, 86: meri bellatores gignuntur, quas hic prægnates fecit, et pueri

1 Thorpe (ad Cod. Exon. p. 511) sees the Merowings in the North-Elbe Maurungani and AS. Myrgingas. Might not these Myrgingas be those of Mercia?
annos octingentos vivunt. The gods bestow blessings, the heroes evils, Babr. 63.


p. 394.] Where a god, devil or hero sits, there is left a mark in the stone. Their hands and feet, nay, their horses' hoofs, leave marks behind (Suppl. to 664). ons heren sprone, Maerl. 2, 116. Stone remains wet with a hero's tears: hinte (to this day) ist der stein naz, då Karl uffe såz, Ksrchr. 14937.

CHAPTER XVI.

WISE WOMEN.

p. 396.] Helen, as daughter of Zeus and Leda, as half-sister of the Dioscuri, is already half divine; but she is also deified for her beauty, as her brothers are for bravery, Lucian 9, 274. Flore says of Blancheflur, whom he supposes dead, 2272:

ich het Got ze einer gotiune
gemacht in himelriche
harte wünneliche.

Women have the further advantage over the harder sex, of being kind and merciful, even giantesses and she-devils (Suppl. to 530).

p. 397.] Soothsaying and magic are pre-eminently gifts of women (p. 95). Hence there are more witches than wizards: 'where we burn one man, we burn maybe ten women,' Keisersb. omeis 46b. A woman at Geppingen had foretold the great fire, Joh. Nider (d. 1440) in Formic. 2, 1.

p. 398.] Woman-worship is expr. in the following turns of speech [Examples like those in Text are omitted]. ich waen, Got niht só quotes hât als ein guot wip, Frauend. 1, 6. dür altôs vrouwen ende jonefrouwen, Rose 2051. van vrouwen comt ons alle ere, Walew. 3813; for one reason: wir wurden von frouwen geborn, und manger bet gewert, Otn., cod. Dresd. 167. daz wir
The hero devotes himself to a lady's service, *she will have him* for her knight: *ich wil in z' eine ritter hân*, Parz. 352, 24. 'den ritter diustes biten,' ask for his service 368, 17. *dins ritters* 353, 29. *mîn ritter und der din* 358, 2. Schionatulander has to serve Sigune 'unter schiltlichem dache,' under shield-roof, Tit. 71, 4, he was 'in ir helle erborn' 72, 4; and this relationship is called her fellowship 73, 1.

The knights wore scutcheon or jewel, esp. a sleeve, or mouwe, stouche (parts of a sleeve), 'durch (in honouer of) die frauen.' The lady is screen, shield and escort to the knight whose sword is in her hand, Parz. 370-1. 'ich wil *in strite bi in sin*' says Obilôte to Gawan 371, 14. Captives must surrender to the conqueror's lady-love 394, 16. 395, 30. 396, 3; she is thus a warrior like Freya, a shield-maiden (p. 423-4). The *sleeve* he wears as favour on his shield has touched the maiden's *naked arm*, Parz. 375, 16. 390, 20. Er. 2292 seq. En. 12035 seq.; a shirt that has touched the fair one's form is the knightly hauberk's roof, Parz. 101, 10; conf. 'es gibt dir gleich, naizwan, ain kraft, wen du im an den rock rüerest (touchest his coat),' Keisersb.'s Spinnerin f. 34. Schionatulander nerves him for the fight, and wins it, by thinking how Sigune showed herself to him *unrobed*; which she had done on purpose to safeguard him in danger, Tit. 1247—50. 1497. 2502. 4104. 4717.

* Sed in cordibus milites depingunt nostras facies, cum serico in palliis colore et in elipeis; * Carm. Bur. 148b. 

Sifrit *gedáht an daz küussen daz ver Krimhilt im hâte getân, då-von der degen kiene (champion bold) ein niiwe kraft gewan*, Roseng. 1866. Man sol vor êrste an Got gedenken in der nôt, Dar-nách gedenke an die säezen mündel rôt, Und an ir edeln
minne, din verjagt den tót, Kelm. MS. 73, 37. 42, 46. For 'thinking of,' see my Dict. sub. v. andacht (devotion).—The ladies too call out to their champion, or they wish: 'The little strength that I have, I would it were with you!' As you like it, i. 2.—Woman's beauty can split rocks: von ir schoene müese ein fels erkrachen, MsH. 3, 173a. It heals the sick: der sieche muose bî in genesen, Dietr. Drach. 350b. sol daz ein siecher ane sehn, vor fröide wurde er schier gesunt 310b. ir smieren und ir lachen, und solde ein sieche das ausneh, dem müeste sorge swachen 70a. A flight to the ladies saves a man: hie sal die zuht vore gân, uu he under den vrowin ist komin, 4626; conf. 4589. A lady's tread does not hurt flowers: ich waen swelhe trat diu künegîn, daz si niht verlös ir liehten schún, Turl. Wh. 97b. 152a.

p. 400.] Sin pfîagen (him tended) wise frauen, Gudr. 23, 3; they are called blessed maids in Steub's Tirol p. 319.

p. 401.] The OHG. itis (Kl. Schr. 2, 4 seq.) is still found in MHG. In the Wigamur 1564 seq. a maiden is called ïdis (mis-printed eydes, for it rhymes wîs, pris 1654-90. 1972); she has a limetre with a fountain of youth. Again, Itisburg, Dronke 4, 22; Idislind, Trad. Wizenb. (printed Dislith), Pertz 2, 389. Dis in Förstem. 1, 335; is Gifaidis 1, 451 for Giafdis? Curtius in Kuhn's Ztschr. connects itis with ãðîvn, but where is the s? I prefer to see in it the shining one, fr. indî= lucère, êdha, êdhas =lignum (Kl. schr. 5, 435). A.S. ïdes=freelicu meowle, Cod. Exon. 479, 2. Both meowle and mavî have likewise their place here; conf. Muenloch, Panzer's Beitr. 1, no. 85. Kl. schr. 3, 108.

p. 403.] ON. disir appear as parcae: 'vildu svâ disir,' so willed the fates, Höstl. (Thorl. 6, 6); tálar disir standa þer â tvær hlîðar, ok vilja pik sáran síð, Sæm. 185a. Sacrif. off. to them: disablôt, blêtnô disir, Egilss. 205-7. var at disa blóti, reið hesti um disar salimn, Yngl. 33. Of the suicide: heingdi sik i disarsal, Hervarars. p. 454; for ser i disar sal 527. ioddís, Sn. 202. Grendel's mother is an ïdes, Beow. 2518. 2701. On Vanadís and her identity with the Thracian moon-goddess Bendis, see Kl. schr. 5, 424. 430 seq.

p. 403.] Bryuhild's hall, whither men go to have their dreams interpreted, stands on a hill, Völs. c. 25; conf. hysjaberg (p. 1149). völâ leîði, divinatricis tumulus, Laxd. 328. An old fay has not been out of her tower for fifty years, Perrault p. m. 3.—Of
Veleda and the Goth. Waldamarca in Jorn. c. 48 we are reminded by the wise horse Falada in the fairy-tale (p. 659), and by Velentin: valantium, valantium alternate in Hpt's Ztschr. 4, 437. The völur roam about: ek för i skôg völvan liki, Fornald. s. 1, 135; þú var völvan 1, 139. Sæm. 154." Other prophetesses in Nialss. p. 194-9: Sæunn kerling, hon var fôð at mörgu ok frameyn, en þú var hon gömlý mök; she wanted the weed removed, else it would cause a fire, which came true. In Forunn. s. 4, 46: visinda- konu, sô er sagði fyrir ôrlôg manna ok líf; conf. p. 408.


p. 406.] My resolution of ON. noru into Goth. navarins, death-goddess (Kl. schr. 3, 113) is opposed by Müllenhof in Hpt's Ztschr. 9, 255. The 'Nahanarvali' may have been norn-worshippers, Navarna-hali, Goth. Navarnê-haleis, ON. Norna-halir, GDS. 715. 806. Perhaps we ought to look to the Swed. verb yrna, warn, inform, Sv. folkv. 1, 182-3. In Farœ they say nodn, nodnar, for nor, nornir, as they do kodn, hodn, badn, for korn, horn, barn, Lyngbye 132; so Nodna-gjest 474. That Nürberg contains norn is the less likely, as we find it spelt Nørn-bere, MSII. 3, 296b, Nærén-bere, Walth. 84, 17. Norborn seems a corrup. of Nordenborn, like Norndorf, Nornberg, also in Up. Germany. Conf. the Fris. Non, Ehrentr. Fries. arch. 2, 82; Nornhari, Karajan 83, 6.

p. 408.] Two Germ. truds, Mass and Kann, take their names, like the three Norns, from simple verbs, Panz. Beitr. 1, 88. OHG. wæt, fortuna, Gl. hrab. 961; conf. giewurt, ungiewurt, Graff 1, 993-4, and perhaps Goth. garairbi, n. AS. see wyrd gewæwð, Cadm. 168, 3. hic Wyrd fœrsweop, Beow. 949. With 'me þæt Wyrd gewæf (wove)' conf. 'wig-spêda gewiafu (webs),' Beow. 1347 (p. 415). In Kormaks. p. 267 comes Úrðr at brunnî; conf. Úrðar lokur, Sæm. 98. Úrðr öðlinga 214 is like 'dis Skjöldunga.'—The Norns shape our destiny, skapa: ömlig norn skôp oss í árdaga 181; in Farœ: tea heava near nodnar skapt, Lyngbye 132. In Graff 6, 662, 'steffarna = pæcarn' is for sceffara; sceipjarun = parca, Gl. Schlettst. 6, 457; they 'sceppen's men-schen leven,' Limb. 3, 1275. Vintler v. 146 (see App. Superst. G) speaks of gach-scheipjen, Pfeiffer's Germ. 1, 238; conf. Finn.
luonnotar, virgo creatrix, esp. ferri, fr. luon to make: 'kolme neittä luonnotarta,' tres sunt virgines naturae creatrices.—Norns are of various lineage, Sæm. 188³:

sundr-bornar miök hugg ek at nornir sè,
eigoð þaer aett saman,
sumar ero ás-kungar, sumar álfd-kungar,
sumar doetr Dvalins (some, daughters of D., a dwarf).


p. 410.] Sæva Necessitas

clavos trabales et cuneos manu
gestans ahenea. Hor. Od. i. 35, 18.

Si fit Adamantinos
summis vorticibus dira Necessitas
clavos.

Hor. Od. iii. 24, 5.


p. 411.] Of Greek mythical beings Calypso comes nearest the fays, being goddess and nymph; and in MHG. the goddess Venus is ‘diu frëne din ist entslåfen,’ MS. 2, 198⁷, while a fay is often called goddess. ‘götinne = fee,’ Hpt’s Ztschr. 2, 183. der götinne land, der g. hende, Frib. Trist. 4458. 4503.—In Petronius we already find a personal (though masc.) fatus: malus f. (illum
perdidit) c. 42. hoc mihi dicit f. mens, c. 77. On the house of the tria fata in the Forum, conf. Gregorovius's City of Rome 1, 371-2-3. In the Engadin they are called fëdas, fënas, also nymphas and dialas: they help in loading corn, bring food and drink in silver vessels; three dialas come to the spinners, Schreiber's Taschenb. 4, 306-7.

p. 412.] On the tria fata see Horkel's Abh. p. 298 seq., conf. the three maidens in F. v. Schwaben: twelve white maidens in Müllenh. p. 348. Fays, like elëins, are of unsurpassed beauty: schoener danné ein veine, Trist. 17481. plus blanche que fée, Orange 5, 3059. plus bele que fée ne lereine 5, 4725. pus bela que fida, Ferabr. 2767. de bianté resambloit fée, Marie 1, 100. They hold feasts, like the witches (p. 1045-6). In an old poem (?) p. 104-5, three fays prophesy at the birth of Auberon, son of Jul. Caesar and Morgue, when a fourth comes in, p. 106 (p. 32 of the prose). The fates are gifting a newborn child, when the last one hurries up, but unfortunately sprains her foot (sbotatose lo pede), and lets fall a curse, Pentam. 2, 8.

p. 413 n.] Fata Morgana is 'Fëmurgàin dia rîche' in Lacq. 7185, Fëmorgùn in Er. 5155, 5229, Fëmurgàin in Iwein 3422. The 'Marguel, ein feine' in Er. 1932 is the same, for she answers to the Fr. 'Morgain la fée.' She is called 'Morgain de clwinne,' Lanz. 13654, 19472. 23264; 'Fëmurya die klüoge,' Tit. 4376; while Wolfram treats the word as the name of a country (p. 820 n.). On the other hand, Trist. 397, 14: gotinne ún Arclùn der feinen lant (fay's land); Er. 1930: der wert Avalón, Fr. l'Ile d'Avalon. Does this go back to an old Celtic belief? Michelelet 2, 15 mentions holy maids who dispensed fair weather or shipwreck to the Celts.

p. 414 n.] Aïsà seem akin to ësos, êisos and êidenaí: ësos equally distributed, kata ësà ex æquo, kat' aïsàv convenienter, æque.

p. 415.] Instead of Kataklòthës in Od. 7, 197 Bekker reads:

\[ \text{joining katà to nhìanvaso lìvvo} \]

joining katà to nhìanvaso. Lucian's Dial. mort. 19: Ἡ Μοίρα καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικλάδεσθαι. Conf. ἐπικλάδωθω used of gods and daemons (Suppl. to 858). Atrôpos was supposed to be in
the sun, Clotho in the moon, Lachèsis on earth, Plut. 4, 1157. For a beautiful description of the three Parcae (parca, she who spares? Pott in Kuhn 5, 250) see Catullus 62, 302—321 with ever and anon the refrain: Currite, ducentes subtemina, currite, fusi! also vv. 381—385.


Scilicet hanc legem neites fatalia parcae stamina bis genito bis cecinere tibi. v. 3, 25.

O durum Lachesin! quae tam grave sidus habenti fila dedit vitae non breviora meae. v. 10, 45.

Atque utiam primis animam me ponere ciinis jussisset quaevis de trihus una, soror! Propert. iii, 4, 28.

Tres parcae aurea pensa torquentes. Petron. c. 29.

Daz het in vrowe Chloto so erteilet; ouch was vil gefuoc vro Lachesis daran. Turl. Krone 7.

Servian songs tell of a golden thread (zlatna shitza), that unwinds from heaven and twines about a man, Vuk 1, 54 (Wesely p. 68). 57-8.

p. 416.] German legend is full of spinning and weaving women: kleit daz ein wildiu feine span, Troj. kr. 2895. ein feine worhte den mantel, Altd. bl. 2, 231; and fays weave mantles in Charlem. p. 105-6. paile que fist fere une fée, Auberi 37. in the cave sits an old spinster, Kuhn’s Westph. 1, 72. Asbiorn. 1, 194; conf. the old webster, Rhesa dainos 198. Geläcke span im kleider an, Frauenl. 115, 15. There are usually three together: tres nymphae, Saxo p. 43 (ed. M. 123). drei puppen, Firm. 2, 34. die drei docken, H. Sachs i. 4, 457d, die drei Marien, Kindh. Jesu, Hahn 68. Uhland’s Volksl. 756. lb. 1582, 332. three Marys protect from fire, Panz. Beitr. 1, 67. three spinning Marys, Uhl. Vksl. 744. three old wives on a three-legged horse, Müllenh. p. 342. the tras joyes, Alsatia 1853, p. 172-3. Many stories of three women in white or black, esp. in Panzer’s Beitr. 1, 2. 11-4-6-8. 25-8. 35-6-8. 46-8; they stretch a line to dry the wash on 1, 1. 9. 11-7. 25. 59. 129 n. 271-8; sing at the birth of a child 1, 11; become visible at Sun-wend-tag (solstice), 1, 38-9. 75. 84. Near Lohndorf in Up. Franconia a lad saw three castle-maidens walking, two had kreuz-rocken (-distaffs) with nine spindles spun full, the third a stühles-rocken with nine empty
ones; and the others said to her, 'Had you but covered your spindles once, tho' not spun them full, you would not be lost.' Panz. Beitr. 2, 136. A beautiful Moravian story tells of three maidens who marched, scythe in hand, mowing the people down; one, being lame, cannot keep up, and is laughed at by the other two. She in her anger lets men into the mystery of healing herbs. Kulda (d'Elv) 110.

p. 418.] Jupiter sends out Victoria, as Oðinn does valkyrs, Ang. Civ. D. 4, 17 (p. 435-6). Their name has not been found yet in OHG., though Schannat, vind. 1, 72 (yr. 1119) has WaIkarie, femina serva. With the skield-meyar conf. schild-knecht, who keeps his lord's shield and hands it to him, as they to Oðinn. Maidens guarding shield and helm occur in the M. Neth. Lance. 16913. conf. 16673, 17038. Their other name, hialm-meyar is made clearer by hild und hialmi, Saem. 228, hialm geta ok óskney verdå 242. The valkyr is named folkrir 192. So, megetlichiu wip help Charles to conquer, Kschr. 14950 seq.; din megede sulin dir dine ère widergewinnen 11954; der megede sigenunft 15029. Aurelian led in triumph ten captive Gothic amazons, Vopisc. in Aurel. 34. Lampr. Alex. 6320 calls the Amazons wrlonges wip. Paul Diacounus mentions a fight betw. Lamissio and the Amazons for the passage of a river. Adam of Bremen 4, 19 speaks of 'amazons at cynos-cephali;' conf. P. Diac. I, 15. hunt-honbito in Graff. The Krone 17469 tells of 'der meide lant,' land of maids.

p. 418 n.] Hun var vitr kona ok vinsael ok skorúngr mikill, Forum. 3, 90; hon var skorúngr mikill, virago insignis, Nialss. c. 96; and Glanmvör is skorúngr, Völs. c. 35 (Kl. schr. 3, 407), skarúngr, Vilk. c. 212; but in c. 129 skarúngr=hero. Conf. skör, f. = barba, scabellum, commissura; skar, m. = fungus, insolentia. OHG. scarâ = acies, agmen; scaraman, scario.

p. 419.] Where is the garment mentioned, in which Óðinn hid the thorn for Brunhild? Saem. 194 only says 'stack hana svefn-porni;' Völs. c. 20 'stack mik svefn-porni;' Saem. 228 'lauk hann mik skiöldom ok hvitom.' On spindle-stones, see Michelet 1, 461.

p. 420.] Brynhildr or Sigdrifa jills a goblet (fyldi eitt ker), and brings it to Sigurd, Saem. 194. Völs. c. 20. A white lady with silver goblet in M. Koch's Reise d. Oestr. p. 262. A maiden
hands the horn, and is cut down, Wieselgren 455. Subterraneans offer similar drink, Müllenh. p. 576; and a jätte hands a horn, whose drops falling on the horse strip him of hair and hide, Runa 1844, 88.

p. 421.] Nine, as the fav. number of the valkyrs, is confirmed by Sæm. 228, where one of them speaks of åtta systra. To our surprise, a hero Granmar turns valkyru in Asgard, and bears nine wolves to Sinfjöll, Sæm. 154. Fornald. 1, 139; conf. AS. wylpen, wulpin = bellona.


p. 423.] May we trace back to the walkúrie what is said to Brunhild in Biter. 12617? ‘ir våret in iur alten site komen, des ir pfåget é, daz ir so gerne schet stri, you love so to see strife. Brynhildr is ‘mestr sköránger’ (p. 418 n.). In Vilk. p. 30 she is called ‘hin ríka, hin fagra, hin mikillåta,’ and her castle Ségard. In the Nibel. she dwells at castle Isenstein on the sea; is called des tiufels wip (or brút), and ungehiurez wip, 417, 4. 426, 4; wears armour and shield, 407, 4, throws the stone running, and hurls the spear; is passing strong 425, 1. 509, 3. 517, 3, and ties up king Gunther on their wedding-night.

p. 424.] Like the shield-maidens are Fenja and Menja, of whom the Grottasöng r str. 13 says: í folk stigum, brutum skióbdu . . . veittum góðum Gothorni líð. Clarine dubs her Valentin knight, Staphorst 241. They strike up brotherhood with their protégés; so does stolts Siguíld, Arvidss. 2, 128—130; conf. the blessed (dead?) maiden, who marries a peasant, Steub’s
Tirol 319. The valkyrs too have swan-shifts, Sæm. 228: let 
hami våra hugfullr konu ngr åtta systra und eik horit (born under 
oak) ; conf. Cod. Exon. 443, 10. 26: wunian under dc-tveo ; and 
Grottas, str. 11: vårum leikur, vetr niu alluar fyrir lörð neðan. 
The wish-wife's clothes are kept in the oaktree, Lisch 5, 81-5.

p. 425.] Brynhildr first unites herself by oath to young Aynar, 
and helps him to conquer old Hialmgunnar, Sæm. 194; conf. 
174b. 228 (Völs. c. 20), where it says ‘eiña seldak' and 'gaf ec 
ungom sigr.' After that she chose Sigurd: sva er ek kaus mer 
til manns, Völs. c. 25. Such a union commonly proved unlucky, 
the condition being often attached that the husband should never 
ask the celestial bride her name, else they must part; so with 
the elfin, with Melusina, with the swan-knight. Also with the god-
dess Ganga, who had married Santann, but immediately threw the 
children she had by him into the river, Holtzm. Ind. sag. 3, 95-9. 
On the union of a hero with the ghostly vila, see GDS. 130-1.

p. 429.] Valkyrs are to a certain extent gods stranded on the 
world in Indian fashion. They stay 7 years, then fly away to the 
battle: at víta víga, visere proelia, Sæm. 133; so in the prose, 
but in the poem örlög driyjja (p. 425). The wísin wíp in the Nibel. 
are also called merwíp, din wilden merwíp 1514-20-28, and Hagen 
bows to them when they have prophesied.

p. 431.] The hat of the forest-women in Saxo p. 30 vanishes 
with them, and Hother suddenly finds himself under the open sky, 
as in witch-tales (p. 1072). Gangleri heyrSi dyni mikla hvern 
veg frá sér, oc leit út á hlið sér: oc þá er hann sér meirr um, þá 
stendr hann átú á sköttum velli, sér þá önga holt oc önga borg, Sn. 
77. Such vanishings are called sion-heverfingar, Sn. 2.

p. 433.] Holz-wíp, Ottn. Cod. Dresd. 277; conf. dryad, hama-
dryad (p. 653). To cry like a wood-wife, Uhl. Volksl. 1, 149: 
sehṛe als ein wildez wip ové! Lanz. 7892. The wild woman's 
born, gestühl (spring, stool), Wetteran. sag. 282; wilde fränlein, 
Wolf's Ztschr. 2, 59; daz wilde vrouwelín, Ecke 172. In Schlüch-
tern wood stand the wild houses, wild table, often visited by the 
wild folk, Buchonia iv. 2, 94-5; a willemännches haus and tisch 
table) near Brückenan, Panz. Beitr. 1, 186; conf. daz wilde ge-
twere (p. 447). Wood-wives are also called dirn-weibel (Suppl. to 
279), and carry apples in their basket, like the matronae and 
Nehalenniae. At flax-picking in Franconia a bunch plaited into 
vol. iv.
a pigtail is left for the *holz-fräule* (as part of a sacrifice was laid aside for nymphs, Suppl. to 433 n.), and a rhyme is spoken over it, Panz. Beitr. 2, 160-1. *witte wüwer* in the forest-cave, Kuhn's Westf. sag. 1, 123. The *rauke* (shaggy) woman appears in the wood at midnight, Wulfdietr. 307-8 (Hpt's Ztschr. 4); the mother of Fasolt and Ecke was a *rauhes weib* (p. 483). Zander's Tanh. pp. 7. 17 speaks of *wald-schäldlein* Cupido. Does *Widukind*, a very uncommon name, mean wood-child? conf. Widukindes speciak, Lünzel 22. 25.

p. 433 n. [Weaving naiads] in Od. 13, 107. Fountain-nymphs, daughters of Zeus, are worshipped by Odysseus and in Ithaca 13, 356. 17, 240; a part of the sacrifice is laid by for them 14, 435. βαμψις νυμφάων 17, 210.


p. 435. Ez ne sint *merminne* niet, En. 240, 4. ein *wise merminne*, Lanz. 193. 5767. 3585. 6195. als éne *merminne* singhen, Rose 7896. A captive merwoman *prophesies ruin* to the country as far inland as she is dragged, Firmen. 1, 23. Müllenh. p. 338. Queen Dagmar hears the *prophecy* of a harv-fru, D.V. 2, 83–85 (in which occurs the adage: vedst du det, saa vedst du mer). The *mermaid* of Padstow, exasperated by a shot, curses the harbour, and it is choked up with sand. For Melusine the common people say mère Lusine. Danish songs have *maremind* and *mareqvinde*. 'waltminne=lamia,' Gl. florian. Fundgr. 1, 396. *waltminna=echo* (p. 452), lamia,' Graff 2, 774. *widaminn*a, Cassel orts. p. 22.

p. 436. [The *vila* builds her castle in the clouds, her daughter Munya (lightning) plays with her brothers the two Thunders, Vuk nov. ed. 1, 151-2. She sits in ash-trees and on rocks, singing songs; talks with the stag in the forest; bestows gifts, and is a physician (p. 1148), Vuk 151. 149 n., no. 114. 158. She resembles the *dewil* too; holds night-dance on the hill (Vuk sub v. vrzinoko), teaches pupils to lead clouds and make storms, detains the last man. The *vilas* are likest the white ladies (Suppl. to 968). With *kliktati* conf. Lith. 'ulbanya volungę,' the woodpecker whines, and MS. 2, 94p: 'ir kloken als umbe ein fülen boun ein speht,' as woodpecker about a plumtree.
CHAPTER XVII.

WIGHTS AND ELVES.

p. 439.] Augustine C. D. 8, 14 divides animate beings into three classes: 'tripertita divisio animalium in deos, homines, daemones. Dii excelsissimum locum tenent, homines infinitum, daemones medium; nam deorum sedes in coelo, hominum in terra, in aëre daemonum.' The vettar have more power over nature than we, but have no immortal soul, a thing they grieve at (p. 517). Fries. bot. udfl. 1, 109.—The Goth. aggilas, OHG. engil, is not a convenient general term for these middle beings, for it conveys a definite Christian sense. Iw. 1391 uses geist for daemon: ein unsichtiger geist. Genius means having generative power, Gerh. Etr. gods pp. 15. 52. Another general term is ungethüm, Schweinichen 1, 261-2. Spirits are also ungeheuer (p. 914): die übelen ungehiuren, Ges. Abent. 3, 61. 70-6; elbsche ungehiure 3, 75. The Swed. vâ too seems to have a general sense: sjö-râ, tomtrâ, skog-râ, råand, Ruma 1841, 70; conf. ãs (Suppl. to 24 and 498). Mod. Gr. στιχείον, Fauriel's Disc. prel. 82, must be στοιχείον element, conf. το στοιχείον του ποταμοΰ 2, 77.

p. 442.] The Victovali, Victohali are Goth. Vaihté-haleis, ON. Vaetta-halir, fr. vict, wiht, wight, and the same people as the Nahamnarvali (Suppl. to 406). GDS. 715. Can vaihts be fr. vaian to blow, and mean empty breath? In Hpt's Ztschr. 8, 178 'iht (ie-wiht) übles' is half abstract, like Goth. vaihtes ubilös; whilst 'cines boesen wichtes art' in Lanz. 3693 (conf. 1633) is altogether concrete; so are, 'diz ungehiure wiht;' Ges. Abent. 2, 129; dat vule wiht, Rein. 3600; dat dein proper suverlee wechtken (girl), Verwijs p. 33; O. Engl. wight = being, wife, Nares's Gl. sub v.; illar vaettir, Forurn. 4, 27; ill vaettir ok örn, Formald. 1, 487; rög vaettir, Sæm. 67-8; ó-rættir, malus daemon, our un-wesen. land-vaettir are Saxo's 'dii loci praesides' 161. dii vettrarve. Dybeck 1845, p. 98. uppâ regnar vaettir, ex improviso, Börn sub v. veginn (slain). The Norweg. go-rejter, good wights, whence the gn-wetær of the neighbouring Lapps, answer to our gøt vichte, gøte holden (pp. 266. 456. 487); de gudten holden, Gefken's Beil. 99. 121-9. A 15th cent. description of the Riesengebirge has 'umb des weckirchen oder bergmönchins willen,' Mone's Anz. 7, 425; is
this word akin to wicht, as well as ar-weggers (p. 454 n.) which
might mean 'arge wicht,' malicious wights? 1 Weckerlein is a
dog's name, fr. wacker (brisk, wide-awake). Wichtelin, p. 441 n.,
may mean simply a puppet, like tocke, docke: bleierne (leaden)
holder-zweryphin, Garg. 253a. A wichtel-stube in Sommer p. 24,
a wichtelen-loch in Panz. Beitr. 1, 42. Like wiht, das ding stands
for nightmare, Praetor. Weltb. 1, 27, as bones cases does for boni
genii, Alex. 289, 24, and M. Lat. creatura for something, wight,
Ducange sub v.

ON. kynd, f., pl. kyndir, is genus, ens, Sæm. 1a. 6a. 118a; kynsl, 
kynstr, res insolita; Swed. kyner, creaturae, Runa 1844, 74. 2
Akin to this word seems MHG. kunder, creature, being, thing,
also quaint thing, prodigy: was chunders? Wackern. lb. 506,
30; conf. 675, 39. 676, 28. 907, 7. 909, 17. solhez kunder ich
vernem, MSH. 3, 195b. tiuvels kunter, Rol. 223, 22. der tiuvel
und aliez sin kunder, Tit. 2668. du verteiltze k., Ges. Abent. 3,
25. bestia de funde só sprichet man dem k., Tit. 2737. verswin-
den sam ein k., dass der boese geist fuort in dem röre 2408. ein
vremdez k., MSH. 3, 171a. ein seltsæne k., Walth. 29, 5. ein 
trügelichez k. 38, 9. diu oeden k., MSH. 3, 213a. das scheußlich
kunter! Oberlin 846b; but also 'hërlichein kunder,' Gudr. 112, 4.
einer slahte k., daz was ein merwunder, Wigam. 119. manager
slahte k., Wh. 400, 28. aller slahte kunterlích, Servat. 1954. k.
daz uf dem velde vriizzet gras (sheep), Helnbr. 145. der krebez
izzet gern diu kunterlin im wasser, Renn. 19669. OHG. Chun-
teres frunere, Cod. Lauresh. 211. M. Neth. conder, Branden 33.
1667. dem boesem unkunder, Dietr. 9859, formed like ON.
övæctr; conf. AS. tudor, progenies, wunydras, monstra, Beow. 221.
p. 443.] OHG. 'faunos = alp,' Hpt's Ztschr. 10, 369. MHG.,
beside alp (dò kom si rehte als ein alp áf mich geslichen, Maurit.
1414), has an exceptional alp: só tum ein alf . . . was nie só alf
(both rhym. half), Pass. 277, 69 and 376, 6. der unwise alf 302,
90. ein helfelöser alf 387, 19. der tumme alf 482, 12. der tø-
rehte alf 684, 40; conf. the name Oljalf, Karajan 110, 40.—Perh.
a nom. 'diu elbe' is not to be inferred fr. the dat. 'der elbe' in

1 Ar-weggers is a name for earth-wights: ar-beren = erd-beeren, p. 467, l. 3; and 
weg-lin = wicht-lin p. 419, last l.—Trans.
2 Skrymstl, monstrum, Vilk. s. 35, skirsmel, Formm. 4, 56-7, used like kynsl.
Ihre says, skrymsel = latebra, Dan. skræmsel terreiculum; Neth. schrom terror,
ON. skraumr biateto; Skrymir (p. 541).
MS. 1, 50b, as Pfeiffer p. 75 says the Heidelb. MS. reads 'von dem elben.' The dwarf in Orendel is Alban; a name Elblin in Diut. 2, 107; a mountain-sprite Alber in Schm. 1, 47.—With the above Olflafj conf. 'ein rechter olf,' Roseng. xiii., which comes near MHG. ulf, pl. ülve, but disagrees in its consonant with alp, elbe. On the other hand, 'du Òlp, du dölp' in H. Sachs i. 5, 525 agrees with the latter; so does Olben-berg, Hess. Ztschr. 1, 245.—The quite reg. M. Neth. alf (p. 463, last 2 ll.) has two plurals: (1) alven in Br., Gheraert v. 719. met alven ende elvinnen, Hor. Belg. 6, 44; and (2) elven in Maerl.: den elven bevelen, Clarisse's Gher. p. 219. There is also a neut. alf with pl. elver; conf. the names of places Elver-sele, Elvinnen-berg. A large ship, elf-schuite, Ch. yr. 1253 (Böhmer's Reg. p. 26, no. 190) is perh. fr. the river Elbe.—AS. elfinni means nymphae, dán-elfjinni ioreades, wuddn-elfjinnedryades, wæter-elfjanne hamadryades, sac-elfjinne maïdes, feld-elfinne maides, Hpt's Ztschr. 5, 199. The Dan. assimil. of elven for elven occurs indep. of composition: 'ellen leger med hannom,' mente captus est, Wormius Mon. Dan. p. 19. ellevild = Norw. huldrin, Asbörns. 1, 46-8, 105. indtagen af huldrin 1, 99. To ølpetrütsch, &c. add elpendrütsch, Gräter's Id. und Herm. 1814, p. 102; Up. Hess. 'die imvedredsche'; Fastn. 350 ølpetrull; conf. trötsch Mone's Anz. 6, 229.—The adj. from alp is elbisch: in elbischer anschowe, Pass. 97, 15. ein 'elbische ungeniure, Ges. Ab. 3, 75. ein 'elbischez' äs 3, 60. elbischer gebaere 3, 68. ich sihe wol daz du elbisch bist 3, 75.

p. 444 n.] For the Alps there occur in the Mid. Ages 'elbon = alpibus,' Diut. 2, 350b, über elve, trans alpes, Rother 470. über albe këren, Servat. 1075. zer wilden albe klüsren, Parz. 190, 22. gën den wilden alben, Barl. 194, 40.

p. 444 n.] Welsh gwion = elf, fairy. On banshi, benshi see Hone's Every Day b. 2, 1019, O'Brien sub v. sithbhrog (Suppl. to 280). beansighe, Leo's Malb. gl. 37, sighe 35. Hence the name of an elvish being in the West of Engl., pixy, pery, picky, Scotch paikie, Jamieson 2, 182, and pixie, Suppl. 219. For the cole-pixy, at fruit-gathering time, a few apples are left on the tree, called in Somerset the pixy-hording (fairies' hoard), Barnes sub v. colepexy. Picxy-ridden, i.e. by night-mare; pixy-led, led astray.

p. 445.] The distinction betw. álfar and dvégar appears also in Sæm. 28*: for áljom Dvalium, Dáinu dvéjom. By Alfhelmir
Rask understands the southernmost part of Norway, Afl. 1, 86-8; by dvergar the Lapps 1, 87. Loki, who is also called álfr, is sent by Odin to Andvari or Andþeari in Svartálfsáheim, Sn. 136; so Plutarch 4, 1156 derives daemons from the servants of Kronos, the Ídæan Daectyls, Corybantes and Trophonias. Curiously Ólafr is called digri Geirstaða-álfr, because he sits in the grave-mound at Geirstöð, Formn. 4, 27. 10, 212.— Both álbs, alps and the Lat. albus come (says Kuhn in Hpt’s Ztschr. 5, 490) fr. Ssk. ribhus; conf. thie wizun man=angels, O. v. 20, 9. die weissen männel, Weise’s Com. probe 322. Vishnu on the contrary appears as a black dwarf, Meghaduta 58, and again as a brown shepherd-boy 15. Dwarfs are created out of black bones, ‘or blám leggjom,’ Sæm. 2. Migrating dwarfs are either white or black in Panz. Beitr. 1, 14. Still I think it speaks for my threefold division, that the elves made by witches’ magic are also black, white and red, where red may stand for brown, though hardly for döcker. In charms too, the ‘worms’ equivalent to elves are always of those three colours; an Engl. spell names ‘fairies white, red and black,’ Hone’s Yearb. 1534. And horses black, brown and white turn up in the fay-procession, Minstrelsy 199.

p. 446.] The dwarf Andvari dwells in Svartálfsáheim, Sn. 136; Sn. 16 makes some dwarfs live in the ground (i moldu), others in stones (i steimum).

417.] For dvergr, Sæm. 49 has dyrgr. LS. twarg, Westph. twiark, L. Rhen. querge, Firmen. 1, 511; Up. Lausitz querz 2, 264. ‘gituegr=nanus vel pomilio,’ Gl. Slettst. 29, 43. ein wildege getwerek, Er. 7395; getwergelin 1096. daz tzwerk, Keller’s Erz. 632, 3. wildin getwerek, Goldem. 5, 1. Sigen. 21, 9. Ecke 81, 5. A deed of 1137 is signed last of all by ‘Mirabilis nanus de Arizberg, nepos imperatoris Heinrici,’ MB. 4, 405; was his name Wantertwerek? (a Mirabilis near Minden, yrs. 1245-82, Wigand’s Wetzl. beitr. 1, 148. 152. Henrik. Mirabilis, D. of Brunswick, d. 1322.— Earth-mannikins do spin, Sup. 993; but their favourite line is smith-work; they are ‘hagir dvergar,’ Sæm. 114. Knockers are little black hill-folk, who help to knock, and are good at finding ore, Hone’s Yearb. 1533. The thunderbolt was also elf-shot, conf. Alp-donar (p. 186-7). As smiths with cap and hammer, the dwarfs resemble Vulcan, who is repres. with hat and hammer, Arnob. 6, 12; conf. Lateranus
Dwarfs were worked on ladies' dresses, devergar á öðrum, Sæm. 1029.

p. 447 n.] The korr, dwarf, dim. korvik, is black and ugly, with deep-set eyes and a voice muffled by age, Schreib. Abb. v. streitkeil. p. 80. Welsh gwarchell, a puny dwarf; gwion, elf, fairy, gwyll, fairy, bag. Lith. karlą, karščle. Serv. malienitza, manyo, little-one, star-mali, old little-one, kepēz.

p. 448.] The worship of elves is further attested by the ālfablāt performed in one's own house, Forrn. 4, 187. 12, 81; a black lamb, a black cat is offered to the huldren, Asb. Huldr. 1, 159. In Dartmoor they lay a bunch of grass or a few needles in the pixies' hole, Athenæum no. 991. The alp-ranke is in AS. elf-pone, OHG. alb-dono, like a kerchief spread out by the elves? (p. 1216); alp-rank, amara dulcis, Mone's Anz. 6, 418. Other plants named after them are elf-blāster, elf-nāfer, Dyb. Runa 1847, 31.

p. 451 n.] The adage in the Swiss dwarf-story, 'sālben tho, sālben qha' (conf. issi teggi, p. 1027), is found elsewhere: Norw. 'sjōl gjort, sjōl ha,' Asb. Huldr. 1, 11; Vorarl. 'selb to, selb ho,' Vonbun p. 10; 'salthon, saltglitten,' Wolf's Ztschr. The goat's feet suggest the cloven hoofs of satyrs, for dwarfs too 'dart through the wood on pointed hoofs,' Dietr. drach. 140a.—The ill effect of curiosity on men's dealings with dwarfs comes out in the following:—A shepherd near Wonsgehān saw his dog being fed by two dwarfs in a cave. These gave him a tablecloth, which he had only to spread, and he could have whatever food he wished. But when his inquisitive wife had drawn the secret from him, the cloth lost its virtue, and the zwergles-brunn by Wonsgehān ran blood for nine days, while the dwarfs were killing each other, Panz. Beitr. 2, 101.

p. 451.] Angels are small and beautiful, like elves and dwarfs; are called geunge men, Cædm. 146, 28; woman's beauty is comp. to theirs, Walth. 57, 8. Frauend. 2, 22. Hartm. bk. 1, 1469. Percival 'bore angel's beauty without wings,' Parzif. 308, 2. And dwarfs are called the fair folk (p. 152); sjōn-unken, Kuhn's Westph. sag. 1, 63. Alberich rides 'als ein Gotes engel vor dem her,' Ortmit 358. die kleinen briute (she-dwarfs), vonwenn also din bide getān (done like pictures), Alex. and Antiole (Hpt's

1 Pennati pueri already attend Venus in Claudian's Epith. Palladii; angels flit round the tower, Pertz 6, 451a.
Zitschr. 5, 425-6); conf. 'Divitior forma, quales audire solemnus Nāides et Dryades mediis incedere silvis,' Ov. Met. 6, 452. ——On the other hand, Högni, whose father was an alb, is pale and dun as bast and ashes, Vilk. c. 150; changelings too are ugly (p. 468). We read of dernea wihti (p. 441); and the red-capped dwarf is black, Runa 3, 25. Dwarfs have broad brows and long hands, Dybeck 1845, p. 94; gröze arme, kurziu bein het er näch der getwergre site, Wigal. 6590; and the blatevüeze in Rother seem to belong to dwarfs, by their bringing the giants costly raiment. ——Dwarfs come up to a man's knee, as men do to a giant's: 'die kniewes höhen . . . die dô sint eins kniewes höch,' Dietr. drach. 299a. 175ab. 343b. Dietr. u. ges. 568. 570. Often the size of a thumb only: pollex, Pol. paluch, Boh. palace, ON. þúmlungan (Swed. pyssling: 'alla min fua mors pysslingar,' Sv. folks. 1, 217-8; ON. pysslingr, fasciculus), Lith. nyksztélis, thumbkin, wren, Kl. schr. 2, 432-3. In Indian stories the soul of the dying leaves the body in the shape of a man as big as a thumb, Holtzm. Ind. sag. 1, 65. Ruhig says the O.Pr. barzdluckai is not fr. pirsztas, finger, but fr. barzda, beard, the subterraneans being often repres. with long beards. ——MHG. names for a dwarf: der kleine mann, Ernst 4067. der wénige man, Er. 7422. Eilh. Trist. 2874. der wénige gast, Er. 2102. wéniges meunel, Frib. Trist. 5294. ein gar wéniger man mit einer gildin krone, Ecke 202. ein wénic wigrigelin, Alex. 2955. der kurze kleine, der kleine recke, Dietr. drach. 43b. 68a. der wunderkleine, Altsw. 91. Serv. star-mali, old little-one. An unusual epithet, applied also to slaves and foreigners, is 'le puaut nain,' Ren. 4857. The Elf-king sits under a great toadstool, Ir. mårch. 2, 4; and whoever carries a toadstool about him grows small and light as an elf 2, 75. The little man afloat on a leaf in Brandaen is on a par with the girl sailing over the waves on the leaves of a waterlily, Müllenh. p. 340; conf. nökkeblomster (p. 489).

[p. 453.] Hills and woods give an echo: OHG. galm, Diut. 2, 327a; MHG. gal and hal, Deut. myst. 2, 286; widergalm, Tit. 391; die stimme gap hinwidere mit gelichem galme der walt, Iw. 618. They answer: conscia ter sonuit rupes, Claud. in Pr. et Olybr. 125; responsat Athos, Haemnsque remungit, Claud. in Entr. 2, 162; daz in davon antworte der bere unde oech der tan, Nib. 883, 3; ein gellendiu fluo, Lanz. 7127; si schrei, daz ir der
walt entsprach, Bon. 49, 71; daz im der bere entgegenhal, Er. 7423.—ON. dvergmalí qvaði hverjum hamri, Fornald. 3, 629; dvergmalenn, Alex. saga 35. 67. AS. wudu-meár, both echo and nympha silvestris. The woodman calls fr. the wood, Megenb. 16, 20. Böcler's Superst. of the Esths p. 146 gives their names for the echo: squint-eye, wood's reply, elf-son's cry; Possart p. 163-4 says, the mocking wood-elf melis halus makes the echo (Suppl. to 480). Echo is the silvan voice of Faunus, Phecus (conf. woodpecker and Vila), Klausen pp. 844. 1141; the Mongols take a similar view of it, Petersb. bull. 1858, col. 70. In the Ir. märchen 1, 292 echo is not 'muc alla,' but macalla or alla bair, Gael. mactalla, son of the rock, Aldw. Oisian 3, 336.

As the ON. saga makes Huldra queen of dwarfs, Swedish legends have a fair lady to rule the dwarfs; even a king is not unknown, as the bergkong (p. 466). The English have a queen of fairies, see Minstr. 2, 193 and the famous deser. of queen Mab (child, doll ?) in Rom. and Jul. i. 4; conf. Merry W. of W. v. 4. Add Morguein de elvine, Lane. 19472. 23264-396-515. 32157.—

In German opinion kings preponderate. The Sörlapåttstr makes Alfrigg a brother or companion of Dvalinn, while Sn. 16 associates Alþiofr with him, Fornald. 1, 391; conf. 'in dem Elperichis-loke,' Baur no. 633, yr. 1332. 'der getwerge künec Bilé' has a brother Brians, Er. 2086; Grigoras and Glecidolán, lords of der twerge laut 2109. Another is Antilois (rhym. gewis), Basel MSS. p. 298. On the name of the dwarf-king Lurin, Luran, see Hpt's Ztschr. 7, 531; Lurin, Baur no. 655; a Lurins in the Roman des sept sages (Keller's Dyocletian, introd. p. 23-29). With Gibich conf. Gebhart, Müllenh. p. 307; king Piper, or Pippe kong 287. 291-2. Again, the Scherfenberger dwarf, DS. no. 29; Worblestrücksken king of earthmannikins, Firmen. 1, 408-410. Albr. v. Halb. fragm. 25 speaks of a got der twerge.

In a Cornish legend a beautiful she-dwarf is buried by the little folk in Leland church near St. Ives amid cries of Our queen is dead; conf. Zeus is dead, buried in Crete, thunders no more, Lucian’s Jup. trag. 45.

p. 454.] The dwarf’s names Dáinn, Níinn (mortuus) raise the question whether elves are not souls, the spirits of the dead, as in Ssk. Indras is pitā Maratām, father of the winds = of the dead, Kuhn in Hpt’s Ztschr. 5, 488-9. Of the dwarf Alvis it is asked: hví ertu fólum vusar, vartu í nötta mödd ná? Sæm. 48a. Dvalinn álfr, Dáinn dvergr; Dvalinn sopiens, Durinn somnifer 28a. Andvandi, son of Óinn 181a means perh. cautus (Suppl. to 461). Finnr reminds of Fin in the Norrländ story (p. 1025), and of father Finn in Müllenh. p. 300. Bivor may be conn. with dwarf Bibune in Dietr. drach.——Germ. names of dwarfs: Meizelin, Dietr. dr. 196a. Aeschenzelt, Ring 233-9. Haus Donnerstag, Müllenh. p. 578. Rohrinda, Muggastutz, Vonbun pp. 2. 7; conf. Stutzanutza, Grossinda, Wolf’s Ztschr. 2, 60. 183.

p. 455.] On the arweggers see KM 3. 3, 195. Dwarfs live in holes of the rock: stynja (ingemiscunt) dvergar fyrir steins durum, Sæm. 8a. Dvalinn stóð í steins dyrum, Hervar. p. 414. They like to stand in the doorway, so as to slip in when danger threatens. A dwarf’s hole is in ON. gauri, Vilkin. c. 16 (the pixies’ house or hole in Devon, Athen. nos. 988. 991). They were called vegghergs visir, Sæm. 9a. In Sweden, berg-râ, bergrâet, Runa 3, 50, iord-byggar 1845, 95, di små undar järdi 60, höjbiers-gubbe, conf. tonte-gubbe (p. 500), god-gubbe. In Norway, hon-boer, dweller on a height. In Germany too, wildiu getwerc live in the mountain beside giants, Hpt’s Ztschr. 6, 521; ‘der hort Niblungen der was gar getragen ûz eime holn berge,’ Nib. 90, 1; a wildez getwerc is surprised ‘vor eime holen berge,’ Er. 7296; ‘si kument vor den bere, und sehent spiln diu getwere,’ see the dwarfs play, Dietr. dr. 252b, conf. 213a; twerge dwell in the Höberg, Ring 211. ‘Daemon subterraneus truculentus, berg-tenfel; mitis, bergmenlein, kobel, guttel;’ again, ‘daemon metallicus, bergmenlein,’ for whom a ‘fundige zech’ was deposited, Georg Agricola de re metall. libri XII. Basil. 1657, p. 704a.

Gän úf manegen rühen bere,
då weder katzo noch getwere
möhte über sin geklommen. Troj. kr. 6185.
The term böhlers-männchen im böhlers-loch, Bechst. 3, 129, must come fr. bühle, collis; conf. OIIG. puibiles pere, Graff 3, 42 and the name Böhler. Wend. ludkowa goră, little folk's hill, Volksl. 2, 269 in montanis (Prasiorum) pygmei traduntur, Pliny 6, 19. People show the twarges-löcker, wüllekes-löcker, wulweckers-löcker, wünnerkes-gätter, Kuhn’s Westph. sag. 1, 63. They also live in grave-mounts, Lisch 11, 366, in cairns (sten-rös), and under men’s houses and barns, Fries’s Udll. 109. These are likewise the resort in summer of the courriquets of Bretagne, who sleep on the hearth all the winter. But they cannot endure men’s building stables over their habitations, which the muck, sinking through, would defile, Müllenh. p. 575. 297. Kuhn, nos. 329. 363 and p. 323. Asb. 1, 150-1. Dybeck 1845, p. 99. 1 The name of Subterranean is widely spread: dat unner-ersch, das wünner-eersche, in Sylt-ös öuner-erske, Müllenh. 438. 303. 337. de unner-ärschen near Usedom. In digging a well, men came upon their chimney, and found quite a houseful, Kuhn in Jrb. der Berl. ges. 5, 247. erdmännel, erdwelbel, Panz. Beitr. 1, 71. Lith. kaukas, earth-man, kankaras, mountain-god; conf. semnes deewini, earth-gods, Bergm. 145. In Föhr and Aurum öuner-bänkissen, in Dan. Schleswig unner-vas-töi, unner-bors-töi, unners-boc-töi (tıi = zeng, stuff, trash), Müllenh. 279. 281. 337. Elves inhabit a Rosegarden inside the earth, like Laurin, where flower-picking is punished, Minstr. 2, 188. 192.

p. 456.] Venus is called a feîne (Suppl. to 411), een broosche elainne, Matth. de Castelein’s Const van rhetoriken, Ghendt 1555, p. 205; conf. the Venns-Minne hovering in the air, and travelling viewless as a sprite (p. 892).

p. 458.] De guden holden are contrasted with the kroden duvels (Suppl. to 248-9). Min vário holdo, verus genius, Notk. Cap. 81. Is holderchen the original of ülleken, ülken, Balt. stud. 12b, 184, and üllekerks, Temme’s Pom. sag. 256? 2 lienlingr= huldumaēr, Aeofntïyri 105.—The Norw. huldefolk, Asb. 1, 77 and Farœ huldefolk, Athen. no. 991, are of both sexes, though

1 Two maidens came to a peasant when ploughing, and begged him to leave off, they were going to bake, and the sand kept falling into their dough. He bargained for a piece of their cake, and aft. found it laid on his plough, Landau’s Wäste öfter, p. 138. So fairies in Worcestersh. repay compliant labourers with food and drink, Athen.

2 Arwegget is here to be explained by arwegget=arbeit, Firmen. 1, 363, and means workers; conf. weckerchen, wulwecker.
the females are more spoken of: a female is called hulder, Asb.
1, 70, a male huldre-kall (-karl) 1, 151. Dybeck 1845, 56 de-
rites hyll-fru, hyll-moer fr. hyld, elder-tree.—The good nature
of dwarfs is expr. by other names: Norw. grande, neighbour,
and Asb. 1, 150-1 tells a pretty story of the underground neigh-
bour. Might not the 'goede kinder' in Br. Geraert 718 come in
here? A guoter and a pilwiz are named together, Hagen’s Ges.
Abent. 3, 70; ‘der guotaeri’ is the name of a MHG. poet. Lith.
balti žmones, the honest folk, Nesselm. 319b.—As dwarfs im-
port to men of their bread or cake, help in weaving, washing
and baking, and serve in the mill (Panz. Beitr. 1, 155), they in
return make use of men’s dwellings, vessels, apparatus. So the
pixies in Devon, Athen. no. 991. In winter they move into men’s
summer-huts (sheelings), Asb. 1, 77, 88. They can thrash their
corn in an oven, hence their name of backofen-trescherlein, Gar.
41a; once the strazeln were seen thrashing in an oven six together,
another time fourteen, Schönwth 2, 300. 299. They fetch men
of understanding to divide a treasure, to settle a dispute, Pref.
KM. nos. 92. 133. 193-7; conf. pt. 3, ed. 3, pp. 167-8. 216. 400
(conf. dividing the carcase among beasts, Schönwth 2, 220.
Nicolov. 34. societas leonina, Reinh. 262). They let a kind
servant-girl have a present and a peep at their wedding, Müllenh.
326-7 (see, on dwarf’s weddings, Altd. bl. 1, 255-6. Naubert 1,
92-3. Goethe 1, 196). Haßbur goes into the mountain and has
his dream interpr. by the eldest ‘elvens datter,’ Danske v. 3, 4.
They dread the cunning tricks of men; thus, if you take a knife
off their table, it can no longer vanish, Lisch 9, 371. The man
of the woods, or schrat, like the dwarf in Radlieb, cannot endure
guest who blows hot and cold, Boner 91. Stricker 18 (Altd. w.
3, 225).—If on the one hand dwarfs appear weak, like the one
that cannot carry Hildebrand’s heavy shield, Diettr. u. Ges. 354,491. 593, or the wihtel who finds an ear of corn heavy, Panz.
Beitr. 1, 181; on the other hand the huldre breaks a horse-shoe,
Asb. 1, 81, falls a pine and carries it home on her shoulder 1, 91.
And in Fairyland there is no sickness, Minstr. 2, 193; which
accords with the longevity boasted of by dwarf Rudlieb xvii. 18,
conf. Ammian. 27, 4 on the long-lived agrestes in Thrace.
p. 459.] The dwarfs retiring before the advance of man produce, like the Thurses, Jötnars and Hunes, the impression of a conquered race. In Devon and Cornwall the pixies are regarded as the old inhabitants. In Germany they are like Wends (the elves like Celts?), in Scandinavia like Lapps. Dwarfs are heathen: 'ob getousten noch getwerjen der bêder kûnne wart ich nie,' of either dipt or dwarf, Biter. 4156. The undergrounders fear not Wode, if he have not washed; conf. Müllenh. no. 500 (p. 458 n.). They can't abide bell-ringing, Firmen. 2, 261, they move away. In moving they leave a cow as a present, Dybeck 1845, 98. The subterraneans ferry over, Müllenh. p. 575; wichtels cross the Werra, Sommer p. 24; three wichtels get ferried over, Panz. Beitr. 1, 116; conf. the passage of souls (p. 532). As the peasant of the Aller country saw the meadow swarming with the dwarfs he had ferried over, as soon as one of them put his own hat on the man's head; so in the Altd. bl. 1, 256: when the hel-clothes were taken off, 'dô gesach he der getwerje mé wen tísunt.' When the peasant woman once in washing forgot to put land in, and a wichtel scalded his hand, they stayed away. The ülleken fetch water, and leave the jug standing, Balt. stud. 12 b. 184.

p. 461.] Ostgötl. skot, troll-skot, elf-shot, a cattle-disease, also elf-blüster, Dyb. 1845, 51; conf. ab-gust, alv-eld, alv-skot, Aasen. Their mere touch is hurtful too: the half-witted elben-trötische (p. 443) resemble the 'eerriti,' larvati, male sani, ant Cericis ira aut larvarum incursatione animo vexati,' Nonius 1, 213. Lobeck's Aglaoph. 241. Creuz. Symbol. 1, 169 (ed. 3). The sick in Ireland are fairy-struck.—The name Andvari, like the neut. andvar, can be interpr. ventus lenis, aura tenuiss, though Biörn translates it pervigil (Suppl. to 454). With Vestri, Vindálf is to be conn. 'Vestralpus Alamannorum rex,' Amm. Marcell. 16, 12. 18, 2; it is surely westar-alp rather than westar-halp, in spite of AS. westhealf, ON. vestrálf, occasidens. Erasmus Atberns' Dict. of 1540 remarks: 'mephitis, stench and foul vapour rising out of swamps or sulphurous waters, in nemoribus gravior est ex densitate silvarum.' In the Dreyeich they say 'der alp frist also.'—The looks of elves bewitch, as well as their breath: eft ik si entzén, Val. and Nam. 238. byn yk na untzén? Hpt's Ztschr. 5, 390.

p. 462.] Elves can get into any place. The ålfra enters the
house 'at luktum dyrum öllum,' Fornald. 1, 313. They steal up softly, unperceived: 'se geit op elben-tehnen,' she walks on elf-toes, they say about Magdeburg.

p. 463.] They can make themselves invisible; das analutte des sikhpergenten (self-hiding) truge-tievels, N. Boëth. 42. ein unsichtiger geist, Iw. 1391. The invisibility is usually effected by their head-covering, the nebel-kappe, Ettn. Maulaffle 534. 542. Altswert 18, 30. in mirer nebelkappen, Frauenl. 447, 18; or hele-köppel, Winsb. 26, 5. Winsbekin 17, 5; and the secret notches in it are called köppel-snite 17. 18. 'nacht-raben und nebel-käpel,' Katzmair p. 23-8 (yr. 1397). It seems they also wear a fire-red tschople, Vonbun p. 1; and a subterranean has the name of Redbeard, Müllenh. p. 438. The huldre-hat makes invisible, Asb. 1, 70. 158-9, like the thief's helmet; the hat is also called hvarfs-liatt, and the boys who wear it varfvar, Hpt's Ztschr. 4, 510-1; conf. 'hverfr þessi álfr svá sem skuggi,' Vilk. c. 150. The courriquets of Bretagne wear huge round hats. Men cry to the dwarfs, 'zieht abe iuwer helin-kleit!' Altd. bl: 1, 256. Like our dwarfs, the little corybantes in antiques wear hats, Paus. 3. 24, 4. Not only Orcus's helmet, but his coat was known, for the Romans called the anemone Orctunica, Dioscor. 2, 207.——Conversely, dwarfs become visible to those who anoint their eyes with dwarf-salve, as in the story of the nurse who put the ointment to one of her eyes, and could see the subterraneans, till they tore out the eye, Asb. 1, 24-5. Müllenh. p. 298. Dyb. 1845, 94.——Poems of the Round Table give dwarfs a scourge, whereby to lay about them, Lauz. 428. 436. Er. 53. 96. Iw. 4925. Parz. 401, 16. Even Albrich bore

cine geisla swaere von golde an siner hant,
siben knöpfe swaere hiengen vor daran,
damit er umb die hende den schilt dem küenen man

In Possart's Estl. p. 176 the giants carry whips with millstones tied to the tails.

p. 465.] Old poetry is full of the trickery of dwarfs, who are kändic as foxes, endelich, Dietr. drach. 17, 'endelich und keč,' 'brisk and bold,' 346b. bedrogan habbind sie dernea wihti, Hel. 92, 2. du trügehaftez wiht, Barl. 378, 35. uns triege der alp,
Hagen’s Ges. Ab. 3, 60. elfs-ghedrocht, Beatrijs 736. elfs-ghedrochter, Maerl. (Clarisse’s Gheraert p. 219). Walewein 5012. enhörde ghi noit segghen (heard ye ne’er tell) van elfs-ghedrocht, Hor. Belg. 6, 44-5. Deception by ghosts is also getrunisse, Herb. 12833. unghiùre drugi-dine, Diemer 118, 25. 121, 3. May we conn, with abgehetrow the M. Neth. arondtronke? Belg. mus. 2, 116. In App., spell xlii., an alb has eyes like a teig-trog (lit. dough-trough). Gelñas, fantasma, is better expl. by AS. dwaes, stultus (Suppl. to 916) than by St. dushá, soul (p. 826).—Oppression during sleep is caused by the alp or mar (p. 1246): mich drucket heint (to-night) der alp, Hpt’s Ztschr. 8, 514. kom rehte als ein alp auf mich geslichen, Maurit. 1414. The tend presses, Dietr. Russ. märch. no. 16, conf. frau Trude (p. 423). Other names for incubus: stendel, Stadd. 2, 397; rätzel or scharätz, Prætor. Weltb. 1, 14. 23 (p. 479); Fris. voutrider, Ehrentr. 1, 386. 2, 16; LG. vaurlötter, Krüger 71b. Kuhn’s Nordd. sag. nos. 333. 353. p. 419 (conf. Walschrand in the M. Neth. Brandaen); Engl. hag-rode, -ridden, W. Barnes; piesy-ridden (Suppl. to 444; the pixies also, like the courriquets of Bretagne, tangle the manes of horses, and the knots are called pixy-seats, Athen. no. 991); Pol. ëma, Boh. tma, Fin. painayäinen, squeezer, Ganander 65. Schröter 50.—Other names for plica: Upp. Hess. Hollekopp, at Giessen morlocke, mährklatte, Judenzopf. A child in Diut. 1, 453:

hatte ein siechez houbet (sore head),
des hatten sich verloubet
di härlocke alle garewe.

And Sibilla (antfahs) has hair tangled as a horse’s mane, En. 2701. Scandinavian stories do not mention Holle’s tuft or tail, but they give the huldres a tail. This matted hair is treated of by Cas. Cichocki de hist. et nat. plicae polonicae, Berol. 1845, who adds the term gwoździec, liter, nail-pricking, cramping.

p. 465.] Dwarfs ride: diu phert diu si riten wären geliche gróž den scháfen, Hpt’s Ztschr. 5, 426; conf. Altd. bl. 1, 256. Dwarfs mount a roc, Ring p. 211. 231. Fairies ride, Minstr. 2, 199. Pixies ride the cattle at night, Athenaeum nos. 991. 929. Poike in a red cap rides a white goose, Runa 1844, 60, as the pygmaei rode on partridges, Athen. 3, 440. The ancients kept
dwarfs and dogs, Athen. 4, 427, as men in the Mid. Ages kept dwarfs and fools. Giants, kings and heroes have dwarfs in their retinue, as Siegfried has Elberich, and in Er. 10. 53. 95. 995. 1030 a knight has a getwerc riding beside him and laying on with his scourge; he is called Maledicur, and is aft. chastised with blows 1066. Elegast goes a thieving with Charlemagne. In Wigalois a maiden comes riding, behind whom stands a dwarf with his hands on her shoulders, singing songs 1721—36; another getwerc has charge of the parrot and horse 2574. 3191. 3258-87. 4033. On the train of a richly bedizened dame ride little black spirits, giggling, clapping hands and dancing, Cäs. Heitsterb. 5, 7 (Suppl. to 946).

p. 467.] While the Devonsh. pixies make away with turnips (Athenæum no. 991), our German dwarfs go in for peas, erbsen; hence the name of thievish Elbegast is twisted into Erbagast: ‘I adjure thee by thy master Erbagast, the prince of thieves,’ Ztschr. f. Thüring. gesch. 1, 188. These thievish dwarfs may be comp. to Hermes, who steals oxen as soon as he is born, Hyunn to Merc.——Dwarf Elberich overpowers a queen, and begets the hero Ótnit. An alb begets Högvi, Vilk. c. 150. The story of ‘den bergtagna’ is also told by Dyb. 1845, p. 94. Dwarfs are much given to carrying off human brides and falling in love with goddesses, e.g. Freya. The märchen of Fitches-vogel is also in Pröhle’s M. f. d. jugend no. 7, where he is called fleder-vogel; conf. Schambach pp. 303, 369.——Little Snowdrop’s coming to the dwarfs’ cottage, and finding it deserted, but the table spread and the beds made, and then the return of the dwarfs (K.M. no. 53) agrees remarkably with Duke Ernest’s visit to the empty castle of the beak-mouthed people. When these come home, the master sees by the food that guests have been, just as the dwarfs ask ‘who’s been eating with my fork?’ Ernst 2091—3145. And these crane-men appear in other dwarf stories: are they out of Pliny and Solinus? ‘Geranium, ubi pygmaœorum genus fuisse profitur, Cattlusos (al. Cattucus) barbari vocant, creduntque a gruibus fugatos,’ Pliny 4, 11, conf. 7, 2. Hpt’s Ztschr. 7, 294-5. Even the Iliad 3, 6 speaks of cranes as ἀνδράσι πυγμαίοισι φόνον καὶ κῆρα φέρουσαι. On dwarfs and cranes see Hecataeus fragm. hist. Gr. 1, 18. The Finns imagined that birds of passage spent the winter in Dwarfland; hence lintukotolainen, dweller among
birds, means a dwarf, Renvall sub v. lintu: conf. the dwarf's name lindukodonnies, birdeage man. Duke Ernest's flight to that country reminds of Babr. 26, 10: φεύγομεν εἰς τὰ Πυγμαίων. As the dwarf in Norse legend vanishes at sunrise, so do the pixies in Devonsh., Athenm. no. 991. In Swedish tales this dread of daylight is given to giants, Rana 3, 24. Sv. folks. 1, 187, 191.

p. 469.] The creature that dwarfs put in the place of a child is in ON. skiptýngr, Vilk. 167, 187; in Icel. umskiptýngr, kominn af álfum, Finn. Joh. hist. eccl. Islandiae 2, 369; in Helsing. byting (Östgöt. möling), skepnad af mördade barn, Almqv. 394; in Smáland illhere, barn bortbytt af trollen, litet, vanskapligt, elakt barn 351. In MHG. wechselbale, Germ. 4, 29; wechselkalp, Keller 468, 32; wechselkind, Bergreien p. 61. In Devon and Cornw. a fairy changeling, Athenm. no. 989. Kielkropf is in OHG. chel-chropf in the sense of strumma, Graff 4, 598. To this day, in some parts, they say kielkropf for what is elsewhere called grobs, gräbs, wen, either on the apple or at the throat, and likewise used of babies, Reinwald's Id. 1, 54, 73. 2, 69; also butzigel, Adansbütz 1, 18 (p. 506-7), conf. krubs, grubs (p. 450 n.). Lutheran's Table-t. 1568, p. 216-7: 'weil er im kropf kielt.' Schum. 2, 290: kielkopf. The Scotch sithich steals children, and leaves a changeling behind, Armstr. sub v. (Leo's Malb. gl. 1, 37). In Lithuania the Laime changes children, hence Laumës apmatýngtas=changeling. Boh. podvržace. Wend. përatek: flog him with boughs of drooping-birch, and he'll be fetched away, Volksl. 2, 267-8. Similar flogging with a hunting-whip, Sommer p. 43; conf. Prætor. Weltb. 1, 365. It is a prettier story, that the dwarfs would fain see a human mother put their babe to her breast, and will richly reward her for it, Firmen. 1, 274b. The joke of the 'müllers sun' (p. 468 n.) recurs in the MHG. poem of 'des muniches nôt,' Hpt's Ztschr. 5, 434. Other stories of changelings in Müllenh. p. 312-3-5. DS. 81-2. Ehrentr. Fries. arch. 2, 7, 8.

The singular method of making the changeling blurt out his age and real character is vouched for by numberless accounts. A dwarf sees people brew in a hühner-dopp (hen's egg pot, see eier-dopp, p. 927), and drain off the beer into a goose-egg dopp, then he cries: 'ik bün so oelt as de Behmer woelt, unn heft in myn läebu so 'n bro nich seen,' Müllenh. no. 425, 1 and 2

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WIGHTS AND ELVES.

(Behmer *golt* in Lisch’s Jrb. 9, 371). A Swed. version in Dybeck ’45, p. 78. ’47, p. 38. Tiroler sag. in Steub p. 318-9. Thaler in Wlf’s Ztschr. 1, 290. Pröhle p. 48. A Lith. story in Schleicher, Wiener ber. 11, 105. ‘As many years as the fir has needles,’ Vonbun 6. ‘I’ve seen the oak in Brezal wood’ seems old, for the Roman de Rou itself says of Brecellia and forest: ‘vis la forest, è vis la terre,’ Note to Iw. p. 263. That elves attained a great age, comes out in other ways; thus Elberich is upwards of 500, Ortn. 241.

p. 470.] Elves avoid the sun (p. 444 n.), they sink into the ground, they look like flowers, they turn into *alder, aspen* or *willow-boughs*. Plants that grow in clusters or circles, e.g. the Swed. *hvít-sippan*, are dedic. to them, Fries bot. udfl. 1, 109; so the fairy queen speaks out of a clump of thorns or of standing corn, Minstr. 2, 193. Their season of joy is the *night*, hence in Vorarlberg they are called the *night-folk*, Steub p. 82; esp. Midsummer Night, Minstr. 2, 195, when they get up a merry dance, the *elf-dans*, Dybk ’45, 51, taking care not to touch the herb Tarald 60. The elfins dance and sing, Müllenh. p. 341. Whoever sees them dance, must not address them: ‘They are fairies; he that speaks to them shall die. ’I’ll wink and cough; no man their works must eye,’ Merry W. of W. 5, 5. When the subterraneans have danced on a hill, they leave circles in the grass, Rensch’s Add. to no. 72; so the hoie-männlein, who take their name fr. *hoien*, huien to holla, dance rings into the grass, Leopr. 32-4. 107. 113-8. 129. Schönw. 2. 342. These circles are called *fairy rings*, and regarded as dwellings of pixies, Athenm. no. 991. The Sesleria coerulea is called *elf-gräs*, Fries bot. udfl. 1, 109; the pearl-muscle, Dan. *elre-skiål*, Nemn. 2, 682. Elves love to live beside *springs*, like Holda and the fays (p. 412): der *elvinnen fonteine*, Lane. 345. 899. 1346-94; der *elvinnen born* 870. 1254.

p. 472.] Dwarfs grant *wishes*:

ein mann quam an einen berch (came to a hill),
dar gref hie (caught he) einen kleinen dwerch;
uf dat hie leisse lofen balde (might soon let go)
den dwerch, hie gaf em *wunse wald* (power of wishing)
*drier hande* (3 things). 


They are *wise counsellors*, as Antiloís to Alexander; and very skil-
The Westph. schöön-annken forge ploughshares and gridirons of trivet shape, Kulm's Westph. sag. 1, 66; conf. the story in Fir-men. 1, 274.

The hero of the Wieland myth (HS. p. 323) acts as Hephaestus or a smith-dwarf (p. 444).

p. 476.] Bilwiz; called pilwiz, Mone's Anz. 7, 423; billwiz, unholden, Schleierm. p. 244; Cunrad de pilwisa, Chr. of 1112. MB. 293, 232; bilwiesz, Gefken's Beil. 112; 'Etliche glaben (some believe) daz kleine kind zu pilweiszen verwandelt sind,' have been changed, Mich. Beham in Mone's Anz. 4, 451; conf. unchristened babes (Suppl. to 918). In Lower Hesse: 'he sits behind the stove, minding the biwitzzen,' Hess. i1rb. '54, p. 252 (al. kiwitzzen). berlewitz (p. 1061). an Walpurgs abende, wan de pilwezen ausfahren, Gryphius Dorrn. p. 93; sprechen, ich wer gar eine bülewcesse 90; sie han dich verbrant, als wenn du ein pilwezesser werst 52; conf. palanse (p. 1074 n.). In Gelders they say: Pillewits wiens goed is dat? also Pillewits, Prileweits. The Lekenspiegel of Jan Deckers (of Antwerp, comp. 1330) says, speaking of 15 signs of the Judgment Day (iv. 9, 19. de Vries 2, 265; see Gl. p. 374):

opten derden dach twaren
selen hem die vische baren
op dat water van der zee,
of si hadden herden wee,
ende merminnen ende bekwitten
ende so briesschen ende eriten,


p. 480.] OHG. *scratin*=faunos, Hpt’s Ztschr. 5, 330. Gl. Slettst. 6, 222. Graff 6, 577. *scraten*=larvas, Dint. 2, 351. The tale of the *schretel* and the water-bear is also in Hpt 6, 174, and reappears in the Schleswig story of the water-man and bear, Müllenh. p. 257. In Up. Franconia the schretel is replaced by the *holzfränlein*, who, staying the night at the miller’s in Bernbeck, asks: ‘Have you still got your great *Katsuns*?’ meaning the bear. The man dissembles; the wood-maiden walks into the mill, and is torn in pieces by the bear. Beside schretel we have the form *srele*, Mone’s Anz. 7, 423; conf. srezze vel srate. der *schrättlig*, Vounum p. 26-7. *d’ schrättli* händ a’g’sega, the s. have sucked it dry, when a baby’s nipples are inflamed or indurated, Tobler 259. *Schrüttels* weigh upon the sleeper like the alp, Gefken’s Cat. p. 55. *schrata, schratel*, butterfly, Schm. Cimbr. wtb. 167. Fromm. 4, 63. *Pereinschrat*, Rauch 2, 72; *Schratental* and *Schrazental* side by side 2, 22; so, with the
Scratman already cited, we find a 'servus nomine Scratman,' Dronke’s Trad. Fuld. p. 19; conf. schrätzele-manul, Anobium pertinax, deathwatch in Carinthia, Fromm. 4, 53. schratzen-licher, holes, Panz. Beitr. 1, 111. in Schrazeswank, MB. 35a, 109.—Graff’s 6, 575 has walt-sreechel = faun, silvestres homines; and Schm. 3, 509 distinguishes fr. schratt, schrättel an Up. Palat. schrach, schrachel, schrächen, which he refers to schrach, schroach, scraggy, puny. A scherzen, schrezen to bleat, Schm. 3, 405, is also worth considering. The schrächen is charged with tangling horses’ manes. Schrawaz is appar. of different origin: Rudbertus schravaz, MB. 28a, 138 (yr 1210); Rubertus shoravaz 29b, 273 (yr 1218). The Swed. skrätt is both fatus and cachinnus; Finn. krälli genius thesauri; ON. skrætti = iötunn, Su. 209. skratt's vard, Laxd. 152. The Dan. lay of Guncelin has: 'og hjelp nu moder Skrat!’ Nyerup’s Udvalg 2, 180. Sv. forns. 1, 73. On altvil, which corresp. to the Engl. scrat, hermaphrodite, see Hpt’s Ztschr. 6, 400 and Suppl. to 498.—The Esths call the wood-sprite mets hallas, forest-elf, who is fond of teasing and who shapes the echo, Possart’s s. 163-4; conf. the Finn. Ilisii, Kullervo (p. 552). Ir. geilt, wild or wood-man, conf. Wel. gwyllt, wild. But the Pol. Boh. wood-sprite boruta is orig. feminine, inhabiting the fir, like the Greek dryad, hamadryad. Homer speaks of spring and mountain-nymphs, Od. 6, 123-4, and nymphs, daughters of Zeus, who stir up the wild goats 9, 154. Hamadryads are personified trees, Athen. 1, 307. So Catull. 59, 21: ‘Asian myrtle with emblossomed sprays, quos Hamadryades deae ludierum sibi roseido nutritum humore.’ Pretty stories of the tree-nymph in Charon, Fragm. hist. Gr. 1, 35; others in Or. Met. 8, 771; the forest-women in line 746 seq. are descr. more fully by Albr. v. Halberstadt 280-1.

p. 480.] The schrats appear singly; more finely conceived, these wood-sprites become heroes and demigods (pp. 376. 432). The Katzenweil of the Fichtelgebirge suggests Katzenas of the preced. note. Rubezagel, Rübezahl, a man’s name as early as 1230, Zeuss’s Herk. der Baiern p. 35, conf. Mone’s Anz. 6, 231; a Hermannus Rubezagil in Dronke’s Trad. Fuld. p. 63; Riebenzahl in a 15th cent. MS., Mone’s Arch. ’38, 425; Riebenzgel, Praetor. Aleetr. 173-9; Rübezel, Opitz 2, 280-1; ‘20 acres in the Rübenzagil,’ Widder’s Pfalz 1, 379; conf. sau-zagil, Hasin-zal,
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p. 483.] Garg. 119b names together were-wolves, pilosi, goatmen, dusen, trutten, garansz, bitebawen. On dusii conf. Hattemer 1, 230-1. Add the jüdel, for whom toys are deposited, conf. Sommer’s Sag. 170. 25; ‘he makes a show, as if he were the gütle.’ H. Sachs 1, 444b; ein güttel (götze, idol?), Wolddietr. in Hagen’s Heldb. p. 236; bergmendlein, cobele, gütlein, Mathesius 1562, 296b.—They are the Lat. faunus, whose loud voice the Romans often heard: saepe faunorum voces exauditae, Cic. de N.T. 2. 2; fauni vocem nunquam audivi 3, 7; faunos quorum noctivago strepitu ludoque jocant... chordarumque sonos, dulceisque querelas tibia quas fundit, Lucr. 4, 582; visi etiani audire vocem ingenfem ex snvimi cacuminis luco, Livy 1, 31; silentio proximae noctis ex silva Arsia editam vocem, Silvani vocem eam creditam 2, 7. On Fannus and Silvanus see Klausen pp. 844 seq. 1141. Hroswitha (Pertz 6, 310) calls the forest nook where Gandersheim nunnery gets built ‘sUvestrem locum fannis monstris-que repletum.’ Lyce has wudewăsan (-wasan?) = satyri, fanni, sicurii, Wright 60a wudewăsan = ficarii (correctly) vel invii, O.E. ‘a woodwose = satyrus’ (wása elsewh. coenum, lutum, ooze, ON. veisa), conf. ‘wudewiht = lamia’ in a Lünebg glossary of 15th cent. In M.Neth. faunus is rendered volencel, Dint. 2, 214, fr. vole, foal; because a horse’s foot or shape is attrib. to him? conf. natvolc (Suppl. to 1054). Again, fanni are night-butterflies acc. to Du Méril’s art. on KM. p. 40. The faun is also called juntasna: ‘to exorcize the juntasina,’ Decam. 7, 1. juentoen, Maerl. 2, 365.—Other names: waltman, Iv. 598. 622; also in Bon. 91, where Striker has walschrat; walt-töre 440; walt-geselle, -genoz, -gast, Krone 9266-76, wilder man 9255; wilde leute, Bader no. 9261. 346. With them are often assoc. wild women, wildez wip, Krone 9340; waldmuchen, Colshorn p. 92; conf. wildewibs-bild, -zechte, a rocky height near Birstein, Landau’s Kurhessen p. 615. Pfister p. 271; holzweibel-steine in Silesia, Mosch p. 4. The wild man’s wife is called fangga, Zingerle 2, 111 (conf. 2, 51. Wolf’s Ztschr. 2, 58); fangerl-töcher, -holes 2, 53; in Vorarlbg feng, fenggi, fangga-mäntschi, Vonbun 1—6. Wolf’s Z. 2, 50; conf. Finz (Suppl. to 484). The ON. iviðr may be malus, perversus,
The wood-wives in Germany wail and cry (pp. 433. 1135): 'you cry like a wood-wife,' Uhl. Volksl. 149. The holz-frau is shaggy and wild, overgrown with moss, H. Sachs 1, 273. The Flnz-weibl on the Finz (Bav.) is spotted, and wears a broad-brimmed hat, Panz. Beitr. 1, 22 (Fenggi in preced. note). Fasolt's and Ecke's mother is a ranh's weib, Ecke 231. The holz-weibl spin till Michel comes out, Mosch. p. 4. They dread the Wild Hunter, as the subterraneans flee from Wode, Müllenh. p. 372-3. The wild man rides on a stag, Ring 32h, 34. The Hunter chases the moos-weibla or loh-jungfer (p. 929), and wild men the blessed maids, Steub's Tirol p. 319; in the Etzels hoff. the wonder-worker pursues Frau Sælde (p. 943), as Fasolt in Ecke 161—179 (ed. Hagen 213—238. 333) does the wild maiden. — Men on the contrary are often on good terms with them: at haymaking or harvest they rake a little heap together, and leave it lying, for 'that's the wood-maiden's due.' In pouring out of a dish, when drops hang on the edge, don't brush them off; they belong to the moss-maiden. When a wood-maiden was caught, her little man came running up, and cried: 'A wood-maiden may tell anything, barring the use you can make of drip-water,' Panz. Beitr. 2, 161. A thankful little woodwife exclaims: 'banern-blut, du bist gut,' Börner p. 231. To the bush-grandmother on the Saale corresp. the Estonian forest-father, tree-host, Böcker 146.

Dwarfs and woodwives will not have cummin-bread, Firmen. 2, 264. A wood-maiden near Wonsgehei said to a woman: 'Never a fruitful tree pull up, Tell no dream till you've tasted a cup (lit., no fasting dream), Bake no Friday's bread, And God, etc.' Panz. Beitr. 2, 161. — That wood-mannikins and dwarfs, after being paid, esp. in gold or clothes, give up the
service of man, comes out in many stories. The wightels by Zürgesheim in Bavarian Swabia used to wash the people's linen and bake them bread; when money was left out for them because they went naked, they said weeping: 'now we're paid off, we must go'; conf. N.Preuss. prov. bl. 8, 229. Bader no. 99. Voubun p. 9 (new ed. 11-15). Panz. B. l, 40-2.8. 156. 2, 160. The same of _hill-mannikins_, Steub's Tirol p. 82; _fengemmäntschi_, Voubun p. 3; _nork_, Stenb p. 318; _futtermännchen_, Börner p. 243-6: _Hob_, Hone's Tablebk. 2, 658 and Yearbk. 1533. A _pixy_, who helped a woman to wash, disappears when presented with a coat and cap. Pixies, who were helping to thrash, dance merrily in a barn when a peasant gives them new clothes, and only when shot at by other peasants do they vanish, singing 'Now the pixies' work is done, We take our clothes and off we run,' Athenm. no. 991.

p. 487.] The _huorco_ sits on a _tree-stump_, Pentam. 1, 1. Ariosto's descr. of the _orco_ and his wife in Orl. fur. xvii. 29-65 is pretty long-winded: he is blind (does not get blinded), has a flock like Polyphemus, eats men, but not women. _Ogres_ keep their crowns on in bed, Petit poucet p. m. 162-3. Annuoy p. m. 358. 539. Akin to orco is the Tyrolese wood-sprite _nork_, _nörkle_, _lork_, Steub's Tirol pp. 318-9. 472 and Rhät. 131; conf. _norg_ = _pumilio_ in B. Fromm. 3, 439, _nörigen_, _lorggen_, _nörggin_, _nörklein_, Wolf's Ztschr. 1, 280. 290. 2, 183-4. To Laurin people call: 'her _Nörggal_ unterm tach!' Ring 52b. 2. The Finn. _Hiisi_ is both Orcus (hell), giant and wood-man. The Swed. _skogsnerte_, _skogssnuva_ in Fries's Udd. 110 is a beautiful maiden in front, but hollow (ihálig) behind; and the _skogssnuva_ is described in the same way, Runa, '44, 44-5. Wieselgren 460.

p. 488.] Ein _merminne_, Tit. 5263. _mareminne_, Clarisse on Br. Gher. p. 222. Nemins says the potamogōtou natans is called _seholes_; conf. _castos fontium_ (Suppl. to 584) and the _hollen_ in Kuhn's Westph. s. 1, 200. _το στοιχεῖον του ποταμοῦ_, Fauriel 2, 77. Other names: wilder _wazerman_, Krone 9237; daz _merwip_, who hurls a cutting spear at the hero, Roseng. xxii.; _sjo-rä_, Dyb. 4, 29. 41. On the _hafšrun_ see Suppl. to 312.

is for neger: 'zoo zwart als een nikker'; but the idea of blackness may have been borrowed from the later devil. neckers, Gefken's Beil. 151. 163. nickel-mann, Hpt's Ztschr. 5, 378; conf. too the ON. Nöckvi, Sæm. 116*. The supposed connexion of the R. Neckar with nicker, neecher is supported by the story on p. 493-4.—Esth. vessi hallias, Finn. weden hallia, aquae dominus, Possart p. 163; conf. Ahto (Suppl. to 237). The siren, whom Conrad calls wasser-nixe, is also called cajoler, Boh. lichoples (p. 436 n.), and oechchule, Jungm. 2, 903, wochezchule fr. lichotiti, oechchulati, to flatter. Spring-nixen (f.) are the Swed. källröden, Sv. folks. 1, 123. A pretty Silesian story of the wasser-lisse in Firmen. 2, 334; does this represent wazzer-diez? The Lusch in Gryphius's Dornrose is Liese, Elisabeth.


p. 491.] The Scotch kelpie takes the shape of a horse, whose presence is known by his nicker (neigh); he draws men in, and shatters ships. Or he rises as a bull, the waterbull; the same is told of the water-shelly, and the Danes have a water-sprite Damhest, Athenm. no. 997. The nixe appears as a richly caparisoned foal, and tempts children to mount her, Possart's Estl. p. 163. This horse or bull, rising out of the sea and running away with people, is very like Zeus visiting Europa as a bull, and carrying her into the water; conf. Lucian, ed. Bip. 2, 125. The watermööm tries to drag you in, she wraps rushes and sedge about your
feet when bathing; Lisch 5, 78. The *merminne* steals Lanzelot from his mother, Lanz. 181; conf. Sommer p. 173.

p. 493.] The merman is *long-bearded*; so has 'daz merwunder einen *bart lance*, grüenfar und ungeschaffen,' Wigam. 177; its body is *in mies gewunden,* Gudr. 113, 3. The mermaid *comb* her hair, Mülenh. p. 333; this combing is also Finnish, Kaley. 22, 307 seq. The nixe has but one *nose*, Sommer, p. 41. The water-nix (m.) wears a *red* cape, Hpt's Ztschr. 4, 393, *blue* breeches, *red* stockings, Hoffm. Schles. lied. p. 8. The *beauty* of the nixen (f.) is dwelt upon in the account of the *wasserlüss*, Gryph. 743, and the *wasserlisse*, Firmen. 2, 334. They have *wet* *aprons*, Somm. p. 40-5. Wend. volksl. 2, 267a. The nixe dances in a *patched* gown, Somm. p. 44. The sea-maiden shows a *tail* in dancing, Runa 4, 73. Their coming in to dance is often spoken of, Panzer 2, nos. 192-6-8. 204-8. Like the sacrifice to the fossegrim clothed in grey and wearing a red cap, Runa '44, 76, is the custom of throwing a *black* cock into the Bode once a year for the *nickelmann*, Hpt's Ztschr. 5, 378; and like his playing by the waterfall is Ahto's seizing Wäinämöinen's harp when it falls into the water, Kal. 23, 183.

p. 494.] On river sacrifices conf. p. 596. Nixes (m.) demand their victim on Midsum. day, Somm. p. 39: 'de Leine fret alle jar teine;' 'de Rame un de Leine slucket alle jar teine,' Schamb. spr. p. 87. 'The Lahn must have some one every year' they say at Giessen. 'La rivière de Drome a tous les ans cheval ou homme,' Plaquet's Contes pop., p. 116. In the Palatinate they say of the *Neckar*: when it is flooded, a hand rises out of it, and carries off its victim. On Midsum. night the *Neckar-geist* requires a living soul; for three days the drowned man can nowhere be found, on the fourth night he floats up from the bottom with a blue ring round his neck, Nadler p. 126. At Cologne they say: Sanct Johann wel hann 14 dude mann, siben de klemme, siben de schwemme (the seven that climb are workmen on scaffolding); conf. 'putei qui rapere dicuntur per vim spiritus nocentis,' Tertull. de Baptismo (Rudorff 15, 215).

p. 496.] The injunction *not to beat down* the price (p. 495 n.) occurs also in a story in Reusch's Preuss. prov. bl. 23, 124. In buying an animal for sacrifice you must *not haggle*, Athen. 3, 102; the fish aper must be bought *at any price*, 3, 117-8. 'emi lienen
vituli, quanti indicatus sit, jubent magi, nulla pretii cunctatione; Pliny 28, 13. — Lashing the water reminds us of a nix who opens the way to his house by smiling the water with a rod, Somm. pp. 41, 92; blood appears on the water, 46, 174; an apple as a favourable sign, Hoffin. Schles. lied. p. 4. Grendel comes walking by night, as the rākshasi is called 'noctu iens,' Bopp's Gloss. 188s. 198b.

p. 498.] Rā is neut., def. rāct; also rāand, rādrottn, Sv. folks. 1, 233, 74 (Suppl. to 439). Souls kept under inverted pots by the water man occur again in KM. no. 100 and Müllenh. p. 577. Neptunius, Neptenisus is also transl. altvill, Homeyer's Rechtsb. p. 14. Watersprites wait, or in other ways reveal their presence: the sjō-mor means, Dyb. '45, 98; conf. 'gigantes gemunt sub aquis,' Job 26, 5; ἡνίκε ἐμελέλθων τὸν ποταμὸν διαβαίνειν, τὸ δαιμόνιον τε καὶ τὸ εἰωθός σημαίνον μοι γίγνεσθαι ἐγένετο, Plato's Phaedr. 242. A tradition similar to Gregory's anecdote is given by Schönworth 2, 187.

p. 500.] Penates were gods of the household store, penus. Lares were in Etruscan lases, Gerh. Etr. gotter p. 15-6; lausa = Fortuna. A legend of the lar familiaris in Pliny 36, 70. Was there a Goth. lūs=domus, and did Lauris mean homesprite? Lares, penates, OHG. hus-gotu or herdyotu, Graff 4, 151. Home-sprites are called hus-knecchken, Müllenh. p. 318, haus-pukken; Russ. dom-pov; tom-tar, Dyb. 4, 26; Finn. ton-ttu, Castren 167. On Span. dun-de, dun-cicello conf. Diez's Wtb. 485; conroit comme un latin par toute sa demeure, Lafont. 5, 6. A genius loci is also Agathodaemon, Gerh. in Acad. ber. 747, p. 203-4; conf. the bona socia, the good holden, the bona deu, bona fortuna and bonus eventus worshipped by the country folk, Ammian, Marc. 582-3. The puk lives in cellars, Mone's Schansp. 2, 80-6; niss puk, niss puq, Müllenh. pp. 318. 325; nisebuk, niskepukuks 321-4. MLG. pük (rh. strük, bük), Upstand. 1305. 1445. Lett. pukiis, dragon, kobold, Bergm. 152; conf. pixy.

p. 502 n.] So, 'laughing like pixies.' [Other expressions omitted.]

p. 503.] To the earliest examples of kobold, p. 500 n., add Lodovicus caboldus, yr. 1221, Lisch, Meckl. urk. 3, 71 [later ones, including Cabolt, Kaboldisdhorpe, &c., omitted]. — To speak 'in koboldes spräche' means very softly, Hagen's Ges. Abent. 3, 78.
A concealed person in Enenkel (Rauch 1, 316) says: ich rede in chowolez wise. Lessing 1, 202: the kobold must have whispered it in my ear. Luther has kobold in Isa. 34, 14. cobel, der schwarze teufel, die teufels-hure, Mathesius 1562, 154b. Gobelinus, a man's name, Mone's Heldens. 13. 15. Hob, a homesprite, Hone's Tablebk 3, 657 (conf. p. 503, n. 1).—May we bring in here the klabauter-man, klätter-man, Müllenh. p. 320, a ship-sprite, sometimes called kalfuter, klabater-man, Temme's Pom. sag. no. 253, Belg. kaboter-man? Nethyl. couhouton, Br. Gher. 719. The taterman, like the kobold, is painted: "mälet einen taterman," Jungeling, 545.

p. 505.] At Cologne they call homesprites heizenmäncher, Firmen. 1, 467. Knecht Heinz in Fischart's Spiel. 367, and knecht Heinrich. A tom-cat is not only called Hinze, but Heinz, Heinz, and a stiefel-knecht (bootjack, lit. boot-servant) stiefelhenz (boot-pass), coming very near the resourceful Puss-in-boots. The tabby-cat brings you mice, corn and money overnight; after the third service you can't get rid of her, Müllenh. p. 207. A serviceable tom-cat is not to be shaken off, Temme's Pom. p. 318. House-goblins, like the moss-folk, have in them something of the nature of apes, which also are trained to perform household tasks, conf. Felsenburg 1, 240. The Lettons too have a miraculous cat Runzis or Runkis, who carries grain to his master, Bergm. p. 152; conf. the homesprites Hans, Pluquet's Contes pop. 12, Hiünschen, Somm. pp. 33-4, 171, and Good Johann, Müllenh. p. 323.—On the Wolterkens conf. Müllenh. p. 318. In Holstein they call knecht Ruprecht Roppert 319, with whom and with Woden Kuhn compares Robin Hood, Hpt's Ztschr. 5, 482-3. For the nisken, and the nis, nispuk, nesskuk consult Müllenh. 318-9. The home-sprite, like the devil, is occas. called Stepchen, Somm. 33. 171; and lastly, Billy blind, Minstr. 2, 399.

p. 506.] The spirits thump and racket, Goethe 15, 131. Klöpfere (knockerling) rackets before the death of one of the family with which he lives, G. Schwab's Alb. p. 227. 'Was für ein potter-geist handliert (bustles) durch die lichten zimmer?' Gänth. 969; plagegeist, Musaeus 4, 53; rumpel-geist, S. Frank's Chron. 212b; 'ez rumpelt staete für sich dar,' Wasserbär 112; bozen or mumantz in the millet-field, Reimdich 145; alpa-bulz,
alp daemon, Vonbun p. 467-8. 'Quoth the mother: Nit gang himsz, der mmamel (or, der man) ist dnsz; for the child feareth the mmamel (man),' Keisersbg's Bilgr. 166c. To vermmammnen and verbutzen oneself, H. Sachs i. 5, 534c. Not only Rumpelstiltskin, but Knüijiker, Gebhart, Topeniren (Müllenh. p. 366-7-8), Tittel Ture (Sv. folkv. 1, 171) must have their names guessed. Other names: Kagerl, Zingerle 2, 278, Stutzlawutzla, Wolf's Ztschr. 2, 183.

p. 507.] The butzen-hänsel is said to go in and out through the open gutter, as other spectres pass through the city moat, Müllenh. p. 191. Buzemannes, a place in Franconia, MB. 25, 110-1; Putzmanns, ib. 218. 387. Lutbertus qui butde dicitur, Gerhardus dictus butde, Sudendfl. pp. 69. 70. 89 (yr. 1268), butzen-amtilitz, mask, Anshelm 1, 408. Garg. 122; butzenkleider, Ansh. 3, 411; does butzen, putzen strictly mean to mask oneself? The Swiss böög, böégk, bröög=mask, bugbear, Stald. 1, 202. 230; bögenweise, a Shrovetide play, Schreib. Taschenb. 140, 230; böggelman, Lazarillo Augsb. 1617, p. 5 (?). Bröög seems akin to brongo, AS. bróga=terror, terriculamentum.

p. 508.] On the Fr. follet, conf. Diefenb. Celt. 1, 182. The follet allows the peasant who has caught him three wishes, if he will not show him to the people, Marie de Fr., Fables, p. 140. The farafollet de Poissy comes out of the fireplace to the women who are inspecting each other's thighs, and shows his backside, Réveille-matin, p. m. 342. 'Malabron le luiton,' Gaufrey, p. 169. O.Fr. rabat=Latin. M.Neth. rebas, Gl. to Lekensp. p. 569. In Bretagne, Poulpikan is a roguish sprite, repres. as husbanld of the fay, and found in Druidic monuments. Lett. kloms, kelnis, goblin, spectre; also lulkis, Bergm. 145. Is götze, Uhl. Volksl. 754 a goblin?

p. 511.] 'Hödeke howls'=it is stormy, Hildesh. stiftsfelde pp. 48. 91. Falke thinks the whole story of Hödeke is trumped up, Trad. corb. 135. Hütchen is a little red mannikin with sparkling eyes, wears a long green garment, Somm. pp. 26-9. 30. 171. In Voigtland they tell of the goblin Pump-hut, who once haunted the neighbourhood of Pansa, always worked hard as a miller's man, and played many a roguish trick, Bechst. in Nieritz volks-kal. '46, pp. 78—80. The same Pump-hut in Westphalia, Kuhn's Westf. sag. 2, 279; mentioned even in Insel
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Felsenbg, Nordh. 1746, 2, 366—370. About Münster they distinguish between timp-hüte and lang-hüte: the former are small, wrinkled, hoary, old-fashioned, with three-cornered hats; the latter tall, haggard, in a slouched hat. Timp-hat bestows positive blessings; long-hat keeps off misfortune. They live mostly in the barn or a deserted loft, and slowly turn a creaking windlass. In fires they have been seen to stride out of the flames and strike into a by-way. Conf. the homesprite Dal-kopp, N. Pr. prov. bl. 1, 394. Elsewhere they live in a corner behind the oven, under the roof-beam, or in gable-holes, where a board is put out to attract them, Mülenh. pp. 321-2. 332-5-7. Hpt’s Lantsitzer sag. 1, 56 seq.—The goblin sits on the hearth, flies out at the chimney, shares the peasant’s room, Somm. p. 27-9. Spirits in the cellar, over the casks, Simplic. 2, 264-5; conf. Abundia (pp. 286. 1056). The goblin carries things to his master, but can only bring a certain quantity, and will change masters if more be demanded, Somm. p. 27 (see p. 512). He fetches milk from other men’s cows, like the dragon, the Swed. bare (p. 1090) and the devil; here he encroaches on the witch and devil province. He helps in milking, licks up the spilt drops, Mülenh. p. 325. Goblins carry down and feed the cattle, and have their favourite beasts, Somm. p. 36-7; hence the name futter-männchen, Börner’s Orlagain p. 241-2. A homesprite bier-esel in Kuhn’s Nordd. sag. no. 225, conf. pp. 423. 521. They speak in a tiny voice, ‘in koboldes spräche,’ Mülenh. p. 335. Hagen’s Ges. Abent. 3, 78; and yet: mit grózer stimme er dö schrei 79. As nothing was seen of king Vollmar but his shadow, so is Good Johann like a shadow, Mülenh. p. 323. They are often seen in the shape of a toad, pp. 355. 330, also as tom or tabby cat (Suppl. to 505). The Albanians imagine their homesprite vittore as a little snake, Hahn’s Lieder 136. A good description of the kobold in Firmen. 2, 237-8. The herb agermund, Garg. 88b, seems conn. with Agemund, the house-daemon in Reinardus.

p. 511.] The homesprite being oikoupós, agathodaemon (p. 485-6), there is milk, honey and sugar set on the bench for him, as for the unké, Schweinichen 1, 261. In the Schleswig-Holstein stories they must always have pop or groats, with a piece of butter in. The goblin has the table spread for him, Somm. p. 32. Nipf-hans is like the Lat. Lateranus, Arnob. 4, 6; Lateranus
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deus est focorum et gruins, adjunctusque hoc nomine, quod ex laterculis ab hominibus erudis caminorum istud exaddeficitur genus. . . . per humani generis coquinias currit, inspiciens et explorans quibusnum lignorum generibus suis ardon in foculis excitetur, habitudinem fictilis contribuit vasculis, ne flammaram dissiliat ut vicia, curat ut ad sensum palati suis cum jocundatibus veniat rerum incorruptarum sapores, et an rite pulmenta condita sint, praegustatoris fungatur atque experitur officio. Hartung 2, 109 says it is Vulcanus caminorum deus; certainly Yarro in fragm. p. 265 ed. Bip. makes Vulcan the preserver of pots: Vulcanum necdum novae lagunae ullamque frugit vitam precatur (couf. p. 417). p. 512.] A goblin appears as a monk, Somm. pp. 35, 172-3. With Shellcoat conf. Schellen-moriz 153-4. Homesprites demand but trifling wages, as in the pretty story of a serving demon who holds the stirrup for his master, guides him across the ford, fetches lion’s milk for the sick wife, and at last, when dismissed, asks but five shillings wages, and gives them back to buy a bell for a poor church, using the remarkable words: magna est mili consolatio esse cum filiis hominum, Caesar Heisterb. 5, 36. On the Spanish goblin’s cururocho tamaño, observe that the lingua rustica already said tamanna for tam magna, Nieb. in Abb. d. Berl. Acad. ’22, 257. p. 513 n.] The allerückken is a puppet locked up in a box, which brings luck, Müllenh. p. 209; conf. ‘he’s got an oaraun inside him,’ KM. 183 (infra p. 1203). Wax figures ridiculously dressed up, ‘which we call glücksmännchen,’ 10 ehen, p. 357; conf. the glückes-pfennig, Prediger märchen 16, 17, also the well-known ducaten-kucker, and the doll in Straparola (5, 21). KM³. 3, 287, 291. The Mönöloke is a wax doll dressed up in the devil’s name, Müllenh. p. 209; conf. the dragedukke, a box out of which you may take as much money as you will.—A homesprite can be bought, but the third buyer must keep him, Müllenh. p. 322. One buys a poor and a rich goblin, Somm. p. 33. Such sprites they made in Esthonia of tow, rags and fir-bark, and got the devil to animate them, Possart’s Esthl. p. 162; more exactly described in the Dorp. verhandl. i. 2, 89. So the shamans make a fetish for the Samoyëlds out of a sheep-skin, Suomi ’46, p. 37-8-9.
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On the *manducus*, see O. Müller's Etr. 2, 101 (conf. p. 1082). 'Quid si aliquo ad ludos me pro *manduco* locum? quia pol clare *crepito dentibus*,' Plant. Rud. ii. 6, 52. This too is the place for *schemen*: 'als dakten sich die schamn (1. *schemen*) tä, do si *dix kint schrakten mit,* to frighten children with, Jüngl. 698.


As people sacrificed to forest-women (p. 432), so they did to subterraneans, Müllenh. p. 281. On feast-days the Ossetes place a portion of the viands in a separate room for the homesprite to eat; they are miserable if he does not, and are delighted to find a part of them gone, Kohl's Süd-russl. 1, 295. A Roman setting out on a journey took leave of the familiaris: 'etiam nunc salutate, *familiaris*, prinsquam eo,' Plant. Mil. gl. iv. 8, 29.

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CHAPTER XVIII.

GIANTS.

In some ways men, elves and giants stand related as men, angels and devils. Giants are the oldest of all creatures, and belong to the stone-age. Here we have to make out more fully, that giants and titans are the old nature-gods.
p. 520.] Mere descriptive epithets of giants are: der gröze man, Ernst 469. 4288; der michel man, Lanz. 7705; der michel, der gröze, Altd. bl. 2, 149. So of their country: unkundige: lant, Roth. 625, and der riesin lande 761 (=iötun-heim, p. 530); of their nation: unkundig in diet 630. The ON. iötunn, AS. coten is supported by the dimin. Etenca (?). Is Etionas (for Oxionas) in Tac. Germ. 46 the same word? Hpt's Ztschr. 9, 256. Surely hethenesberg, hedenesby, hetitenasnamont, etanabg in Chart. Sithiene 158. 80. 160-2 are not heathen's hill nor hättenbg? Graff 1, 370 has Entinesbac (conf. p. 525). Etenesleba, Dronke 233.

—Leo in Vorles. über d. gesch. d. Deut. volks 1, 112 agrees with me in tracing the word to ON, eta, AS. etan; conf. manus acia (p. 520n. and Suppl. to 555), the giant's name Wolfes magre (Suppl. to 557), and a giant being addressed as 'dà unqaeber fráz!' Dietr. drach. 238b. Ssk. kravyd, Bopp's Gr. § 572. Finn. turilas, tursas, tarras = edax, glu to, gigas; and this is confirmed by the two words for giantess, syáujátar, lit. femina vorax, fr. sjón = edo, and juojotar, lit. femina bibax, fr. juon = bibo, Schiefner's Finn. v. 606-8.——Schafarik 1, 141 connects iötunn, jätte with gto in Massagêta, Thussagete (p. 577 n.). Thorlacius sp. 6, p. 24 thinks iotar, iötunar, visar are all one. Rask on the contrary distinguishes Jötunheimar (jätternes land) from Jôlland (jydernes land), likewise Jötunn (gigas) from Jóti (a Jute), Afh. 1, 77-8. GDS. 736; he takes the iötunar to be Finns (more exactly Kvaener), and Jötunheimar perhaps Hâlogaland, Afh. 1, 85-6; but in a note to Sæm. 33 he identifies the iötunar with the Eistir. Swed. jätte och jättesa, Cavallius 25. 467. Jettha, Jettenberg may be for Jeccha, Jechenberg, as Jechelburg became Jethelberg. Jetten berg, Geten burg occur in deeds of the 13th cent., Wipperm. nos. 41. 60. Jettenbach on the Hundsrück, Höfer's Urk. p. 37. The giant's munching, 'mesan,' p. 519, should be misan, OHG. muosan.

p. 522.] It seems that pyrja pió5 in Sæm. 82b does not mean torridorum gens, but stands for þursa, pyrza. With Dan. tos se conf. òyse-troll, Sv. forn. 1, 92-8. Grendel is called a pyrs, Beow. 846. As the rune þurs in ON. corresp. to þorn in AS., we have even in ON a giant named Böîhorn, Sæm. 28a. Sn. 7; should it be Bâlpor, fire-thorn? It is strange that Alvis, though a dwarf, says: þursa liki pyeci mer å þer vera, Sæm. 48a. OHG. vol. IV.
durisis = Ditis, Hpt’s Ztschr. 5, 320.

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Gl. Sletst. 6, 169. ‘mære von eime tursen,’ KM. 3, 275. In Thuringia the thurischemann, Bechst. März. 63. We still say ‘der torsch.’ To the Austrian families of Lichtenfels, Tiersstein, Rauhenbeck and Rauhenstein the by-name türse, Lat. turso, was habitual in the 12—15th cents., Heiligenkr. 1, 32. 46. 127. 179. 2, 14. 26. Women were called tursin, see Leber’s book. Tursemul, peasant’s name, Msh. 3, 293. ‘in thurisUun; Falke’s Trad. Corb. 100-1. 354. Saracho p. 7, no. 81, ed. Wigand 281-4. 420; tursen-ouwe, etc. Mone’s Anz. 6, 231 ; Thysentritt, E. of Lechthal, Steub’s Rhiit. 143; Tirschentritt, Dirschentritt, Gümbel’s Bair. Alpe pp. 217. 247; Dursgesesz, Landau’s Wüste örter in Hessen p. 377; Türschenwald in Salzach dale, M. Koch 221; Türistwinkel, Weisth. 4, 129. Rennvall has Finn. tursas, turfus, turrisas, turri = giant, turillas = homo edax, vorax; meritursas, Schröter p. 135. Petersen p. 42. GDS. 122-3.

Dionys. Halic. 1, 21 thought the Tůpřývová were so called because they reared high towers, τύρσεις. That agrees with the giants’ buildings (p. 534-5).

p. 524.] On Hunen-beds and Hunen, see Janssen’s Drentsche oudbeden pp. 167—184, conf. GDS. 475. Does the Westph. heune-kleid, grave-clothes, mean hünen-kleid? or hence-going clothes, as in some parts of Westphalia a dying man’s last communion was called heunen-kost?—‘Als ein hüne gelidet,’ having giant’s limbs, Troj. kr. 29562; hüne is often used in J. v. Soest’s Marg. von Limburg (Mone’s Anz. ’34, 218); Ortleip der hüne, Ls. 3, 401; ‘der groten hunen (gigantum),’ B. d. kön. 112. Strangely the hünnen in Firmen. 1, 325 are dwarfs, subterraneans, who are short-lived, and kidnap children, though like hünen they live in a hill; conf. the hünnerskes, Kuhn’s Westf. sag. 1, 63-4. As the ON. húnar is never quite synonymous with iötmar and þursar, so the heunen are placed after the giants as a younger race, Baader’s Sag. no. 387. GDS. 475.

p. 525.] Other examples of AS. ent: gelýfdon (believed) on deide entas, AS. homil. 1, 366; on enta hlāve (cave), Kemble 4, 49; on entau blew 5, 265.—Entines-bure, Graff 1, 370; Euzinusperig, MB. 2, 197; Anzin-var, Hess. Ztschr. 1, 246, like Ruozelmannes var, Mone’s Anz. ’36, 300; ad giganteam viam, entiskeu wec, Wien. sitz. ber. 4, 141; von enten swarz unde grā kan ich nit vil sagen, KM. 3, 275.
p. 525.] Mercury is called ‘se gygand’ (p. 149); die gigante, gigante, Rose 5135-82. Björn writes gýgr, Aasen 152b has jygger, gygr for gygr (conf. ‘ze Givers,’ Suppl. to 961); giygra, Faye 6. A giant is called kämp, Müellenh. pp. 267. 277. Otos and Ephialtes, gigantes though not cyclopes, are sons of Poseidon, and the cyclop Polyphemus is another. Acc. to Dint. 3, 59 and the Parz. and Tit. (p. 690 n.), monsters were born of women who had eaten forbidden herbs.


p. 526.] Gýr = oreas, Sæm. 143b (Suppl. to 525). Other terms for giantess: fála, Sæm. 143b (conf. p. 992); hála 143b. 144a; Gröðr in Sn. 113 is the name of a gýgr, and her staff is named Gríðarvöldr 114.—Tröll is both monster and giant: ertu tröll, Vatnsd. 292; þú þykkj mer tröll, Isl. sög. 2, 365; half-tröll, Nialss. c. 106. 120; tröll-skog, Landn. 5, 5; trölla-skvíd, curriculum gigantum (Suppl. to 85); in Färöe, trölla-botn is giants’ land. Trollvyrgr, Trollagor, Werlauff’s Grenzb. 16. 22. 35. Michel Beham had heard ‘troll’ in Denmark and Norway, says Mone’s Anz. 4, 450; but the word had been at home on German soil long before that: vor diesem trolle, Ortn. 333, 2; er schlug den trollen Liederb. (1582) 150; ein voller troll 215; wintertrolle, Mone’s Anz. 6, 236; ‘exsurge sede, tu trogast, cito recede’ says a verse of the 14th cent., Hpt’s Ztschr. 5, 463; einen drulgast laden, Weisth. 1, 552; de Drulshaghen, Erhard p. 144 (yr 1118); be-trullet, Tit. 5215 (KL. schr. 4, 336). But whence comes the Fr. drôle, form. dronde? It is rather a goblin like the M. Neth. drollen, Belg. mus. 2, 116. Kilian sub v.; conf. Gargantua’s drôle (Suppl. to 516).

Thrace, Paus. 1, 25; conf. the Arimaspi and Cyclopes, and the Ind. râkshasas (p. 555). To the Hebrews the Rephaim, Anakim, Nephilim were giant nations, Bertheau's Israel, p. 142-3-4.

p. 528.] The size of giants is expressed in various ways. Tityos, son of Earth, covers nine roods, Od. 11, 577; Otos and Ephialtes in their ninth year were ἐνεατῆχεσ in breadth and ἐνεάργμοι in length 11, 307 (conf. ἔναυτὸς τετράπηχος, meaning the 4 seasons, Athen. 2, 203). Dante, Inf. 31, 58—66 poetically fixes the stature of Nimrod at 90 palms, i.e. 54 feet, which comes to the same as Ephialtes’s 9 fathoms. ‘Cyclopen hoch sam die tanboume,’ tall as firs, Ksrchr. 357; ‘ir reicht in kume an die kneie (ye reach scarce to their knees), sie tragen klâfter-langen barte,’ beards a fathom long, Dietr. u. ges. 621. Ovid’s picture of Polyphemus combing his hair with a harrow, and shaving with a sithe, is familiar to us, Met. 13, 764.

Giants have many heads: the sagas tell of three-headed, six-headed, nine-headed trolds, Asbjörnsen p. 102-3-4; a seven-headed giant in Firmen. 1, 333a; another is negenkop (9 head), Müllenh. p. 450; conf. the three-headed wild woman in Fr. Arnim’s March. 1, no. 8, and Conradus Dri-heuptel, MB. 29a, 85 (254). Pol. dziewie-sil, Boh. dewê-sil, dewêt-sil (nine-powered) = giant. The legend of Heimo is in Mone’s Unters. p. 288 seq., conf. Steub’s Rhät. p. 143. Ital. writers of the 16th cent. often call giants quatromani; giants with 13 elbows in Fischart’s Garg.; Biltfinger in Swabia are families with 12 fingers and 12 toes; ‘cum sex digitis nati,’ Hattemer 1, 305a; conf. ‘sextus homini digitus agnatus inutilis,’ Pliny 11, 52.——Even the one eye of the cyclops is not altogether foreign to our giants: in a Norweg. fairytale three trolds have one eye between them, which goes in the middle of the forehead, and is passed round, Jâletrïet 74-5; conf. KM. no. 130 (such lending of eyes is also told of the nightingale and blindworm, KM. ed. 1, no. 6). Polyphemus says: Unum est in medio lumen mihi fronte, sed instar ingentis clypei, Ov. Met. 13, 850; these one-eyed beings the Greeks called ἱγκλόπες, the Romans coelites: coelites qui altero lumine orbi nascentur, Pliny xi. 37, 35; decem coelites, ques montibus summis Rhipaeis fodere, Ean. in Varro 7, 71 (O. Müller p. 148); conf. Goth. hailhs, μονόφθαιμος, coecus, Hpt’s Ztschr. 6, 11.——A tail is attrib. to the giantess Hrîingerdr, Sæm. 144a. Giants, like dwarfs, are
sometimes deser. as black: þráinn svarti þurs, Isl. sög. 1, 207, conf. Svart-höfði; a black and an ash-grey giant in Dybeck 4, 41. 25. As Hrungnir's head and shield were of stone, Hymir's haus (skull) is hard as stone, Sæm. 56. Thór's wife, a giantess, is named Jarnsaxa. The age of giants is the stone-age.

p. 528.] The adj. nadd-gýfji, Sæm. 98, seems also to express the unbridled arrogance of the giant: risenmaezic, der verle widersaezic, Bit. 7837. The Gr. Ααπιθαί are braggarts, and akin to the Kentuurs.

p. 529.] The 11th cent. spell 'tumbo saz in berke . . . . tumb hiez der bere,' etc., reminds one of Marcellus' burst. p. 29 (Kl. schr. 2, 129. 147-8): stupidus in monte sedebat; and conf. Affenberg, Giegenberg, Gauchsberg (p. 680-1), Schalksberg. Note that the iötunn too is called attunnap apa, simiarum cognatus, Sæm. 55. The Frozen Ocean is named Dumbs-haf. Bjorn says the ON. stumr = gigas (dummy?); conf. gýgr, giugi (p. 525). In Formn. sög. 1, 304 the heathen gods are called blindaðir, danþir, dumbir, danðir.

p. 530.] On Fornitori see GDS. 737. hin aldna (gýgr), Sæm. 5. Giants' names: Ör-gemlir (our ur-alte), Prud-gemlir, Berg-gemlir (var. -gelmir). The vala has been taught wisdom by the old giants, she says: ec man iötna ár ofborna, þat er forðom miki froedda höfði, Sæm. 1. The good faith of giants is renowned: eotena trewe, Beow. 2137; so Wainämöinen is called the old (wanha) and faithful (waka) and true (totinen), Kalev. 3, 107; so is God (p. 21).—Polyphemus tended sheep, and the Norse giants are herdsmen too:

sat þár á haugi oc sló hørpu
gýgjar hirðir, glaðr Egdir. Sæm. 6.

Gýmir owns flocks, and has a shepherd 82. Thrymr strokes the manes of his horses, just as the Chron. Trudonis (Chapeaville 2, 174) speaks of 'manu comam equi delinire.' Giants know nothing of bread or fire, Fr. Arnim's Mär. 1, no. 8; the Finn. giants do without fire, Ueb. d. Finn. epos p. 39 (Kl. schr. 2, 98). Yet they have silver and gold, they even burn gold, Dybeck 4, 33-8. 42; their horses wear iron rings in their ears 4, 37. 43. They not only bring misfortune on the families of man, but bestow luck 4, 36, and fruitfullness 4, 45. Esp. is the giantess, the giant's wife,
sister, mother, merciful and helpful to heroes (pp. 555, 1007-8). Altd. w. 3, 179. Walach. märech. p. 167.

p. 531.] A latish saga distingu. betw. Jötunheim, governed by Geirrödr, and Risaland, by Goðmundr, Formn. s. 3, 183. The giants often have the character of older Nature-gods, so that ðitnar = gods, Sæm. 93b. The Serv. divovi, giants (Vuk’s Pref. to pt. I. of new ed.) either means the divine (conf. p. 194) or the wild; conf. divliy = ferus [Slav. div = wonder]. When in our kinder-märchen nos. 5, 81-2 the tailor, the carter or the gamester intrude into heaven (Wolf’s Ztschr. 2, 2—7), it may well remind us of the titans storming Olympus; conf. p. 575 on angels and giants. — Giants form ties of love with gods and heroes: thus Polyphemus is a son of Poseidon, Od. 1, 71 seq. HRimgerSr the giantess wishes to pass a night with the hero, Sæm. 144b, like the witch in fairytales and Marpalie in Wolfdietrich. Freyr burns with love for Gerdr, Óðinn spends three days in the mountain with Guinnlög, Gefion the Æsynja has sons (bull-shaped) by a giant, Sn. 1. Yet hostility betw. gods and giants is the rule: that these would get the upper hand, but for Thor’s enmity to them, the Edda states even more distinctly than the Swedish proverb:

mikill mundi æt iötna ef allir lifði,
veitr mundi manna und Miðgardi.  Sæm. 77b.

Conf. Thors pjäiska ett qvinno troll baktill ihåligt, som tros fly för bliksen in i ett hus, der åsken då står ned, Almqv. 461a (pjäiska = a dirty woman). The giant again is Æs-grúti, terror asarum.


p. 532.] Fornald. sog. 1, 469 says: ‘austan at Ymis dyrum’; and of Ullr: ‘Ullr reíd Ymesver, enn Óðinn Sleipni’; did the horse belong to Ymir? Frosti, Jökull, horses’ names, Rask’s Afh. 1, 95. Esth. külma isa, wana Pakkana, Böeler 148. If Ymir comes fr. ymja, stridere, it is akin to Goth. ivismó, turba, noisy crowd. The noise, the roar of giants is known to MHG., see Dietr. u. Ges. 391—4. 458. 470; is that why they are likened
to bellowing bulls? Rask in Afh. 1, 88 derives the names of Herkir and Herkja fr. Finn. hâcki, ox; but we have also a Germ. giant Harja, Wolf’s Ztschr. 2, 256, conf. Herka (p. 253) and next note, end.—Giants are beings of Night: those of India grow stronger than heroes at twilight, and twice as strong in the night, Holtzm. Ind. sag. 2, 152. A Schleswig giantess is ‘die schwärze Greel,’ black Meg, Müllef. pp. 157. 269. 273-5; on the other hand a queen Margareta, pp. 342. 14. 18.

p. 533.] The Greeks also make giants live on rocks and hills, Od. 9, 113-4. They are animated stones, or consist partly of stone, or they turn into stone. The giant in Müllef. p. 412 has a stone heart. Hrimgerðr, surprised by daylight, stands í steins liki, Sæm. 145b; conf. the Swed. tales in Hpt’s Ztschr. 4, 503-4. Bader no. 486. Háti jötunn sat á bergi, Sæm. 143a (Suppl. to 530). The gýgr lives in caves of the rock (hellir); as Brynhildr fares to Hel, a gýgr cries to her: ‘skaltu í gögnun gánga eigi griotli studda garðu mina!’ through my stone-built garth; and B. answers: ‘bregðu eigi mer, brúðr or steini,’ bride of stone, Sæm. 227 (see p. 551). ‘finna þeir í helli nockvorum, hvar gýgr sat, hon nefndiz Thökk,’ Sn. 68. A giant’s cave up in the wild mountain, Trist. 419, 10—20. Berg-búi = giant is also in Landn. 4, 12, and Sæm. 52; conf. berges guóz, Er. 8043. Hobergs-gulbe (p. 536-7). Finn. kullio, rupes, = Goth. hallis, ON. hallr, hence kalva, gigas; another Finn. term for giant is nuoren viki, power of the mountain. To þassi af biargs corresp. Tössberg-sklätten, a place in Värmland, Rask’s Afh. 1, 91-2. Note the term berg-rinder, mountain-cattle, for Gefjon’s children by a giant are oxen, Sn. 1. One giant is called kuh-tod, cow-death, Müllef. no. 328; conf. Herkir, Herkja in preced. note. Giants appear as wolves, Sn. 13.

p. 534.] The giantess pelts with stones, the giant wears a stone crown, Braunschw. märch. p. 64. Iron will not bite the giant: ‘tröll, er þik bíta eigi íarn,’ Isl. sig. 2, 364. He can only be floored with gold, hence Skjold wraps gold about his club, Saxo 8. Grendel too is proof against iron sword: ‘þone syne scædan enig ofer corðan ierann cyst, guðhilla nín greitn noldæ, Beow. 1596. Arnliotr in Hervarars. has league-boots, like the ogre in Petit pouet; they denote the swift pace of the giant, hence Diut. 1, 403: ‘hine fuor der herre, ilende also ein ríse duot
(speeding as a giant doth), der zuo loufe sinen muot ebene hât gesetzet.'

p. 535.] Curious old structures are ascri. to giants or heathens: 'into burg, visin burg,' Elene 31, p. xxii. Even Tristan's cave of love is called a giant's building, Tristr. 419, 18; conf. 'etenes bi old dayn had wrought it,' the house in the ground, where Tristan and Isolde lay, Tristrem 3, 17. Hänne-wülle are pointed out betw. Etteln and Alfen (Paderborn). The Orientals attrib. old buildings to a people called Ad, Hammer's Rosenöl 1, 36; the Celtic legends to Finn. All those large cairns, and remarkable peaks like St. Michael's Mount and the Tors, are the work of giants. Pausanias ii. 25, 7 mentions a κυκλωπῶν ἔργων, ἀργῶν λίθων, the smallest of which a pair of mules could not move. Tyrrhenians build towers (Suppl. to 522 end).—In O. Fr. poems the builders are giants or heathen Sarrasins or famous men of old: la roche au jainz, Guitecl. 1. 90. 158; un jainz le ferma qui Fortibians et nom, Renans 177, 7; Sarrasins build, Garin in Mone's HS. 219. 251; el mur Sarrasínor, Albigeois 635; el palais montent que firent Sarrasin, Garin 1, 88; la tor est forte de luevre as Sarrasins 2, 199; croite que firent Sarrasins 1, 57-9; as grans fenestres que f. S., Mort de Garin p. 146. Cain builds a tower, Ogier 664-66; roche Cayn, Garin 1, 93-4; or the giant's building is traced to Jul. Cæsar, to Constantine, Garin (Paris 2, 53). Chron. fontan. (Pertz 2, 284); conf. the work by Jul. Cæsar in Thietmar 6, 39.—A legend of the great cauldron which the giants were 20 years digging in silence, is told in Halbertsma's Tongvallen p. 54-5. Stone-heaps in the woods the Finn calls hiiden pesät, giants' nests or beds, Kurl. send. 1, 47; a giant's bed already in ll. 2, 783. The brazen dorper is like the huge metal figure that stands on a bridge with a rood of steel, barring the passage, Dietr. drach. 57a. 61b; old Hildebrand says, 'ich klag ez dem der ūf der brücken ståıt' 62a; they all misdoubt the monster 68b. 74-5: 'der aller groeiste viez (rhy. liez), daiz in der tiufel würe! er was gröz unt dâbi lance, sin muot was ungetriawe; er si lebende oder töt, er ist ein rehter boesewihlt,' he be alive or dead, he is a bad one 83b (on viez, see Gramm. 1, 187).

p. 538.] The Gothland högbergs-gubbe must have got his name fr. Hoberg in the I. of Gothland, Molb. Tidskr. 4, 189. In
Estonian legend blocks of granite are Kalev's maidens' apron-stones (Kallewi neitsi pölle kiwwid, Possart p. 177). What was told of giants, is told of the devil: Once upon a time, say the men of Appenzel and the Black Forest, the devil was flying over the country with a sackful of huts: the sack happened to tear, and out fell a cottage here and a cottage there, and there they be to this blessed hour, Schreiber's Taschenb. '41, p. 158.

p. 540.] Eaters of flesh give place to sowers of corn, hunters to husbandmen, Klemm 2, 25. Giants consider themselves the old masters of the land, live up in the castle, and look down upon the peasant, Haltrich 198. In the I. of Usedom they say (Kuhn in Jahrb. d. Berl. ges. f. d. spr. 5, 246): 'en risen-mäken hätt ank mål enen kvecht met twee osen unnen höken (plough) in äre schörte (her apron) packt, wil är dat hütte wörm durt hätt (because she pitied),' etc. Similar stories of the earth-worms who crawl out the giants are told in many parts of Sweden, Dyb. 1842. 2, 3. 4, 40. '44. p. 105. '45. pp. 15. 97. '47. p. 34. Räiff's Osterg. 33; in Södermanland, Hpt's Ztschr. 4, 506; in Schleswig, Müllenh. p. 279; in the Mark, Hpt 4, 392; in Westphalia, Firmen. 1, 322; in S. Germany, Bader nos. 375. 387. Pauzer 2, 65; conf. Walach. märch. p. 283.

p. 541.] Stories of the giant clearing out his shoe or shaking the sand out of his holsken (wooden shoes) are in the Ztschr. d. Osnabr. ver. 3, 230-5. Firmen. 1, 274*. The giant feels three grains in his shoe, Hone's Daybk. 2, 1025. Dutch tales to the same purpose in Halbertsma's Tongvallen p. 55-6.


p. 544.] Giants fling hammers at each other, Müllenh. no. 586. Pauzer pp. 104. 114. Firmen. 1, 302. Räiff p. 38. Hünin play at bowls, Balt. stud. xii. 1, 115, like the heroes in the mount (p. 953), like Thórr (p. 545) and the angels (p. 953 n.). Another Westph. story of giants baking bread, Firmen. 1, 302. 372; they throw tobacco-pipes to each other, and knock the ashes out 1, 273. A giant is pelted with stones or cheeses, KM. no. 20.
Dyb. 4, 46. Cavall. 1, 3. 9; conf. the story from Usedom (Kuhn in Jrb. d. Berl. ges. f. d. spr. 5, 246). A captive giant is to be let go when he's pulled all the hair off a cow's hide, but he mayn't pluck more than one hair in 100 years, Wieselgren 459.


p. 551.] The giantesses spin like the fays, even giants spin, Firmen. 1, 323. In the Olafssaga Olaf fights the margýgr, and brings away her hand as trophy, Formm. sog. 4, 56-7-8. Red-bearded Olaf is called Olafr liósiapr á hár 4, 38. His pipuga skíygg could also be explained as the Dan. pip-skíygg, first beard.

p. 552 v.] Instead of the words in Danske v. 1, 223 the Kämpe v. 155 has: sprang til flinte-sten lede og sorte. In Norske ev. 1, 37. 2, 28 (new ed. 162. 272): flyve i flint, with anger. Norw. Lapp. gedgorn, I turn to stone, am astounded. MHG. wurde ich danne zuo eime steine, Herb. 8362; conf. illo vir in medio flat amore lapis, Propert. ii. 10, 48. Conversely: in haeten sine grózen liste ûz eime herten steine getragen, Mor. 1562. Many Swed. tales of giants whom the first beam of sunrise turns into stone, Hpt's Ztschr. 4, 503-4. Cavall. 27. Norske ev. 162. The mighty king Watzmann is believed to be a petrified giant, Panz. Beitr. 1, 246. Frau Hütt turns into stone because she has rubbed herself with crumbs, DS. no. 233; people sink into the ground because they've trod on a wheaten roll, Giesebrecht's Balt. stud. 12, 126.—Esp. are a bride and bridegroom often turned into stone, DS. no. 229. Müllenh. pp. 105-9. 595. Giesebr. Balt. stud. 12, 114-5. 126. These 'bride-stones' are also known to Norweg. legend, Faye p. 4; nay, we find them in France in the noce pétifiéée, Michelet 2, 17, and even in the Wallach. märch. 117. Once a shepherd, his sheepdog and sheep were changed into stone by frau Wolle, because he had rejected her petition for bread, Somm. p. 11. The Wallachians have a similar story of an old woman, her son and her sheep, Schott 114-5; so have the Servians, Vuk's Wtb. p. 15a. Heimr. v. Herford ad ann. 1009 relates after Will. of Malmesb. (acc. to Vincent 25, 10) how people in a Saxon village disturb the Christmas festi-
val by singing and dancing in a churchyard, and how the priest does them to dance a whole year; in time they sink up to their hips in the ground, till at the end of the year they are absolved by his Grace of Cologne. The place is in some MSS. called \textit{Colorize}; surely these are the men of \textit{Colbeke} who danced with what they took for stones, DS. no. 232. A 15th cent. version of the story in Altd. bl. 1, 54-5.

p. 553.] \textit{Strong Jack} is sometimes named der \textit{starke Hammel} (perh. Hermel), Siegthal p. 106. Finn. \textit{Hiisi}, gen. Hiliden, Hilidenpoika=wild man of the woods, giant, Salmel. 1, 242. Lapp. \textit{Hiidda, Hiita} is a malign deity, Suomi '44 p. 30. The Esth. tale of \textit{Kallewepoeg} is given more fully in Poss. Estl. p. 174-5. Lönrot, who has collected from 60 to 70 giant-stories, relates in Krusse's Urgesch. p. 177: In the sea near Abo stands a huge stone, which the Finn. giant \textit{Kalevampoika} hurled at the first church that was built. He was going to the church himself, when he met a man with a sackful of worn shoes, and asked him how much farther it was. The man said, 'You see, I've worn all these shoes through on my way.' Then K. took up the stone and slung it, but it missed the mark and fell into the sea.


p. 556.] A giant gets \textit{bigger} as he rises out of the ground, and \textit{smaller} as he sinks in again, Mülleinh. p. 266. Giants often take the \textit{shape of an eagle} (p. 633), e.g. Hraesvelgr, Sutttingr, Thiazi, Sn. 80-1; they are born as \textit{wolves} 13. The story of the flying giantess trespasses on Beast-legend, Hpt's Ztschr. 4, 502-3.
Our Court-poets have preserved here and there a genuine feature of the folklore about giants: Tristan taking the giant’s hand with him (16195) is like Beowulf bringing away Grendel’s. Again, the old giant-father carrying the heroes up a hill (Daniel in Bartsch xxviii.) occurs not only in Hero-legend, but in Folktale, Müllenh. p. 266. Then, the giants of the Trútumunt in Goldemar carry long poles, Hpt’s Ztschr. 6, 521; Runze swings a tree over his shoulder, Wolfd. 510; one giant is named Boumgarte 493, 3. Asperian is styled the giants’ spile-man, Eoth. 2161. In Lancelot 17247 seq. are noticed the giants’ ogen verkeren, tunden criselen, hoft queken. A giant couple in Ecke 7 (Hagen 5, 8) bear the names vró Hille and her Gríme, conf. Grimr and Hildr, Vilk. saga c. 16. Note the giants’ names in Dietr. drach., Glockenbóz, Fidebustóz, Rúmeidenwald, Schelledenwald, Bitterbúch, Bitterkrit, Höhermuot, Klingelbott; a Grandengrás, Grandgrás 118b, 126b looks Romance, like Grandgosier (great gullet) in Gargantua. Wolves-mage (-maw) reminds of the manservant Wolves-darm (-gut) in Helbl. 1, 372, and of the Ssk. Urkodara (wolf’s belly), Hitzig 308. Norse names: Ruth i Skut, Rolf i Topp, Hand i Handol, Elling, Staff, Dyb. ’45, 97-9 (see p. 557). The connexion between giants and gods has been pointed out, Suppl. to p. 531.


d. 558 n. Conf. kúvenent werden (p. 746 n.); zekein, Wernh. v. Niederrh. 11, 18. Schelling takes chaos to be the Roman Janus = hianus, after Festus sub v. chaos. The material sense is also found in the expressions ‘ingunnen werden,’ secari, N. Arist. 95; ‘siti ingunnen,’ cloven, Diemer 97, 26; M. Neth. ontginnen, secare, Fergút 3461. 3565; conf. Hpt’s Ztschr. 8, 18—20.

p. 559.] For the notion of creating, the AS. has the word frumsceaf, prima creatio: God is frumsceafa frei, Cædm. 195, 9. The Gothic renders krísus by gaskufts. On our schöpfen, bilden, bile geziehen, see p. 23: wäre ich nie gebildet, had I never been shapen, Tit. 3283. Creature in the Bible is in OHG. haut-tät,
The Indian myth also accepts a creation out of the egg, heaven and earth being eggshells, Somadeva 1, 10; conf. the birth of Helen and the Dioscuri out of eggs.

Aske and Embda are known as Es and Imlia among the Yenisei Ostiaks, Castren's Reise in Sibirien. The division into önd, ödr and la ok litt is also found in Plutarch 4, 1154: 'spirit, soul and body.'

To giants, men appear as dwarfs: they nickname us earthworms, and the giant's daughter takes the ploughman for a worm or beetle (p. 540). As dwarfs are made out of maggots in the Edda, so are men out of ants in Ov. Met. 7, 642; conf. the way bees are brought to life (p. 696). As fire is generated by rubbing wood, so are animals by rubbing the materials (Suppl. to 1100). Hisi makes an elg out of various stuffs, Kalev. 7, 32 seq.

The two AS. accounts of the creation of man (p. 565, text and note) derive blood from fire, whereas the Emsig Code derives it from water, as the Edda conversely does water from blood. The eight parts were known to the Indians also (Suppl. to 571.—The Fris. héli, ON. heili = brain, resembles Lat. coelum, Gr. κοίλη κοίλια, GDS. 681. Godfrey of Viterbo's comparison of the head to the sky, of the eyes to the lights of heaven is repeated in Walther 54, 27: 'ir houbet ist sô wûnnenrich, als ez niu himel welle sin, dà liihtent zwêne sternen ahe;' and in MS. 2, 189 the eyes are called stars; conf. himmel and gaume,
Hpt’s Ztschr. 5, 541.—A tear (thräne) is called in MHG. mers träne, wäsches träne, Gramm. 1, 170. The Edda accounts for the taste of sea-water by the grinding of salt out of the quern Grôtti. A tear bites, like salt; δάκρυ, lacrura [and tehero, tears, zähre] comes from dak, to bite. The Etym. magn. 564, 45 says: Εὐφο- ρίων δὲ βύνην τὴν θάλασσαν λέγει: οἶνον—πολύτροφα δάκρυα βύνης—τοὺς ἄλας βούλομενοι εἰπεῖν. Βύνη = 'Inó, GDS. 300.

p. 570 n.] An Esth. song in Herder p. n. 112 tells of one who shaped him a wife out of wood, gilded her face, and silvered her shoulders. The Egyptian notion as to the origin of the first man comes very near that of the Bible: Ptah or Neph is pictorially repres. ‘turning the clay for the human creation,’ Wilkinson’s Egyptians p. 85.

p. 570.] Another Ind. story of the creation in Suppl. to 560 n. The Pers. doctrine is, that heaven and fire were first created, then mountains, then plants, then beasts. From the horns of the first ox sprang fruits, from his blood grapes, etc., Görres 1, 232-3. The description of Atlas in Ovid’s Met. 4, 657 agrees with the Teutonic myth of creation far more closely than the notion current among the Greeks. He lets Atlas be converted into a mountain-chain: hair supplies the forest, his shoulders and arms the hills, his head the summit, his bones the stones.

p. 571.] The older Ind. myth makes the great spirit, mahán átiná, produce the first man out of water; Prometheus too forms men of earth and water, Lucian’s Prom. 13; acc. to Horace, Od. i. 16, 13, he tempers the given ‘limus’ with every possible ingredient, conf. Babr. 66. The Greenlanders think the first man was made of earth, and the first woman of his thumb, Klemm 2, 313, as Eve was of Adam’s rib; so Dakshus was pulled out of Brahma’s toe (Suppl. to 559). The eight parts occur even in the Rigveda, Kuhn in Höfer 1, 288.

p. 573.] For analogies in language between man and tree, see Pott’s Zähl-meth. 234—6. Askr and other masc. names of trees indicate man, and femin. names woman. Askr, Embla begin with the same vowels as Adam, Eve; conf. Es, Imlia (Suppl. to 561).

The term liut-stam, nation, is taken wholly from the vegetable kingdom, Otfr. iii. 12, 7. Plants and rocks are not dead, they speak: ἐφνὸς καὶ πετρᾶς ἀκούειν, Plato’s Phædr. 275. Men
arise out of trees and stones or mud: O saxis nimirum et robore
nati, Stat. Theb. 4, 339; qui, rupto robore nati, composite lato,
nullos habuere parentes, Juven. 6, 12 (conf. die leiminen, p. 569 n.).
Men grow out of pines in Nonnus (Reinh. Köhler, Halle '53,
p. 24); ja werdent solich leut von bömen nit geborn, Wolkenst.
61; siner spiez-genöze sweinet einer von dem obersten birbanme,
Ben. 419; 'Where people come from? think I don't know that?
they're torn off trees when young,' Ayrer's Fastn. 1601; not
sprung from a hazel-bush, Schelmufsky, 1, 51; his father was
drowned on the nut-tree, his mother carried the water up in her
apron (sieve), Brückner's Heneberg 17; a child is exposed on
an ash, and is found there, Marie de Fr. 1, 150—4. In a Finn.
fairytale a foundling is called pauhaara, tree-branch; conf. our
Fundevogel on the top of a tree, KM. no. 51.—Acc. to Greek
legend there were only gods at first, the earth bristled with
forests, till Promethens made men, Lucian's Prom. 12; conf. the
Prom. legends in Schütze's Excursus i. to Æsch. Prom.; yet
Zeus also makes men spring out of the ground for Æacus on
his lonely isle, Pans. ii. 29, 2. The throwing of stones, which
turn into men, is desc. in Ov. Met. 1, 411; the stones are
styled ossa parentis 1, 383. 393, as Æschylus and Sophocles call
rocks the bones of the earth. This sowing of stones reminds one
of mana-seps = λαός, κόσμος (p. 793). The Saxons, named after
saks (saxum), are called in the legend from the Eisenacher
Rechtbuch in Ortloff p. 700-1 Kieselinge, petrioli; conf. 'kisilla
irquiiken zi manne,' quicken flints into men, O. i. 23, 47. Giants
spring out of stone, and spring into stone again (pp. 532-3. 552):
'eine, di slug ich aus eine steine,' Fundgr. 2, 518; 'nun siet
man wol, dasz er nicht aus einem steine entsprungen ist,' Galmy
230; 'daz ich aus keinem stein gesprungen,' Schade's Pasq. 76,
87; 'many a man fancies he is sprung from a diamond, and the
peasant from a flint,' Ettn. Hebamme 15; 'gemacht aus kisling-
plut,' flint-blood (also, donkey's rib), Fastn. 680, 26. 32. For
other legends of the origin of nations, see GDS. 780.
p. 576.] Acc. to Plato's Symp. 190 B, there were at first three
sexes: ἄρρεν, θηλυ, ἀνδρόγυνον, descended from sun, earth and
moon. It is an important statement in Gen. 6, 4, that the sons
of God (men) came in unto the daughters of men (giantesses).
Popular legend very remarkably derives dwarfs and subterraneans
from the *fallen angels*, Ir. elfenm. xiii.; the 'good people' are not born, but dropt out of heaven, Ir. mărch. 2, 73; the same with the *huldren* in Norway, Asb. 1, 29. Thiele 2, 175; while Finn. Joh. Hist. eccl. Isl. 2, 368 says of the *alfs*: 'quidam enim a Deo immediate et sine parentum interventu, ut spiritus quodam, creatos esse volunt; quidam vero ab Adamo, sed *antequam Eva condita fuit*, prognatos perhibent.' A N. Frisian story has it, that once, when Christ walked upon earth, he blessed a woman's *five fair* children, and cursed the *five foul* ones she had *hidden*; from these last are sprung the *undergrounders*, Müllenh. p. 279. The same story in Iceland, F. Magnusen's Lex. 842b. Eddalăren 3, 329. 330. Faye, pref. xxv.—The giant too is called *vålandes barn*, Trist. 401, 7. Even the devil tries to *create* (Suppl. to 1024). The Ind. *Visvakarma*, like Hephaestus, fashions a woman at Brahma's bidding, Somad. 1, 173. On ages of the world, and their several races, conf. Babrius's *Prologue*, and the statute (p. 792 n.). Ovid. in Met. 1, 89—127 assumes four ages, golden, silver, brass and iron. GDS. 1—5. In the age of Saturn the earth-born men went *naked* and free from care, lived on the fruit of trees, and talked with beasts, Plato's *Politics* 272.

p. 581.] Παλαιοί λόγοι of deluges (*κατακλυσμοῖς*) are ment. by Plato de Leg. 3, 677. The form *sin-vluot* is still retained in Mauritius 692, also *sin-fluot* in Anegenge 22, 17, 24, 13, but *sin-vluot* already in 25, 18, *sint-waæge* 23, 54, *sint-gewaæge* 25, 7. Luther still says *sind-flut*, not *sindflint*. By the flood the race of giants is extirpated, Beow. 3377—84. As it subsides, three ravens are let fly (p. 1140); conf. the verses in the *Völuspå* on the falling of the waters: *'falla forsar, flygr örn yfir, så er á flalli fiska veidir,'* Sæm. 9b.—In the American story of the Flood the people likewise take refuge in a ship, and send out animals, the beaver, the rat, Klemm 2, 156. *Deukalions Flood* is described in Athen. 1, 409 and the first book of Ovid's *Metamorphoses*; conf. Selig Cassel's *Deuk*. p. 223. 246. In Lucian's account also, all the wild beasts are taken into Deukalion's ark, and live in peace together, Luc. de Saltat. c. 39.—The Indian narrative of the Flood is 'taken from the Bible,' thinks Félix Nève (De l'orig. de la trad. Ind. du Dél., Paris '49); the rapid growth of the fish resembles that of Jörmungandr when thrown into the sea, Sn. 32, and of the snake who wishes to be taken to the sea,
Klemm 2, 162; *Manus* himself signifies man, Kuhn’s Rec. d. Rigveda p. 107. On the other Ind. story, that of *Salyāvratas*, see Polier’s Mythol. des Indous I, 244—7.—German tales of a great flood are told in Vonbun p. 14—16 (conf. p. 982-3). Our people still have a belief that destroying water will break out of mountains, Panz. Beitr. I, 276-7. German legend makes the flood stream out of the giant’s toe, as it does out of Wäimämöinen’s toe in Runo 3. The dwarf-story from the Rhine district in Firmen. 2, 49 seems founded on that of L. Thun, DS. no. 45; the dwarf reminds one of the angel who lifts his hand holding a cloth over the city, Greg. Tur. 10, 24.

CHAPTER XX.

ELEMENTS.

p. 582.] Before the *new* gods came, there prevailed a primitive worship of Nature (p. 335), to which perhaps Cæsar’s *Luna, Sol, Vulcanus* is to be referred; we know the giants stand for primal forces of nature, for fire, air, water, sun, moon, day and night, conf. Plato’s Cratyl. 397. 408. And long after, in the Warming 2243 seq., there still breaks out a nature-worship, an adoring of the bird’s song, of flowers, of grass. All mythologies make some gods represent the elements: to the Hindûs *Indra* is god of the air, *Varuna* of water; to the Greeks Zeus was the same thing as aether, æir. The Persians worshipped the elements, not human-shaped gods at all, Herod. 1, 131.—The Indians admitted *five* elements: fire, water, earth, aether (*akasa*) and wind (*vaya*). The Chinese thought *metal* an element of its own. Galen sets down *four*: warm, cold, dry, wet (can we make these attributes represent fire, earth, air, water?). How the four elements run into one another, is described in MS. 1, 87*; H. Sachs knows ‘die vier element,’ 1, 255; ‘erde und wazzer nider swebet, viur und luft ze berge strebet,’ says Freid. 109. 24; conf. Renn. 6115. Animals live in all four: ‘swaz gêt, vliuzet, swebet,’ MS. 2, 183*; Men bewailed their sorrows to the elements, to earth, to fire (p. 642).
1. Water.

p. 584.] People sacrificed to groves and springs: blótasi landin, Landn. 3, 17; blótasi forsín 5, 5 (p. 592); and Sæm. 44* says: heilóg vötn hlóa (calent). The Hessians sacrificed 'lignis et fontibus,' Pertz 3, 343. The Samländer and Prussians denied the Christians access to groves and springs lest they should pollute them, Pertz 9, 375; conf. Helmold 1, 1. Prayer, sacrifice and judgment were performed at the spring, RA. 799. ‘Porro in medio noctis silentio illas (feminas) ad fontes aquarum in orientem affluentes juxta hortum domus egressas Herwardus percepit; quas statim secatus est, ubi eas eminus colloquentes audivit, nescio a quo custode fontium responsa et interrogantes et expectantes,’ Gesta Herw. Saxonis, yr. 1068 (Wright’s Essays 1, 244. 2, 91. 108. Michel’s Chron. Anglonorm. 2, 70). An Engl. song has ‘I the wel woke,’ Wright’s Ess. 1, 245; this is the ceremony of waking (watching by) the well. On the Bode in the Harz they still offer a black hen (?) to the river-god. Before starting the first waggonload from the harvest field, they throw three ears into a running stream; or if there is none, they throw three ears into the oven-fire before the waggon enters the stack-yard; if there was no fire, they light one. This is a Bavarian custom, Panz. Beitr. 2, 213. In Hartlieb’s book of all Forbidden Arts we read that lighted tapers are set in front of water drawn from three running streams before sunrise, and man legt dem wasser ère an, sam Gott selber (see p. 586). The Romans cherished the like reverence for water: ‘flumini Rheno pro salute,’ De Wal. no. 232; genio loci et Rheno pro salute,’ no. 233; ‘deus Rheni,’ no. 234. They greeted the bath with bare head on entering and quitting it, and placed votive gifts by the side of springs, Rudorff’s Ztschr. 15, 216; they had even ministri fontis 15, 217.

p. 585.] As prunnori comes from prinnan to burn, the Romans spoke of torrens aqua, from torrere to broil: ‘subita et ex abdito vasti amnis eruptio aras habet,’ Seneca’s Ep. 41; conf. the context in Rudff’s Zts. 15, 214. It is said of St. Furseus (d. 650): ‘fixit baculum suum in terram, et mox bullivit fons magnus,’ Acta Bened. p. 321. The divine steersman in the Frisian Asegabuch, on touching land, flings an axe into the turf, and a spring bursts up, Richthofen 440. A horse’s hoof scrapes open a well (Suppl.
to 664 n.). Brooks gush out of Acheleous's ox-head, Soph. Trach. 14. A well springs out of an ass's jawbone, Judg. 15, 19. 'Dé spran re ein brunne så ze stete ûz der dürren molten,' Servatius 1382, when the thirsting saint had 'made a cross.' A spring rises where a maiden has fallen down, Panz. Beitr. 1, 198. A giantess produces water by—another method, Sn. (1818) 1, 286. The Finns have three rivers formed out of tears, Kalev. 31, 190; healing fountains rise from the sweat of a sleeping giant, Kalevipoeg 3, 87-9. *Tiberinus* is prettily described in Claudian's Prob. et Olybr. 209—265; 'Rhenus projecta torpuit urna,' in his Rufin. 1, 133. The nymph holds in her right a marble bowl, out of which runs the source of the rivulet, Opitz 2, 262; she pours the Zacken 263, where the poet uses the phrase *spring-kammer der flüsse*; so in Hebel pp. 12. 38 the baby Wiese lies in silver cradle in her crystal closet, in hidden chamber of the rock. At Stabburags well and grotto (Selburg diocese) the people see a spinning maiden who weaves veils for brides, Kruse's Urgesch. pp. 51. 169. 171. OHG. *klingá, chlihká* = torrens and nympha; conf. nixe, tocke (p. 492 n.).

p. 586.] At the restoration of the Capitol it is said of the Vestals: *aqua vivis e fontibus annibusque hausta perlure,* Tac. Hist. 4, 53. Springs that a saint has charmed out of the ground, as Servatius by his prayer, have healing power: 'die mit deheinen sérèn (any pains) wàren gebundeu, genáde die funden ze demselben urspringe,' Servat. 1390. Such medicinal springs were sought for with rushes, out of which flew a spark, Ir. märch. 2, 76-7. The notion that at holy seasons water *turns into wine,* prevails in Scandinavia too, Wieselgr. 412. Wells out of which a saint draws yield wine, Mullenh. p. 102-3; so in Bader no. 318 wine is drawn out of a spring. The well *loses its healing power* when an ungodly man has bathed his *sick horse* in it, Mullenh. no. 126; the same after a noble lady has washed her *little blind dog* in it, N. Pr. prov. bl. 2, 44. On the contrary, fountains become holy by *goddesses bathing* in them, e.g. those in which Sità bathed, see beginn. of Meghadûta. Whoever has drunk of the well of Reveillon in Normandy, must *return to that country,* Bosquet 202.

p. 587.] Holy water is only to be drawn in vessels that cannot stand, but must hang or be carried, and *not touch the ground.*
for if set down they tip over and spill every drop (so the pulled plant, the fallen tooth, is not to touch the ground, Suppl. to 658 n.). Such a vessel, ἑλικρύννω, was used in the worship of Ceres and Vesta, Serv. ad Æn. 11, 339. Schol. Cruq. ad Hor. AP. 231. Forcell. sub v.; and by the Scots at the Well of Airth, where witnesses were examined, Hone's Daybk 2, 686, 867. Metal vessels of the Wends, which cannot stand, have been found in several places, Balt. stud. 11, 31-3. 7, 12, 37. The Lettons, in sacrificing, durst not touch the goblet except with their teeth, Hpt's Ztschr. 1, 145. The hot springs at Thermopylae were called χύτραι = ollae, Herod. 7, 176; conf. olla Vulcani.

Heliebrunno, MB. 28, 63; heliebrunno 11, 109. heiligbrunno, 29, 96. Heliebrun, Chart. Sithiense p. 113. Heliebrunno, a brook in the Netherl., Waitz's Sal. ges. 55. On Heilbrunn, see Rudorff's Ztschr. 15, 226; conf. nobiles fontes 15, 218. 'Helgi at Helgavatn,' Landn. 2, 2: Helgavatn, Urðavatn 3, 2. 3. Other prob. holy springs are Pholesbrunno (p. 226), Gózesbrunno (Suppl. to 368). A Swed. song names the Helge Thors källa in Småland, fr. which water is drawn on Holy Thursday night to cure blindness. Others are enum. in Müllenh. p. 595. Mary is called 'alles heiles ein lüter bach' or 'heiles bach,' Altwert 98, 23, 73. When the angel had troubled the water in the pool of Bethesda, whosoever then first stert in was made whole, John 5, 4. Rivers were led over graves and treasures (p. 251-2 n.).

p. 588.] A youth-restoring fountain is drunk of in May before sunrise, Tit. 6053. Another jungbrunnen in the poem of Abor, Hpt's Ztschr. 5, 6. 7 and one in Wigamur 1611-5 by a limetree. M. Neth. joocht-borre, youth-bourn, Horae Belg. 6, 223. The eagle renews his youth at a fountain 'chóck-prunnen,' Karajan 32, 12. 98, 5; conf. Griesh. Pred. 1, 29.

p. 590.] More about Scandin. pilgrimages to springs in Wieselgr. 389. 411. A Span. song tells of picking flowers on the Guadalquivir on Midsum. morn, Hone's Daybk 1, 831. At Warsaw, June 24, the girls throw wreaths of roses into the Vistula, and watch with joy or sadness their various ways of floating down the stream. This resembles the Midsum. custom of the Cologne women descr. by Petrarch, which Braun also in No. 23 of the Rhein. Jrb. traces to Christianity. The Schweiz. arch. 4, 87 says Petrarch first came to Germany in 1356, but his letter describing
the ceremony is dated 1330; in 1327 he saw Laura at Avignon, and then set out on his tour while yet a youth. Whom does he mean by the spiritus pietii of the Rhenish city? Alb. Magnus lived and taught at Cologne, but died in 1280; his pupil Thomas of Aquino also taught there for a time. Duns Scotus came to C. in 1308, and died there; Meister Eckhart (d. 1329) was at C., so was his pupil Tauler. The University was not founded till 1388.

p. 590 n.] Stieler p. 1402 mentions the following Easter custom: ‘Habent Borussi verbum schmack-ostern, quod significant obviam quarto post tres dies Paschales oriente die venientes virgis caedere, sicut juventus nostra facit quarto post ferias Natalitias die, et kindelen vocant in memoriam innocentium puerrorum. schmack Borussis ferula notat.’ It is really more correct to derive the word from smagac, to flog (see Weinhold in Aufr. and Kuhn 1, 255) than from smignst, ablution. Easter rods adorned with many-coloured ribbons are called schmack-ostern, Jrb. d. Berl. ges. f. d. spr. 10, 228-9. In Moravia schmack-ostern, Kulda (d'Elv.) 114. Weinhold's Schles. w. 85 distinguishes between schmug-oster and dyngus.

p. 591.] In Norman stories, springs run dry when misfortune is nigh, Bosquet 201. Salt and medicinal springs dry up as soon as money is asked for them, Athen. 1, 288. A countryman died of consumption after a cool draught from a spring; and immediately it ceased to flow, Hpt's Ztschr. 3, 361. When a new spring breaks out, it is a sign of dearth, ibid. By the rising or falling of water in the Tilsgraben the inhabitants foretell a good or bad harvest, Harrys no. 2; conf. Müllenh. p. 104. When Wartha flats in Werra-dale have gone unflooded six years running, the farmer can eat off silver the seventh year, they say (Again: when the beaver builds his castle high, the water that year will run high too, Döbel's Pract. 1, 36b). In Styria the hungerbrunnen are also called hungerlaken, Wolf's Ztschr. 2, 43. At different periods the Nile had to rise different heights—22, 16, 14 or 12 yards [? ]—to meet the wants of the country, Herod. 2, 13. Strabo p. 788. Pliny 5, 10. Parthey's Plat. on Isis and Os. p. 2 13.

p. 592.] Whirlpool is in OHG. suarb, suirbl=vortex, Graff 6, 897; sualm=vorago in aqua, 6, 873; huerbo 4, 1237. Gr. χάρυβδος, Pott in Kuhn 5, 255. Serv. colorrat, vortex (lit. wheel-turn) and buk, waterfall's roar (bukati, magire). ‘aitwinde
(vel storm) = gurges, eedewinde = vortex; Vocab. ms. Vratisl.; aufveinda = gurges, Diefenb. 271b. Finn. 'korvalle tulinen kosken pyhän wirran pyörtehellä,’ he went to the fiery waterfall (Sw. elders), to the holy flood's whirl, Kalev. 1, 177; conf. 6, 92, 7, 785. 794-817, 101-314. 22, 10. 26, 198. - Waterfall is in OHG. wazarchlinga = nympha, Graff 4, 504; wazardiezo = nympha 5, 237. wazzerduch? weuster? cataracta, Trier. ps. 41, 11. Windb. ps. 41, 11; laufen, Stald. 1, 444. Gr. διόνος and δίνη. The passage in Plutarch’s Cæsar stands: ποταμῶν δίναις καὶ ρευμάτων ἐλνγ-μοῖς καὶ ψόφοις. Homer has ποταμός ἄργυρο-δίνης, II. 21, 130; he pictured waterfalls as horses flying headlong: χαράδραις ρέουσαι εὖ ὀρέων ἐπὶ κάρπ 16, 392. 'Tis a being below stirs up the whirlpool, Leopr. 106; Loki dwells in Fränangrs-fors, Sæm. 63. Sn. 69. At the Donau-strudel a spectre gives warning of death, Ann. Altahens., yr 1045; conf. the women in the Nibelg.

p. 596.] The Greek rain-goddesses are the Hours, who guard the cloud-gate of Olympus, opening or shutting, and by rain and sunshine ripen the fruits. The Hora has a goblet, which she rinses at the fountain, Theocr. 1, 150. Men also sacrificed to Zeus and Hera, when short of rain, Paus. ii. 25, 8. Gé (earth) is repres. in a picture, imploring Zeus for rain 1, 24. The Lith. diewaitis is god of thunder, dewaites zwenta goddess holy, g. of rain. The Esths call hoarfrost ‘mother of mist,’ Böcler 147. In Germany, as late as the 13th cent., dew was honoured as a benevolent being, Parz. 748, 28: ‘geërth sî luft unde too, daz hiute morgen ûf mich reis.’ Dew drips from the manes of airy steeds: of Hrîmfaxi, Sæm. 32a; of the valkyria’s horse 145b (conf. p. 641). - The ceremony reported by Burchard is also quoted in Mone’s Gesch. des heident. 2, 417 from Martin’s Rélig. des Gaules. The Servian and (acc. to Schott) Wallachian custom of wrapping round reminds me of the Hyperborean votive offerings wrapt in ears of corn and carried by two virgins, Herod. 4, 33. Creuzer 2, 117. Were the maidens themselves wrapt up? and can the five περφερέες who escorted them be conn. with the rain-maiden’s name παρπηροῦνα? conf. GDS. 865. In the new ed. of Vuk’s Dict. the dance and rain-song are called prporyshe and the leader prpatz. When a priest touched the fountain with an oaken bough, the rain-cloud rose out of it, Paus. viii. 38, 3; so the French maire dips his foot in the well of Barenton. In Algeria,
when there is a long drought, they throw a few Marabouts into the river, like the Bavarian *water-bird*, GDS. 54. Kl. schr. 2, 445 seq.

p. 598.] Nero was going to measure the Aleyonic lake with *ropes*, Paus. ii. 37, 5. The story in Thiele 3, 73 about sounding the lake is Swed. also, Rana '44, 33. L. Wetter cries: 'müt min längd!' Wieselgr. 459. On the Esh. worship of water, conf. Kreutzwald's Pref. to Kalewipoeg xii., and his and Neu's Myth. lied 113; at 114 occurs the hauling up of a goat's skull.

p. 601.] To the river is sacrificed (pp. 45, 494) a *reindeer*, Castrén's Reise 342. In wading through clear water you utter a prayer, Hesiod's Erga 735; in crossing a river you take an *auspicium*, Rudorff 25, 218. Water-ordeals in the Rhine, RA. 935; conf. the *Fontinalia*, Rudorff 15, 221. Lake and river are often personified: in Irish fairytales (1, 86—89. 2, 144—152) the lake is lent out, and is carried away in a many-cornered cloth. 'Three loud laughs the river gave,' Fleming 373. There is a myth of a wood or mountain sprite, who山谷 *rivers* into dust, Praetor. Katzenveit p. 102—6; conf. the *stibende brugge*, Habsb. urbar. 94, 4, i.e. a devil's bridge. In Denmark, on the approach of spring, they say of a god or genius: 'kaster en warm steen i vandet,' F. Magnusen's Lex. 958; do they mean Thor?

Curiously the MB. 13, 18. 42 speaks of an Adalbero *filius Danubii*; 13, 96 Alberus *filius Danubii*; 13, 96 Gozwinus de Danubio, Albertus et Engelbertus de Danubio. And the Suale, Neckar, Lahn, Leine are introd. as persons (p. 494 and Suppl.) ; conf. Hebel's personific. of the Wiese.

With the notion of *ouwe, cás* conf. AS. *holm* = mare profundum, though ON. *holmr* means insula, and OS. *holm* even collis. The Celts too had holy islands, Mone's Heident. 2, 377—380.

Our *meer* (sea), neut., though Goth. *mæri* and OS. *mari* are both fem., OHG. *meri*, m. and n., has in it something divine: *ēs ǣlæ ǣvar*, Od. 11, 2 and elsewhere. Ocean is in Lettic *deewa uppe*, God's river, Bergm. 66. To the sea men sacrificed: 'nostri quidem duces *mare ingredientes* immolare hostias fluctibus consueverunt,' Cic. de Nat. D. 3, 20. Homer furnishes it with a back, *vóto*, which need not imply a beast's figure, for even OHG. has 'mers *buosen*, mers *barm*, bosom, Graff 3, 154. It can be angry with men: daz wilde mer ist mir *grum*, En. 7659; das
wasser *gram*, das böse mer, Diod. 7336; de *sture sc*, Partonop. 95, 27. It is wild, it storms and raves: *saevum* mare, Tac. Hist. 4, 52; *über den wilden sc*, MS. 1, 72\(^b\); *daz wilde mer*, Troj. kr. 6922, etc.; *des wilden wieges flout*, Gerh. 3966, etc.; *daz tobenende mer*, Troj. kr. 5907, etc.; *daz wüetunde mer*, Servat. 3260, etc.; *la mer betée*, Ogier 2816, Prov. ‘*mar betada*,' Rayn. sub v.; *de ruskende see*, Uhl. Volksl. 200-1; *daz wibende wabende wasser*, Garg. 111; *sål water*, Cædm. 7, 2. The Fris. *salt*, like *áls*, means both salt and sea, Ssk. *lavanámbhas*, mare salsum, Welsh *halfor*, salt sea, Ir. *muir salmhar*, AS. *sealt* water, Cædm. 13, 6. Why the sea is salt, is told in Sn. 147. The sea is *pure*, she tolerates no *blood*, Anno 227-8, just as the ship will have no *dead corpse*, Pass. f. 379\(^b\). She ‘ceased from her raging’ as soon as Jonah was thrown in.—Real proper names of the sea are: *Oegir* (p. 237), conf. AS. *watter-egæa*, and ‘*diu freise der wilden unde*,’ Tit. 2567; *Gýmir*, conf. *gýmis leoð* qveða, Yngl. sag. c. 36; *Brímir*, akin to *brim*; and *Geofen* (p. 239). Names of particular seas: *wendilmeri*, *endilmeri*, *lebermeri*, Graff 2, 820. To Ælfred, *wendelsæ* is the Black Sea, only a part of the Mediterranean; *daz tiefe wentelmere*, Diut. 3, 48; *wendelsé*, Tundal 42\(^a\), 4, and often in Morolt; *wendelzee*, Bergh’s Ndrl. volksr. p. 146. Then: *lebermer*, Wh. 141, 20. Tit. 5448. 6005. Amår 1730. Fundgr. 2, 4. Hpt’s Ztschr. 7, 276. 294. Wigalois sub v.; in dem röten *lebermer*, Barl. 262, 16; *labermer*, Ærnst 3210; *leverse*, Walew. 5955; *leverzee*, V. d. Bergh 103. 127. With this term conf. the *πλωτός* *θαλάσσιον*, sea-lung, of Pytheas; F. Magn. traces this lung to the dismembered Ymir. For *gársega*, conf. my first ed., Vorr. xxvii., and Hpt’s Ztschr. 1, 578. Dahllmann in Forsch. 1, 414 explains *gars-ecg* as earth’s edge; Kemble, Gl. sub v. *secg*, as homo jaculo *armatus*! For *gársega* in the Periplus, Rask writes *garsege*, but explains nothing; conf. Cædm. 8, 1. 195, 24. 199, 27. 205, 3. Beow. 97. 1024. The ON. *lagastafr* is at once sea and sown crop, Sæm. 50-1; Gudr. 1126-8 has ‘*daz vinstermer*,’ sea of darkness. Lastly, *Dumbs-haf*, Daða-haf, Fornald. sog. 2, 4.—The sea advances and retires, has *ebb* and *flood* (on ‘*ebb*’ conf. Gramm. 3, 384 and Kl. schr. 3, 158); on the alleged Fris. and Sax. equivalents *malina* and *liduna*, see Gramm. 3, 384 note. The ON. *kölga* and *ölga* = aestus maris: ‘*er saman qvómo hólo systir* (fluctus undantes) ok kilir lângir,’ Sæm. 153\(^a\). Ebb and
flood are in Grk. ἀμπωτις and πάχια, Paus. 1, 3; in Irish contrait and robart, Zeuss 833. The sea-waves are often treated as living beings: ‘dā nāmen ez die unde, dia eine ez der andern gap, unde truogenz verre só hinab,’ the waves caught it, passed it one to the other, etc., Pass. 313, 73. Three plunging waves are three witches, and get wounded; the waterspout is also a witch, Müllenh. p. 225. On the nine waves, conf. Passow sub. v. τρικυμία, πεντακυμία: ‘ἐν τρικυμίαις φερομένοι,’ Procop. 1, 318. In a storm it is the ninth wave that sinks the ship, Wright 1, 290 after Leo Allatius; it also occurs in Ir. sagen u. mārchen. 1, 86. ON. skajl = unda decumana, probably no more than a very high one, from skelfa, acervare.

2. Fire.

p. 602.] Fire is a living being. With quem-jāur conf. queckin lieht, Ernst 2389. You can kill it: trucidare ignem, Lucr. 6, 146. You can wake it: æled weccan, Cæd. 175, 26; bælfyræ næst weccan, Beow. 6281. It is wild: conf. ‘wildfire’ (pp. 603, 179); Logi villa-eðdr, Sn. 60; Haus Wild-s-fewer, MB. 25, 375; ein wildez viur sluoc in daz dach, Troj. kr. 11317; daz wilde fiur spranc úz den vlinzen herte 12555; daz grimme wilde fiurer, Rab. 659; daz starke w. f. 698; daz w. f. úz den swerten spranc 412; daz grimme f. als ein loup úz den huof-ïsen stoup (spirited out of the horse-shoes), Dietr. 9325; daz f. vlunc freislich úz helmen u. úz ringen 8787. It is a devouring beast: strudende (desolating) fyur, Cæd. 154, 15; brond (glèð) seal fretan, consume, Beow. 6024, 6223; in pabulum ignis, in fnuātar (fodder) des fueres, Diut. 1, 496a; dem viure geben ze mæze, as meat, Fundgr. 2, 131. It is insatiable, like hell or avarice, Freid. 69, 5; the fire saith not ‘it is enough,’ Prov. 30, 16; eld, æled (fr. alan, nourish) means ignis pastus, the fed and steady flame; conf. ἐκ δὲ θυμάτων Ἡφαιστος οὐκ ἔλαμπε, Soph. Antig. 1007. It licks: Lith. ‘ungnis laizdo pro stogu,’ at the roof; conf. tunga, tungal (p. 700); seven kindlings or seven tongues of flame, Colebr. Essays 1, 190. It snatches, filches: fyres feng, Beow. 3525; se fyrr beod þrof, Ine 43, like Loki and the devil. It plays: leikr hår hiti, Sam. 9b; leiki yfir logi! 68b; leikr yfir lindar-væði 192; ëawendo lig, El. 579, 1111; lar (fire) super turrim salit, Abbo de b. par. 1, 518. It flies up like a red cock (p. 670): den rothen hahn zum giebel
ausjagen, Schottel 1116b; der rothe hahn kräht aus dem dach, Firmen. 1, 292b; der gelbe hahn, yellow cock 1, 208a; conf. blīcan fyres, ignis pallidi, Cæd. 231, 13; fire glitters with seeds of gold, Holtzm. Ind. sag. 3, 194; faces aureas quiatuint comas, Catull. 59, 92. It travels, nigram viam habens, Bopp's Gl. 83a. Holtzm. 3, 194. In the Edda it is brother to the wind and sea; so Sek. pācaka, fire, is lit. cleanser, fr. pū (Suppl. to 632, beg.), Bopp's Vocal. 205, conf. Gramm. 126 (new ed. 213-6), and pavana, wind, is from the same root, Bopp (conf. Gramm. 124); besides, fire is called vayusakhi, wind's companion. It flows: daz viur flōz, Livl. reimchr. 5956; in Holstein, when a fire breaks out, they call it hot rain, Schütze 4, 340; and the ON. hripudr, fire, Sæm. 40a seems to be fr. hripa, perfluere.

There was a time when fire was unknown, for the giants have none (Suppl. to 530): 'fiure was in tiure' dear, scarce, to them, Gudr. 104, 1. That time is still remembered in Kalevala 16, 247-8 (Castrén 1, 195) and our nursery tales. Fire belonged to the gods; it was stolen by Prometheus, and given to men. Acc. to a Finn. song it is created: an eagle strikes a fire for Wāinämöinen, Petersb. Extract 3. Other traditions make a little bird (reblō, troglodyte) bring it from heaven, Pluquet p. 44. Bosquet 220. A contrast to the fireless time is the Dan. arild-tid, fr. arild, fireplace (ild, fire), Swed. āril, focus, Westg. arell, Helsing. areld.

p. 603.] Fire is holy: ignis sacer meant lightning, Amm. Marcell. 23, 5; conf. igne felici, Grotef. Umbr. 7, 5. Fire is called sacrific-eater, Holtzm. Ind. s. 1, 24-6, and four times in Bopp's Gl. 401b; eldr så er aldri sloknaði was called vīgðan eld, Landn. ed. nov. p. 336. Being often found a hostile power, it was used in cursing, or was conjured by a spell. Other Fr. forms of cursing are: male flambe v'arde! Ren. 20762; feu arde son musel! Berte 116; conf. Holland to Yvain p. 222. The fire-cry in E. Gothland was: kumbār ełdār lós, Östg. lag 229. Fire-spells are given in Mone's Anz. 7, 422-7. A fire is adjured in these words: 'brand, stand als dem dode sein rechte hand!' be still as the dead man's hand, Wolf's Ztschr. 1, 337. If you can charm a fire, it jumps behind you while you do it, and you must run for your life (Meiningen), Hpt's Ztschr. 3, 363. Remigius puts a fire to flight, and locks it up, Flodoardus 1, 12. White angels quench
a fire (Suppl. to xliii. end, and to 366.—Fire can be stifled with clothes that have been worn some time, whereas in a Lättich legend the earth-fire attacks some men who wear new unwashen smocks, and is flogged with ropes, rods and sticks, Wolf's Ndrl. s. no. 407. To an outbreak of helle-viur, which cannot be stamped out, you must sacrifice a knight in gorgeous array, Kschr. 1138-41. 1160—72. 1229; he tries while on horseback to speak away the fire, but falls and breaks his neck, Der Causemacher, a play, Leipz. 1701, p. 152-6, and pref. A fire put out by means of a horse, Thür. Ztschr. 2, 505. To extinguish a fire, a woman in childbed, whose feet must not touch the ground, is carried to the fire, and uttering mystic spells throws a new-baked loaf into the flames (Austria). On quenching fires and driving out cattle, see Tettan and Tenme's Pr. sag. 263. There are people who see a fire burning beforehand: you must then take out the beam they indicate, or conjure the fire into an oak with a bung, Müllenh. p. 570. Ossian speaks of pulling out oaks, so that fire springs out of them. —Fires leap out of the ground like water, Paus. ii. 34, 2: ein michel wüwer sich truc uf (üz?) der erden munde (mouth), Pass. 359, 58; als viurin urspringe (fiery springs) da waeren ensprungen, Lanz. 2590. Burning mountains may be seen on seals of the 14th cent., MsH. 4, 280a, conf. Pyrmont, Brennenberg. Fire struck out of a helmet may be caught on a schoup (truss of rye), Er. 9206. Egys put out fire: 'holt lescid van eia, wâdi ne brennid'; ovorum autem tantam vim esse dicunt, ut lignum eis perfusum non ardebit, ac ne vestis quidem contacta adurator, Gl. Argentor. Diut. 2, 194a. Milk, camel's milk quenches fire, Ferabr. 3348.

p. 603.] The Indians had three sorts of fire: common, celestial, frictile, Holtzm. Ind. s. 3, 112. In Oegir's hall was 'liisi-gull fyrir old-sliöös,' Sæm. 59. Out of helmets and swords came fire and light: ob in des fiures zerinnet (when short of fire), daz kunnen sie wol suochen in helm-spange, Tit. 3222; among the Ases the sword gives light, Sn. 79; it shines in the dark, Landn. 1, 5; 'sin swert hiez si in bar nemen sunder sin gewant . . . daz er'z mit im naene, sô 'r in die helle naeme, in die vinster-nisse, daz er im gewisse dâmite lihten solde,' En. 2858 (she bids Aeneas take his naked sword, that when he came into hell's darkness, he should light him therewith). Virgil, it is true,
makes Aeneas draw his sword (vi. 260. 291), but not to give light. Again: ‘zuch hervor din swert, dê trage ’z in diner hand bar, unde lihhte dir dâmite’ 3172. Nothing of the kind in Virgil—— Flint-eld is struck over cattle, Dybeck’s Runa ’44, 7. If sparks fly out of a beam that is being hewn, it betokens fire to the house into which it is built, Müllenh. p. 570.

p. 607.] Wildfire is described in Miede’s Hasenmelker p. 43. Needfire must be rubbed by two brothers, or at least two men of the same Christian name, (Fischer’s) buch vom Abergl., Leipz. 1791, p. 177. Some new facts are coll. by Colshorn 231-2. 350-1. The Mecklenbg custom is described by Lisch 6b, 127; that of the Moravian shepherds by Kulda (d’Elv.) 123-4. A giant rubs fire out of stones, Rother 1041 (ace. to two readings). The notten held on Midsum. Night, and twice mentioned in the Acct bk of Frankfort city, yr 1374, points to the supposed root hniudan.

p. 608.] Swed. accounts of gnid-eld (rubbed fire) run thus: ‘Genom gnideld tagen i en ekesticke (piece of oak) från ett snöre (string) som så länge dragits fram och ater (pulled to and fro) i en hus-dörr, till-dess det blifvit antändt (kindled), och derefter 3 gånger ansyls förö omkring personen, samt med ett serdeles formulär signad, berökas och botas sjuka kreatur (cattle besmoked and cured).’ Again: ‘För samma ändamål borras hål (hole bored) uti en ek, hvaruti genom en pinne eld guides, dermed antändes 9 slags träd, öfver hvilken kreaturen böra gå’; conf. Suppl. to 1089 (?).

p. 609.] Cows or calves are sacrif. elsewhere too, to protect the herd from plague: ‘När kalfcorne mycket bordö, skall man väldsamt fatta an vid hufvudet framskippa honom ifrån kjötten, och honom verkeligen hals-hugga öfver fähu-stråskeln,’ Rääf. A live cow is buried in the ground against murrain, Wieselgr. 409; or one of the herd under the stable-door (p. 1142); conf. Wolf’s Märch. p. 327, where a cow’s head is cut off and laid in the loft (see p. 1188).

p. 610.] In Ssk. needfire or wildfire is called rub-fire, and is produced by rubbing a male and a female stick together, Böhling 1, 522, conf. 1, 404. Acc. to Kuhn’s Rec. d. Rigy. p. 98, it is rubbed out of the arani (premna spinosa). Holtzm. Ind. s. 3, 122; is this the aihvatundi? Weber’s Ind. stud. 2, 4 says it comes
out of Pranaya, the bow and arrow of self (the lotus-flower). The Arabs call the old-fashioned fire-rubbing sticks *zend* and *zendel*, the first being the upper and male, the second the female or lower one with the hole in it; striking steel and stone together is reckoned a barbarism, Rückert's Hariri 1, 648-9. Finn. *hela-valkyja* (fr. *hela*, the spring festival), ignis non ex silice, sed ex lignis duobus vi confiricatis elicitus; also *kilkan-valkyja*, rub-fire, Reuval 1, 64.

p. 611.] A perpetual fire was kept up by the Israelites, Levit. 6, 12-3; and is still by Parsees and Guebers, as among the ancient Persians. Such a fire burned on the altar of Athena Polias at Athens, Paus. i. 26, 7, and in the temple of Pan in Arcadia, viii. 37, 8. Famous oracles maintained ever-burning fires, as that of Delphi, whose priests in time of war conveyed the sacred flame to Platea, Plut. Num. cap. 9; conf. Valckenaer on Herod. 6, 108; so the fires of Delos were carried to Lemnos, Welcker's Aeschyl. Trilog. p. 247 seq. We know the undying fire of Hestia, Vesta. Colonies took their *sacred fire* with them from the mother-city; if it happened to go out, there alone could they light it again, Larcher on Herod. 1, no. 360. Wachsm. Hell. alterth. i. 1, 102. ii. 2, 118. Münter's Rel. d. Carth. p. 49. The Samogitians nourished a perpetual fire, Lasicz. 56. On the eternal lamp in the worship of Mary, see Lange's Abh. v. d. ewigen lampe (Verm. schr., Leipz. 1832) pp. 191—204.

p. 611.] Toland's Hist. of Druids (quoted in Hone's Yrbk 876 seq.) supposes three *bealtines* in the year, May 1, Midsum. eve, Nov. 1. The first of May and of Nov. were called *beltan*, says Villemarqué's Bardes Bretons p. 386-7. GDS. 108. On Bel, see Diefenb. Celt. 1, 185, Stokes 349. Jamieson (Daybk 2, 659). The great and little Bel, Meier's Schwäb. sag. 297. On Belalmae, Belton eve, see Stewart's Pop. superst. 258 seq. Brand's Pop. Antiq. 1, 337. Stokes 349. Michelet 1, 452 seq. Ir. sag. u. märch. 1, 275-6. 2, 479. The May fire is also called *koelkerz*, *coelcerth*, Villem. B.B. 232. 385-6-7, but he does not explain the word; elsewh. *coel* is omen, *fides*, and *certh* signum.—An Armoric folk-song speaks of *eight fires*, and of the *father-fire* being lighted in May, Villem. Barzas breiz 1, 8; Hone's Daybk 2, 659. 866 puts the chief fire on Midsum. Day. *Samhúinna* means Nov. 1 (O'Brien: *samháinn* = Allhallows-tide). The Druidic November-
fire was also called *tlachdgha*, tine *tlachdgha*, O’Brien sub v. The sacred fires are thus described in O’Connor’s Proleg. 1, 24: ‘duos ignes splendentes faciebant *druida* cum *incantationibus magnis supra eis*, et duciebant *gres* quos *cogebant transire per eos ignes’; conf. O’Brien sub v. *bealtine*. Horses’ heads were thrown into the May-fire in Ireland, Hone’s *Daybk* 2, 595 (as into the Midsum. fire in Germany, p. 618).

p. 617.]  On Easter-*fires*, conf. Woeste p. 288; dat osterfür *anboiten*, J. v. Scheppau’s *Oster-pred.* p. 8; das ostermaen-luchten in Wilster-marsch, Müllenh. p. 168. Even in S. Germany, e.g. about Abensberg in Lower Bavaria, they used at Easter time to burn the ostermann. After service at church a fellow lighted a candle, ran out into the fields with it, and set the straw Easter-man on fire. A Paderborn edict of 1781 abolished the Easter-fire, Wigand’s *Pad.* and *Corv.* 3, 281. 1, 317. Instead of *bocks-thorn* (p. 616 n.), Groten’s *Gesch.* v. Northeim 1723, p. 7 says: ‘On this hill the *bocks-horn* was held within the memory of man.’

The Easter *squirrel-hunt* in the Harz (p. 616) reminds of the Lay of Igor (Hanka p. 68), where every householder pays a squirrel by way of tax. Akin to Easter-fires are the Walburgs (Mayday) *fires*, Müllenh. p. 168: in Rügen, on Mayday eve, took place a *molkentoverschen bernen* with fire-bladders (p. 1072 n.), conf. Osnabr. verein 3, 229; on the Hundsrück the young men and boys are allowed to *cut wood* in the forest on St. Walburg’s eve, Weisth. 2, 168.

p. 620.]  The *sol-stitium* is in Homer τροπή ἡλίουν, Od. 15, 404; ἀμφι θερμάς τροπάς, Procop. B. Goth. 2, 13; ἀμφὶ τροπὰς χειμερινὰς 3, 27. The Bavar. records have sunwenden, sunbenden, the Aleman. sunghihten: ‘ze sunghihten,’ Weisth. 1, 293. 304. 316—8; ze singeht 1, 325; nach sungehten 1, 669; ze sungiden 1, 322-3; zu sungihte 1, 708; zu singihten 1, 745; singiht-tag 1, 727; sungicht-tag 1, 669; singehtag, Namenbüchl. p. 114. The AS. sungiht, solstitial, stands in Menolog. for June 24; Schilter on Königsh. p. 458 has the whole passage. MHG. dri tage vor sunegihten, Lanz. 7051; conf. bette-giht, N. Cap. 46, kirch-giht (-going, Oberlin).—Vor der sunnewenden, Bamb. reht. ed. Zöpfli 154; ‘hiunte ist der ahnte tac nach sunewenden, dâ sol daz järzt enden.’ Iw. 2940.

Midsummer was a great time for meetings and merrymakings:
'ze einen sunevenden då Sifrit ritters namen gewan,' Nib. 32, 4; 'vor disen sunewenden' Siegfried and Kriemhilt visit Worms 670, 3. 694, 3; and it is during the wedding festivities at Midsummer that Siegfried is killed, as may be fairly inferred, if it is not expressed. The wedding in the Hennenland is to take place 'zen nächsten sunewenden' 1424, 4; and the heroes arrive at Etzel's court 'an sunewenden abent' 1754, 1. On Midsum. day the Zurich people carry their hot pottage over the water to Strassburg, Glückh. schiff, v. 194 seq.—On sunewend-fires, see Panz. Beitr. 1, 210 seq. Sunwent was corrup. into summit, simnet-feur, Leopr. 182; simentfeuer, H. Sachs 1, 423d; sommerfeur, Albertini's Narrenhats 100; S. Johannis-fürle, Germ. 1, 442. A sage remark on the sonwend-fire in Firmen. 2, 703; feuia hupfia z' Johanne, Schnegraf der wäldler p. 31. Always a lad and lass together, in couples, jump over the fire, Leopr. 183; some wantonly push others in, and spread their coat over the hot coals, Gesch. v. Gaustall (Bamb. ver. 8, 112). At Vienna, common women, loose girls, danced at the Midsum. fire, Schlager's Wiener skizzen 1, 270. 5, 352. Fiery wheels are driven in Tyrol and Hungary, Wolf's Ztschr. 1, 286-7. 270-1, and in Austria, Duller p. 46-7; conf. the joy-fires of Swiss herdsmen in the Poster-nights, Stald 1, 209. 210. Prohibitions of the Midsum. fire, Kaltenbäck's Pantaid. 98b. 104a.

p. 624.] On Engl. bonfires, see Hone's Daybk 1, 827. 846. 851-2. Brand 1, 299 seq. In France embers taken home from a John's-fire, in England any live coals are a protection against magic, Hone's Yrbk 1553. Brising, the Norweg. for Midsum. fires, may be akin to bris = flamma, brisa = flammare (Aasen), conf. brasa, our prasseln, to crackle. Midsum. fires flamed in Sweden too, 9 sorts of wood being used, and 9 sorts of flowers picked for posies, Runa '44, p. 22. Wieselgr. 411. In Spain they gathered verbenas in the dawn of St. John's day, and lighted fires, over which they leapt, Handbk of Sp. 1, 270b. A St. John's fire in Portugal is deser. in the Jrb. d. Berl. sprachges. 8, 373. 'John's folk' is what the Letts call those who bring John's-wort (hypericun, and raggana kauli, witch's bones), and sing songs, Stender's Gram. p. 50, Dict. 85a; on St. John's morning a wreath of flowers, or hawthorn, is hung over the doors, Fr. Michel's Races maud. 2, 147. In Esthonia they light a John's
fire, and gather a bundle of sweet-smelling herbs; these the girls put under their pillows, and what they dream comes true, Possart's Esthl. p. 172. On the Zoblen-berg in Silesia (fr. Sobota, sabbath) the Slavs kept their sobotky, Schafarik 2, 407 of transl.; it is also called 'mons Slesie, mons czobothus,' conf. Dietmar (in Pertz 5, 855). Moravia too has its John's fires, Kulda (in d'Elv) 111-2. Plato de Legg. 19, 945 speaks of a festival following the summer solstice.

p. 625.] To Ovid's picture of the Palilia, add that of Tibullus ii. 5, 87:

at madidus Baccho sua festa Palilia pastor concinet : a stabulis tunc procul este, lupi!
ille levis stipulae solemnis potus acervos accendet, flammis transilietique sacras.

p. 628.] In Christmas-fires, mark the practice of saving up the half-burnt yule-log, Gefken's Cat. 56. Other fires are the Shrovetide fire, Stalder 1, 356, and the so-called hoop-driving (burning wheel) in Up. Swabia on the first Sunday in Lent, the N. Frisian biiken-brennen on Febr. 22, see Müllenh. p. 167.


3. Air.

p. 632.] Wind is in Ssk. anila = ἄνεμος, also pavana, cleanser, fr. pù, like pávaka, fire (Suppl. to 602). So in Finn. tuuli ventus,
tuli ignis; conf. 'des fionvers wint,' Gudr. 490, 2, and vivere-vōter wint, Nib. 1999, 2. An OHG. svēp=aēr, Graff 6, 856, ON. svēj=motus repentinus, vibratio. As Wōdan is the all-pervading aether, Zeus is equiv. to aēr: ἀνήρ ὄν ἄν τις ὠνομάσει καὶ Δία, Frag. Philem. in Meineke 4, 32 (Euripides has aether for Zeus). In Latin also, Jupiter stands for aēr, Valcken. ad Herod. 2, 13; conf. 'plurimus Jupiter=micil luft;' air, Gl. Sletst. 6, 467; and Servius ad Aen. 1, 51 says Juno was taken to mean air. The Greeks sacrificēd to Boreas, Xen. Anab. (Koch 92). The Scythians worship ἀνέμος as cause of life, and the sword as that of death, Lucian's Tox. 38. GDS. 222. 459. The Finns call a μαλακία (calm) Wāināmōinen's way, Vāināmōisen tie or kulku: the god has walked, and all is hushed; he is named Suvantolainen fr. suvanto, locus ubi aqua quiescit. The Norse Audvarji is a dwarf, but alsoventus lenis, contrarius; conf. Biflidi, óskabyr (pp. 149. 637), Wüetelgōz (p. 367 n.), boden (Suppl. to 132 end). In the Mid. Ages Paul and John 'habent dā ze himile weteres gewalt,' Kschr. 10048; they are the weather-lords, and their day (June 26) the hail-holiday, Scheff. Haltaus 111.—Walt-wint=aueter, Mone's Anz. 8, 409, because it originates in the forest. The winds have a home: Vindheim višan byggja, Sœm. 10. Wint, Wintpōz, Wintesbal? are prop. names, Graff 1, 624. Wind is the windhund (greyhound), Kuhn in Hpt's Ztschr. 6, 131, as Donner, Sturm are names of dogs. Wind is worshipped: 'des sōlt der luft sīn gēret (air be honoured) von spers krache,' Tit. 2, 2; 'er neie gegen dem winde der dā wāte von Gotlinde,' bowed to the wind that blew fr. G., Helmbr. 461; 'stā bō, lā mich den wint anwaejen (let the wind fan me), der kunst von mines herzen kūneginnen,' MS. 1, 6b. Wind is spoken of as a person, it goes, stands still: spiritus ubi vult spirat, 'der wint waeeje als er welle,' blow as he would, Barl. 257, 11; 'vlōch (iwe) waer die wint ghebōt,' bade, Mael. in Kāstner 18b. Winds ride, Ahlw. on Oisian 2, 278. They guide people: 'quel vent vos guie?' Ren. 2127. 3728; 'quel vent vos maine?' 2675; 'quel vent vos mene et quel oré?' 2654=whence come you? conf. 'what devil, cuckoo brings you here?' (p. 1013). They are wild, Trist. 2415. Greg. 646. 754. Renn. 22962; angry: erzūrnet sind die lüfte,' Dietr. u. ges. 393; 'die lüfte solden zūrnen' at the height of the towers, Servat. 84. The air groans,
mutters, grunts: 'grunzet fone ungewitire,' N. Cap. 58; 'gröt wint ende geseoch,' Lanc. 3899; 'die winde begunden swegele,' began to pipe, Servat. 3233; conf. 'up dem windes horne,' Weisth. 3, 231. On Fönn, Drifa, Miöll, see GDS. 685.

p. 632.] Of the wind's bride: with einer windes-briute wurden sie getwungen, Servat. 2302; in nam ein windes-brüt 2844; flugen vaster dan ein w. b., Engelh. 4771; daz diu w. b. gelit, Hpt's Ztschr. 7, 381; gelich der windesbriute, Troj. kr. 33571. Luther says windesbraut for ventus typhonicus, Acts 27, 14. Old glosses have nimphus, nimpha, stormwind, Graff 1, 625; is this a misapplication of nimbus? or a congener? In France they speak of the whining of Melusine (p. 434), who in Bohemia passes for a goddess of wind, and to whom they throw flour out of the window for her children (Suppl. to 636); conf. the whimpering of the Vila, and the weeping of the Esth. tuuleema, wind's mother, Böclet 1467. Is the Swiss harcin, Stald. 2, 21, fr. OHG. harèn = clamare, Graff 4, 578, or fr. charón = queri 5, 465?

—Other expressions for wind's bride: wind-gelle = venti pelllex (snè-gelle), Hpt's Ztschr. 6, 290. Rocholz 2, 408; Bavar. wind-güesperl, Swab. wind-güspele, Leopr. 101, 120; Bavar. windesch-brach, -brausz, Panz. Beitr. 2, 209; sau-kegel, Rocholz 2, 187. OHG. wanda = turbo, Graff 1, 761; ON. roka, turbo. Other OHG. terms: ungistnomi = strepitus (MHG. ungestüim, vehementia aëris, Superst. H. cap. 77); ungewitiri = tempestas, procella, Graff 1, 630; arapeit = do. do. 1, 407; heifti = tempestes, Windb. 308, 313; unst = procella, tempestas, AS. ûst; with treip = agebat (nubila ventus), Graff 5, 482, conf. ON. drîfa, snowstorm, drîfa örva, a storm of arrows.—Heralds of winter were 'twer und surin bise,' MS. 2, 193; contrary wind is in MHG. tuer or twere, and ON. And-bvari, Andvari is said to be that as well as a dwarf's name; conf. 'von luftes gedaure,' Himelr. 292 (Hpt's Ztschr. 8, 153), 'die winde sluogen in entwer,' Hpt 7, 378-9. A hurricane, squall, flaw, is called flâge in Pass. and Jeroschin; windes vlågen, Marienleg. 84, 21. 87, 8; die wint ene vlâge brachte, Rose 13151. Maerl. 3, 189; Dut. vlâag, Gothl. flâgû, vindflâgû, Almqvist 422; 'rotten und sturmwinde,' Luther's Letters 5, 155. In Slavic it is vîkhîr, Pol. wicher, Boh. wichr; Lith. unmaras, vîsulas, whirlwind (conf. our province, 'eilung,' M. Neth. ylinge, Wessel's Bibel p. 7, with ON. él, jel, nimbus).
The Greeks had ἄειλλα, θύειλλα, λαίλαψ, Ital. fortuna di mare = storm.

p. 633.] Zio resembles Mars and Indras, the god of winds and of souls, who with his Maruts or spirits of storm makes war on the giants of darkness, Hpt’s Ztschr. 5, 488-9. 6, 131. Wnutan, the god of the Wild Hunt, sweeps like the storm through open doors (p. 926-7, etc.). Hodeke howls (Suppl. to 511 beg.). Both wind’s bride and devil are called sow-tail (p. 996) or hammer (p. 999): conf. sau-kegel, Rocholz 2, 187; in Bavaria wind-sau, Zingerle’s Oswalt 83 (airis, goatskin, hurricane). Frau Fiik also acts as goddess of wind, Hpt’s Ztschr. 5, 376. 6, 131; conf. the fahrende mutter, Wolf’s Ndr. sag. no. 518. At a village near Passau they call the whirlwind mueml, aunty: ‘mueml ist drin!’ (m. is also toad); or else schratl, Schm. 3, 519. 522. The hurricane has hands: ‘nu bin ich sturmwinden alrerst in die hant gevarn,’ fallen, Trist. 8848.

p. 635.] Was there a wind named Vorwitz (prurient curiosity)?
do kam ein wint geflogen dar, 
der ist virwitz genant, 
in hånt die meido wol erkant
und euch die vrouwen über alle lant. Renn. 84.
sân kunnt her virwitz gerant
und loeset den meiden uf (unlooses) diu bant. Renn. 268. 1

Conf. ‘der fürwitz, so jungfern theuer machet,’ Simplic. 1, 568;
hine fürwit broec,’ Beow. 464. 3966, 5565; vurwitz segens, Turl. Wh. 128ª (Suppl. to 273 n.); ’s sticht’s der wunderwitz, Hebel 157; fürwitz, der krämer (huckster), Uhl. Volksl. 636. OHG. firwizi is also portentum, mirificum, Graff 1, 1099; ‘man saget mir von kinde, daz keme uns von dem winde,’ Erlösung 2440.— As the North had its storm-giant Hraesvelg, Kl. Grooth’s Quick-born calls a tempest ‘de grote und de lütge windkerl’; conf. ‘Gott füget den wind,’ Rabenschl. 619; ‘der Gotes geist daß (saz?) uf des luftes vederen, Aneg. Hahn 4, 72. Αἰολος, φίλος ἄθανάτοις θεοίσι, Od. 10, 2; κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων, 10, 21. Virgil’s Aiolus sits in a hollow mountain, and Juno begs wind of him, ΑEn. 1, 52. 64; conf. KM. no. 89: ‘weh’, weh’, windchen!’ blow, blow, Windie.

Eagles were fixed on gables or the top of a tent pretty often:
le grant tref Karlemaine font contremont lever,
par desor le pomel font l’aigle d’or poser,
par devers Montauban en fist le chief torner.

Renaus 151, 2—4.

A golden eagle on the top of the castle, Anberi 73; high on the
tent ‘ein guldin ar,’ En. 9160. On the inroad of the ‘Welschen’
2, 12 (1 ed. 17, 341):

du min örn, min sköna fogel,
vänd (turn) åt annat häll ditt huvud (head),
tillslut (shut) dina skärpa ögon!

A golden eagle on the roof in Athenaeus 2, 259; and observe,
that aerōs is both eagle and gable. The Basque egoa, south
wind, is akin to egoa, egaa, egala, wing, Pott 2, 190. In Goethe,
winds wave their noiseless wings. Thunder-clouds are also
likened to the wide-spreading root of a tree, and called wind-
wurzel (-root), a sign of hurricane, Schmidt v. Werneuchen 131.

p. 636.] The wind is fed with rags or tow, which is thrown to
it, Leopr. 102. In Austria too they offer meal in a bread-shovel
out of the attic window to the storm, saying (Popovitch sub v.
wind):

nimm hin, mein lieber wind,
trag heim deinem weib und kind,
und komm nimmer!

Instead of giving the wind food, a woman says ‘I’d rather stab
the dog dead,’ and throws a knife into the yard (p. 632 n.) ; conf.
M. Koch’s Reise in Tirol p. 87-8. Winds were thought of as
meal-devouring dogs, Hpt’s Ztschr. 5, 373-6. 6, 131; conf.
Hodeke’s howling (Suppl. to 633). In a storm at sea a dove
appears, flies three times round the ship, one man puts out his
arm and ‘de cauda ejus tres tulit pennas, quas mari intinguens
tempestatem compescuit,’ Venant. Fortun. vita Radegundis, Acta
Bened. sec. 1, p. 332. The Gr. θύελλα snatches away, Od. 20,
63-6, like the Norweg. northwind. To hurtful winds black
lams were sacrificed, to fair winds white, Aristoph. Ran. 845.
Virg. AEn. 3, 120. For a favourable wind a he-goat is hung on
the mast, Hone’s Yrbk 1553. On Irish wind-worship, see Conun 111—5.

p. 637.] Divine, semi-divine or diabolic beings excite wind (Suppl. to 145) : Got füget den wint, Rabenschl. 619; in Serv. songs God is implored for wind, Vuk ii. 561. 1089. i. 369 (no. 511). 370 (no. 513). 322 (no. 455); Christ is appealed to, Sv. vis. 2, 167. The saints invoked in a storm are called wazzer-heilige, water-holies, Marienleg. p. 85; the martyrs Paul and John ‘hânt då ze himele weteres gewalt,’ Ksrchr. Diem. 335, 1. Scrawun: in Hpt’s Zeitschr. 6, 290 seems the name of a weather-giant; Fasolt chases a woman in the mountains, Ecke 167, as Wuotan does; conf. ‘mein sohn Windheim,’ Wolf’s Ztschr. 1, 311. Is there a special meaning in ‘der wint von Aspriane döz,’ whizzed, Roth. 4226? ‘Folks said it wasn’t a natural wind, they believed there wasn’t a tufel left in hell, they was all from home, trying to bluster us out of our wits,’ Stolle 170; conf. ‘quel vent vos guié’ etc. (Suppl. to 632 end). Oxen with their horns dig the tempest out of a sand hill, Thiele 2, 257. Müllenh. p. 128.—With Wôdan öska-byrr conf. Suppl. to 149. ON. byr, Dan. bôr, fair wind. Low Germ. seamen’s words are bô, a sudden and passing squall, böiges wetter, donnerbô, regenbô, hagelbô. Slav. bûria = procella, Miklos. p. 6; Serv. bura, Russ. burán, hurricane, conf. bopéas. Boreas helps the Greeks, Herod. 7, 139. On Juno, see Suppl. to 632 beg. Can Oðin’s name of Viðrîr be akin to AS. hvjôa, hvøða = aura lenis, hvøðrian = murmurate? The Slav. pogôda is in Lith. pagada, fair wind, fair weather. Mist in ON. is called kerlingar vella, nebula humi repens.


p. 640.] The passage fr. Bartholom. Anglicus is also in Hpt’s Ztschr. 4, 494-5, where Wackernagel understands Winlandia as Finlandia; and it is true the Finns are said to make fjöllkyngvedôr, Forrn. sög. 4, 44. In a Lapland epos a maiden has three sorts of magic knots; she unites the first, wind fills the sails and the ship gets under way; then the second and the third, followed by storm and shipwreck; conf. Klemm 3, 100. Such wind-knots a

p. 641.] The ἀσκός of Æolus, Od. 10, 19, is also in Ovid's Met. 14, 224: Æolon Hippotaden, cohibentem carcere ventos, bovis inclusos tergo; and 14, 230: dempsisse ligamina ventis. Eight whirlwinds are hidden in a cap, Schiefner's Finn. m. p. 611 [a formidable 'capful of wind']. Conf. setting the cap this way or that in Sommer p. 30-1, and Hüttchen, Hodeke.

p. 641.] Hail is called in Ind. marutphala, fruit of the Maruts, Hpt's Ztschr. 5, 489; an ON. name for it is stein-ðūi, in saxa saeviens, Egilss. 600, an OHG. apparently scrāwune, Hpt 6, 290. On mildew, conf. Schmeller 2, 567. Acc. to Jungm. 1, 56th, baby (grannies) are clouds heaped up like hills. Our people ascribe the rising of mountain mist not to animals alone; at the Kifhäuser they say: 'Oho, Kaiser Friedrich is brewing, there'll be soft weather,' Prætor. Alectr. pp. 69, 70.

p. 641.] To the Greeks it was Zeus that shed the snow, Il. 12, 280-1; ευφεν ὁ Ζεὺς, Babr. 45, 1. 'Die tören (fools) sprechent (in winter) snīa snī!' Walth. 76, 1.

4. Earth.

p. 642.] Ssk. dharā, Gr. χώρα, Bopp's Comp. Gr. p. 304. Ir. tīr, Lat. terra, 'akin to torreo, and signif. the dry,' Pott 1, 270. Another Ssk. word is ksham, Bopp's Gl. 92th. ON. hauðr, neut., Saem. 120-6-7. Goth. grundus fr. grindan, as our mēl, malm, molte (meals, dust, mould) are fr. malan; scholle grund, Ph. v. Sittew. 601.—Epithets applied to the earth's outside: das preita wasal, Musp. 63; sid folde, Cædm. 154, 5; on rūmre foldan, Exon. 468, 25; eipēa χθῶν, conf. Wh. 60, 28. Altd. bl. 1, 388. Eracl. 2153; úf der seibigen (round) erde, Diemer 214, 23; úf der moltigen erde, Mar. 157, 39; diu vinster erde, Tit. 5120; in der rōten erde, Karaj. 93, 10; um ein wenig rothe erde, Simpl. 1, 575; corde eal-gréne, Cædm. 13, 3; Guds grōna jord, Sv. folks. 1, 126. Does 'terra vīva' in Marcellus no. 24 mean grassy? conf. viva flamma (p. 611 n.).——But the Earth is also liebe erde,
Schweinichen 1, 104; diu süeze erde, Wernher v. Ndrrh. 35, 9; hin forum fold, Sæm. 55<sup>b</sup>; 'sicht wie die heilig erd,' looks (black) as earth, H. Sachs v. 368<sup>b</sup>, conf. ἀπὸ γῆς ἀγίας, Athen. 3, 494; Swed. 'Guds grōna jord,' our 'Gottes boden,' Chapbk of Hürn. Siegfr., Pol. manlaffe p. 231, Weisen's Com. probe 39; we say 'Hide in God's earth for shame!' Dying is called ze gründe giu; conf. 'daz ich bezitze werde dir gelich,' soon be like thee, Wh. 60, 28; 'sich aus dem staube machen,' make oneself out of the dust, scarce.—The earth will take in liquids: fold seal vi8 flōdi taka, Sæm. 27<sup>b</sup>; but 'bluot benimet (robs) der erde den magetum,' maidenhood, Mos. 10, 28; dannoch was diu erde ein maget, Parz. 464, 13. Earth bears not on her breast the man of blood: 'jà solte mich diu erde umbe dis mort niht en-tragen,' Ecke 143; 'mich wundert daz mich diu erde gernoche tragen,' still deigs to bear, Greg. 2511; 'den diu erde niht solde tragen,' Wackern. lb. 588, 3. Stricker's Klage 38; conf. 'daz iuch die erde niht verslant,' swallowed, Warn. 3203; 'terre, car ouvrez, si recois moi chaitis!' Garin 2, 263; 'heald þu nu hrûse!' Beow. 4489. So the witch may not touch the bare earth (p. 1074), holy water must not touch the ground (Suppl. to 587); whereas to the saint she offers herself as a seat: 'dun erde niht en-dolte daz er büge sin gebeine (tholed not that he bent his limbs), si bót sich her engeine, daz er als ûf einem stuole saz,' Servat. 1592. On earthquakes, see p. 816. Men confided secrets to the earth, Lother u. Maller 36-7: 'si klagten só seuliche, daz in daz ertriche möhte g'antwürtet hán,' would fain have answered them, Mai 44, 21; they made their plaint to the stone, Lisch's Meckl. jrb. 5, 100. Müllenh. p. 37, or told their tale to the dead wall, Arnim's März. 1, 70.

Much might be said on gold, silver, iron. To the Finns iron (rauta, Lapp. route) is brother to water and fire, Kaley. 4, 29, and is born of virgin's milk. There is liquid gold and milk in amrita (p. 317). Gold is called Frōða miol, Egilss. p. 450, ἐγνατιόμι = oceani lumen, Sæm. 152<sup>a</sup>, and munafylli or munadal iôna, Sn. 83; conf. 'morgenstund hat gold im mund,' though F. Magn. derives those words fr. mund = hand. Gold placed under a dumb woman's tongue makes her speak, Formun. s. 3, 117—9; gold is tempered in dew, Tit. 3698 (Tigrisgold, 4348). On dragons' and griffins' gold, see pp. 978. 980.

p. 644.] Emigrants took earth as well as fire out with them (Suppl. to 611); conf. the strewing of earth in the Old Saxon legend. Pórhaddr var hofsgoði in Prândheimi, hann fystist til Islands, ok tök áðr ofan hofit, ok hafði með ser hofs-moldina ok súlurnar, Landn. 4, 6.


p. 645.] A *mons sanctus* near Jugenheim is mentioned in a record of 1264; conf. secula *gorá*=Mt Athos; an ὁπος ἵερον of the Getae named *Korgaiowov*, Strabo 7, 298; a holy mount *Θήςς* in Pontus, Xen. Anab. iv. 7, 11. The mountains named *grand-father* are discussed in Hpt’s Ztschr. 1, 26. Two adjacent mountains in Lausitz are named by the Wends *corny boh* and *bjety boh*, black god, white god, Wend. volksl. 2, 285. The Ossetes worship their highest mountains (brakabseli, fair mountains), Kohl’s S. Russia 1, 296.

p. 645.] The notable passage on rock-worship in Landn. 2, 12 is as follows: ‘hann (Thorölfr) hafði svá mikinn átrúnað á fialli þvi, er stóð í nesinu, er hann kalladi Helgafell, at þängat skyldi engi maðr óþveginu líta; ok svá var þar mikil fríðhëlgi, at þar skyldi engu granda í fiallinu, hvarki fó ne mönnun, nema sialft gengi brott. Þat var trúu þeirra þorólfs fraenda, at þeir döi allir í fiallit (al. codex: þa þeir döi, mundi þeir í fiallit hverja allir).’ And 2, 16: ‘höfdu mikinn átrúnað á hölana—þrúðu þeir þvi, at þeir döi í hölana’ (höll=tumulus, colliculus); conf. ‘dying (vanishing) into the mountain.’ The Icelander Kodran of Vatnsdal had a stone at Gilja, to which he and his fathers sacrificed; they imagined the ár-maðr lived inside it, from whom fruitful years proceeded, Kristnisaga c. 2.—Stones prophesy, Norske ev. no. 30; they are washed, unointed, honoured, F. Magn. Lex. p. 961. When winds are contrary, sailors wash a blue stone, and obtain a fair wind; they also take oaths upon it, Hone’s Yrbk 1553. People kneel naked before the holy stone, Hone’s
EARTH.

1477

Daybk 1, 825. 2, 1035. They creep through hollow stones (p. 1166), they go into hollow rocks to present offerings (p. 58); conf. the Gibichen-stones, the pottle-stones with pits and holes, Giesebr. Balt. stud. 12, 114. 128. 'De his quae faciunt super petras' is the heading of cap. 7 of Indicul. Superst. On stone-worship among Celts, see Michelet 2, 16-7.—In Swed. tales and spells a stone is always 'jord-fast sten,' one fixed in the earth, Runa 74-4, 22; à iarðjóstom steini stôd ee innan dyra, Sæm. 99; till en jordfasten sten, Sv. folks. 1, 217. Sv. ifventyr 1, 282-4-8. 305; AS. earðfast. But we also hear of the 'wahsender bühel,' growing hill, Lanz. 5132; and a Slov. riddle, 'kai vaste bres korenia (what grows without root)?' has the answer 'kamen,' stone. A distinction is also drawn between walgende and vaste-ligende steine, Leyser 129, 35; usque ad wagoden stein, Mon. Zoll. no. 1, wagoden stein, no. 12; gnappstein, Stalder 2, 519; Dan. rokke-stene, Schreiber's Feen 21. These stones by their rocking are said to bring on thunder and rain, O. Müller 2, 340. Stones are often landmarks: zu dem grawen stein, Weisth. 1, 242, an dem blauen stein 2, 661.

p. 646.] Giants and men turn into stone (p. 551-2); stones have sense and feeling. It is true we say 'stone-deaf, stone-dead,' stille sam die steine, Karl 92b. 94a, and Otfried iv. 7, 4 calls them unthrîte, pigri; yet in Luke 19, 40 'the stones would cry out;' the stone holds fast, Müllenh. p. 142-3. The pierres de minuit move at midnight, conf. the turning-stones in the Ir. märch. 2, 37—44; the stone turns round on Christmas night, Harrys 1 no. 34 (conf. Hensingr p. 20), or when bells ring, Dybeck 4, 43. Men complain to stones as they do to earth (p. 642) and fire (p. 629), as if to elemental gods. The stone you complain to changes colour, the white turns red, the red blue, Wächter's Statistik pp. 13, 156. 'Si klagten, daz sich die mårsteine mohten klieben herdan,' Klage 977 (so: 'si ruoften, daz di erde unter in sich mehte haben üf getän,' opened under them 1073); 'stahel, vlins u. stein sîu muonen von dem jämmer klieben,' Tärl. Wh. 3b; 'klage, diu flinsel het gespalten,' split flints, Tit. 3775; 'von ir schoene müeste ein vels erkrachen,' MsH. 3, 173 a [similar examples omitted]; 'hiute ist der stein naz, dâ Karl uffe saz, vil heize weinunde,' to-day the stone is wet, whereon K. sat hotly weeping, Kschr. 14937. Stones relent in

CHAPTER XXI.

TREES AND ANIMALS.

p. 647.] As Freidank 10, 7 says that angels are immortal, that of men the spirit is immortal, but the body mortal; and of beasts both body and soul are mortal; so Berthold p. 364 allows being to stones, being and life to plants, feeling to animals. Schelling says, life sleeps in the stone, dozes in the plant, dreams in the beast, wakes in man. The Ssk. a-ga, na-ga (non iens) = tree, hill, Bopp's Gl. 2a. 189a. So in the Mid. Ages the line is drawn between 'ligandez und lebendez,' Diemer 89, 24. Notker's Boeth. speaks of boume and chrunter (trees and herbs) diu fone saffe lebent, and of unliving lapides, metallia. In Esth., beasts are eallyat, living ones, and plants kasvias, that which lives.— Not only do wild birds grieve at man's lament, Walth. 124, 30, and beasts and fishes help him to mourn, Ges. Abent. 1, 8, but 'elliu geschefede,' all created things, May, summer's bliss, heath, clover, wood, sun and Venus, MS. 1, 3b; 'gi bom, gras, lof unde krüt (leaf and herb), helpet mi skrigen over lüt (cry aloud!') Marienklage 386. Grass and flower fret at misdeeds, and mourn, Petersb. extr. fr. Kaleb. p. 25, and in folksongs wither up. Bluomen brehent u. smieren, MS. 1, 44b; dò daz spil ergangen was, dò lachten bluomen u. gras, Hagen's Ges. Abent. 1, 464; die boum begunden krachen, die rös en sère lachen, ibid. Flowers on the heath quarrel: 'dò sach ich bluomen striten wider den grüenen klé (clover), weder ir lenger waere,' which of them was taller, Walth. 114, 28; dû bist kurzer, ich bin langer, alsò stritens üf dem anger bluomen unde klé 51, 35; vil maniger hande bluomen kip (chid), MS. 1, 35b; bluomen kriegent umb ir schin, Lohengr. p. 154; bluomen lachent durch daz gras, der kurzer, dirre lenger was, Dietr. drach. 1067; conf. Kl. schr. 2, 157. They have their rules, Altd. w. 1, their precedences, their meanings and language, conf. the Flower-games (Suppl. to 909).—Tree-worship was
highly developed among the Indians and Greeks. The Hindûs
with elaborate ceremonies marry trees to one another, esp. the
mango and tamarind, shrubs like the rose and jessamine, even
tanks and stones, Sleeman’s Rambles and Recoll. [Horace: vitam
viduas ducit ad arbores]. Woycicki, Germ. ed. p. 144-5. For
Greeks, see Bötticher. The Germans wake tree as well as corn,
Ziugerle 691; bäumchen, schlaf nicht, Frau Holle kommt . . .
bäumchen, wach auf; neujahr ist da, Somm. 162. 182; the forest
Gerhard’s hymn: ‘Nun ruhen alle wälder.’ Tree-tops wave, and
carry messages, Wolf’s Ztschr. 2, 161; ‘the birches know it
still,’ Gellert 3, 388. Trees blossom at a happy event, and
wither when a death is near, Sueton. Galba 1; and like the Emperors,
the Greeks had family-trees. Völzung’s tree, barn-stockr, stood
in the hall, Völs. cap. 2; conf. our ‘genealogical tree.’

1. Trees.

p. 649.] Akin to nimid is vernemet = fanum ingens, Venaut.
Fort. 1, 9. Diefenb. Celt. 1, 83-4: silva quae vocatur nemet,
Glück p. 17; ἑπυ-νεμέτος, Strabo 567. GDS. 497. Zeuss’s Die
Dent. derives nemet fr. neamch = coelum, and sees in it a ‘sub
divo,’ therefore a contrast to wood. A Vocab. optim. p. 47a
renders silva wilder walt, nemus schoener walt, lucus dicker
walt, saltus hoher walt.

p. 651.] The Lapps shoot blindfold at a suspended bearskin,
Klemm 3, 14. Dyb. Runa 4, 92. The Amer. Indians hang up
a bison-skin on a high pole to the Lord of life, and then cut it
up into small pieces, Klemm 2, 164; likewise a deerskin 2, 179.
Skins of sacrifices are hung up by Tungûses, Ostiâks, Boriâts,
Cherkesses, 3, 106. 125. 114. 4, 91. The golden fleece of the
ram was nailed to an oak, Preller 2, 211.

p. 651.] That is a pretty story of the holy oak, whose falling
leaves people do not touch. When it is cut down and burnt, a
dog appears in the ashes, and makes the people take all the ashes
back to where the tree stood, Firmen. 1, 358. The oak as a tree
of plaints occurs in Megenberg, Hpt’s Zschr. 4, 255. Messages
are delivered to a holy oak, Livy 3, 25. Its great age inspired
respect: ‘so long as oak and earth do stand,’ Weisth. 2, 225:
‘while the tree is in the ground and the acorn thereon,’ 3, 779;
The conf. Goethe's conf. do als hence conf. Lazdona ronnen 0. in conf. Vibhitaka, erle sam the cranes p. aime your not qui the arbor Pruss. read name. Iw. da holz under der rinden, alsam sit ir verborgen; O. Engl. Iw. 741: als the bark hilles the tre; O. Fr. Iw. p. 146: li fuz qui est coverz de lesorce qui sor lui nest (nait). A holy oak grows out of the mouth of a slain king, Harrys 1 no. 55.

In choosing a twig [for a wishing-rod?] it is important, first, that it be a new shoot, the sumer-late (p. 975), and secondly,
that it look to the east: ā baṣmi viḍar pēim er lītu austr limur, Sām. 195a. Flowers were invoked: es sten dri rosen in jenem dal, die rūfent, jungfrau, an, Uhl. Volksl. 87. O sanctas gentes, quibus haec nascuntur in hortis numina! Juven. Sat. 15, 10.

2. Animals.

p. 655.] Beasts are commonly regarded as dumb: stumbcz tier, Iw. 7767; stomme beste, Lanc. 18849. daz unsprechende vihe, Warnung 2704; conf. muta animalia, Dan. umālende beest, ON. òmálý; 'der lewe zeict im unsprechenden gruoz,' Iw. 3870. They are ignorant: tier vil ungewizzen, Er. 5843. Yet they not only show sympathy, like stones and plants (Suppl. to 646-7), but in urgent cases they, like dumb children, find their tongues; witness Balaam's ass, and: armentaque vulgo ansa loqui, Claudian in Eutrop. 2, 43; attonito pecudes pastores locutos 1, 3. Oxen talk, Panz. Beitr. 1, no. 255. Nork 12, 377; ox and ass converse in the Bret. volksm. 87-8, but only for an hour once a year, between 11 and 12 on Christmas night, N. Preuss. prov. bl. 5, 468. Bosquet p. 221. Beasts can see spirits: Balaam's ass saw the angel with the sword, Numb. 22, 23—33; the dogs see the goddess, horses and hounds are ghost-seers (p. 667), Panz. Beitr. 1, 118; nay Athenæus 3, 454 says all birds were men once.

p. 656.] Conf. Ferd. Wachter's art. PFERDE in the Halle Encycl., and the beautiful Serv. wedding-song (Vuk, ed. nov. 15, no. 23. Wesely p. 55). Sleipnir is the son of Loki, a god, and Svaðilfari; from him is descended Sigurð's Grani, Vols. c. 13, and Grani has 'mans vid,' Fär. qvād. 156. A sagacious trusty steed occurs in Walach. márch. no. 17, one that gives advice in Sv. sag. 1, 104; and in German, still more in Hungarian fairy-tales we have wise, helpful, talking horses, Ungr. tatos s. Ispolyi (conf. p. 392). Skinfaxi is a cow's name in a Norweg. tale, Asb. Huldr. 1, 202.

p. 658.] Nött rides on Hrímfaxi, Dagr on Skinfaxi. The Indians thought curly hair on a horse a lucky sign, Bopp's Gl. 34a. The horse offered up by kings at the aśvamedha must be white. To ride a white horse is a privilege of gods, kings and heroes, Piud. Pyth. 4, 117: λευκίπτων πατέρων. A stallion with three white feet and two glass eyes is in Weisth. 2, 618.
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p. 658 n.] Helbl. 15, 293: ein hengest der noch nie gras an fulzande en-beiz. A Fülizan in Ring 49b, 38. 49d, 31. The Serv. for füliant is xdrebetiak, foal’s (zub underst.). A horse keeps his foal-teeth till his third year, then cuts his horse-teeth, dentes equini, quos non nisi trimis caballis natura concedit, Pertz 8, 214; jouenes polains, quatre dens ot jetés, Ogier 2412; dentes equi, qui primi cadunt, alligati facilem dentionem praestant, Forcell. sub. v. dentio.

Collo igitur molli dentes nectentur equini, qui primi faerint pullo crescente caduci. Serenus sam. 1040.

The same of a child’s teeth: pueri qui primus ceciderit dens, ut terram non attingat, inclusus in armillam et assidue in brachio habitus, Pliny 28, 4. GDS. 154.


p. 660.] Vedrebbe un teschio d’ asino in su un palo, il quale quando col muso volto vedesse verso Firenze, Decam. 7, 1. Remember too the gyrating eagle on a roof (p. 633-4), and the dove over a grave (p. 1134-5 n.).

p. 660.] As to horses’ heads on gables, see Müllenh. p. 239. Panz. Beitr. 2, 180. 448-9; they protect the rafters from wind and weather. Lith. zirges, roof-rider, from žirgas, horse, Nesselm. 549; also ragai, antlers, 426; conf. capreoli, tigna ad firmandum, and AS. Heort, Heorot, name of the house in Beowulf.

p. 664.] The Boriáts dedicate to the herdsmen’s god Sulbundu a horse, on which he rides at night, and which they find all in a sweat in the morning, Klemm 3, 115. The horses ridden by spirits or night-wives have stirrup, cord and wool in their sides, and are covered with drops of wax, Kaisersb. Om. 42d. 43a. Kalmuks also consecrate a horse to the god, and let it run loose,
Ledebour 2, 49. Horses scrape up gold, like that of Rammelsberg, or a fountain, like Pegasus; conf. Panz. Beitr. 1, 38-9, 163, 186, 201. The hoof-prints of a god’s horse in stone were believed in by the Romans: Ergo et illud in silice, quod hodie apparat apud Regillum, tanquam vestigium ungulae Castoris equi esse eredes, Cic. de Nat. D. 3, 5. A sacred white horse walks on water without wetting his feet, Polier 2, 618.

p. 664.] Foremost of victims stands aśva, a horse-sacrifice is aśvamēdha, Böhtling, 1, 520-4. The significance of a horse's head appears in many other customs: it is played upon (pp. 849, 1050-71), thrown into the Midsum. fire (p. 618), stuck on a pole or tied on a person at Christmas, Hpt's Ztschr. 5, 472-4; in fairytales it works miracles, Müllenh. p. 422, often serves as a bridge 34. 146. 544, is nailed up under the town-gate (Falada’s), and wooded ones are set on gables (p. 660). GDS. 151.

p. 665.] Sacred oxen of Artemis are mentioned in Plutarch’s Lucullus p. m. 606. Hārekr keeps a blotnaut in the forest, Formm. sög. 3, 132. On the bull’s head in the scutcheon of Mecklenbg, see Lisch, Meckl. jrb. 10, 15 seq.

p. 666.] Oxen dig up a hurricane with their horns. A bull-calf is reared to fight the dragon, DS. 142, Müllenh. p. 238. Thicel 1, 125. Nandini is of all kine the best: he that drinketh of her milk remaineth young 10,000 years, Holtzm. Ind. sag. 3, 99, 100. ‘The black cow crushes him, has trodden him’ means ‘he is weighed down by want and care:’ so trat ihm auch die schwarze kuh, Ambraser lieder 147; stor blaa stud, Norske ev. 1, 111; conf. Hungar. ‘has not yet trod the black cow’s heel,’ Wolf’s Ztschr. 1, 271-2. Beside the cow’s name Anūhūmula, we have designations of oxen, as freyr, iǫrmunrekr, regiunn, Sn. 221a (ed. Hafn. 587).

p. 666.] A most ancient and fierce göltur, worshipped by the people, Formm. s. 4, 57-8; conf. eburūrung (p. 727). Wackernagel in Hpt’s Ztschr. 6, 280 puts a different interpret. on the verses preserved by Notker; but conf. the boar of the Swed. folklore, that goes about grunting with a knife in his back (Hpt 4, 506-7), and the Dan. legend of Limfjorden (Thicel 1, 131): A sorceress gave birth to a pig, and he grew so big that his bristles stood up above the forest-trees (Notk., burste eben-hō forste), and he rooted up the earth so deep that the sea flowed in to fill the
dike; conf. swine-dike (p. 1023). A rooting black hog foretells the fall of the city, Müllenh. p. 105; a Malb. gloss calls the boar dirammi, earth-plougher, Leo 1, 75. GDS. p. 57. With Ovid’s descr. of a boar, Met. 8, 284 seq., conf. Alb. v. Halberstadt p. 269, where the tusks are an eln lanc (Notk., zene sine zuelif-elnige), which is not in Ovid; ‘dente minax’ we find in Rudl. 16, 90. Vishnu in one incarnation appears on the sea as a boar. A white goat is reckoned wholesome in a horse’s stable, Leopr. 226.

p. 667.] The dog is named among sacrificial beasts (pp. 48, 53), Kuhn’s Westph. sag. 2, 138: he belongs to Hecate, Klau-sen’s ÄEn. 1137. The dog knows Odysseus in his disguise; bitches can scent a Faunus: ‘ab ea cane quae femina sit ex primipara genita Faunos cerni,’ Pliny 8, 40, 62; only a dog with four eyes (nelliisilm), i.e. with spots over his eyes, can see a devil, Estu. verh. 2, 90. A dog will bark before a haunted rock, Dyb. 4, 25. Dogs go mad if you give them the bones of the Easter lamb, Keisersb. Om. 52a. Peter’s dog appears in the legend of Simon and Peter, AS. homil. p. 372-4. Pass. H. 175.

p. 669.] A name similar to Vetrlíði is Sumarlíði, Fornm. s. 3, 205; conf. Gramm. 2, 505. Other poetic names for the bear in Sn. 175. 221, e.g. iorekr, equos fugans. To Samoyeds and Ostiaks the bear is a god, Castrén 235, 342; the Finn. ohto is born in heaven, and brought to earth in a golden cradle; ‘to climb on the bear’s shoulders’ means to go to heaven; his foam has virtue, and should be taken up, Kalev. 13, 236. 254. As Oðinn has two wolves, the Finn. Pahonev has great bloodhounds in his service, Salmel. 1, 193. It is believed in Scotland that deer can see spirits, Arvids. Ossian 1, 238. Felis aurea pro deo colitur, Pliny 4, 29, 35; cats are poisonous, acc. to Berth. of Regensb. 303; Unander connects fres with our viel-frass, glutton. A story in Klenum 2, 159 makes out that the house-building beaver was once man.

p. 670.] A bird demands that men shall sacrifice to him (p. 672); conf. the Lettish bird-cultus (p. 77), Giesebr. Balt. stud. 12, 128. 139. The ‘servitium consuetum in blado et volatilibus,’ Ch. a. 1311. MB. 30b, 61 need not refer to sacrifice; it may be a mere tribute in corn and poultry. An angel is sent in the shape of a bird, see Gudrun and Sv. vis. 1, 232-4-5. As wind is repres.
under the form of an eagle, so the *uur* makes air and shade (p. 1133), and the cock perhaps weather, conf. the weathercock.

p. 671.] To the Dan. metaphor corresp. the Low Germ. 'de runde han kreide ut den dack,' Firmen. I. 292b. *Cockcrow* announces day: ἐπεὶ δ’ ἀλέκτωρ ἴμεραν ἐσάλπισε, Lucian's Ocyclus 114. A set phrase in fairytales is: ‘Lou gal canté, e foughe jhour,’ Dict. langned. 224; 'cokkes crewe ande hit was daie,' Sevin sages 2536; that huan gikundit dages kunstf, O. iv. 18, 34; dó krát der han, ez was tac, Altsw. 67, 3; skal ek fyrivestan vindhials brúar údr sálýgfuir sijrpið veði, Sæn. 166. It scares away spirits:

Ferant vagantes daemonas
lactos tenebris noctium
*gallo canente* exterritos
sparsum timere et cedere. Prudentii Hym. ad galli cantum 10.

A *red* and a *grey* cock crow to the spirit, Minstr. 3, 48, also a *white* and a *grey*, 2, 468. A *black hen* is sacrificed to the hill-mannikins (p. 1010). A *black* cock that was *born lame* takes the spell off an enchanted castle, Müllenh. p. 351. Out of a cock’s egg is hatched a dragon, Leopr. 78. Of the longest *tail-feathers* of a cock pull out the *right one*, and you’ll open any lock that you touch with it, walk invisible, and see everything, Luciani Somn. 28-9. A cock with *white feathers* is cut up, and carried round the vineyard against the wind, Paus. ii. 34, 3. Sacred cocks in Athen. 3, 445.—The cock on the steeple was already interpr. by the Mystics 1, 199 of the Holy Ghost. In Arabic it is called abul-yaksun, father of watchfulness. Fel. Faber in Evagat. 2, 219 thinks: 'Christiani *crucem cum gallo* ex institutione prima habent in culminibus suarum ecclesiarum'; while the Saracens have 'Innam cornutam vel supiamm, quia gallus erecto collo et cauda stans speciem habet supinae lunae.'

p. 672.] To Ostiaks the *eagle* is holy, Klemm 3, 122; to Indians Garuda is king of birds, Holtzm. Ind. s. 3, 157; aquila, angla = Jovis ministra, Grotef. Inser. Umbr. 6, 8.—The *hawk* was sacred to Apollo, Schwartz p. 16-7. Od. 15, 529: *kýρkos*, rus. *tépą*, and the Egyptians esteemed it a holy bird, GDS. 51. On sparrowhawk and *kestrel* see Suppl. to 675.—Like *Jhiginn* and *Muninn*, the AS. *hyge* and *myne* habitually go together, Pref. to Andr. xxxix. *Ravens* follow the hero: 'Haraldi
ver fylgðum síz or eggi komun,' Lāsebog 112; two ravens are
guardian spirits, Geser Khán 278. The raven, like the eagle, is
displayed on flags (p. 1112); he is to the eagle as the wolf to the

p. 672.] The swallow, OHG. sualawā, AS. swealewe, ON.
crusta, Lith. kregžde, Gr. χελιδών, Lat. hirundo for χεριδών,
Slav. lastovice, vlastovice, Serv. lasta, lastavitza, Russ. lústochka.
Finn. pääsky, Est. pästlenne, Hung. fetske. The swallow, ὧς
Ἄθρναία, is the first to pluck a borrowed plume out of the κολοιος
(daw), Babr. 72, 16; in prose however (Cor. 188) it is the owl
(γλαύκ). Mary's needlewoman, who stole the ball of thread, was
turned into a swallow, on which the white spot shows the ball,
Wieselgr. 478. Νανν, like Procne, is changed into a 'swallow'
acc. to one reading, though the usual reading is 'hnot,' nut.
The swallow's young are born blind, Dyb. '45, 67; 'if one of their
chicks grows blind, they fetch a herb, lay it on, and restore the
sight; hence the herb's name of chelidonium,' celandine, Dioscor.
2, 211; and Megenb. says the same about schellwurz (Suppl. to
1194).

p. 672.] The swan, OHG. alpiz, MHG. elbez, AS. ylfet, Sl.
labdud, lebedi; Gael. eala, ealadh, Ir. ala, eala, Wel. alarch, eleirch.
'Ulfa pytr mer þótti illr vera hiá söngvi svana,' Sn. 27; ylfete
song, Cod. Exon. 307, 6; see p. 436 and Schwartz p. 43-4-6. The
Finns call their youtsen a holy bird, pyhā livu, Kalev. 8, 73.

p. 673.] The stork is called odohoro in Slettst. Gl. 36, 33;
öfjer, öldifer, Altswert 71. In Lower Germany: üdebar langbēn,
hâlebât langbēn, knepper (rattler) langbēn; in Groningen āiber,
cīber; in Gelders ūiver, heiltuiver, also heilbaut, albaor, Simrock
no. 335-6; heilebate, Hor. Belg. 7, 27a; 'to call the stork heilbott
and otterwehr,' Froschmeus. Ji viih. Can we trace it to a Goth.
addja-baira, egg-bearer, or addjē-baura, egg-born? Kl. schr. 3,
147. 164. Outzen pp. 1. 2 says, adebar = spring's herald.—The
Esth. for stork is tone kurg, Finn. näläkarki, hunger-heron? Līth.
gandras; Lett. swehsz putsns, holy bird, and mełnsprahklis,
black rump; Pol. bocien and Boh. bočan for the black stork, Pol.
czapla and Boh. čáp for the white; this last is also Boh. 'bohdal,'
God-given, dieudonné, Morav. 'bogdal, bokdal'; conf. eivē Hồ-
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στατων ζων, Άσοπ. Φυρ. 76. Babr. 13, 7; candidae aves, Jorn. c. 42. The Slavic has also the congener of our stork in str'k, Miklos. p. 87, Russ. sterkh, Serv. štrtk.—A stork foretells the downfall of a city, Jorn. c. 42. Procop. 1, 330; another saves his father, Babr. 13, 8. Storks are men, says the Spinrocken-evang. Samst. 16. In striking harmony with Wolfram’s eulogy, the stork in Babr. 13, 5 says : ού στόρον καταφείρω.

p. 675.] Ovid too has a statue ‘gerens in vertice Pirum,’ Met. 14, 314; on Picus, see Klausen 844-5. 1141. Both picus and pica seem akin to ποκίλος, variegated; or picus and s-pecht, pecker, go together. The Greek for woodpecker is πελεκάς, fr. πελεκάω, to hack, πέλεκος, hatchet; Stald. 1, 263 has tann-bicker, = picus martius; Lith. volungē, wood-hacker, is the greenpecker Lith. genys, Serv. zhunia, are also names of the woodpecker; Lett. dsennis, dsilna, is the bee-eater. The Russ. diätel, Pol. dzięciol, Boh. datel (woodp.) seems conn. with dzięci, diti, děti (child), perhaps because he was considered a foster-father, as Picus was to Romulus. The Swiss merzasulli is in the Henneg dialect shortened into a simple merz: ‘der merz hackt dich,’ Hpt’s Ztschr. 3, 360. Beside kliklati, used of the woodpecker’s whine (and of the vila’s cry, p. 436), we have totrktati = pulsare in arbore, ut picus facit. Lith. ulbanya volungē, the woodp. whimpers, wails. Ukko created the konkelo (greenp.), Peterson 12. Renvall sub v. The pecker kind are treasure-birds (p. 973). Kuhn thinks the woodp. is conn. with fire. What is the meaning of ‘hán ich in den speht erschozzen?’ Hpt 6, 501.

p. 675.] The sparrowhawk, Boh. krahung, krahulce, krahuljk = faleo nisus, Pol. krogulec, Linde 1134b; Hung. karoly, karvoly. The OHG. for kestrel, wannoweko, wannunwechel, Graff 1, 643, wannunwechel in Ziemann, sounds remarkably like the Lett. vējia vannagā, sparrowhawk, lit. holy hawk, for Lith. vanagas is hawk, vanagelis little hawk. Garg. 279b has the exclamation: ir wannenwäher! This is the name they still give in Swabia to a small bird of prey: they hang little tubs or baskets (wannen) outside their houses for it to build in, and think the house is then proof against lightning, Mone 7, 429. Frisch 2, 422 has wannenweže, accipiter tinunculus, and other forms.1 Does our weige,

1 Tinunculus is no doubt from tina, a vessel very similar to wannen; see Victor Huhn’s “Migrations of Plants and Animals,” Engl. transl. (Swan Sonnenschein) p. 487.—Transl.
The owl prophesies (p. 1135). The Greeks held it sacred, as bird of night, bird of victory, bird of Athena. The Amer. Indians worshipped it, Klemm 2, 164; and conf. the Esth. tharapila, horned owl (p. 77). Runes were marked ‘â nefi uglo,’ as well as ‘â arnar nefi,’ Sæm. 196*. On strix, στριγίς; see pp. 1039 n. 1045.

p. 678.] The cuckoo, by calling out his name, awakens joy, hence his Finn. name of ilo-kähi, joy-cuckoo, Kalev. 14, 226, munaiset käkeni 5, 196-7 (like Swed. tröste-gök); yet also sorrow-cuckoo, Castrén 292; six gold cuckoos, kuus on kullaista kakea, Kalev. 14, 31; the sun like a golden cuckoo climbs the sky 27, 265. Lapp. jäkä, Syriän. kök. Ssk. kōkila, Pott's Zähl-meth. 229. Mark our exclamation ‘heida-guguk!’ Schulmeisters-wahl 50-1. 83. OHG. fōls, cuckoo, Graff 3, 517, has never been explained. On the cuckoo, see Rensch in N.Preuss. prov. bl. 5, 321—343; on the gucker, peeper, Leopr. p. 79. Shaksp., at the end of Love's Lab. Lost, quotes a verse on Spring and the cuckoo, and one on Winter and the owl. The cuckoo is summer's warden: swylce geac mōnad geornan reorde sumers weard, sorge beodef. He prophesies to unlighted maidens, conf. Runa ’44, p. 10; ‘waz der kukuk hinre sane,’ this year sang, Mone's Schausp. 131.

p. 680.] Zilefögel, a prop. name, Mone's Anz. 3, 13. The peasant's time-bird is the raven, Kalenb. p. m. 284-7. In Wiltshire the people sing: 'The cuckoo's a fine bird, She sings as she flies, She brings us good tidings, And tells us no lies. She sucks the small birds' eggs To make her voice clear, And the more she sings "cuckoo," The summer draws near. The cuckoo comes in April, Stays the mouth of May, Sings a song at Midsummer, And then a goes away.'—An Ukrainian song of the cuckoo in Bodenstedt 57. Acc. to a Germ. song of the 16th cent., the cuckoo 'hat sich zu tod gefallen von einer hohen weide (willow). The New Zealanders, like the Poles, esteemed the cuckoo a god (catua), Klemm 4, 371.

p. 681.] On the sceptres of Egyptian gods sits the kuku-phaa's head, Bunsen 1, 435; conf. the figure at 315. 591 with the
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p. 682.] The cuckoo is reckoned a miser, who when the leaves come out in spring, dare not eat his fill, for fear they should run short: 'sò der gouch daz érste loup gesiht, sò getar sicli's geseten niht, er vürht ez im zerinne,' Freid. 88, 3: more fully in the Welsche gast 114a: conf. Freid. lxxxvii. In Ssk. he is called 'ab alio nutritus,' Bopp's Gl. 209b. Gothl. gauk-pigá, en fægel som tros ligga ut gökkens ägg, Almqv. 425b. He eats the hedge-sparrów's eggs, and puts his own in her nest, Freid. 143, 21, 144, 1—10; this is a fact of natural history, Döbel 1, 60. Schubert's Lehrb. p. m. 315. Eckerm. Gespr. mit Goethe 3, 211—5. When grown up, he is said to devour his (foster-) parents, ibid. 208, and in winter to become a bird of prey. He begins pretty early to stand for the devil: 'kukuk hivre unde vert?' this year and last, an old hand, Helbl. 4, 800; 'des wirt guot rât, kukuk!' 8, 1234.—Instead of the hoopoo, the wryneck takes the place of servant to the cuckoo: Finn. käen piika, enculi ancilla, is transl. 'jynx torquilla' by Renvall, 'currnea' by Juslen. The wryneck is said by Nennich (sub v. jynx) to come a fortnight earlier than the cuckoo; Swed. gök-tyta, Wel. gwas y gog, cuckoo's handmaid. The bittern and the hoopoo were once cowherds, Lisch Meckl. jrb. 5, 77.—The kibitz, kywit, peewit, which plays a
prominent part in the märchen of the Juniper-tree, is called *giritz* in Stalder 1, 448: 'in plover’s reedy swamp (giritze-ried) enchanted maidens fly.' Other tales of the lapwing in Nares’s Gl. sub. v. The polytrichum comm. is in Finn. käen petkel, cuculi securis; *gauch-heil* (pimpernel ?), which is not in Graff, and is sometimes called hühnerdarm, morsus gallinæ, is in M. Nethl. guychel-hoijl, Mone 6, 448.

p. 683.] The *dove*, a holy bird to the Syrians, was in Ssk. called kapöta and pritu, Gr. περιστέρα, Lat. columba and palumba, Slav. gólubě, Lith. karvélis, balandis, conf. pp. 828. 1134-5 n. Kl. schr. 5, 445 seq. Women speaking a foreign tongue were called doves, says Herod. 2, 57. Song-birds seem to have been called walt-singer, Geo. 5849 ; their joy and grief were alluded to (p. 750-4). The *nightingale* passed for a messenger of Mary, Leopr. 79. 'Some say the *lark* and loathed toad change eyes,' Rom. and Jul. 3, 5. The *wren*, Lith. nykštėlis (thumbling and wren), Wel. dryw (druid and wren), is called 'petite poulette au bon Dieu,' Bosquet 220-1.1 Disturbing the *redbreast* brings lightning on the house 221; she covers the face of a murdered man with leaves, Hone’s Yrbk. 64 ; on the red-tail, see Leopr. 80. The *meislin* (tit) has an angel to himself, Keisorsb. Brosäml. 19c ; hunting the baum-mese is severely punished, Weisth. 1, 465. The Finn. tiainen, Est. tihlane, is helpful, and understands beer-brewing, Schiefner’s Finn. märch. 614. Kautel 1, 110. A legend of the *white sparrow* in Rommel’s Hess. gesch. 4, 710 from Winkeln. Chron. p. 585. On the *kingfisher*, see Gefken’s Beil. 113.

p. 685.] Transformation into a *snake* occurs in many fairy-tales. The cast slough of a snake is called *senectus serpentis* in Pliny and Marcellus no. 46 (Kl. schr. 2, 131. 150), agreeing with ON. *elli-belgr* from *elli*, edl ; e.g. at kasta ellibelgnum = vernare. There is a beautiful legend about the snake in Klemm 2, 162-3 ; it lives for ever, 154. Its appearing is mysterious, so is its vanishing, 'des slangen *sluf,* Freid. 128, 7. In Ssk. it is called the creeper, wriggler, breast-walker, uraga, Bopp 52b ; conf. Genesis 3, 14. The Ind. serpent-sacrifice lasts for years, it com-

1 Why is the wren called king in the Gr. βασιλισσας, Lat. regulus, It. reattino, Fr. reitelet, and Germ. zaunkönig ? because of his golden crest ? And is zaunkönig a transl. of re-at-tino, the zaun (hedge) being an adaptation by folk-etym. of tinus (laurustinus) ?—**Transl.**
pels all snakes to come up and throw themselves into the fire, Holtzm. 3, 172-3. '186-8. In the Parthenon at Athens lived a serpent sacred to the goddess, and had a honey-cake offered to it every day, Herod. 8, 41. To the Romans also the anguis was holy, Klausen p. 1014.—A caduceus with figures of snakes in Pliny 29, 54 (l2); and snake-figures may be seen on the Stuttgart todtbenämme. A serpent on a helmet was called ezidemón, Benecke sub v.; 'ezidemon daz edel kunder,' Tit. 3311. Lohengr. p. 12, where his friedelinne (lady-love) is also alluded to. The word is traceable to agatho-daemon, the Egyp. miraculous serpent kneph, Gerhard in Acad. Berl. '47, p. 203. Beside saribant and serpent we find a sarapandra-test, serpent's head, Parz. 50, 5, 68, 8. As Oñinr and Sváninr are the names of two snakes, and at the same time by-names of Oñinn, so Hermes is closely allied to the agathoadémon, Gerh. as above 204; and divine heroes, descended from Oñinn, also inherit the 'snake in the eye' (p. 391). Serpents lick the ears of the sleeping Melampus, and on waking up he understands the speech of birds as they fly past, and ever after of all beasts that foretell the future to man. Prophetic Cassandra too, and her brother Helenus, had their ears licked clean by snakes.

p. 687.] The Greeks called the home-snake oıkouvós φίς, genius loci, Gerh. in Acad. Berl. '47, 203; the Albanian vittore is a homesprite, imagined in the form of a little snake, Hahn's Lieder 136; the Samogitian giuoltos, black snakes, are fed and worshipped as household gods, Lasicz 51-5-6. That of milk-drinking belongs also to the snake-stories in Vonbun p. 24. Bader nos. 98. 106 (on the mocken, p. 686 n., see Schmeller 2, 549. Stalder 2, 212. Diut. 2, 84). Snakes had drink given them, Athen. 4, 364; one that sucked milk out of the breast, in Lucian's Alex. 7. With the Pomeran. story of a snake creeping into the pregnant woman, conf. Vopisci Aurelian. c. 4: 'pueri ejus pelven serpentem plerunque cinuxisse, neque unquam occidi potuisse; postremo ipsum matrem, quae hoc viderat, serpentem quasi familiarem occidere noluisse'; and Spartiani Sever. 1: 'dormienti in stabulo serpens caput cinuxit, et sine noxa, experge-factis et acclamantibus familiaribus, abiit.'—More tales about the 'schlangen-krönli' in Vonbun 24-5. Woeste 50; about the king of snakes in Müllenh. p. 355. Panzer 1, 183; the Ssk.
The serpent's healing power is heard of pretty early: 'if a serpent had bitten any man, when he beheld the serpent of brass, he lived,' Numb. 21. 9. Slaver from the mouths of three colubrae runs into the healing, strengthening dish that has been cooked, Saxo ed. Müll. pp. 123. 193 (in two different stories): two snakes are black, one white. Eating of the white snake makes you know the language of beasts, p. 193. DS.\(^2\) no. 132. KM.\(^3\) 3, 27 (conf. p. 983 and Suppl. to 689. 690). On the other hand, venom drips from the eitr-orn, Sæm. 69; snakes are made to suck their poison in again with their 'cleinen munden,' Pass. 310, 20. A Celtic story of the anquium (ovum) made of serpent's drivel is given in Pliny 29, 3, 12. On magic wrought by means of snakes, conf. Spalding, Abh. d. Berl. acad.; on the snake as a bridge, and the term bridge's-tail, briarspordr, see pp. 978. 732 n.

The toad also (kröte, Gramm. 3, 364) is a venomous beast available in magic: she carries a stone in her head (p. 1220); she sits on fungus and on mushroom, hence the one is called krötenstul, toadstool, Dut. paddestoel, LG. paddenstol, and the
other weiss-krölling. Austrian names, besides krot, are hepping, braitling, nötting, brotze, anke, Höfer 2, 47. 175; in Bavaria the male is braste, broz, bratz, Schm. 1, 274, the female höppin, heppin, also mnnl (anny), and women are called heppin in contempt 2, 221. Add wetterkröte, donnerkröte, blitzkröte.

p. 689.] 

\[\Delta \rho \acute{a} \kappa \omega \nu \] is fr. \(\delta \acute{e} r \kappa \omega \), as \(\delta \phi \iota \gamma \) fr. the lost \(\delta \pi \tau \omega \): 'sharp-sighted as a jöndwurm,' Soester Daniel p. 141; Gal. \(d e a r c = labyrinth. Dragons are akin to snakes, hence the 'multitudo serpentum eum magnus draco,' Greg. Tar. 10, 1; conf. snake-charming and the old dragon in Lucian's Philops. c. 12. Dragons worshipped by the Esths, Adam. Brem. (Pertz 9, 374); portrayed on bronze kettles, Lisch in Meckl. jrb. 7, 35—38, 14, 326—330, interpr. by Giesebercht, Balt. stud. 11, 50-1. — A dragon is called ormar inn fráni, Sæm. 173b. 189b; MHG. \(t i e v l e s \) bote, Wigal. 5080, \(t i e v l e s \) trité 6443 (in 6453 rather the giantess). The \(h e i t-\)orm lives under the roots of the oak, Dyb. '45, p. 78; but they like best to lie on gold, which is therefore called \(l i n n u r \) logi, Sæm. 181b; the dragon that brings you money behaves like a homesprite (p. 511? 1020). The dragon's fire-spitting may have arisen from confounding the kindred notions of fire and poison, Müllenh. in Hpt's Ztschr. 7, 428. A Welsh dragon story in Peredur, Villem. Contes 2, 193. Like snakes and toads, these 'worms' also carry stones, but in their belly, and so many that you could build half a tower with them, Dietr. n. ges. 300. The dragon lives 90 years in the ground, 90 in the limetre, and 90 more in the desert, Van den Bergh p. 73; these stages of development were evid. suggested by the changes of the caterpillar and butterfly.

p. 690.] Dragons are hated: 'leidari eum manni hverjom eun fráni ormr med firum,' Sæm. 85a with the note: 'vermes, in Speculo regali, vocantur leidendi, odia, quasi res detestabiles.' Therefore heroes make war upon them: Apis comes to Argos, and slays the dragon's brood, Æsch. Suppl. 262—7. There are ways of guarding against them, and of killing them: bläsvorm in Mors is a venom-spitting worm; he can blow through seven church walls, but not through knitted stockings, Molb. Dial. lex. 43. Again: 'för att en ormr med säkerhet skall kunna dödas, ritas först kring honom en ring med års-gualal hassel-kjæpp, innan han släs,' Rääf. Coats of mail are hardened in dragon's blood: gehert in traken blnote, Ecke 24; ganz al umbe den rant
schild gemacht von gold und drachenblut, Wigam. 2105; swert
gehert in drachenblut, Drachenk. 11. It is said of Alexander:
'gebeizet was sin brunie in eines wurmes bluote, hurnen was sin
veste,' Diem. 209. Massm. 1300 seq. Another sword tempered
in dragon's blood, DV. 1, 265. Sigurdr, after eating Fáfní's
heart, understood the language of birds; Gudrun had eaten some
too, Sæm. 211; conf. 'quin et inesse serpenti remedia multa
creduntur . . . ut possint avium sermones intelligi,' Pliny
29, 4 (Suppl. to 688).

p. 691.] In Serv. also smuk, serpentis genus, Boh. smykali,
serpere, ON. sminga; Syriän. zmeq, snake, Gabelentz p. 8.
Fishes too deserve attention: Athen. 3, 30-5-6 speaks of a ἰχθύς
ἰδραίων, they were beasts of Artemis and Hecate 3, 194; conf.
Bertha's herrings (p. 273).

p. 692.] For chafer there is even an Egyp. cheper; OHG.
chwät-cherer (dung-beetle), scarabæus, Graff 4, 378, sun-cherer,
brucen, N. 104, 34; Westerw. mai-kleber, Ravensb. eckern-
schäfer; AS. cynges cæfertun, aula regia, Ælfr. Homil. 122.
Keverlinge-burg and Seeverlinge-burg, Hpt's Ztschr. 7, 559; 'pre-
dium chauer-loch' (loh?), MB. 8, 405. 500 (yr 1160), 'hodie
kefer-loh' 8, 516, AS. ceafor-leáh, Kemble nos. 570.1088. Conf.
OHG. muggi-stat, Graff 2, 654; brem-garten, brem-stall, Schm.
1, 258; bre-garten= kitchen-garden, says Höfer 1, 113; Pre-
garten, a place in Styria, Ranch 2, 191.——The other term wibel
occurs in the adjs. wibel-val, wibel-var, pale, Herb. 6880.12867.
A Welsh gwibedun, musca, gwiblo, to fly, swarm. Καῦθαρος
Cod. Exon. 426, 11 has: 'is ðaes gores sunu gonge hraedra, ðone
we wifel wordum nemnda;' in the same way bees are supposed
to spring from putrefaction (p. 696), flies from the devil's rotting
tongue, Walach. märzh. 285; and chuleih, scarabæus, horse-
beetle, kielecke or stagbeetle (Schm. 2, 269) seems to have arisen
out of chuo-leih, and to rest on a belief about the beetle's origin
(from cow-dung?), Gramm. 2, 503; conf. seín-leih, monstrum.

446) is in Finn. tammihärkä, oak-ox, Serv. yelön, cervus volans,
Engl. stag-beetle, stag-fly, Fr. escarbot, Swiss quieger, cerambyx,
holz-bock, feuer-bock, Stald. 1, 445; feuer-käfer in the Harz,
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where they wrap him in moss, letting the horns stick out, and strike at him blindfold one after the other (as elsewhere at the cock); whoever hits him, takes him home (and has luck, or some honour by it?).—ON. has also tord-ýll, Droplang. saga p. 10: tío synler ságas förätas (ten sins forgiven) den som vänder om en på rýg gigaende torðafjel, Rúna '44, p. 8; conf. an Irish tale of the diul, Conan 124, and Schiefner on tarwas pp. 4. 5. The Finn. turila, turilas denotes a voracious insect that spoils fruit and grass, either melolontha or gryllus migratorius, says Renvall; but the same word means giant, conf. our heimo. Any one that sees the wern, mole-cricket, shall get off his horse to kill it, for it nibbles away the roots of the corn; to him that does so, the farmer owes a loaf of bread. The AS. eord-ceafuras = tauri, i.e. scarabaei terrestres, was doubtless modelled on the passage in Pliny.

p. 693 n.] Hang. csereboqár, maybug, lit. oak-chafers, oak-worm; Pol. chrabząszcz, chrząszcz, Boh. magowy chraust, Russ. sipil, O. Sl. sipl, Dobrowsky Inst. 271. Prov. bertals, bertaus, Mahn p. 59. Finn. lehtimato, leaf-worm, melolontha, Swed. löfmatk. Osnabr. eckel-tiewe, Lyra 23, also eik-schawe, Münsterl. ecker-tiefè, Ravensb. eckern-schäfer; Märk. Pom. zebrhuke; Swiss bugarejé, Stald. 1, 239. Walloon: balowe, abalowe, biexe a balowe = hanneton, fr. baloier = voltiger, and bizer, OHG. pisön; pisewurm = oestrum. Finn. urolainen, a large beetle, urosh = vir, heros, Serv. urosh = picias, heros.—Chafers carry a mirror about them: children in the Wetterau hold a cockchafer in their hands, and sing, 'Mennche, weiche, weis' mer emo (do show me) dein spigelche!' the outspread wings? The elben are chafers, chrysalids, butterflies, spirits and holden (conf. pp. 1073-4. 1155-6). The kobold sits in the box in the shape of a beetle or humblebee, Sommer 33-4. 171-2. Panzer 2, 173. Rochholz 2, 238-9; the Dan. skrükke-trold is an insect too, but a wingless one. The Pentam. 3, 5 tells of a fly that plays with a sweetly humming chafar (scarafone).

p. 695.] The coccinella, Ind. Indragópa, Indra's cowherd, Bopp 40*. Schiefn. on tarwas p. 5; Finn. lemminkäinen, which sometimes means the beautiful hero Lemmenkäinen; Engl. God'mighty's cow, Barnes; sümenkind, sun's child, Schütze 4, 225; Austr. soumenkfu, sun's calf. Goldwicil, cicindela, Diut.
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2, 94. Boh. sluněs\rado (little sun), sluněčnice, coccinella, also linka, Pol. stonka. Serv. babe and mara, Mary; the girls set it on their finger, and repeat a rhyme, Vuk p. 9º. Lith. dėwo yautis, God’s ox, God’s birdie; so the glowworm is with us liebe Gottis lammje, Alb. Schott, the dragonfly unser lieben frauen rössel, horsie, Gadespperd, God’s horse, Schütze 2, 6, but also Devil’s horse, needle and hairpin (p. 1029), Stald. I, 276, and eye-shooter 1, 119; Finn. tuonen köira, death’s dog, Boh. hadě hlava, snake’s head.—The butterfly, Gael. evnan-dé, bird of God, Ir. Gael. dealan-dé and Gael. teine-dé, both fire of God, Ir. anaman-dé, anima Dei; conf. Swed. käring-själ, old woman’s soul, Ihre 2, 529 (see p. 829). Arm. balafen, malafen, meleen; balafennik doné, petit papillon de Dieu. A butterfly-song of Hanoverian Wendland sounds like the ladybird-song: ‘Bottervågel, sött di, Väder unn moder röpt di, Mul unn nese blött di’, thy mouth and nose are bleeding; otherwise ‘Midschonke, midschonke, sött di,’ etc. A children’s song at Lüben calls the butterfly ketelböiter, kettle-mender, Firmen. 3, 480.

p. 697.] Bees live among men, and the joys and sorrows of the family are duly reported to the beehives, Bosquet 217, esp. the death of the master, ‘if you wouldn’t have all your hives waste away within year and day’ they say in Münsterland. The same thing in Wilts, Berks and Surrey. Bees foretell the future to man (p. 1136): a humblebee in the box gives notice of spring, Panzer 2, 173. ‘Apes furtivae’ do not thrive, Pliny 19, 7, 37. Bosq. 217. Their home is carefully prepared: ‘istud vas lacte et bona herba linivismus,’ Acta Bened. sec. 2, p. 133. They have come down from the golden age, Leo’s Malb. gl. 1, 119.—Ssk. names for the bee are madhu-pa, madhu-kara, madhu-līh, honey-drinker, -maker, -licker; Abrah. a S. Clara calls them metsisderl, mead-boilers, Schm. 1, 165. (Kl. schr. 2, 369). Gr. ἀνθησων, flower-eater; but she drinks water too, acc. to a law-phrase in the Weisthümer; conf. ‘die bin netzen,’ to water the bees, Fischart’s Gesch. kl. 87*. A pretty name is ‘pini-sūqa (bee-snek) = thymus,’ i.e. heath. Finn. mehiläiskanerva = clinopodium vulg. A queen-bee settles on the lips of a favoured person, Sv. folks. 1, 78.—Their origin is miraculous: ‘diu pie ist magel, wird âne hileichiu dine geborn,’ the bee is maiden, born without nuptial doings, Predigten hrsg. v. Kelle 40. ‘Der
Veldthau, Strasbg. 1556, bk 15 cap. 1 relates after Varro de R. R. 2, 5 how bees spring out of the decaying body of a dead bull. Miklosich brings both *petchela, pcheló* = *apis*, and *byk* = *taurus*, under *boukati* = mugire (the hum of the bee?). The Gl. Salom. make wasps come from the rotten flesh of asses, drones from that of mules, hornets from that of horses, and bees from that of calves, conf. Dint. 2, 194: *ίππος ερρεμένος σφηκόν γένεσις ἐστι*, Lessing 9, 146 fr. Adian 1, 28; and bees proceed from the carcass of the lion slain by Samson, Judg. 14, 8. An account of the generation of hornet and bee in Schröter p. 136. Peterson, p. 55. In the Walach. März. 284 the white bee turns black.—As the bee in Germ. *weaves* (wift, wabe), in Lith. she *seus* (pri-sūti): *bittes dang pri-sūvo*, the bees have stitched a good piece on. Bees *build*: *ežba* *tibaiswosovsi* *méliosai*, Od. 13, 106; they build a wax palace, Stier's Volksm. 24. On the church wall at Folsbach was carved a hummel-nest, because the people had carted stones to it as diligently as the humblebee gathers honey, Panz. Beitr. 2, 173. A man in Elsass having stolen the Host and thrown it in a field of standing corn, it hung balanced on three stalks, and bees came and built their waben (combs) round it, and over it was reared a chapel, that of the Three Ears; conf. Hpt's Ztschr. 7, 533. Predigermärch. 10, 12. Boyes Rodolphi de H. p. 257. In Cæs. Heisterb. 9, 8 the bees themselves build a chapel over the Hostie.

In Virgil's Georg. 4, 68. 75. 106 the sovereign of the bees is called rex, and 4, 4. 88 dux, ductor; *einen fürsten* (prince) hánt bien,’ MS. 1, 81*:; *volgheden, alse haren conine doen die bien,* Maerl. 3, 343; *alsam din bin zuo den kann mit fröiden vallent, ob ir rechtener visel* (var. *viset*) *drinne si,* MS. 2, 3*: Flem. *koning der bien,* Hpt. 7, 533; Hennebg. *der Huidher, der weisel,* Brückner. Cherkess *psheh*, prince, Klemm 4, 18. The Samogits allowed bees a god of their own, Babilos, and a goddess, Austheia, Lasicz 48. On the other hand, the Vita S. Galli (Pertz 2, 7) says: in modum parvissimae *matris apis*, conf. mater aviorum (p. 1242); *bienen-mutter*, Halrich 121. Their honey is not everywhere sweet: *tò γάρ μέλη ἐν ἀπασι τοῖς Τραπεζιόντοις χωρίοις πικρὸν γίνεται*, Procop. 2, 464; *μέλη Ποντικῶν πικρῶν ἐστὶ καὶ ἀπάσι*, Dio Chrysost. Or. 9 (ed. Reiske 1, 289. 290).

The devil appears as a *fly*, so does Loki (p. 999). *Spiders are
akin to dwarfs (p. 471). Out of all herbs the bee sucks sweetness, the spider poison. Yet may the spider be of good omen too; thus the kind enchantress climbs to the ceiling a spider, and drops down a woman, Arnim's March. 1, 52-7; conf. *luck-spinner* (p. 1136). Cobwebs fluttering on the ceiling betoken luck and a wedding, Lisch 5, 88; conf. the fortune-telling spider's head (Suppl. to 380 end). Lastly consider the myth of Minerva and Arachne.

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CHAPTER XXII.

SKY AND STARS.

p. 700.] *Himmel* comes from *hima*=tego; the root appears without suffix in O.Swed. *himi-rike*; Bopp again would derive it from kam=splendere, Gl. 168b, but this kam in Gl. 65b means amare, which is more likely to have had the orig. sense of shelter, cover; and OHG. *himil* already included the meaning laeuar, lacunar. AS. 'scöp heofon to hrōfe,' and hrōf is roof; 'sō himil *thekit* thaz lant,' O. ii. 7, 4; 'mit dem himel was ich bedacht,' bethatched, Tragemund. We still say 'the sky is my decke (ceiling, coverlid), the earth my bed,' or 'the sky is my hat,' as the ON. calls it 'foldar *hattr,' earth's hat. The sky is a vault, hence 'under heofones *hwealf,' Beow. 1146. It may burst open: 'ich wände der himel *waere enzwei,' in-two, when it thundered, Dietr. Drach. 122a. 143a (on the comparison of heaven to the roof of the mouth, see Hpt's Ztschr. 6, 541). A variation of the idea in the ON. 'und himin-skautom,' under the skirts of heaven. Sæm. 173b. Norweg. *hibna-leite,* *himna-leite*=horizon, Germ. *kimm,* *kimming.*——After death we may go to *himmel* (not heven); but the sun, moon and stars in L. Saxony stand in *heven* (not himmel); *heven-scher,* scudding clouds, Brem. Ndrs. wtb. 4, 645. *Heven* seems more the æther, the 'radur, rodor' of next paragraph. In Austria they call heaven *blo-landl,* Blue-shire; and OHG. *vflih* =Olympus, supernum.

OS. radur, AS. *roder* (norś-*roder,* Cod. Exon. 178, 33) can hardly be conn. with Ssk. rōdas, coelum et terra, Bopp 295b. Does the (perh. kindred) word álfrōdull, m., Sæm. 37a, mean the
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moon? With AS. sceld-byrig connect another expression of Caedmon's, 182, 22: _dag-sceldes hleo, day-shield's (?) root._

p. 701.] Ssk. lúrā, f., Zend. stār, Gr. āστήρ, Lat. stella fr. sterna, is expl. by Bopp, Vocal. 179 as that which is strewn over the sky; by Benfey 1, 661 as that which streus its beams, from root stri. With _sidus_, Pott 1, 127 compares Lith. swidus, shining, and στήρος. It belongs more likely to _sidu_, condido, as perhaps even stella and star are conn. with _stu_, stand; conf. stalbaum, and _er (Got) sitzet úf den himel-stelnu_ 'rhy. zeln, wehn, MSH. 2, 236b. MS. 2, 166b.—In Vermland, _tangl_ = star, Almqv. 301a. Helsingl. 405a; in Angermanland, _tangl_ = mäne, Almqv. 307b. In several languages, flame is called tongue, because it licks; in Irish the stars are _rinne_, which answers to the Gael. _roinn_ = tip. In Fundgr. 1, 115 a constellation is called _licht-vaz_ , lamp.

The OHG. girasti of the stars agrees with AS. _hyrste_ gerin, rodores tangel, Caedm. 132, 7; _each star sat in his own little chair_, K3. 31, 138; _when it thunders, you're afraid a_ _tron_ _will tumble out of heaven_, Garg. 181b; the _λαμπρα_ _τράπεζα_ _τοῦ_ _ήλιου_, sun's bright table, Aesop 350. The sun has a tent: _undir rōðuls tialdi,_ Hervar. s. p. 438 (conf. Psalm 19, 4). The stars are considered sons and daughters: _da möhten jungin sānnelinn wahsen úz sim lichten sein_, little sons grow out of, Wh. 254, 5 (p. 703 end); _eina dōttur berr álfrōðull,_ moon (?) has a daughter, Senn. 37a. In Lett. songs the stars are _sānles meilas_, sun's girls, _deva dēli_, sons of God, Böttner nos. 15, 18 (1812).

p. 703.] The _sun_ is _der werlde schin_, MS. 1, 51b; _der hērschein_, Fremm. Mundart. 4, 98, 113 (but see Suppl. to 731): _se wēlca gleām_, Cod. Exon. 178, 31; _beorht beácen Godes_, Beow. 1134; _skinandi geō_, Senn. 45a. 195a; _hēoðo-sigel_, sol e mari progreidiens, Cod. Exon. 486, 17 (conf. p. 223). Three suns are spoken of in Nialls. c. 131 end: _til þess er þríuar sōlir eru af himni._—O. Müller thinks sol and _ηλιος_ come fr. one fundam. form Savelios, see Schmidt's Ztschr. 2, 124 (Kl. schr. 3, 120); _Etr. usil_, Sab. _ausel_. Bopp's Comp. Gram. 42, 1318-9 derives the Zend. _hvare_ and Ssk. _sūra, sūrya_, sun, fr. _svar_, _svarga_ = sky; is _Sūryas_ the same word as _ηλιος_ (for _στέρος_ and sol? (Pref. liv., GDS. 301). We might also conn. the Goth. _sānul_ with _sānls_ = column (Kl. schr. 3, 120)._—The sun is deser. as a
wheel in Ksrchr. 80; daz rat der sunnen, Myst. 2, 180. Hvel, hveol is also the spinning-wheel, and in Finn. the sun is called God's spindle, Kalev. 32, 20 (its usual name is päivä, sol and dies, but also aurinko); conf. the constell. Freyja's-spindle, and Tertullian's pectines solis, GDS. 107. Before the sun there stands a shield; if it fall, it will set mountain and sea ablaze:

Svalr heitir, hann stendr sólo for, 
sciölfr scinanda goði;
bíörg oc brim ec veit at brenna scolo, 
ef hann fellr í frá. 

Sæm. 45a. 195b.

Ennius (in Varro 7, 73) calls the sun caeli clipeus, and the notion is Slavic too, Hanusch 256.—On the sun as an eye, conf. Kuhn (in Höfer 1, 150), Passow sub vv. ὀμμα, ὄφθαλμος. Li solans qui tout aguete, Rose 1550. The sun's eye hidden in the well seems to be referred to in such names as Sunnebrunno near Düsseldorf, Lacombl. 1, no. 68 (yr 874); Sonnenbrunne, Monë's Anz. 6, 227; Sunnebrumen, Sunneborn in Saxe Gotha, Dronke's Trad. Fuld. pp. 42. 61; Sunneborn, Landau's Hessengau 181; Somborn near Gelnhansen; Sunnibrunnon, Werden's Reg. 236, and ougenbrunne 6, 230; conf. Förstemann 2, 1336.—To AS. wuldmres gim, heofones gim, Cod. Exon. 174, 30, corresp. the Ssk. diei dominus, diei gemma = sol, Bopp 27a. Other AS. terms are: fólca frídcandel, Cædm. 153, 15, heofoncandel 181, 34; rodores candel, Beow. 3143, woruldcandel 3926; wynncandel, Cod. Exon. 174, 31.

p. 704.] The Letts regard the sun and moon as sister and brother, Bergm. 120; in Dalecarlia the moon is called unkarsol, Almqv. 261 (is not that Lappish, the junkare's sun?). Goth. ména, OHG. máno, AS. móuna, ON. mán, all masc.; Carinth. monet, Lexer's Kärnt. wtb. Yet also: 'dīn maenui beglimet,' V. Gelouben 118 (glīmo, gleimo, Graff 4, 289); dīn maenninen, MF. 122, 4; dīn mánnine, Diemer 341, 22. 343, 11. 342, 27; 'der sun (sunne) und dīn maenninen,' Karaj. 47, 8 (Ksrchr. 85-90). MHG. dīn sunne, Hpt 8, 544. Diemer 384, 6; in Rolleuhn. 'der harte mond, die liebe sonn.' The Angevinus on the contrary called 'le soleil seigneur, et la lune dame,' Bodin's Rech. sur l'Anjou 1, 86; so in Ksrchr. 3754 'der hérre' seems to mean the sun, but in contrad. to p. 3756.—The forester kneels to sun,
moon and God, Baader iii. 21; 'the worship'd sun,' Rom. and Jul. i. 1. Men prayed towards the sun, N.Pr. prov. bl. 1, 300; they salute him (pp. 737. 749), esp. when rising: ὅ δὲ εἰστήκει μέχρι ἔως ἑγένετο καὶ ἡμιος ἀνέσχειν ἑπετα ὡχετο ἀπιῶν, προσευχήμενος τῷ ἡλίῳ, Plato's Symp. 220. A feast of the sun was held in Dauphiné, Champoll. Dial. p. 11. On the Tartar worship of the sun, see K. Schlözer 32-3. Among Tungüses an accused man has to walk toward the sun, brandishing a knife, and crying: 'If I am guilty, may the sun send sickness to rage in my bowels like this knife!' Klemm 3, 68. Serv. 'tako mi suntu!' Ranke p. 59. We still say, when the sun shines warm, 'he means well by us,' Felsenb. 4, 241.—The Moon is called in Ssk. nisiapatì, noctis dominus, or vactréśa, tárápati, stellarum dominus; in Pol. księżyc, lord of night, and he is shepherd of the stars (Suppl. to 722). The moon is invoked against anger: 'heiptom scal mána kvedia, Sæm. 27b; and is asked for riches. With the German's naïve prayer to the moon to 'make his money more,' conf. a Swed. one in Wieselgr. 431. Dyb. Runa '44, p. 125, and the 'monjochtroger,' Wolf's Ztschr. 2, 60. To avert the moon's evil influence, the Bretons cry to her, 'tu nous trouves bien, laissez-nous bien!' When she rises, they kneel down and say a pater and ave, Cambry 3, 35.

p. 705.] The sun and moon have gods assigned them: Bacchus is sol, Ceres luna, Macrob. Sat. 1, 18. Virg. Geo. 1, 5. Acc. to F. Magnusen, Freyr is sol, Freyja luna; and four names of Freyja, 'Mardöll, Horn, Gefn, Sýr,' or 'Siofn, Lofn, Vør, Syn' are the moon's phases, Lex. myth. 357-9. Christ is often likened to the sun, Mary to the moon.——Our saying, that 'die sonne scheint, der mond greint,' is old: M.Neth. 'seder dat die maen grein,' Potter 2, 104; MHG. 'din sunne beschinæt, din maenin beglimet,' V. Gelouben 118 (Suppl. to 704).

p. 707.] In Pohjola, sun and moon get stolen; the sun is delivered fr. captivity by Perkun's hammer, N. Pr. prov. bl. 1, 299. Kl. schr. 2, 84. 98; conf. donec aferetur luna,' Ps. 72, 7. In eclipses the demon Râhus threatens the sun and moon, Kuhn in Höfer 1, 149. Holtzm. Ind. s. 3, 151; a dragon tries to swallow the moon, Ces. heisterb. 3, 35, yr 1225 (Kaufm. p. 55); the Swed. sol-ulf is Dan. sol-ulv, Molb. Dial. p. 533.——But the sun may withdraw his light in grief or in anger:

VOL. IV.
Sunna irbalg sih (was indignant) thrató suslichero dâto (deeds),
ni liaz si sehan worolt-thiot (-people)
hinterquam in thrâti (disgust)

ioh harto thaz irforahta.

The sun hides his face before a great sorrow, e.g. at the death of
Christ, or that of Von Meran: 'ez moht diu liehte sunne ir schîn
dâ von verlorn hàn,' Wigal. 8068. Hrab. Maurus in Wh. Müller
pp. 159. 160. A fine descript. of a solar eclipse in Pindar, Frag.
74 Boeckh, 84 Bergk. On superstit. practices at the eclipse of
989, Thietmar of Mersebg says 4, 10: 'sed cunctis persuadeo
Christicolis, ut veraciter credant, hoc non aliqua malarum incan-
tatione multierum vel esu fieri, vel huic aliquo modo seculariter
adjuvari posse.'

The daemon that dogs the moon is called by the Finns capet; the
capeen try to eat her up, Hiiirn p. 37-9; Juslen has 'capet,
eclipseis lunae.' Now Renvall sub v. kavet, gen. kapeen, pl.
capeet, gives only the meanings 'daemon, genius,' conf. Peterson
p. 31; but sub v. knumet he has 'moonlight, genius myth. lunae
inimicus.' Compare that 'deducere lunam et sidera tentat' (Suppl.
to 1089 end), to which is added: 'Et faceret si non aera
repulsa sonent,' Tibull. i. 8, 21; aera verherent, Martial 12, 57;
cum aeris crepitu, qualis in dejectu lunae silenti nocte cieri solet,
Livy 26, 5; conf. Plutarch 4, 1155.

In lunar eclipses the Ossêts shoot at the moon, believing that a
malignant monster flying in the air is the cause; and they go on
firing till the eclipse is over, Kohl’s S. Russia 1, 305; conf. the
legend in Ces. heisterb. Hom. 3, 35 (Mainzer’s Ztschr. 1, 233).

p. 709.] The change of moon is called 'des mânen wandelkêre,'
Parz. 470, 7, 'd. m. wandletae' 483, 15, 'd. m. wandel' 491, 5.
The period of her shining is expr. by: Sô dem mânen sin zît In
der naht herfür git,' Er. 1773. By new moon we mean the true
conjunction of sun and moon; but the Greeks reckoned the
voumpria from their first seeing the young moon at sunset, there-
fore some time after conjunction, K. F. Hermann’s Gottesd.
alterth. p. 226. Full moon is reckoned in with the 'afbrâken
maan' [i.e. bruch, wane], Goldschm. Oldenb. volksmed. 144.
OHG. mãnôl-fengida=neomenia, calendae, Graff 3, 415, conf.
fengari p. 701 n.; anafrang mânólís, N. 80, 5; MHG. ein niuwer mäne hát nách wunsche sich gestalt, er hát gevangen harte wérdliche,' begun most worthily, MS. 2, 99a. Welsh blaen-newydd, first of the new. The Esths hail the new moon with: 'Moon, get old, let me keep young!' Böcler's Ehsten 143. Full moon: ein vollar mäne, MS. 2, 83a; höifylde, Molb. Dial. lexie. 'Nova luna est cornuta, unde plena rotunda est,' N. Boëth. 171; from the moon's horns it was but a step to the moon's cow, Pott 2, 252. The oath of the Fchm-court (RA. 51) has: 'helen und hodun (conceal) vor sunne, vor mane, vor alle westermane'; what means this last word? The sun is imagined standing in the east, the moon in the west: 'östen for sol, og vesten for mune,' Asb. og Moe 2, 6 seq.

p. 711.] Taga blod emellan (let blood betw.) ny och nedan, Folks, 1, 111. Swed. nedmörk is the Gr. νυξ σκοτομήνος, Od. 14, 457. Superstitions about ned and ny, ned-axel and ny-tätdning, Räaf 110-6. In Dalecarlia, new moon is called àvávand, Almqv. 262b; in the Edda, halfmoon is 'inn skarði máni,' Sæm. 131b, as indeed Perkms chops the moon in two, Rhesa 92, 192. The Scand. ny is MHG. daz niu; thus Diemer 341, 22: 'alsó si an daz niu gát, und iewederen (each) halben ein horn hát'; then 342, 27: 'dün männine gát niht ze sedele, an dene niu noch an dene wedele'; but again 341, 21: 'dün männine chrump wirt unde chleine.' A statute of Saalfeld, like that of Mülhansen, says (Walch 1, 14): 'wer da mit uns hierinne in der stat sitzet niuwe unde wedil (=a month), u. kouft u. verkouft.' 'Neu u. völle des monds,' Ettn. Unw. doctor 435; 'so hat Luna zwei angesicht, das ein gen New u. Abnew gricht,' Thurneisser's Archidox. 147; 'vollmond, bruch oder vollschein,' Franz. Simpl. 2, 301.—— Waxing and waning are 'wahsen unde swinen,' Barl. 241, 24; M. Neth. 'wassen ende waven,' Rose 4638, conf. p. 709 n. [and Engl. wan, wane, want, wanhope]. An Ind. myth of the waxing and waning moon in Holtzma. 1, 5—8. KM.3 3, 401. The moon changes about so, his mother can't cut out a coat to fit him, KM.3 3, 347. Plat. in Conviv. sept. sap. Aesop. Fur. 396. Corais 325. Garg. 135b.

p. 712.] Is wedel akin to Ssk. vidhu=luna? Bopp 321b. Passages quoted in proceed. note contrast it with new moon; so 'hölter im wadel gehouwen,' Hpt's Ztschr. 3, 90; but 'a hole in

p. 715.] The reverse of what Cæsar says about the Germans (de B. Gall. 1, 50) is told by Pausanias i. 28, 4 of the Lacedæmonians, who would only fight at full-moon. Silver and gold are brought out at newen mon, Sup. G. 108. "Quaedam faciunda in agris potius crescente luna quam senescence; quaedam contra, quae metas, ut frumenta et caeduum silvam. Ego ista etiam, inquit Agrasius, non solum in ovibus tondendis, sed in meo capillo a patre acceptum servo, ne decrecente luna tondens calvus fam,' Varro RR. 1, 37. Moonlight makes rotten, and barrel hoops cut by it will rot sooner, Athen. 3, 7; worms get into wood not rightly hewn: 'hölzer die man nit zu rechter zeit des mons und monat gehanen hat,' Petr. Miili 105b; 'si howent raif (they cut hoops, the rascally coopers) an dem niwen mân,' Teufelsnetz 11127; elder to be cut by waxing or waning moon, Gotthelf's Schuldb. 14; more food taken, or less, acc. to the moon, Bopp's Gl. 122b. Without moonlight, herbs lack scent and flavour, Holtzm. Ind. s. 1, 6. 8; 'les mâuen tou ist anagenne, unde sâmo saphes unde marges' [Moon's dew is regeneration, the seed of sap and marrow?], N. Cap. 25. Drink out of a jug that the moon shines into, and you'll be moonstruck [lunatic, sleep-walker? ], Stelzhamer 47.

p. 720.] The moon's spots are also descr. as a stag, Hitzig's Philist. 283. In a Greenland story, while the Moon pursues his sister the Sun, she dabs her sooty hands over his face; hence the spots, Klemm 2, 314. The New Zealand view is, that they are like a woman who sits plucking Gnatuh 4, 360. The Ranthum people think the man in the moon is a giant, standing upright at ebb-time, and stooping at flood, Müllenb. p. 360; but also in the same neighborhood he is a sheep-stealer or cabbage-thief, as in Holland, no. 483; conf. the Wallachian story in Friedr. Müller no. 229, and the Westphalian in Woeste 40. In the Ukermark he carries a bundle of pea-straw, Hpt's Ztschr. 4, 390; 'und sprechend die laien, es sitz ain man mit ainer dorn-pürd (thorn-load) in dem monen,' Megenb. 65, 22. Ettner's Med. maulaffs speaks of a bundle of wood to fire the moon with. 'Burno, nom
d’un voleur, que les gens de la campagne prétendent être dans la lune,’ Grandgagnage 1, 86. Acc. to Schott, the Old-Chinese tradition makes a man in the moon continually drive his axe into the giant tree kuei, but the rifts close up again directly; he suffers for the sins he committed while an anchoret. At Wallenhausen in Swabia they used to ride races for the dorn-büschele: three lads would start for the goal, the two foremost got prizes, and the third had a bunch of thorns tied on his back. In Bavaria the reapers leave a few ears standing, and dance round them, singing:

O heiliga sanct Mäha,
beschér (grant) ma a annasch gahr (year) meha
so vil körntla, so vil hörntla,
so vil ärhrla, so vil gute gärhrla,
so vil köppla, so vil schöckla;
schopp dich städala, schopp dich städala!
O heiliga sanct Mäha!

The stalks tied together represent St. Mäha’s städala (stack), which they stuffed full of ears; only we must observe, that in Bavaria the moon is called må, not mäha, Panz. Beitr. 2, 217 (Suppl. to 157). The Kotar on p. 719 n. was a herdsman beloved by the goddess Triglava, who put him in the moon. Finn. kuutar = moon, Kalev. 22, 270. 26, 296 or moon-maiden, from kuu, moon, Est. ku, Morduin. ko; and kuunet is the pursuer of the moon, Peterson p. 31-3. In Brother Gheraert ed. Clarisse p. 132 the man in the moon is called lüdergehr; conf. the Saxon hero Liudegèr in the Nibelungen, and Gödecke’s Reinfried 90.


p. 722.] The stars are said to glister, twinkle, sparkle: sternen glust, MS. 2, 5b; ein sternen blie, flash, Parz. 103, 28. The morning stars break out, like fire: swenne der morgen sterne io früeje üf brast, MS. 2, 5b; an der sterren brunste, burning, Dint. 1, 352; sterren enbran n. schein, took fire and shone 1, 351; conf. N. Cap. 97. The sinking, ‘rushing down’ of stars is in Grk ἀτσσαῦ, Eurip. 1ph. Aul. 9.—In Hungary 280 native names of stars have been collected, Wolf’s Ztschr. 2, 160.
Magyar Myth. 582; several names occur in Ossian, Ahlwardt 2, 265. 277. 3, 257. Arfvidss. 1, 149. 206; Armenian names in Dularier's Chronol. armén. '59, 1, 180-1.——Stars were invoked, as Hesperus in Bion 11; they were messengers of gods, as Arcturus in the prol. to Plaut. Rudens; they do errands for lovers, Vuk no. 137. Stars are kind or hostile: quaeritis et caelo Phoenicum iuventa sereno, quae sit stella homini commoda, quaeque mala, Prop. iii. 21, 3; interpreting the stars is spoken of in MS. 1, 180b; Prov. astruces (astrosus) meant lucky, and mal-astruces dis-astrous; 'her star is at the heat (brunst). . . .

till their stars have cooled down (versaust, done blustering),' Ph. v. Sittew. p. 614. Stars take part in a man's birth (p. 860) and death (p. 721). They have angels to wait on them, Tommaseo 1, 233. For the misdeed of Atreus, God changed the courses of all the constellations, Plato's Polit. pp. 269. 271.

The stars are the moon's flock, she leads them to pasture, Spee p. m. 163. 210. 227. A Serv. song, Vuk no. 200, says:

| od sestritze zvezde preodnitza, |
| shto preodi preko vedra neba |
| kao pastir pred bèlim outzama. |

What star is meant by preodnitza (percurren), 'who walks athwart the sky, as a shepherd before his white lambs'? conf. no. 362:

| osu se nebo zvezdama, |
| i ravno polye outzama; |

i.e. heaven sows itself with stars, and the wide plain with lambs. So in Pentam. 3, 5 (p. 310): quanno esce la luna a pascere de rosata le galinelle (Pleiades).

On shooting stars, see Humb. Kosmos 1, 303; they are called stern-fürwe (-furbish), Mone 8, 497; Austr. stearn-raispn, clearing the throat, stearn-schnaitzn, snuffing, Stelzh. 135—144; Gael. dreug, dreag. A star falls from heaven into the maiden's lap, Müllenh. p. 409; conf. 'nou cadere in terram stellas et sidera cernis?' Lucr. 2, 209. They are harbingers of war, of dying, Klemm 2, 161; says the folksong: 'Over the Rhine three stars did fly, Three daughters of a widow die,' Simrock no. 68.

——A comet is ON. hala-stiarna, Ir. boid-realt, tail-star, Ssk.
dhúmakítu, fumi vexillum. The Indians call the tail elephant’s tooth, the Chinese a broom, Kosmos 1, 106. In Procopius 1, 167 the star is ἕφιας, sword-shaped, or παροναίας, bearded. It foretells misfortune; hence ‘we name it the dreadful scourge of God,’ zorn-ruke, anger-rod, Lucae Chron. 249; ‘et nunquam caelo spectatum impune cometen,’ Claud. B. Get. 243, erine vago 247.

p. 723.] The Greeks called Mercury Στιλβος, Jupiter Φαέθον, Saturn Φαύνων, Venus Φως-φόρος = Luci-fer, and Mars Πυρόεις, five planets in all; conf. Cic. de Nat. D. 2, 20; so the third day of the week was Πυρόεις, the fourth Στιλβος.—The evening star was also called tier-stern, ‘darumb daz die wilden tier dan herfür gent (wild beasts then go forth) anu ieren walden und holern,’ Oberl. 1639. Similar is the Lith. žverinė fr. žwēris, fera, Boh. zwěżčnice, wild star, evening star; conf. AS. smána steorra. Another Boh. name temnice, dim star, is like MHG. tunkelsterne. Welsh gweno, evening star, Venus. The Lith. has also wakainme, evening star, ausvorinme, morning star, beside žverinė mažoju for Mars, and žverinė didėvi for Saturn.—The day star, ‘der lichte tag-stere’ of Albr. v. Halb. (Haupt 11, 366), is Serv. danitza, Boh. dennice, Russ. dennicza; ‘der bringe-tag’ in Scherfer’s Grobian 75 is modelled on luci-fer. Der morgensterne, swenne er uf gât, und in des luftes trübe lät, Iw. 627; der morgenstern froloch, ob er brinne, Hätzl. 3v; ik forneme des morgensternes slach, Upstand. 750; ‘some say the devil has taken the daystar capitce, hence the cold and ill weather,’ Gutslab’s Wohhanda p. 265.—The polar star, ON. hívara-stiarna; OHG. leite-sterre, loadstar, Graff 6, 723; MHG. leite-sterle, Trist. 1360,1 also mer-sterne, stella maris, Griesh. 2, 13; cathlinn der flut in Oisian 2, 334; in O. v. 17, 31 ‘Polōnau then stetigon,’ nom. Polóni? conf. polunocii [pure Slav. for midnight!] = septentriones, Graff 3, 334. The Lapp. tjuold = palus and stella polaris, because it stands firm as a stake; Americ. ichtka chagatha, star that goes not, Klemm 2, 161.

p. 724.] Acc. to Sæm. 76v it was Thór, not Ósinn, that threw Thianisi’s eyes into the sky. Theodosius was changed into a star, Claud. de 3 cons. Hon. 172, de 4 cons. 428. John the Baptist’s

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1 Leyt-gestirn in the Wetterau (Höfer’s D. urk. 60. Schmidt’s Gesch. d. grossh. Hessen 1, 241) is spelt in the Cod. Lauraeh. 3123—30. 249. 250-2 Leit-kestre, Leit-cestre, Leiz-castro, and has therefore nothing to do with star.
head was placed in the sky (p. 284-5), so was that of Rāhu, Holtzm. Ind. s. 3, 151. 

p. 725.] Ssk. ρωάς pl., the shiners (the 7 sages), ρωάς sing., the shiner = ἄρκτος. Indra's car is made of the seven sages; the constellation may also be called vāhanam, waggon, Kuhu in Höfer 1, 159. 161. Holtzm. Ind. s. 1, 30. The Grt Bear represents the British Arthur (confounded with Arcturus), and the Lyre is his harp, Davies's Mythol. p. 187. All the luminaries ride in cars: 'luna rotigerae vagationis,' Kemble 5, 195 (yr. 931). Charles' wain is over the chimney, 1 Henry IV. 2, 1; der wagon ist ob dem hus, Keisersb. Brösaml. 70°; der himelswagen schon die deichsel rückwärts drehet, Scherfer's Grobian ed. 1708, p. 72. An O. Belg. riddle asks who it is that has to go round on the Roodestraat all night in a coach without horses, and appears in the morning: 'Bruno heeft een' koets ghemaekt Op vier wielen, zonder peerden; Bruno heeft een' koets ghemaekt, Die alleen naer Brussel gaet;' meaning the coach in the sky, Ann. de la Soc. d'émul. de la Flandre occid. '42, 4, 368. Geticum plaustrum, Claud. de B. Get. 247; and Alanus ab Insulis (d. 1202) in his Anti-Claudian makes allegorical females construct a heavenly car, Cramer's Gesch. d. erzieh. p. 204. Festus sub v. septentriones, septem boves conjuncti. Varro 7, 74: boxes et temo. Ov. Met. 10, 447. Ex Ponto iv. 10, 39: plaustrum. Gl. slettst. 1, 2: Virgilius, sibistaniæ; and 6, 392. 479: Majae, Phidas, sibiustinirnes.—Ir. grioghean, a constellation.; Gael. grigirean, Charles wain, otherw. crann, crannarain (p. 729 n.); griglean, griglean meannmacha, grioglachan, Pleiades. Ir. camcheachtta, plough, ploughshare, seven stars of the wain. Finn. otava or otavainen, ursa major, is distingui. fr. vāhā otava, ursa minor; yet otava can hardly belong to ohto (ursus). In Kaley. 28, 303-4 otavainen and seitensäätäinen (seven stars) are used as if synonymous, and both have shoulders. The Lapp. sarw is both alces, elk, and ursa major; in Ostiak too the constellation is called los, elk (Klemm 3, 128), and has a head and tail. In Greenl. it is tukto, reindeer, Klemm 2, 314. Fabricius 504b. In American, ichta shachpo is supposed to be an ermine with its hole, its head, feet and tail, Klemm 2, 161. The Arabs call the two end stars of the bear's tail mizar and benetnash, and the third, which is the pole of the wain, alioth; the remaining four make the axles.
p. 727.] Orion’s belt, Lat. jugula, jugulæ: ‘nec Jugulæ, neque Vesperugo, neque Vergiliæ occasunt,’ Plaut. A. i. 1, 119; also cœsis and consifer, Forcell. sub v. ensis: ‘nitidunnque Orions ensim, Ov. Met. 13, 294. In WestgötL Frigge-råkken and Jacobs staf; ON. fiskiðallar, F. Magn. Dag. tid. 105. ‘Orion constell. a rusticis vocatur baculus S. Petri, a quibusdam vero tres Mariae,’ Gl. Augiens. in Mone 8, 397; in Schleswig Mori-rok and Peri-pik, Müllenh. no. 484. Finn. Kalevan miekka, Kalevæ ensis, also Vänämöisen miekka or vikate (sithe), Schiefn. on Castrén p. 329; Lapp. nioll, niolla, which usually means taberna, reservoirium; in Greenl. the belt is named siktut, the bewildered, being seal-hunters who lost their way, and were caught up and set among the stars, Klemm 2, 314; conf. the Lappish legend about the Pleiades, below.

p. 729.] Of the 7 Pleiads only six are ever seen, Humb. Kosm. 3, 65; quae septem dici, sex tamen esse solent, Ov. Fast. 4, 171 (see p. 728 n.). AS. Gl. ‘pliadas, sifwasterri,’ Ochler 359. Fr. Pestaille poussinîère, Rabelais 1, 53; las couzigneiros, Diet. Languedoc. 127. The Hung., beside fiastik, has heteveny. In Serv. märch. pp. 15 and 87 appears a girl with the golden hen and chickens, conf. Vuk no. 10; the Wallach. story tells of a gold cluck-hen and five chicks, Schott p. 242.1 Syryän. voykodzyun, lit. night-star. The Lith. and Finns. notion of the constellation being a sieve reminds me of Lucian’s Timon 3, where the quaking earth is compared to a shaken sieve.—The Pleiades are called in Norweg. Lapp. nieid-gierreg, fr. nieid = virgo, and gierreg = saulning af en rets besiddere; but in Swed. Lapp. sutjënes râuko (Lindahl 406. 443b), i.e. fur in frost: the sky, taking pity on a man whom his master had turned out of the house in the depth of winter, covered him with this constellation (F. Magn. in Dag. tider p. 103 gives tjokka = heart, which Lindahl has not under tsåkke). Greenl. kellukturstet, hounds baiting a bear, Klemm 2, 314. Fabricius 188; conf. Welsh y twr teiddw, the close pack, i.e. Pleiades, and eburdrung (p. 727). The Amer. Indians worship this constell., Klemm 2, 112, 153. 173.—Similar to the Lith. name for the Kids, viz. ‘ploughman and

1 The lost lamb is looked for at the morningstar, eveningstar, moon and sun, Lith. in Rhessa p. 290-1-2; conf. p. 707-8, and ‘coming to the sun, and asking him,’ Hym. in Cerer. 64.

p. 731.] The constellation of the Bear is made out from the animal's head, back and tail. A star with the shape of a child, Pass. 24, 30 seq.; conf. the sun as a spindle (Suppl. to 703 mid.). Most natural of all was the making of stars out of *beaming eyes* (p. 565-6-8), as in the story of Thiassi and the New Zealand one, Klemm 4, 354-5. 388.

The northern lights (aurora borealis) are called *heerbrand*, *heerschein*, Frommann 4, 114 (Suppl. to 703 beg.); Swed. *norr-lyse*, Dan. *nord-lyse*; Gael. *fichdse*, *na fir chlise*, the merry dancers, Welsh *y goleuny gogledol*. Finn. the fox's fire; conf. Gesta Rom. c. 78, and note to Keller's Sept sages ccxx.

p. 734.] On names of the rainbow, see Pott in Aufr. and Kuhn's Zts. 2, 414 seq. The ON. Ás-brů is OS. *Ozna-brugga*, Massm. Egsterst. 34. Zenss p. 11; regenbogen-*brücke*, Firmen. 2, 45. Ir. and Gael. *blógha braoin*, Carraigth. 54. The ON. *brúar-sporðr*, bridge's tail, is further illustr. by a MHG. *sporten*, caudae *vulpium*, Griesh. 1, 125. 2, 42. The rainbow is called a messenger in Formm. sög. 9, 518: *grárr regen-boði* Hnikars stôS á grimmum Göndlar hinni þegna. Pliny 24, 18 (69): 'coelestis arcus in fruticem innixus'; more plainly 12, 24 (52): 'tradunt, in quocunque frutice curvetur arcus coelestis, eandem quae sit aspalathi *suavitatem odoris* existere, sed si in aspalatho, inenarrabilem quandam?; and 17, 5 (3): 'terrae odor . . . in quo loco arcus coel. dejecerit capita sua.' Another superstition is, that a *treasure* lies hidden at the foot of the rainbow, Panzer 1, 29.—Duller p. 35 cites the name *vetter-maul* (county Guttenstein), which I find nowhere else; *regenboum* = iris, Gl. Sletst. 39, 320. Finn., beside *taicaan-kaari*, heaven's bow, has *vesi-kaari*, water bow, *Ukon-k.*, *sateen-k.*, rain bow. To the Greenlander the rainbow is the hem of a god's garment, Klemm 2, 327. The Poles have *dąga*, bow, corresp. to Russ. Serv. *dugá*, but not in the sense of iris, which they call *teca*. The Lettic has also *deeva yohsta*, Bergm. p. 124, and the Lith. *dangaus szlota*, heaven's
broom. Schmeller 2, 196 has 'die himel-blür, rainbow,' conf. Iris, who gives her name to both rainbow and flower (Perunika, Suppl. to 1216 n.). Ssk. Indri telum, Bopp 43ª. The Tartars make a feast when the rainbow appears, Kurd Schlözer p. 11.

The Pohjan-daughter sits on the air-bow (ilraan wempele), the sky-bow (taiwon kaari), wearing, Kalev. rune 3 beg. There also sit the sun (Päävätär) and moon (Kuntar), to listen to the song of Wainiimoinen 22, 17, spinning gold the while, till the spindles drop out of their hands 26, 296. Ammian. Marcell. lib. xx., end: 'Et quoniam est signum permutationis aurae . . . igitur apud poetas legitimus anrae . . . igitur apud poetas legitimus saepe, Irim de coelo mitti, cum praesentium rerum verti necesse sit status.'

CHAPTER XXIII.

DAY AND NIGHT.

p. 737.] On the origin of ḫμαρ, ḫμέρα, Bopp thinks differently, see Gr. 505. With Dagr as a mythical person conf. Baldaeg, Swefdaeg; of his son [or father] Dellingr it is said in Fornald. sog. 1, 468: 'uti fyri Dellingus dyrum,' under the open sky. The Edda makes night precede and produce day, conf. 'nox ducere diem videtur,' Tac. Germ. 11.

In spite of Benfey, the Ssk. nis and nakt seem to belong to one root. In GDS. 905 I have traced our nacht to nahan. The Ssk. rajani seems akin to Goth. riqis, Ir. reag, AS. raen (p. 813 end). Other words for night: Ir. aíleche, aíleche, Zeuss 257, Gael. oiche; Finn. yö, Est. ö, Hung. öj, Lapp. iya, ya; Basq. gaia, gauba, arratsa, zaroa. The Greek language has a separate name, νοξτός ἀμολγός, for the last third of the night, when dreams are true (p. 1146 mid.); [but also the first third, when Hesperus shines, ll. 22, 317].

p. 737.] Day and night are holy: ḫως δία, Od. 9, 151. 306; mit Got und dem heiligen tag, Hpt's Ztschr. 7, 536-7; so mir der heilige dach! 107, 46. 109, 19; so mir Got u. dat heilige licht! 254, 19; so mir dat heilige licht! 57, 1. 105, 30; summer (so mir) der dach, der uns allen gevo licht! 14, 50. 119, 1. 69, 21; God ind der gode dach 7, 41. 21, 40. 65, 55; so mir der gode dach, so uch der g. d. ! 33, 39. 219, 62; durch den guden dach
69, 21. 196, 3. 312, 63; só mir der guote tac! Ges. Abent. 3, 227; als mir helf der g. t. ! 3, 243; dor dere van den goden dage, Lanc. 44948; bi Gode ende bi den goeden dage, Walew. 155; Reinaert, coming out of his hole, ‘quedde den schönen dach’, Rein. 2382; ‘Saint Jourdhuy,’ Théâtre Franç. 2, 47; qui parati sunt diei maledicere, MB. 26, 9 (n. 1256), conf. ‘wè geschehe dir (woe betide thee), Tac, daz du mich läst bi liebe langer blijen niht!’ Walth. 88, 16. Of a piece with the above adjurations is our ‘as sure as the day stands in heaven’; OHG. theist giwis io só dag, O. v. 12, 33; MHG. ich weiz ez wàrez als den tac, Trist. 6646; ‘daz ist wár só der tac,’ Diemer 78, 8.

p. 738.] Day appears as a personality independent of the sun: ‘Awake the god of day,’ Haml. 1, 1; ‘hoer tag, den nieman bergen kan,’ Spiegel after Altsw. 191; quasi senex tabescit dies, Plaut. Stich. v. 1, 8, conf. the Plautian phrase ‘diem com- burere;’ mit molten den tag austragen, Buc. Waldis 272b; eya, tach, were du veile, Haupt 1, 27; herre, wà is (how goes) der tach? En. 297, 18; ez was hôhe âf der tach 300, 13; waz wizet mir der tach (got to say against me), daz er niene wil komen? 335, 14; alt und junge wänden, daz von im der ander tac erschie, Parz. 228, 5.

Uchaisravas, the heavenly steed of day, emerges from the ocean, Holtzm. Ind. s. 3, 138—140.

Hunc utinam nitidi Solis praenuntius ortum afferat admissus Lucifer albus equo. Ov. Trist. iii. 5, 55.

\[\text{Ancap té pot̃ ōravōn ĝtrēxūn ĝppōu}\
\[\text{Āw tān rōdōpαxwv ġp̃ 'Ωkeanoīō féroisai.} \]

Theocr. 2, 174.

The shining mane of day agrees with the ancient notion that rays of light were hairs; Claudian in Prob. et Olybr. 3 addresses the sun:

\[\text{Sparge diem meliore coma, crinemque repexi}\
\text{blandius elato surgant temone jugales,}\]
\[\text{efflantes roseum frenis spumantibus ignem!} \]

Compare too the expression Donnerstags-pferd, Thursday’s horse.

p. 738.] The sun rises: er sól ranu up, Fornm. s. 8, 114. Sv. folks. 1, 154. 240. Vilk. s. 310; rinnet ūfe der sunne, Diem. 5, 28; errinnet 362, 26; der sunne von dir ist ûz gerunnen, MS. 1, 28. Lith. utžeka saúle, up flows the sun, fr. tekéti; light
also flows and melts asunder, conf. 'des tages in zerun,' Wigam. 3840. 'Morne, da diu sunne ûfjât, u. sich über alle berge lät,' Dietr. drach. 345b; swâ si vor dem berge ûfjât, MS. 1, 193b, conf. M. Neth. baren, entpluhken (Suppl. to 743); ê diu sunne ûjistique, climb up, Dietr. dr. 150a; dei sunne sticht hervor, Soesterfehde (in Emmingh.) 664; die sonne begonste risen, Rein. 1323; li solauz est levez, et li jors essauciez, Guitecl. 1, 241; 'des morgens, do de sunne wart,' came to be, Valent. u. Namel. 243b; 'wan dei sunne anquam,' arrived, Soester-f. (in Em.) 673, bricht an 627. 682; 'diu sunne ûfjtrat,' stept up, Mar. leg. 175, 47. 60; de sonne baren de bane quam, Val. u. Nam. 257b; diu sunne was ûf hò, Frauend. 340, 29; bi wuchender sunnen, Keyserrecht. Endemann p. 26.

p. 710.] Er sach die sonne sinken, Lanc. 16237; diu sunne under sanc, Pass. 36, 40; die sonne sanc, soe ghinc onder, also soe dicke hevet ghedaen, Walew. 6110; só der sunne hinder gegât (LG. hintergegangen?), MS. 2, 192b; von der sunnen ûfjange u. znouange, Griesh. 2, 23; hinz diu sunne zwo gie (went-to) 122; dô diu sunne wider gie (went down), Nib. 556, 1; diu sunne was ze tal gesiȝen (sunk), Wh. 447, 9; ouch ûgiet diu sunne sère gegen der äbentzite (sinks low toward eventide), Trist. 2512; also die sonne dalen began, Lanc. 16506; also hi di sonne dalen säch, Maerl. 3, 197; ê sich diu sun geneiget (stooped), MSH. 3, 212a; zu dal di sunne was gesiȝen, Dint. 1, 351; des äbends dô sich undersluoc diu sunne mit ir gliste, Pass. 267, 51; diu sunne ie zô ze tale schôz (downward shot), Alb. v. Halb. (Haupt 11, 365); der sunne ze äbent versein, Rol. 107, 23. Ksrchr. 7407;= die sunne iren schin verluset (loses her sheen), Keyser. Endem. p. 210; metter sounen-secede (discessu), Limborch 8, 206.—On coucher, colcar, collocare, solsatire, see RA. 817: einz vif soleil cochant, Aspr. 39b; 'und sôlar siot;' till set of sun, Sæm. 179b; 'untaz sian sizzit,' until she sitteth, Fragm. 29, 14; e die sonne gesasse, Weisth. 2, 453; bis die sonne gesiȝzt 2, 490; in sedil gân =obire, Dint. 2, 319a.

(Sonne) gewîted on west-roðor, Cod. Exon. 350, 23; west onhylsde swegelbeorht hinne sett-gonges fûs 174, 32; bis die sunne wider der förste gibel schinet, Weisth. 3, 498. Norw. 'solen begyndte at helde mod aas-randen,' Asb. Huldr. 1, 1, and 'solen stod i aas-kanten,' 1, 27, went towards, stood at, aas's edge; for this
and for giūhamarr, conf. F. Magn. Dagens tider p. 15 and Bopp's Gl. 25\textsuperscript{b}: "Asta, nomen montis occidentalis, ultra quem solem occidere credunt," it came to mean sunset, and at last any downfall: 'Day sinks behind the best of mountains, Ast,' Kuruinge 563. 1718, 2393. Holtzm. Ind. s. 3, 183-4. (Pott in his Zählmeth. 264 derives asta, sunset, fr. as=dejicere, ponere); 'diu sunne an daz gebirge gie,' Ecke 110; "et i eina ήλυοn ετη taos ὀρεσι, και οὔπω δεινεται," Plato's Phaedo 116; ichn geloube niemer mê, diz sunne von Mycëne gë, Trist. 8283 (Mycëne in Argolis, Sickler p. m. 283-4). In a rocky valley of Switzerland, at a certain hour once a year, the sun shines through a hole in the mountain-wall, and illumines a church-steeple; conf. the sun shining into Belsen church, Meier's Schwäb. sag. 297."Dò diu sunne ze gaden solde gân," Morolt 1402; de sunne geit to gade, Brem. wtb. 1, 474; ήλυος κοιμαται, Wieselgr. 414; de sunne woll to bedde, Firmen. 1, 329. M. Neth. "die sonne vaert henen thaerre rusten waert,' Maerl. 3, 124; umb jede abendzeit, ehe die sonne zu hausen kömpt, Brehme B. 1\textsuperscript{a}; 'Moidla (girls), geit hoim! Die sun geit no; Kriegt koene koen tanzer, Wes steit ihr den do?"—"Eh die sonne zu genaden get,' Weisth. 1, 744. 2, 492; e die sunne under zu genaden ginge 3, 510. Does the Goth. remi-sol, rimi-sautil, mean the sun at rest? Hpt's Ztschr. 6, 540; quant li solaus genchi (tottered), Mort de Garin 144. Note the phrase in Walewein 8725: 'Doe begonste die sonne gaen Te Gode van den avondep saen;" conf. Esth. 'päaw lähhâb loya,' the sun goes to his Maker=sets. The light of sunset is thus expr. in MHG.: 'diu sunne z'abunde schein,' to evening shone, Karl 3525.

p. 742.] ON. glaðr=nitens and laetus, and we say 'beaming with joy'; so the beaming sun is called 'Gleus bedja Guð-blìð,' God-blithe, Edda Sn. Hafn. 1, 330. Sunnenfróh (or Sunnenfrø, Mohr's Reg. v. Fraubrunnen no. 381, yr 1429) may mean 'glad as the sun,' or 'of the sun,' as in Boner 66, 42. A maiden in a Swed. song is named Sol-fjaur, var. Soljot, Arfv. 1, 177. 180; at gláðja sig=to set, Sv. äfvent. 342. At evening the sun's bow goes to joy: ilalla ilohon, Kalev. 27, 277. Acc. to Hagen's Germ. 2, 689 the sun has a golden bed, lies, sleeps on gold: als di sunne in golt geit, Arnsb. urk. no. 824, yr 1355; gieng die sonn im golt, Gùnther 783; de sunne ging to golde, Ges. Abent. 2, 319; singt als die sonne fast zu golde wolde geih, Scherfer
193.—The sun in rising out of the sea, crackles, Ossian 3, 131; and the image of the zoloté bába (golden granny) utters tones, Hannesch p. 167; like Memnon’s statue, Lucian’s Philops. 33. p. 743.] Oannes (the sun) dips in the sea every evening, Hitzig’s Philist. 218.

'Oμος δ' ἕλιος μετενήσετο βουλυτώνδε, Od. 9, 58. Ἐνθείος μὴν ἐπετα νέον προσέβαλλε ἀρόνας;

εἷς ἀκαλαρρεῖται βαθυφόρου Οκεανοῖο ὄφρανον εἰσανήν, Η. 7, 421. Od. 19, 433.

'Ἡλίος δ' ἀνόρους, λιτών περικάλλεα λίμνην, ὄφρανος ἐς πολύχαλκον, Od. 3, 1.

Oceiduo lota profundo sidera meryi, N. 221. ‘Sage me, for hwam seine soo sunne swá reáde on ærne morgen? Ie þe seege, for þam þe heo cynde up of þere sce,’ Altd. bl. 1, 190; un genu sol ð egi, Alex. saga p. 103. The sun bathes at night, Ipt’s Ztschr. 4, 388. N. Pr. prov. bl. 1, 298; ‘dô begund’ ez werden naht, und sleich diu sunne nách ir aht umbe daz norden-mere, als ë,’ crept round the northern sea, Geo. 6001; weil die sonne niedertunkt, Schmidt v. Wern. 181.—But the sun also goes into the forest. Swed. ‘solon går í skogen’; sol gátt í skog, Folks. 1, 155; när sol gick í skog, Cavall. 1, 96; ‘sípan sol är nudi vibi,’ got behind the trees, Oestg. 175 (F. Magn. Lex., sub v. landvidi, gives a differ. explan. of vide, vibi); nä un ned, du sol, i grasen, Kalev. Castr. 2, 57. Finn. kule (kulki) päiwa kunsikolle! Kalev. 19, 386. 412; conf. ‘Not yet the mountain, but only those houses are hiding the sunshine,’ Goethe’s Eleg. What means ‘bis die sonne uf den peinappfel kommt,’ (Weisth. 3, 791)? till he gilds the fir cone?

Unz sich der tac áfsmuchte, Hagen’s Ges. Abent. 2, 367; der tac der sleich in (crept to them) balde zwo, MS. 1, 171b; der tac der schleicht wie ein dieb, Hätzl. 23b; der tac náhen begunde nách sinem alten vunde, Tärl. W. 125a; die dach quam, die nicht onstont, Maelr. 2, 236, so that he never stands still. The day says: ‘I fure away, and leave thee here,’ Uml. 169; der tac wil nicht erwenden (turn back, leave off), Wolfr. 8, 18; der morgen nicht erwenden wil, den tac nieman erwenden (keep off) kan, MS. 1, 90b. ‘Dô der tac erschein,’ shone out, Parz. 428, 13. 128, 15; d. d. t. vol erschein, Er. 623; der tac sich schouwen liez, Livl. 3299;
dō der morgen sich ūf-liez, und si sīn entsuoben, Pass. 30, 79; sich der tac entslōz (unlocked), Urstende 118, 61; der tac sich ūz den wolken bōt, Türl. Wh. 67a; dō si gesahen den morgen mit sīme liehte ūfstrīchen, die vinstre naht entwichten von des sunnen morgenrōt, Pass. 36, 51; der tac lihte schitere (thin), Serv. 3237. Dager var ljus, Sv. folks. 1, 129. La nui sen va, et li jors esclari, Garins 2, 203.—'Der tac sich anzündet,' kindles, Hätzl. 36a; dat hi den dach sach baren, Walwein 384; die men scone baren sach, Karel 1, 376. 2, 1306. 594; dat menne (den dach) baren sach 2, 3579, der tac sich hete erbart, Erael. 4674; sach verbaren den sconen dach, Lance. 44532. 45350. Also ontplukan: 'ontplōc haer herte alse die dach,' her heart flew open like the day, Karel 1, 1166. Walwe. 3320. 7762; conf. 'sīn herte verlichte als die dach,' Walwe. 9448; ontspranc die dach, Karel 2, 593; die dach uten hemele sprance, Walwe. 6777. 4885; Fr. 'le jour jaillit;' 'möcht der tac herspriessen, Hofm. Gesellsch. 59; Lett. 'deena plankst,' sprouts, buds. The day stirs: dag rīnit, O. i. 11, 49; naht rīnit, O. iii. 20, 15; lieht rīnit, O. i. 15, 19. ii. 1, 47. The day is rich, powerful: 'quotes ist er niht riche(v) wan als des liehtes der tac,' than the day is of light, Cod. Vind. 428, no. 212; reicher dan der tac, Uhl. 1, 196.—Other expressions for daybreak: 'die Nacht die weicht,' gives way, Lb. 1582. 42; Niht for8 gewāt, Cod. Exon. 412, 12; diu nacht gemachlich ende nam, Frauend. 485, 11; uns ist diu naht von hinnen, Wolfr. Lied. 8, 16; unz uns diu naht gerümêt, Hahn's Striecker 10, 35; so lange bis die schmiede pinken, u. der tag sich wieder vorzeigt, Ettner's Vade et occide Cain, p. 9. It is finely said in the Nib. 1564, 2: 'unz daz (until) diu sunne ir liheitz schīnen bōt (held out) dem morgen über berge;' als der morgenrōt der vinstern erde lihte erbōt, Mar. 169, 28; unz der ander morgenrōt der werlde daz lieht bōt, Serv. 1839; ouch schein nu schiere der morgenrōt, den diu sunne saute durch vreude vūr (Dawn, whom the sun sent before him for joy) daz er vreudenrīche kūr vogeln u. bluomen brāhte, Türl. Wh. 69a. Simpler phrases are: dō begundez lihten vome tage, Parz. 588, 8; gein tage die vogle sungen, Mai 46, 16. For describing the dawn they said: 'nā kins ich den tac;' choose, pick out, espy, Walth. 89, 18; kōs den morgen lieht 88, 12; den morgenblic erkōs, Wolfr. Lied. 3, 1; als man sich des tages entstē, Wigal. 5544.
p. 744.] Day is like a neighing steed:

Velox Aurorae mutitus Aether
He cleaves the clouds: der tac die wolken spielte (split), MS. 2, 167a.
So the crow with flapping of her wings divides the night, lets in the light; with her and the AS. Day-hreifn we may assoc. the ON. names Day-hreifp (quasi young day) and Day-ulfr, Förstem. 1, 328.

p. 744.] Day is beautiful: beau comme le jour, plus beau que le jour; ils croissoient comme le jour, D'Aulnoi's Cab. des f. 243; wahren als der tac, S. Uolr. 328. Sô der morgen enstät, Herb. 8482; dó der tac werden began, En. 11280; die naht lét, ende het waert dach, Karel 2, 1305 (conf. die nacht lét, die hem verwies, Floris 1934); der tac ist vorhanden (here, forthcoming), Simpl. 1, 528; dó gienc uf der tac (went up), Wh. 71, 20 [Similar examples omitted]; unze iz beginne ufján, Diém. 174, 5; es giengen nicht 14 tage in's land, Schelmufsky, conf. p. 633a; der tac gat von Kriechen, MSH. 3, 426a. Din naht gie hin, der tac herzuo (or, der morgen her, der morgen quam, Pass. 47, 89, 329, 53. 307, 68 [Similar ex. om.].——Day comes rapidly: comes upon the neck of you, Döbel 1, 37a; an trat der östertac, Pass. 262, 16; als der suntac an gelief 243, 1; dó der ander morgen uf ran, Serv. 3410; der tac gejlozen kam, Troj. kr. 29651; der tac komt stolken, Hätzl. 26b; der tac kam einher walken 28a; ét die mane sinke neder, ende op weder rise die dach, Karel 2, 1194. He pushes his way up: dó dranc uf der tac, Rosen-g. 627; begunde uf dringen, etc. [Similar ex. om.]; dó siben tage vor-drungen, Kolocz 162; des tages wize östern durch din wolken dranc, Wigal. 10861. He is up: des mongens, dó der tac uf was, Fragm. 41c; nu was wol uf der tac, En. 7252; ez was höhe uf den tac 11146; dó was ez verre uf den tac 10334.

p. 745.] The day may be hindered from breaking: 'What have I done to the day? Who has led him astray?' En. 1384; II. Sachs iii. 3, 68a (ed. 1561), 48d (ed. 1588) says of a 'day-stealer' (idler): 'wilt den tag in der munter umbragen?' carry him about in thy trough, OHG. moltra. There is a key to the day, Sv. vis. 2, 214. Vlaemsche lied, p. 173; the key of day is thrown into the river, Uhl. 171; 'Had I the day under lock and key, So close a prisoner he should be,' 169 (conf. the day's
answer). The sun is caught in a noose, he cannot continue his journey, and has to be ransomed, Klemm 2, 156.

A phrase used in Wirzburg comes very near the Romance poindre: 'der tag spitzt sich schon,' points, perks, pricks itself up, H. Müller's Griechenth. 44; Illyr. zora pven, the dawn shoots. With à la pointe du jour, conf. 'matineret à punta d'alba,' Mila y Funtals 159. OHG. striza=jabar (sub ortu), Graff 6, 760; lucis diei spiculum in oriente conspiciens, Kemble no. 581, p. 106; 'der tac die wolken spielt,' split the clouds (Suppl. to 744).

p. 747.] The dawn is accompanied by noise, esp. by agitation of the air: ich waen ez tagen welle, sich hebet ein küeler wint, Nib. 2059, 2; diu luft sich gein dem tagen zinhet (air is drawn towards day), diu naht im schier entflinhet, Türl. Wh. 65a. We must conn. aurora and aöpiov (morrow) with aura, aöpa (breeze); and AS. morgen-swég may be akin to schwögel (p. 746). 'Sól ek så dripña dyn-heimum?' solem vidi mergi in oceano? mundo sonoro? Sæm. 125b. The Hätzlerin 30 speaks of the gewimmer (whine, moan, droning) of daybreak; 'far an eirich gu fua mear a' grien o stuanid han ceann glas,' ubi oritur sonore sol a fluctibus capitum glaucorum, Tighmora 7, 422; Ssk. ravi means sol, rava sonus, ru sonare.—Alba is the lux prima that precedes the blush of dawn, Niebuhr 2, 300; it is like Matuta, Lencothea. Burguy's Glossaire 350a explains 'par son' before 'Paube' as 'par dessus, tout à la pointe'; It. sull'alba. Our anbrechen contains the idea of noise: das der tac öf prach, Diemer 175, 7; de dach up brak, Hpt's Ztschr. 5, 399. Detm. 1, 50 [Sim. examp. om.]; day breaks in through the windows, Felsenb. 3, 458; ich sие den morgensterne öf brehen, MS. 1, 90b, conf. Lith. brëksst, to glimmer, dawn; erupit eras, Walthar. 402; Paube creva, Méon 1, 291. The noise of daybreak is sometimes to be expl. by the song of the wakening birds: 'der tac wil uns erschellen,' ring out, Ges. Abent. 1, 305; der sieze schal kunt in den tac, Mai 93, 33; biz sie erschracte (startled them) der vogel-sane 93, 32. With the Span. 'el alva se rie,' conf. Turn. v. Nantes 42, 4: 'diu sunne in dem himel smieret,' smiles. Crepusculum presupposes a crepus, which must belong to crepare, as ϕόφος murk is akin to ϕόφος noise, see Benfey 1, 617 seq. Bopp's Gl. 91.

p. 748.] Bopp's Gl. 53b connects uhtvó with ushas, from ush to burn, as ahtau with ashtân; die ucht is still used in Germ.
Bohemia. Uhti-bitu=orgia, Gl. sletst. 6, 436, is explained by Wackernagel as dawn-petition, Haupt 5, 324. Diluculo is rend. in OHG. by: in demo unterluchelinge, Windb. ps. 260; fruo unterluchelingen 206; dagendeme, Ps. Trev. 206; an demo dalithe 260; pílothe, Diet. 1, 530. Falowendi, falowendi=crepusculum, Graff 3, 496-7 (falo=falvus, pallidus); prima luce=in der urnichden, Hor. Belg. 7, 36b, for which AS. has wóma (p. 745), beside glomming, dagrim=crepusculum (may we connect ‘as de dach griemehle’ Fromman 4, 265). ON. byrting; and with dagsbrún is conn. the Fr. female name Brnin-matln = A.mOTa, Diet. 2, 325, misspelt Brnmatin, Meon 3, 447. MLG. dageringe = diluculum, Detm. 1, 178. 2, 546.

The personific. of Tagarôd is also indicated by the men’s names Dayhared, Trad. Corb. 226, Dagrim 394. The word is fem. in Gotfr. Hagen 65: an der dagervoît; but the masc. pre-ponderates, both here and in morgenrôt (see quotations from Mar., Servat., and Türl. Wh. in Suppl. to 713 end); yet ‘die rothbrünstige morgenrôt,’ H. Sachs’s Wittenb. nachtigal. ‘Der tag graut,’ turns grey, dawns; conf. ‘es graut mir,’ it frightens me: des tages blic was denuoch grá, Parz. 800, 1. Ἰμέρα ἀμφί τὸ λυκανγῆς αὔτό, dies circa ipsum diluculum est, Lucian’s Somn. 33; Arab. dhenebu-ssirhan, wolf’s tail, the first glimmer of dawn, that sweeps over the sky, then disappears, leaving a deeper gloom behind, Rückert’s Hariri 1, 215.

p. 748.] Does the obscure word morgen actually mean breakfast? Finn. murkina=jentaculum, breakfast-time. Morning, like day, climbs up and is high, hence the name of Dietrich der Hochmorgen, Ranch 1, 413. Greek aŭrônos ὀρθρόσ, to-morrow morning; βαθὺς ὀρθρόσ, Arist. Vesp. 216. Plato’s Crito 43 and Prot. 310. Luke 24, 1.

Diu tunkle, evening twilight, Osw. 2013-71; OHG. tunchali, Graff 5, 435. Swed. tysmörk, Dan. tusmørke crepusculum (p. 814 n.). Vesperzité, só diu sunne schate git (gives shadow), Mar. 158, 7; conf. δύσετό τ' ἰέλιος, σκιώντο τε πάσαι ἀγωιαί, Od. 11, 12. 15, 185. Twilight is also eulen-flucht, or simply eule, owl, Firmen. 1, 268. Si bran ūf schöne sam der abentrot, MS. 1, 34a. ON. qvöldroði, aurora vespertina. 'Abentröt, der kündet lüter mare,' Walth. 30, 15. Modern: 'abendroth gut wetterbot, or 'ab. bringt morgenbrot,' or 'der morgen grau, der abend roth, ist ein guter wetterbot,' Simrock's Spr. 20. 19. 7099. On the other hand: Εὐαγγέλος μὲν, ὁσπέρ ἴπ παρομία, Ἑως γένοιτο μοτρὸς εὐφρόνης πάρα, Aesch. Agam. 264. p. 749.] Ssk. usás aurora, dual ušásá, Bopp's Gl. 53b; Lat. aurora for ausosa; Att. ēwos, Ion. ἰώς, Dor. ἀώς, ZEol. aivos; conf. Ostarâ (p. 290). The blush of dawn is expr. in Ssk. by narín, the virgins, Gött. anz. '47, p. 1482. In Theocr. 2, 147 the goddess rosy-armed is drawn by steeds (Suppl. to 738); 'constiteram exorientem auroram forte salutans,' Cic. de Nat. D. 1, 28 (conf. Creuzer p. 126). On the Slav. Iutri-bogh as god of morning, see Myth. ed. 1, p. 349 n.

p. 750.] The origin of 'Hennil, Hennil, wahce!' in the Mark is still unexplained. Observe, that tales are told of Strong Hennel as of Strong Hans, and that honidlo, acc. to Wend. volksl. 2, 270a, actually means a shepherd's staff. Like that shepherd in Dietmar, the Roman fetialis, when about to declare war, entered the sanctuary, and waved the shields and lance of the god's image, crying, 'Mars, vigila!' Hartung 2, 168. Serv. ad. Aen. 8, 3.—Both in France and Germany the watchman, the vrone welter (MSH. 3, 428b), blew the day in with his horn; his songs were called tage-lieder, aubades. 'La gaité corne, qui les chalemians tint,' Garin 1, 219; les gaites cornent desor le mur anti 2, 117. 158; la gueule cuida que laube fusst crevee, il tret le jor, et huche et crié, Méon 1, 195; et la gueve ort desus la porte, devant le jor corne et fretele 1, 200. 'Der wahtuere diu Tage-liet (pl.) só lute erhaben hät,' Walth. 89. 35 (see Lachm. on W. p. 202); den tac man kündet dur diu horn (pl.), MS. 2, 190b; diu naht was ergangen, man seite ez wolde tagen, Nib. 980, 1; walther hïet hîh enbor, MS. 1, 90b; er erschelt ein horn an der stunt, damit tet er den liuten kunt des tages kunft gewaltieich,
Ds. 3. 311. He cries: 'ich sich in her gîn (I see him come on),
der mich wol erfröwnen mac, her gât der liehten schoene tae,'
ibid.; smorghens also die wechter blies, Floris 1395; der uns den
tag herblies, Liederb. of 1582. 28, anblies 238; der wechter blost
an, Keisersp. Brôsaml. 254; 'the watchman blows the rest,' Eliz. of
Orl. 502; the wader or 'hausmann' blows the day off, he comes
of himself, Drei Erzn. p. 443; 'der wechter ob dem kasten,' the
warder over the coach-boot. Did watchmen carry a mace called
morgenstern? see Hollberg's Ellefte Juni 5, 9. Frisch 1, 670 says
it was invented in 1347.

p. 750.] Day is beautiful and joyous: der tae schoen u. grise
sün licht beginnet mëren, Troj. kr. 9173; daz licht mil vrenden üf
trat, Pass. 329, 51. On the contrary, 'das abendroth im westen
welkt,' fades, pales, Schm. v. Wern. 253. The morning star is
harbinger of day (p. 752 u.): daz im der tage-sterre vrvo kunte
den tae, Kschrh. 7885; ἀστήρ ἀγγέλλων φῶν, Od. 13, 94.

Birds rejoice at his coming: ἤνικα ὀρνιθές ἁσωσί πρῶτοι,
Charon. Fragm. 34b; ὁ ὀρνις τὴν ἄω καλὸν, Athen. 4, 36: daz
cleine süeze vogellin kan dingen (reckon) üf den morgenschûn, u.
sich des tages frûwen nuoz, Troj. kr. 20309; nam diu naht ein
de, die vogel des niht wolden durch iemans freunden swenden
verswigen, wan sie sungen als sie solden (would for no man's
pleasure hush, until, &c.), Tit. 5364; noch süezer denne dem
voglin morgens vrûne, Franeul. Ettn. p. 27; de voghel den dach
smorghens groette, als hine sach, Rose 7832 (conf. 'den kleinen
vogellin trûnmet üf osten,' dream on the bougheis, MS. 2, 166b).
Cock-crow announces day: ἐξερεγεσθαι ηδὴ ἀλεκτρὸνον ἀδῶντων,
Plato's Symp. 223; der han hât zwir (twice) gekraet, ez nåhet
gën dem morgen, MS. 2, 152a; as de hancens den dag inkreggeden
(crowed-in), Lyra p. 114.

p. 752.] The swift approach of Night, its falling, sinking, is
expr. in many turns of speech: ez taget lane (slowly), u. nahlet
drât, Teichn. 70; als die nacht mit aller gewalt (all her might)
herein brach, Drei klûgste lente 146. That night breaks in,
whereas day breaks forth, has been remarked by Pott 1, 236; yet
Goethe says 'die nacht bright an,' Faust 126; eum nox inruvet,
Greg. Tur. 10, 24; wie die nacht herbrach, Katzip. ci b; biss das
der abend hereindrang (pressed in), Fischart's Gl. schiël 1131;
forth of each nook and corner crowds the night, Goethe; dô viel
sin gacher abent an, Trist. 314; diu naht nu sere zuo gáht, Türl. Wh. 26a; die n. rückt mit gewalt ein, Maulaffe 569; die n. rasche quam, Hpt’s Zuschr. 5, 338; es schiesst (et schütt, it shoots) in den abend, Schütze 4, 33. Night came upon the neck of us, Ungr. Simpl. 65. Ettm. Apoth. 877; ‘die n. stöss an,’ bumps against, Weisth. 1, 305; ‘it was advent, de n. anstoet,’ Reineke 4, 1. ‘Niht becom,’ supervenit, Beow. 230; conf. ei5 őkev ęlęh dešelōv őψe δύων, σκιάση δ’ ερίβωλον ἀρουραν, II. 21, 231; Ἡδη γὰρ καὶ ἐπήλυθε δείελον ἔμαρ, Od. 17, 606; as de advent in’t lant kem, Müllemen. p. 201; trat de n. an, Weisth. 3, 87; die n. betritt ihn (tramples) 3, 457; conf. ‘wan sie die n. betrift,’ hits 3, 785, and ‘bis die dämmerung eintrat,’ Felsenb. 4, 63, 2, 599, herein tritt,’ steps in 4, 144; ‘die naht hinzu geschreit,’ strophe up to, Troj. kr. 10119; ‘náket in diu naht,’ nears them, Nib. 1756, 1; ‘en hadde die n. nicht ane gegaen,’ not come on, Karel 2, 934; do diu naht (der abent) ane gie, Lanz. 3210. Flore 3497. Diemer 27, 4. Frauend. 342, 30. lw. 3904; gieng der abend her, Götz v. Berl. 82; hie mite gienc der abent hin, n. diu naht heran lief (ran), Pass. 47, 84; diu vinstere n. her ouch swanc, als si in ir lonfe lief 36, 41; als diu n. hin gelief 81, 86; diu n. kunnt dāher gerant, Dietr. drach. 336b.

Again, night sinks, bends, falls: der abent was zuo gesigen, Dint. 1, 351; is diu naht herzuo gesigen, Troj. kr. 11718; diu n. siget zuo, Dietr. drach. 154a; uns siget balde zuo diu n., Lanz. 709; diu n. begunde sigen an, Morolt 1620. 3063; diu n. siget an, Dietr. di 327b; diu n. vast uf uns neiget (bends), Hätzl. 192, 112.——Or day sinks, and night climbs: dō der tac hin seie, diu n. herzuo stiecr, Dietr. 9695; biz der dach nider begunde sigen, inde die nacht up-stigen, Karlmeinet p. 18; li jors va a declin, si aproche la nuit, Berte 54; li jors sen va, et la nuis asséri, Garins 2, 157; la nuiz va aprochant, si declina le jor, Guitecl. 2, 169; nu begund diu sunne sigen, u. der abentsterne stigen, Zwei konfm. 180; ez begunde sigen der tac, Er. 221; à la brunel, à la chute du jour. Similar are the phrases: der tac was iczuo hin getreten, Pass. 27, 7; der tag gieng zu dem abend, Uhl. 1, 246; conf. ‘dagr var à sīnnum,’ inclined to evening, Sæm. 104b. In the same way: der tac hiemit ein ende nam, diu vinster naht mit trüebe kam, Pass. 19, 3; der tac stiech hin, u. kam diu naht, Freib. Trist. 4705; ja swant (vanished)
Day and night. 1523

der tac, u. wuohs (grew) diu naht, Heinz v. Konst. Ritt. u. pf. 7; conf. lat. adulta nocta; dô der tac verswant, G. frau 2013, 2417; LG. 'he lett dagen u. swimen,' 'schemmaren u. dagen,' Strodtm. 290, 238. Brem. wtb. 4, 634; 'ô der der tac zerooeret wart von der vinsternisse grôz, u. diu n. herzuo geflôz,' came flowing up, Troj. kr. 10489; der tac geplûze hin 8519; dô der t. was argin, Diemer 149, 25; 'als der t. was gelegen,' lain down, Ernst 4679; 'ô der t. fûr sûnu schin,' let be, left off, Troj. kr. 11095; 'der t. sin wanne verlât,' his bliss forsakes, M.S. 2, 192b; der t. sin leicht verlât 2, 496b; der t. lât sînen ghist, Troj. kr. 8480; dô des tages leicht versuswein, Barl. 368, 3; siddan arfens befoht under leofenes häder beholten weordê, Beow. 821; der tac gieng mit freuden hin, dô diu naht ir trüchën schin über al die werl gespreite, Gerh. 4931; æfenscima ford gewât, Cædm. 147, 30; der tac begerteurloubes (took leave) mit lûhte, Tit. 3743.

Night catches, grasps: diu naht bregifet, Tit. 3752. Dietr. dr. 97a. Heinr. Trist. 4650; die nacht hevet mi hier begrepen, Maerl. 3, 157; unz si bregoif diu naht, Woldl. 302, 1; unz daz si dâ diu n. bregoif, Mai 39, 5; die nacht kompt geslichen, Ld. 1582, 53. Night covers, spreads her mantle: þa com æfter niht on ðast dæge, lagon-strêámâs verêht, Cædm. 147, 32; 'ja waene diu n. welle uns nicht wern mèr,' will not guard us more, Nib. 1787, 2; die nacht war für augen, Drei kluge leute 147; evening was at the door, Pol. maulaffe 171; der abend all bereit vor der hand, Schweinichen 1, 87; dô man des âbindis intoñoh, Athis C*, 153.

Night was deemed hateful, hostile, Benfey 2, 224: Grk ðêil ê, ðêilôc evening is akin to ðêilôc timid, ðêilôw I fear; conf. vûx ðêloj, Od. 11, 19, naht-eise horror noetis, and Shaksp.'s 'grim-looked night.' The Lith. 'naktis ne brolis, night is no man's friend' occurs already in Scherer's St. Gall. Mss. 34*: die nacht niemand ze freunde hat, and in H. Sachs 1, 233. On the other hand: 'la nuit porte avis,' conf. to sleep upon a thing.

p. 752.] 'Night has the victory won' is also in Rosen-g. 1119; der tac vertreip diu vinster naht, Franeud. 344, 31; per contra: diu n. den t. het verswant 271, 25. A full descr. of night's victory, with 'her dusky banner hung on all high towers,' in Ls. 3, 307.
The notion of night’s gloominess preponderates: ἀλλ’ ἡτοι νῦν μὲν πνευματικοὶ νυκτὶ μελαίνη, Od. 12, 291. OS. thiustri naht, Hel. 133, 4, etc.; de dustere nacht, Hpt’s Ztschr. 5, 393; in dero naht-finstri bechlepft, N. Cap. 13; diu winster n., Frauend. 339, 30, etc.; diu tōt-winster n., Lanz. 6538; diu swarze n., Herb. 7964. In thieves’ lingo, schwarz = night; diu trübe n., Wh. 2, 10. Swiss ‘kidige nacht,’ pitch-dark, Stald. 2, 98 (kiden = ring out, pierce); bei eitler naht, Abele’s Gerichts-h. 1, 391. Uhl. Volksl. 683 (Ambras. Ldrb. 1582, 377). AS. ‘on wanre niht,’ pale, Beow. 1398; niht wan under wolcnum 1295; conf. OS. wanum undar wolcnum, Hel. 19, 20, morgan wanum 21, 1; niht-helma genipu, Cod. Exon. 160, 12; sceadn-helma gesceapu scrīdan cwomon, Beow. 1293; ON. gríma, larva, means also conticinium, quando omnia quasi obvelata caligine videntur.—In voller nacht (pleine nuit), Schweinich. 3, 59. 87. 234; ‘die geschlagene n.,’ stricken, hushed, Matth. Pred. v. Luth. p. 27. Philand. 2, 83; beloken n., Rein. 2271 (illunis ?); nuit close, Babou 219; schon weicht die tiefe n., Goethe 12, 242 = succincta nox, Sid. Apoll. Epist. 3, 3; ἀλλ’ ὅτε ἡ τρίχα νυκτὸς ἔψω, μετὰ δ’ ἀστρα βεβήκει, Od. 12, 312. 14, 483, conf. the seven parts of night, Fernow’s Dante 2, 229.—Night is long, νῷς μακρὴ, Od. 11, 373; often called intempesta nox, unseasonable (for work): dum se intempesta nox praecepit, Cato de Mor.; conf. the ON. adj. niol, Scem. 51a (AS. neol, neowol = prona?). But also ἐφφόρη, the kindly (comforting?), Hes. Op. et D. 562; OHG. kistillandi naht, Diut. 1, 251; ‘dō was diu süeze n. für,’ gone by, Lanz. 1115. On modranct, see Hattemer 1, 334. The midnight hour is fittest for deciding the fates of men (p. 858-9).

CHAPTER XXIV.
SUMMER AND WINTER.

Winter is called bird-killer, ὀιωνοκτόνος, Aesch. Agam. 563, and ‘der voegle nôt,’ MSH. 1, 53b. A M. Neth. poem (Karel 2, 133) says: ‘so dat si ten naesten Meye metten vogelen gescreye porren moghen,’ may march out mid the songs of birds; ‘wie der Meie vögelin vroene macht,’ gladdens, elevates, MS. 1, 31b.
Sl. iar (spring) = yér (year), says Miklos. 110; Zend. yār (year), Pott 2, 557. Bopp, conf. Gramm. p. 568. Kuhn's Ztschr. 2, 269 connects yér with òpa, hora. Bekker in Monatsber. '60, p. 161 says čap for Fčap = vèr. We may also conn. čap with ḫpt (early), as our frühling with früh. Kuhn thinks ver is for ves, Ssk. vasantas (spring); conf. vasas, vásara (day), vasta (daylight). Ssk. vatsara (year), Bopp's Gl. 306b. Finn. vuosi (year), Esth. aast, conf. Lat. aestas; in Kalev. 1, 218 vuosi year, and kesä summer, seem synonymous. Ssk. samá, annus, is fem. of sama, similis, Bopp and GDS. 72 seq. Lenz (spring) is also langsí, lanxi, lanzig, Stald. 2, 156; somer ende lentia, Rose 7326.

Change of season, change of year is expr. by 'diu zit hát sich vervoudelot,' MS. 1, 78b; conf. 'in der zile jüren,' years of time, Mai 107, 18. To the Egyptians the year sails round, whilst in German 'unz umb kam daz jár,' Otnit 899; ein umbe-géndez jár, Trist. Frib. 1079; ein mánd in (a month to them) des járes trit, Pass. 162, 58; das rollende jahr.—In gui-Pan-neuf, gui is mistletoe (p. 1206); conf. our Germ. cries: 'drei hiefen (3 blasts on the bugle) zum neuen jahr!' Schm. 2, 156; 'glückeliges neues jahr, drei hiefen z. n. j.' Frisch 1, 452e from Besold. New-year is expr. by 'sò sich daz jár genuwet hat,' in springtime, Warnung 2291; or 'wann daz jár auschumpt,' out comes, Gesta Rom. Keller 99; do das jár auskom, Weisth. 3, 650; but also by the simple 'New.'

The idea of the whole year is now and then personified, both in wishes and otherwise: Got gebe uns wunnecliche jár, Reinh. acc. to var. 2248 (ms. P.K.); gnot jár gauge si an (encounter them), Kistener 1188; conf. übel-jár, mal-anno (p. 1160 end) ; do das jár auskom, Weisth. 3, 650; ehe ein jáhr in das land komt, Drei Erzn. 266; ehe zwei jahre in's land gekn, Pol. manl. 8; daz vünfte jár in gie, Trist. 151, 27; that jár furdlor skrēld (strode), Hel. 13, 23 (conf. AS. forð gewāt dæg-rímes worn (numeri dierum multitudo), Caed. 60, 1, see 'dæg-r. worn' 80, 20, 156, 51); le bonhomme l'anné, Méni. de l'acad. celt. 4, 429. In the Bacchica pompa Ευαυτός appears as a giant with four elbows (τετράπτυχος, 4 enbits high?), bearing Amalthea's horn, Athen. 5, 198 (Schw. 2, 263).

Also in Hel. 14, 10: 'sò filu wintro endi sumaro'
means the same as A.S. fela missera; but 5. 1. 2, where Zacharias
says he was ‘tuëntig wintro’ old when he married Elisabeth,
and has lived with her ‘antsibunta (70) wintro,’ he is 90 years
old, and winter stands for year. The A.S. midwinter, ON.
mísvetr, appears in M. Neth. as medewinter, Lanc. 13879, middle-
winter 23907. A computation of sumor and lencten, Andr. &
El. p. xxiv. Leo's Rectitn. 212-3. The ON. dégr is Swed. dygn.
Gudrun says in Sæm. 232b: ‘fôr ek af fialli fimm dégr talið,’
fared I from the fell 5 days told; conf. F. Magn. Dagens tider,
p. 28. The sacredness of Midsommer and Midwinter, of St.
John's day, sunnewende (p. 617) and yule, favours the dual
division: on the night of St. John, vigils are kept in field and
lawn under gold-apple tree, Molbech no. 49. Norske eventyr
no. 52. KM. no. 57.

p. 758.] As to a connexion between Tacitus's three seasons
and Wodan's three progresses, see Kuhn in Hpt's Ztschr. 5, 493.
It seems to speak for the three seasons, that often only three
assizes are recorded in a year; and still more, that three great
sacrifices were offered, in autumn til är, in winter til grôdrar, in
summer til sigrs, Yngl. s. cap. 8; tribus temporibus anni, Lacomb.
no. 186 (yr 1051). Gipsies divide the year into two and six
seasons, says Pott 1, 66. The Persian, like the Spaniard, had
two springtimes, for Fasli in the Gülistan speaks of the Shah
Spring, Shah Summer, Shah Autumn, Shah Winter, and Shah
New-year (newrus) = March, who reintroduces the spring. ON.
haust, Swed. höst, is an abbrev. of herbist, herfest [Scot. hair'st],
see Gramm. 2, 368. In Up. Hesse also they call spring auswars,
Vilmar's Hess. Ztschr. 4, 52.

p. 761.] Spring is expr. by the phrases: ez was in der zite
aller bluomen ursprine, Flore 5529; só die bluomen enspringent
153; von den bhomen wie sie sprungen 821; conf. flos in vere
novo, Fertz 5, 735. More vividly personal are the adjs. in: 'der
lange frühlings,' E. Meier's Schwäb. märch. p. 303; 'vil lieber
Sumer, der liebe S.,' MS. 1, 167b. MSH. 3, 212a; diu liebe
sumerzit, MS. 2, 108; diu liebe sumer-wunne, Dietr. 381;
seelige sumerzit, MS. 2, 108b (our 'die liebe zeit'); and even
'der heilige sumer,' Myst. i. 312, 2. To which is opposed 'der
leidig winter,' MSH. 3, 215b; 'die felle winter,' Rose 53. 62.
Both seasons come and go: 'ira yvers, si reevenra estez,' Orange
2, 75; OS. skrêd the winter ford, Hel. 6, 13; hiems saeva transiit, Carm. bur. 193; swanne der winter abe giene, unde der suñner ane viene, Alex. 5094; Neth. die winter giene in hant, Maerl. 2, 8 (like: binnen dien giene die nacht in hant, Lane. 46927); als die winter inspici, Lane. 36044; geht der winter daheer, Götz v. Berl. 246; der vorder Winterklainb herwider hat gehauet sich auf seinen alten sitz, Wolkenst. 67; nu ist der leide winter hire, Ben. 396; der suñner ist comen in diu laut, MS. 2, 33a; pis künnt der suñner hère, Otnit (V. d. Rón) 29; unz uffen S. Urbans tae, danne gal der suñner in, H. Martina bl. 250; si jeheht, der suñner der si hire, MS. 1, 67b; es get ein frischer freier somer du hèrein, Bergreien 71; ver redit optatum, Carm. bur. 178.—Or, instead of Summer, it is May, as mai-gesäss means summer-pasture, Stalder 293; als der Meie in giit, Warn. 1887; an S. Philippentage, sô der Meie alrêrst in giit, Frauend. 63, 13; also die Mey in quam, entie April orlof nam, Lane. 23414; 'dâ hât uns der Meie sînen krâm (wares) erloubet, ze suochet, swaz wir sîner varwe genuochet,' to pick what we please, MS. 2, 167a; des Meien bliic, Tit. 32, 2; dô man des lihten Meigen spil mit sîner blûete komen sach, Troj. 6389; Meic, die heide grüece! MS. 2, 167b; der Meie hât die heide gevecet 2, 52a: 'der winder twane die heide, nu grüenet si im ze leide,' to spite him, Ben. 453; flower-leaves, whereon 'der May sein holden (umbels) henget,' Suchenw. 46, 28; des lihten Meien schar (company) stât behleet in purpur-var (-hue), MSII. 3, 195b; flowers are 'des Meien kûnne,' MS. 2, 22a, and 'sümer-geraete' 1, 194b; uf Walpurgan tag xv. gebunt Mei-gerten (-switches), Weisth. 3, 497; 'giezent nur den Meien under ongen!' sings a girl in MS. 2, 74b; does it mean 'put the garland on me'? Mai, dein gezelt (pavilion) gefellt mir wol, Wolkenst. 116.—May has power: ich lobe dich, Meic, dîner kraft, MS. 2, 57a; des Meies virtuit, Uhl. 1, 178; gên wir zuo des Meien hoch-gezîte (high tide), der ist mit aller sîner krafft komen, Walth. 46, 22 (Lachm. is wrong in note to Nibel. p. 6). So: in der suñnerlichen maht, Parz. 493, 6; der suñner mit sîner kraft, MS. 1, 37a; des Meies kraft sie brûhte dar, der was der mâlaere (painter), Blicker 79; der winter tuinget mit sîner kraft, MS. 1, 37b; des Aberellen kraft, Hpt's Ztschr. 6, 353, and so of all the months. With power is blended goodness: des Meien güete u. kraft, Muscatbl.
1528

SUMMER AND WINTER.

in Altd. mus. 2, 189; ze veld u. úf der heide lac der Mai mit síner güete, Hätzl. 131, 6; Suchenw. 46, 15; des Meigen güete, Hätzl. 159, 584; Troj. 16213; conf. thera ziti guati (Suppl. to 791); der Meie hete dò gevröut (gladdened) mit der lieften künfte sín (his coming) diu wilden waltvögeln, Partenopier 45, 18; sumer, du hast manege güete, Lachm. Walth. xvii. 7. Summer brings bliss: si jehent, der sumer der si hie, diu wunne diu sí komen, MS. 1, 67b; 'heia sumerwunne, swer uns dín erbutte!' grudge us thee 2, 63a; sit die sumerw. alrêst begunde närhen 2, 74b; er ist komen wider mit gewalde, den der Meige hât vertriben; sumerw. ist im entrunden (fled before him) balde, der ist vor im niht gebliben, Frauend. 507; sumerw., níg dem süezen Meigen, MS. 2, 22b; der sumerw. güete, Flore 165; zur somerw., Baur no. 718.—The Germ. Summer or May stands on a par with the Scand. god Freyr returning from exile (p. 212-3), as indeed Maia, Flora, Aprilis were goddesses to the Romans. A tree breaks into blossom when a god settles upon it:

seht ir den boun, der dâ stât,
der loubes vil u. bluomen hât,
ein got hât sich dâ nider gelân (let himself down),
ân den (without him) môhte ez niht ergân,
ez ist bi namen Tervigant. Geo. 2162.

The poet of the Warnung sings:

nu minnet (ye adore) bluomen unde gras,
niht in der (not Him who) sín meister was;
wîp unt vogel-gesanc
unt die liehten tage lanc,
der sache jegeliche (all such things)
nemt ze einem himelriche. Hpt's Ztschr. 1, 495.

And still more distinctly:

einer anbetet (one adores) daz vogel-sane
unt die liehten tage lanc,
derzuo bluomen unde gras,
daz ie des vihes spise was (cattle's food);
diu rinder vrezzent den got (oxen gobble your god); ibid. 1, 500.

Green foliage is the garment of May and Summer: quoique le bois reprenne sa robe d'été, Villem. Bardes Bret. 215; sumer-kleit hât
er ir gesniten (cut out), MS. 2, 47h; der Sumner wil richen manigen bonn mit loubes wāt (leafy dress) 2, 83a; heide u. anger habent sich bereitent mit der schoenesten wāt, die in der Meie hāt gesant (which May has sent them) 2, 83a; herbest, der des Meien wāt vellet von den risen (ents fr. the twigs) 2, 105a; vil richer wāt, die Meie hāt 1, 192a; sich hāte gevazzet (collected) der walt, u. schoeniun kleit gein dem sumer au-gleet (put on), Maurit. 1684; in Meinigeschem walde, Tit. 143, 1; solutis Ver nivibus viridum monti reparavit amietum, Claud. B. Get. 168.

p. 762.] Winter is a ruthless ruffian warrior: 'spiteful W.'s envy' is complained of, MS. 1, 192a; 'der arge Winter twane,' oppressed, ibid.; der W. bant (also twane) die heide 2, 78ab; nu ist der bliuenden heide rogjet (tyrant) mit gewalt ūf uns gezoget, horet wi'Er mit winde broget (blusters) 1, 193a; des leiden Winters überlast, der si verwázen (be cursed) u. sin roup! 2, 20b. Winter has an ingesinde, retinue, Hpt's Ztschr. 4, 311; des Winters wafen tragen (weapons carry), MsH. 1, 328a. But May is armed too, and fights him: mein ros schrāit (my steed strides) gēn des Maien schilt, Wolkenst. 115; diu sumne dringet lichtem Meien dur den grünen schilt, der von loube schaten birt (brings leafy shade) den kleinen vogellin, MsH. 1, 150b. His fight with W. is deser. in detail in the Song of battle betw. Summer and W., Uhl. Volksl. p. 23. The AS. already has: pā was W. seacen, fæger folen bearm, Beow. 2266 (yet see p. 779 n.); brumalis est feritu rabies, Archipoceta p. 76; Winder, wie ist nu din kraft worden gar unsichhaft (unvictorious), sit der Meie sīnen schaft hāt ūf dir verstochten, MSH. 3, 195b; fuort mich durch des Meien her (host), der mit ritterlicher wer den W. hāt erslagen (slain), Hätzl. 131, 51; winder ist nider valt (felled), Wiggert 37; hin sont wir den W. jagen (chase away), Cour. v. Ammenh. extr. W. p. 51; wol hin, her W., ir müęzt io ze rūme in bergen, Francnl. 369, 16; der sumrernüme den strīt lān (drop the strife with), Flore 150. Haupt on Neidh. 45, 12 takes Anchof to be for oukolf in the sense of krotolf (p. 206); yet also Goth. anhjōn = tumultuari might be brought in. The names Maiibōm, Meinris (Closener 68) point back to old customs; the island Meinin-ouwe, now Meinan, perh. to an ancient site of the spring festival.

p. 762.] A sweet May-song in Wolkenst. no. 63, p. 173: liet,
då si mite *empfahen* den Meigen. To welcome the spring is in ON. ‘þa fagna þeir sumri,’ Maurer 2, 232; alle die vogel froeliche den Sumer singende *empfahnt*, MS. 1, 21a; *entphähent* die wuniglichen zit, Diut. 2, 92; *outfaet* den Mei met bloemen, hi is so schone ghedaen, Uhl. Volksl. 178; sleust uns auf (unlock) die tür, *u. lest* den Sumer *herein*, Fastn. sp. p. 1103; ir sülten den Sumer *grüzen*, *u. al sin ingesinde*, MSH. 3, 202a; Meie, bis (be) uns *willekomen*, MS. 1, 194b; *wis (be) willekomen*, wunneclicher Mei 1, 196a. *May and Summer* are distinguished: sint willekomen *fró Sumerzit*, sint will. *der Mei 1, 59a*; ich klage dir, *Meie*, ich klage dir, *Summerwunne 1, 3b*.

‘In den Meien *riden*’ was a real custom, Soester fehde p. 660. The men of Mistelgau near Baireuth sent envoys to Nürnberg to fetch Spring. They were given a humblebee shut up in a box (Suppl. to 697); but curiosity led them to peep in, and the bee escaped. They shouted after it ‘na Mistelgau!’ and sure enough the long rain was followed by fine weather, Panz. Beitr. 2, 173; conf. Herod. 7, 162, where a country has the spring taken out of its year.

p. 763.] The coming of Summer is known by the opening of flowers, the arrival of birds: der sumer ist komen schöne *über mer hât* uns ze lande brächt ein *wunniclichez her*, MSH. 3, 226a, as in Ssk. spring is called *kusanmakara*, *florum multitudinem habens*; dô man die sumerwunne bi *der vogel reise* erkande, dô löste der Mei die *bluomen* ûz den tiefen banden 3, 229b; der sumer ist mit *süezem sange* schöne *erwecket* 3, 241b; doch kam ich ûf ein heide, diu was lichter bluomen vol, dåran möht man schonwen wol, ob der *Mai* ze velde lac, Ls. 1, 199. Nithart leads the Duchess, with pipers and fiddlers, to where he has thrown his hat over the (first) *violet*; kneels down and raises the hat, ‘ir lât den sumer schûnen,’ MSH. 3, 202b; *’s ersti veigerl* brock i’ dir z’liab, Firmen. 2, 798, and Voss goes in search of the *first flowers* as spring-messengers, Goethe 33, 148; *the first buttercup* and *hvitsippa* used to be eaten, Dybeck ’45, 68-9, conf. the *first 3 cornblossoms*, Superst. 1, 695. 1018. Tusilago, coltsfoot, is called *sommer-thürlein* (*doorlet*) and Merzblume, because it springs up immed. after the snow has thawed; also filius ante patrem, filia ante matrem, Nemnich 1515; Nethl. *zonner-zoetjes* (*sweetie*) = *galanthus nivalis*. Clover too is called *summerdower*, *visumarus*, Kl. schr. 2, 159.
p. 763.] *Chelidonium*, celandine, so called because it comes with the swallow and withers at its going, Dioscor. 2, 211. A spring song in Lucian's Tragopod. 43—53 (ed. Bip. 10, 4) makes *blossom, swallow, and nightingale* heralds of spring; if you see the first ploughman ply, the *first swallow* fly, &c., Sup. I, 1086; usque ad *adventum hirundinum vel ciconium*, Sidon. Apoll. 2, 14; *ciconia recedens anni jugiter multiatrie*, ejiciens tristitiam hiemis, laetitiam verni temporis introducens, magnam pietatis tradit exemplum, Cassiod. Var. 2, 14; *Maine-bule*, summergeek, Dict. 2, 506 sub v. bühl: conf. 'kunden vogel rehte schouwen, só lobten sie ze *fronwen* für die *lichten sumerzit*, MS. 1, 84*.

p. 769.] Schwartz de Apoll. 33 compares Apollo's fight with the *dragon* to that betw. *Summer* and *Winter*. The song in Wiggert p. 37 says:

Winder ist unter valt (stilled).

Winder, du bist swer sam ein bli (heavy as lead),

Sumer, du kannst den Winder stillen (bring to reason).

In the Nethl. song of battle betw. *S.* and *W.* (Hor. Belg. 6, 125—146) Venus comes and reconciles the 'brothers'; yet, at the very end, it says Winter has *had to be killed*—evidently the ending of an older song. Other pop. songs of summer in *Firmen*. 2, 15. 34. On the Eisenach *sommer-gewinn*, see Wolf's Ztschr. f. myth. 3, 157 and Hone's *Daybk* 1, 339 (conf. the May fetched by May-boys in Lynecker p. 35-6); the straw Winter is mailed to a wheel, *set on fire*, and *rolled downhill*, *Daybk* 1, 340. In Franconia the girls who carry Death out are called *death-maidens*, *Schm*. 1, 461. In Jever they have the custom of *meiboem* setten,' Strackerjan p. 75.*

p. 781.] By the side of May appears the *May-bride*, Kuhn's *Sag*. pp. 384. 513, otherw. called *bühlili, fastenbühlili*, *Stalb*. 1, 240. The *plighted pair* are sought for, Somm. p. 151, conf. 180;

* Our people's *love of a forest-life*, which comes out esp. at the summer-holiday, is shown in the following passages: *ze walde gie*, Kindl. *Jesu* 101, 12; (dancing on the meadow before the wood) *reigen für den walt an eine wise lange*, MS. 2, 55*; *ze holze lonken, reigen 2, 56*; *das dir ze walde stät der fizez* (for a dance), *Wingsbein* 29, 4. *Haupt* p. 78. *Massm*. *Erael*. p. 609; wir sult vor *disen fiirholz* ligen durch der bluemen smae u., der vogel gesane, *Wigam*. 2172; ich wil vor *disen walde* ein höchzt machen, u. herladen u. bitten frouwen u. ritter stolz an *diz griene fiirholz* 2477; vor dem walde in eine tal da säch man svenze blicken, *die megle wurfen auch den bal*, MS. 2, 56; *vil schöne ze walde, an dem werde, hebent sich die tenze 2, 57*. 
the Swedes call her *midsummar-brud*, Wieselgr. 410. Dk. Potter's Der minnen loep 1, 30-I. Antonius de Arena (a Provence poet, d. 1644) de villa de Soleriis (Souliers), Lond. 1758 informs us: 'Cum igitur nunc se offerat hilarissimus mensis Maiús, quo tempore omnes populi voluptati et gaudio, laetitiae et omni solatio indulgere solent, ut inquit gloss. et ibi doctores in l. unica, C. de *mayuma*, lib. xi, tunc enim apparent herbea frondesque virentes et garritus avium, corda hominum laetificantes; *Bononiae*, et in nostra *Provencia*, ac híc *Avenione*, in viis reginas pro solatio faciunt, *quas viri coguntur osculari.* Item in dicto mense *Maios* amasii, in signum amoris et solatii causa amicarum, *altissimas arbores* plantare solent, *quas Maiós appellant*'; conf. Forcell. sub v. majuna.—At Lons le Saunier and St Amour the prettiest girl is chosen to be *nymphe du printemps*, is adorned, garlanded and carried round in triumph, while some collect gifts, and sing:

> étrennez notre épousée!
> voici le mois, le joli mois de Mai,
> étrennez notre épousée
> en bonne étrenné!
> voici le mois, le joli mois de Mai,
> qu'on vous aimé!

In Bresse (now dept. Ain) the May-queen or May-bride, decked with ribbons and flowers, walks first, led by a young man, while a May-tree in blossom is carried in front. The words of the song are:

> voici venir le joli mois,
> l’alouette plante le Mai,
> voici venir le joli mois,
> l’alouette l’a planté.
> le coq prend sa volév
> et la volaille chante.

See Monnier's *Culte des esprits dans la Sequanie*. In Lorraine too he is called *joli Mâ*.

The Italians danced at the spring holiday, Dönigè's Heinr. VII, 191; conf. the May-feast as descr. in Machiav. Stor. Fior. 1, 109. 149. In ancient Italy, under stress of war or pestilence, they vowed a *ver sacrum*, i.e. everything begotten and born that spring,
Niebuhr 1, 102. The Servian Whitsun queen is called kralitza, Vuk sub v.

p. 782 n.] Vier frome vaste, Meinauer’s Naturl. p. 8; in der fromfasten, in den fromfasten, Keisersb. Om. 42-3. Did they have a matron go about muffled at that season? Er. Alberus in Fab. 39 says of a disorderly dressed female: ‘sie gieng gleichwie ein fassenacht;’ die liebe from fastnacht u. den jungfrauen von fromfasten, Bienenk. 49b.


p. 786.] In England on May 1 the hobby-horse is led about, and also a bear, Haupt 5, 474; conf. the erbes-bär, Somm. p. 155-6. Pingster-bloemen, Pinkster-blomen, Whitsun-flowers, is the name given to the merry processionists at Jever, Strackerj. p. 76, and in Westphalia, Firmen. 1, 359. The Whitsun sleeper is nicknamed pfust-lümmler (-looby) also in Mone’s Schansp. 2, 371; in Silesia rauch-fihs, Berl. jrb. 10, 224. In Russia the licabed on Palm Sunday is scourged with rods, Kohl’s Russ. 2, 186. On taudragil see GDS. 509.

CHAPTER XXV.

TIME AND WORLD.

p. 791.] Wile, stunde, Graff 4, 1224, zit, wile, stunde, Uolr. 1554, and stand, weil, zeit, Volkennst. 161 stand side by side; so our ‘zeit u. weile wird mir lang,’ I feel dull. Wile occurs even

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with a numeral: unz (until) *drève wîle* komen hin, Servat. 2652.

As *Xρόνος* was a god, and *Kauρός* is called a greybeard, Tommaseo 3, 15. so is *wîle* personified, conf. *wîl-scelde*, pp. 857 n. 863; ‘*der wîle nîgen,*’ bowing to w., MSH. 1, 358; *undanc der wîle sagen*, Kl. 274; gërt sî (honoured be) *wîle* unde dirre *tac*, Parz. 801, 10; *saelic wîle*, saelic *zit*, MSH. 1, 296¹, conf. AS. *sæl* = felicitas and tempus opportunum; gistuant thera *ziti* *guati* = instabat tempus, O. iv. 9, 1, conf. des Sumers güete, p. 760 n.—Above all, there is ascribed to Time a coming, going, striding, advancing, drawing nigh, entering. Ssk. *amasa* time, from *am* to go, Bopp, see Gramm. 491-2; Lith. *amžis*, Armor. *amzer*, Kyml. *amser*, Fr. *am*. The Lat. *seculum* is fr. *sec* to go, Ssk. *sac* fr. *sak* = sequi (or secure? Pott, 2, 588). The OHG. *dihsmo*, comm. with Goth. *nîahs*, means processus, successus, advance, Graff 5, 111. M. Neth. *tiden* = *ire*, Lekensp. 622. Gramm. 1, 978; *dîne* wîle heten sich *vergangen*, Osw. 3443; die *tit guine* vort, Maerl. 2, 364; på seo *tîd* *gewät* ofer *tiber* *seeacon*, Cædm. 9, 1; *thô ward thiu tîd cuman*, Hel. 3, 14. 23-4. 25, 22; ein paar stunden kommen in’s land, Weise’s Lustsp. 3, 198; es *gengen* nicht drei tage in’s land, Jucundiss. 36; ehe zwei jahre in’s land *gehehn*, Pol. maulaffe 4; *thiu tîd* was *ginâhit*, Hel. 121, 21; *nâhtun* *sîh* *thio höhan* *gizîti*, O. iv. 8, 1; *zît* wart *gireisôt*, O. i. 4, 11; *‘swe *sîh* *dîne* *zît* *hnop,*’ arose, Tit. 88, 4; die *tit*, die nooit noch *gelac*, Rose 333; while jetzt die zet *beigeneign*, Fichst. hexenpr. 85; *thio* *zîti* *sîh* *brîhâtun*, O. iiii. 4, 1; *thô *sîh* *thiu* *zît* *brîhâta*, O. iv. 1, 7; *dô *sîk* de *tîd* *brîchte*, Sachsenchr. 205; *dô *sîk* *brîchten* dusent u. *twehundert* jár 226; forð baero (l. *baeron*) *tîd*, Cædm. 8. 31; nie *sîh* *dîne* *zît* alsô *getruoe*, Trist. 13. 34; *sîk* hadde de *tîd* *gerâgen*, Sachsenchr. 213; our ‘what future time might *bring with it,*’ Irrg. d. liebe 218; ‘die zet *brîngts.*’

p. 792.] *Stunde,* hour, often stands for time: ‘*jå* gi in *dîne* *stunde* mit grôzer *kurz-*wîle hin,’ their time went by with much pas-time, Nib. 740, 4; nach des Merzen *stunden*, Gudr. 1217, 3. But the OS. *werâtt-stûnda* = mundus, Hel. 76, 5. 159, 11. The M.Neth. also expressed a moment by ‘*en stir,*’ Rose 1952, and by the phrases: ‘*biz man guerûte die brâ,*’ while one moved the eyelid, Servat. 342; *biz ein brâ* die andern *mûrte* 3459; alsô schiere (as fast as) *dîne* *brâ* die nideren gerûeret, Hpt’s Ztschr. 2, 213.
p. 793.] Voss in Laise p. m. 220 ingeniously derives werlt, world, fr. werlen, to whirl. The World is often apostrophized by Walther 37, 24. 38, 13. 122, 7. In Ssk. the ages of the world are ynga, the two last and corrupt ones being Deápara's and Kali's, Bopp's Damay. p. 266. The men of the golden age are themselves called golden, Lucian's Saturn. 8. 20 (ed. Bip. 3, 386); conf. our Schlaraffenland, Cockaignu, GDS. 1. 2. So in Ssk. the plur. of lôka (mundus) = homines; and OHG. AS. ferah, feorh have 'mid' prefixed to them, answering to mitil-gart, mid-dan-geard: OHG. midfrí, mittiecarhi, AS. midfeardæ. Manasíps seems to corresp. to the Eddie alda ve iarðar, Sæm. 23b, popu-lorum habitaeulum, terra ab hominibus inhabitata (P. Magn. p. 255 n.), to which is opposed úlve = úlgarðar, gigantum habitacula. And the Gael. sil, seed, often stands for people, men.

p. 794.] Ssk. lóka, mundus, fr. lóć, lucere? conf. Lat. locus, Lith. laukas = campus; 'disa semín werlt' in Notk. Bth. 147 transl. pulcrum mundum. The Hindús also held by three worlds: heaven, earth and hell, Holtam. Ind. s. 3, 121; Madhyama lôka = media terra, quippe quae inter coelum et infernum, Bopp's Gl. 256b; or simply Madhyama, Pott 2, 354. The Greeks too divided the world into ôpravós, γαῖα, τάρταρος, Ilês. Theog. 720 (see Suppl. to 806). On. heimr terra, himinum coelum, heimir infernus? Heimir is opposed to hel, Sæm. 91b; liggja i milli heims ok heljar, Formn. s. 3, 128 means to have lost consciousness. O. v. 25, 95. 106 puts all three in one sentence: 'in erda joh in kinide, in abgründe ouh hiar nidare.' Distinct fr. midljumgarðs, earth, is Goth. miþgárs = medium in the compound miþgárdavaddjus, μεσό-τοιχον, Ephes. 2, 14. 'This myddel-erde,' Aliasander p. 1; iz thisu worolt lêrta in miltmå iro ringe, O. iv. 19, 7; erl-rinc, Diemer 118, 23. 121, 1; der irdiske ring, Mar. 191, 16. Earth is called diu grantveste, Rother 3651; OHG. cruntfisti fundamentum, Graff 3, 718. 'Daz bá vergieng,' the world perished, Wolkenst. 180. In the centre of the world lies an old stone, under it the measuring chain, Temme's Altmark p. 33; conf. navel-stone (p. 806). Other names: der maere meregarte, Karajan 22, 15; der irdiske gibel, Mar. 156, 49; daz irdiske ful 174, 34.

The world-snake has its head knocked off by a throw of Thór's hammer, Sn. 63. Even Fischart in Gesch. kl. 31b says: 'When
Atlas wanted to shift the globe to his other shoulder, to see what the great fish was doing whereon the world is said to stand;’ conf. Leviathan (p. 998).

p. 795.] The world is called ‘der vröne sal,’ lordly hall, Diemer 297, 6, which usu. means heaven; but ‘der sal’ 326, 7 seems to be temple. On the other hand: ‘diz jámertal,’ vale of sorrow, Rem. 896; diz ámertal, Griesh. Pred. 2, 101; in ditze chlagelige tal, Mar. 148, 2. 198, 33; dieses jammeru. kummerthál, Schweinichen 1, 17; ‘varen úz disem ellende,’ misery, Griesh. 2, 15; úz disem ubelen wójtale, Diem. 301, 2; in disem angst-haune, Drei erzn. 270; von dirre snoeden luerlt, Frib. Trist. 33.

p. 795.] There are several heavens: acc. to Diut. 3, 41 ten at first, but after Lucifer’s fall only nine. The Finns too have nine heavens, taivahan yheksiln an, Kal. 10, 190. 28, 308-9; vor froeide zu den himeln (ad coelos) springen, MS. 2, 47a.

p. 800.] The World-tree is called askr Yggdrasill in Sæm. 3b, but Yggdrasills askr in 8a. 44-5. 89a; conf. the Low Sax. legend of the ash (p. 960). Again: miotviðr kyndiz (is kindled), Sæm. 8a; miotvid maeran fjirir mold neðan 1a; which is rendered arbor centralis, for miót=medium, says Magnusen. But Rask reads myotviðr, and other expositors miótvær. Is miótuvær the tree the same as miótuvær, God (p. 22)? Again: ‘it aldna tré,’ Sæm. 8a; perch. also the word aldurnarí, seculum servans 9b signifies the same world-tree.——The snake gnawing at the roots of the ash must mean mischief to it: well, Germ. superstition likewise places enmity between snake and ash, Panz. Beitr. 1, 251-2. 351-2. A somewhat doubtful legend tells of a world-old druden-baum on the top of the Harberg near Plankstellen in Franconia, that its leaves fr. time to time shed golden drops, milk oozed out of its roots, and under it lay a treasure guarded by a dragon; on the tree sat a great black bird, who clashed his wings together and raised a storm when any one tried to lift the treasure (?)——Similar to the passage quoted from Otfried is another in iv. 27, 19:

tho zeintun (pointed to) vorlitt-enti sines selbes henti,
thaz houbit himilisga munt, thie ūzaz ouh thesan erdgrunt,
thaz was sin al in vàra umbikirg in fiara
obana joh nidana.

But O. has nothing about birds. Neither has the legend on the
Wood of the Cross; but it mentions the spring and the serpent. It makes Seth look in at the door of Paradise and spy a spring, which parted into the four rivers Pison, Gihon, Tigris and Euphrates; at the source of the Euphr. stood a withered tree, with a great serpent coiled about it; its root ran deep down into hell, on its crown lay a newborn babe in swaddling-bands. The serpent is he of the forbidden fruit-tree, but he answers to NiShoggr, the four rivers or springs corresp. to the three of the Edda, the child on the tree-top to the eagle, and the roots of both trees reach down to hell. But the wood of the Cross only comes of three pips off this tree, which grow up into three other trees. Now where did this legend spring up? and may some heathen features have been adopted into it? The Leg. Aurea c. 64 is very brief.

With the Oriental fable of the mouse gnawing at the root of the bush in the well, ought to be conn. the Indian myth of the thin stalk of grass hanging over a precipice, and unceasingly gnawed by a mouse, Holtzm. 3, 114. The widely spread fable above has even been painted, Mone 8, 279; conf. Benfey's Pantsch. 1, 80. 2, 528. Liebr. on Barlaam p. 330-1.

p. 801.] Geheyma is supposed to mean vale of sorrow; pl. gehennae, Arnob. 2, 14. Arab. iaheenem, Pers. gehinnum; the Turks, too, retain it in the Koran as jehennu, the abode of eblis, diabolus. Ἀδής, ἄδης is expl. as the invisible (god), fr. ἄίδης. Hades is addressed as a person: ὅραζε ἄδη, Soph. Trach. 1085; so is the Hebrew Sheol, מָתי, מָתי Gesen. 731 [see Hosea 13, 14, and 1 Cor. 15, 55]. Lucian de lectu 2. 3 deser. Hades as a vast and dark subterranean abyss, encircled by the fearful streams of Cocytus and Pyriphegethontes, and to be reached by sailing over the Acheronian bog.—Dietrich in Hpt's Ztschr. 7, 205, says Nijhel is a place of torment too; yet höll in Fischart's Garg. 202, is still a mere dwelling place: das (wie dort gesrieben steht) 'ein so weite hölle find man kaum, da all die toden hetten raum.' Did he take that fr. the passage in Widukind? Simple dying is called faring to hell; hence the Norse expressions hel-reid (e.g. Brynhildar), and fara til Heljar (p. 313). It sounds purely local in 'si ist in der helle begraben,' buried in hell, Kschr. 2530.

p. 801.] Leonidas at Thermopylae bids his men break their
fast, for they will sup in the realm of the dead: hodie apud inferos coenabimus. 'Thorgerdr segir hatt: engan hefi ec natt-verð haft, ok engan mun ek fyrir enn at Freyju,' not sup till I sup with F. (yr 945), Egilss. p. 603; 'liðið helir herra, ek man hja Odni gista,' to-day guest with Odin, Fornald. s. 2, 366; conf. the passage fr. Saxo in Suppl. to 818 (Kl. schr. 5, 354 seq.).


p. 803.] Hellia lies low. Beside the root of a tree of paradise Seth looks into hell, and sees his brother Abel's soul. It is curious that Brynhild on her hel-reid drives through the halls of a giantess, Sæm. 227. Diu tiefe helle, MS. 2, 184b. Hpt's Ztschr. 2, 79. In the same sense death is called deep: an thene diapun død, Hel. 136, 1, and conversely 'in der bitteron hell,' Grieshaber 2, 33. 44. 65. 76. 97. 108. 122; and 'dia helle din'st ein bitter hol,' MSH. 3, 468a, when usu. it is death that is bitter. — The Greek underworld had an opening, through which Pluto descends when he has carried off Proserpine, Paus. ii. 36, 7, while Dionysus leads Semelē out of hades across the Alcyonian lake ii. 37, 5. The Teut. hell has likewise a gateway (mouth), which is closed up with a grating: fyr ná-grindr nesán, Sæm. 68a. 86a; hngin er hel-grind, when the grave-mound opens, Hervarars. p. 347. OS. helli-porta, Hel. 97, 17; thun helliporta, O. iii. 12, 35; antheftid fan hell-doron, Hel. 71, 9; de doir vanner hellen mot apen wesen, Slennerhinke, beginn. There is a Höllthor-spitze in Salzburg, M. Koch's Reise 315. Der helle invar is a hole at which all the dead went in, En. 2906—15; dringet in daz helketor, Hpt 2, 69; diu riuwe (ruth) stét für der helle tor, Warnung 316.

p. 804.] OHG. helli-stroum = rudens, torrens inferni, Graff 6, 754; Höll-haken, hell-hook, was the name of a whirlpool in the Rhine; Fischart's Glückh. schif 429.

p. 805.] Plainly Christian are the following notions: 'minne hat at erde hús, ze himel ist reine for Got ir geleite, minne ist allenthalben wun ze helle,' love is everywhere but in hell, Tit. 51; helle-viur, -fire, Kchr. 1138; daz winster viur, MSH. 1, 298b;
'ich hân fiwer u. viuster zo der veswen unt ze der winster,' to right and left, Todes gehugede 661; der helle fiwerstöl, Warn. 72; in der helle brinnen u. bräten, Griesh. 2, 76. 108. 123. Yet the heathen fancy of fires darting out of opened grave-mounds, and of hauga-ehlir in general (Fornald. s. 1, 437), seems comm. with hellfire. On the other hand we hear of helle-vrost, Tod. geh. 902. In pop. speech, hell is any dark hole or corner: the tailor throws pieces of cloth 'in die hölle,' the prentice jumps up 'aus der hölle' (fr. behind the chest), and makes for the door, Pol. manaffe 4; kroch nach der hölle 6; geh hinter'n ofen in die hell, H. Sachs i. 5, 495b. ——The Christian hell has a pool of pitch and brimstone: bech unde swebel, Diemer 313, 9; von deme bechen 303, 22; beh-welle 298, 29. 303, 27; die swarzen pechvelle (l. -welle), Tod. geh. 686; die bechwelligen buche 899; mit bechwelligen hitze 929. In the märchen of Dame Holle the gold-gate and pitch-gate stand opposed, like heaven and hell. Again: in dem swebel, Warn. 260; in den swebel-sèwen (-lakes) baden, Servat. 3541; din helle stiuchet wirs danne der füle hunt, Karajan 31, 8; iner le pnant. Thib. de Nav. 150; pnafine, Gaufrey p. xxx. The stench of hell may have been suggested by the noxious fumes that rise out of clefts in the earth.

p. 806.] Greek opinion placed Tartarus not inside the earth, but an immense way off it. A brass anvil (χάλκεος áρμον) falls nine days and nights fr. heaven, and touches earth on the tenth; it takes nine more to reach Tartarus, Hes. Theog. 722—5; but Homer makes Hephaestus fall fr. heaven in one day, Il. 1, 592. The Lat. Avernus is Gr. ἄ-ορπος, bird-less, 'quia sunt avibus contraria cunctis,' Lucr. 6, 742. An AS. word for hell is escraeft, cavern, Caed. 212, 10. MHG. ābis, Roth's Dicht. pp. 10. 23; 'daz abgrunde also occurs in Röther 4434; 'in der helle grande verbrunne ð ich,' I'd sooner burn, MS. 1, 56a; an grund grimmaro hellium, Hel. 164, 5; der forste ðz helle abgründe, Walth. 3, 12; de hellgrunt, MB. 5, 138; der bodengrunt (bottom) der helle, MS. 2, 147b. In Russ. however [beside the more usual ál fr. áδής] it is called bez-dná, bottom-less, like ā-βυσσος. Conf. der erde colmünde (fllamunt), Gute frau 2022; der erden bunder (ON. pundari), Hpt's Ztschr. 2, 131.

p. 806.] On the Delphian navel as earth's centre, see Pott's Zählmeth. 267; Zeus ascertains it by sending out eagles or
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ravens. To the Irish too earth's navel was a stone, Lappenb. in Allg. encycl. d. wiss., art. Irland 49\(^b\). A stone in helles-grunt occurs in Uhl. Volksl. 1, 8; the dille-stein is the stone 'den kein hund überbal, kein wind überwehte, kein regen übersprehte,' p. 7; über d'hellplata springen, Voubun p. 65. Dillestein means bottom-stone.

p. 807.] The underworld has its waters, streams: så hon par raða prunaunga strauma menn meinsvara, Sæm. 7\(^b\); Varðelmi vaða 181\(^a\); in der helle baden, Engelh. 6050; ze helle baden, MSH. 2, 259\(^a\), 260\(^b\); in den swebel-sèwen (brimstone lakes) baden, Servat. 3541; sèle besonjet (drenched) in hellepíne, MS. 2, 150\(^b\). Hell is a well, a helle-puzzz (-pit), obene enge (narrow at top), nidene wit, Wernh. v. N. 41, 5; dâ diu unerfulte butze des abgrundes úz diezen, Todes geh. 896; helle-sót, MSH. 3, 463\(^b\) answers to the A.S. sæð in the text; Hellekessel, -kettle, a family name at Bonn. Susl in cvissusle is appar. the ON. sýsla, negotium, cura, labor, passing over into supplicium, as verk into verkr, dolor; conf. suslbona, hell-foe, Cældm. 305, 1.

p. 807.] Hell is said in A.S. to be wyrmsele and wyrmum bewunden, Judith 134, 49, 57; þær bið fyr and wyrm, Cældm. 212, 9; úz diseme wurmgarten, Diemer 295, 25. There also dwells the hell-hound (p. 996-7. Suppl. to 815) There were punishments in hell for heathen heroes too: Sigurðr Fafnisbani has to heat an oven, and Starkaðr 'hefi ókla-eld,' Formm. s. 3, 200; conf. St. Patrick's Purgatory by Th. Wright xi. and 192.

p. 809.] Leo in Hpt's Ztschr. 3, 226 has a Gael. mudspuil, mutatio, which I have not found in any dictionary. He only gets it out of math, mutare, and spuil, spoliun; but the OS. mudspelles megin (like iarðar megin) requires a material sense. That of wood, tree, is supported by Sæm. 9\(^b\): 'geisar eimi við aldurnara,' the fire rages against aldurnari, i.e. Yggdrasill? (Suppl. to 800 beg.). Lapp. muora, muorra [Mong. modo] = arbor; but Syriánic and Permic mu, Votiaq muziern = land, Rask's Aflh. 1, 39. Finnic, beside maa, seems to have moa, mua, Castrén's Syrián. Gr. p. 149.

p. 810.] Surtr is a giant, not a god: S. oc in svåso god; Sæm. 33\(^a\); S. ok aesir 188\(^a\); Surtar sefi 8\(^a\) is supp. to mean fire. Domesday-bk has a man's name Soltrebrand. With Surtr conf. Slav. tchort, čert, czart = devil [tchorny, czerny = black], p. 993.
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Maspellz syniir hafa einir ser fulking, er sá biört miöc, Sn. 72; the field on which they encounter the gods is called Vigróðr, Sæm. 33°. Sn. 75, and also Oskopir, Sæm. 188°.


p. 814.] Beside aldav ròk, vagna ròk, we have bidoa ròk, Sæm. 28°, tija ròk 36°, friu ròk 49°, forn ròk 63°. AS. raen is Ssk. ragn, night (Suppl. to 737). To this Twilight of the gods O. Schade in his sixth thesis refers the saying: 'it is not yet the evening of all the days.'

p. 815.] The stars fall from heaven (Suppl. to 817), the rainbow breaks down. Atlas holds the vault of heaven on his shoulders, it must fall when he removes them: quid si nunc coelum ruat? Ter. Heant. iv. 2. The Celts ἐφασαν ἔδειναι μῆτοτε ὁ οὐρανὸς αὐτοῖς ἐμπέσει, feared the sky would fall on them, Arrian's Anab. 1, 4. GDS. 459, 460. Germ. superstition tells of a little bird (tontit) that holds his little claw over his head when he sleeps, to shield it in case the sky fell in the night.—The ship Nagljar is conn. with Naglfari, the husband of Nott, Sn. 11; it takes as long to build as the iron-rock to wear away, which the woman grazes with her veil once in 100 years; conf. the cow's hide being picked clean by the giant (Suppl. to 544).—It was an AS. belief also that the hellhound was fought
with: 'sli he toren of *hellehundes* tô'Sum,' teeth, Kemble no. 715, yr 1006; *hellehunt*, MS. 2, 1479 (Suppl. to 807. p. 996-7). The *Last Judgment* is like the *tribunal of Minos* in the underworld, Lucian's *Jup. confut.* 18, and the *judgment of souls* of the Mongols, Bergm. 3, 35; conf. Michael's balance (p. 859). AS. notions about the end of the world are preserved in Cod. Exon. 445.


p. 818.] The *valkyrs* conduct to heaven, as the Hours opened the cloud-gate to Olympus. So too the *angels* fetch away dying *heroes*: la vos atendent li anges en chantant, contre vos ames vont grant joie menant, Asprem. 22b; lame emportant li ange en chantant 28a. A cliff in Blekingen is called *Valhall*, and at two places in Westgotland are Valhall, Vålehall: they are the hills fr. which *old men weary of life* throw themselves into the lake or brook running below, in which they were washed. Such water bears the name of *Odens-källa*: in taking possession of them, the god first washed or bathed them; conf. Geijer 1, 115 (Suppl. to 832).—*Brave men go to Valhöll*: så var átrúnaðr heîðinnan manna, at allir þeir er af þárum andadisk, skyldu *fara til Valhallar*, Fagrsk. p. 27. A servant goes not to V. except in attendance on his lord, Fornald. s. 3, 8. *Vâpna-bing* goes on in
V. for which a son fits out his father by burying his weapons with him, Nialss. c. 80; 'žu vart valkyrja at Alfoðar, mundo einherjar allir beriaz un sakar þinarr,' were glad to be struck down for thy sake, Sæm. 154. When Håkon died a heathen and was buried, his friends gathered round his grave, and in heathen fashion saw him off to Valhöll: maelto þeir svæ fyrrin grepti hans, sem heitðina manna var síðr til, of visoð honum til Valhallar, Hâkonars. c. 32. Inde vota nununapat (Ringo), adjicitque precem uti Haraldus, eo vectore (equo suo) usus, fati consortes ad Tartara antecedet, atque apud praestitem Ori Plutonem sociis hostibusque plavidas expeteret sedes, Saxo Gr. 147; conf. the prayer of Waltharius 1167: hos in coelesti mihi praestet sede videri. Valhöll is also called hó höll, high hall (though only the dat. occurs: háva höllo, Sæm. 24. 30. Sn. 3); and Hropts sigtöptir, Sæm. 10.
"εν μακάρων νήσοις πίνειν μετὰ τῶν ἥρωων, εν τῷ Ἡλυσίῳ λειμωνί κατακείμενος, Lucian’s Jup. confut. 17.

p. 820 n.] The reading I proposed in Parz. 56, 18 is now verified by MS. d; conf. bere ze Fāmorgān 496, 8, ze Fāmorgāne 585, 14, and ‘Fāmorgān hiez daz lant,’ Türl. Wh. 214, see 37a.


p. 821.] Ssk. dēšas, land, Zend. parańasivas, fairest land, Benfey 1, 438; τῶν παράδεισων = hortum, Lucian’s Somn. 21; the garden of the Vandal king is called παράδειςος, Procop. 1, 382, conf. 434. Ir. parrathas, OSl. poroda. The earthly paradise is the Rose-garden, conf. its descript. in a Pommersf. MS. (Hpt 5, 369). Roseng. 1028. Tit. 6044. Another term is ‘saltus vanniló,’ Lacombl. no. 65 (855); conf. ‘lust-wald,’ pleasure-park. Weinhold, in Hpt 6, 461 after all connects neorxena with norna.—The Slav. rai, paradise, Miklosich 73 would derive fr. rad’, glad, as nai fr. nad”. Boh. raghrad or rai-grad, paradise-garden, later hradište (castle), a plot encircled by a round wall, in which the Slavs held feasts and games, and sang songs; so the gral-hőfe, grale. Herod. 3, 26 calls Οασίς a μακάρων νήσος, a green island in the sea of sand. ‘A land flowing with milk and honey,’ Exod. 3, 8. Mar. 160, 17, like Cockaign, Lubberland, which even the Greeks knew of, Athen. 2, 526—533 [Hor. Od. ii. 19, 10: vini fontem, lactis rivos, lapsa mella]. Conf. milk, honey and blood as food for gods and drink for poets (pp. 317. 415 n.); mellis lacus et flumina lactis eripisse solo, Claud. Stil. 1, 85.

p. 823.] Ηλύσια are places which lightning (the sun) has struck, Benfey 1, 457: εν τῷ Ἡλυσίῳ λειμωνί, Jup. confut. 17; conf. Phntarch 4, 1154. OHG. sunna-fell, elysium, Graff 3, 516; sunno-fell, helisios campos, Gl. Sletst. 6, 271. AS. heofen-fell,
coelestis campus (p. 234); Hefenfeld, locus in agro Northum-brensi. On ἄφοθελός, Rom. albus, see Dioscor. 2, 199, with whom Theophrastus agrees, while Galen descr. the plant very differently, see Sprengel on Diosc. 2, 481.

Like the children in our märchen, who fall through the well on Dame Holla’s meadow, Psyche having jumped off the high rock, ‘paulatium per deixa excelsae vallis subditae florentis cespitis gremio leniter delabitur,’ and then finds herself in a heavenly grove, Apuleius lib. 4 in fine. Like the gardens of the Hesperides is the ‘insula pomorum, quae fortunata vocatur,’ v. Merlini p. 303; conf. the sacred apple-wood, Barzas breiz 1, 56-7. 90, and ‘fortunatorum insulas, quo cuncti, qui aetatem egerunt caste suam, convenient,’ Plaut. Trin. ii. 4, 148; ἐν μακάρων νίσσων ἱπώσων, Lucian’s Demosth. ene. 50. Jup. conf. 17. Champflory, la taurus Diex son jugement, quand il viendra jugier la gent, O.Fr. life of Mary in Lassberg’s Zoller p. 74; an der maten (prato beatorum), Flore 2326. AS. grēne monyas, Cod. Exon. 482, 21; pes wang grēnas 426, 34; þone grēnan wong ofgifan 130, 34. H. Sachs iii. 3, 84d still speaks of paradise as the green valley. Welsh gwynfa, paradise, strictly white happy land. The dead shall go to Helgafell, Eyrb. c. 4; conf. the earthly paradise closed in by high mountains, Tod. gelmy. 970-6. The ‘goð-borinn Godmundr’ in the far off realm of paradise, Sæm. 153b, is Grammar in the Völts. saga, conf. Grammars synir, Sæm. 155b.

p. 823.] Viðarr would in OHG. be Witheri, Graff 4, 986; but Viðarr, Witheri is more correct, conf. Sæm. 423: hrís, gras, við. There is a saying about him: Viðarr, er guð enn í Gördum, hann er lika í Grindarskörðum.

CHAPTER XXVI.

SOULS.

p. 826.] ἰψχή anima and voðs mens are distinct, Plutarch 4, 1154. Beside the fem. seele, we find a neut. ferah with much the same meaning: OHG. jeraḥ=anima, Graff 3, 682 (but smala firíhī=vulγus 683); that jeraḥ was at them folke, Hel. 169, 28, i.e. departed fr. among men. Pers. ferver, spirits, souls,
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Zend. fravashayó, Benfey's Monatsm. 63-4. 151. To the fem. soul stand opp. the masc. *ahma, átum, geist=spiritus* (p. 461, l. 7). At the same time the *animae* as well as animi are *winds, á人际关系*, as the Sl. *dakh* and *dashá* are fr. *dykh-áti, dú-nuti*, spirare. Hence: *animam exhalare*, Ov. Met. 6, 247, animam ebullire, Petron. 62. 42; den *geist* aufgeben, give up the ghost, Albr. v. Halb. 123b; *der ádem* (breath) zuo den luften *nuore*, Kschr. 13400. It was feared that a *soul* passing away in a storm would be blown to pieces by the *wind*, Plato's Phaedr. p. 77.—

The soul fares, slips out: *stirb lich, séle var!* Herb. 14040; *diu sél* waer im *entselijzen*, Tundal. 44, 31; *diu sél* sich úz den liden (limbs) zóch, ais der *slinfet* úz dem gwande (garment), Servat. 3l64; so *síh* *diu séle ebindet* von mennesklicher zarge, Mar. 153, 5 (Fundgr. 2, 153); 'nu breche Got ir sélen bant!' is inser. on a tombstone, Wackern. W. v. Klingen p. 22; wenn mir die *sel fleuszt* (flows) von des leibes drauch, Wolkenst. 263; von mir wolde *diu sél* sin *endrunnen* (run away), MS. 2, 52a; dren (fr. three) *genk* dei seile ut den *muut* (mouth), Soest. fehle p. 025. The soul escapes through the gaping wound: *kat' oútaçéyn ópeilýv, I. 14, 518, conf. 17, 86; ϕυχή λέκοπτε, Od. 14, 134; is seola was *gisendid* an *suothan* *weg*, Hel. 169, 27, and what is more striking: than im that liff *scridi* (abiret), thiu seola *bisunki* (mergeretur, elaberetur), 169, 21; conf. Karajan 32, 15 of the cagle: im *sunkit* sin geviderere (plumage, to renew itself?). Souls, like elves, sail over the water; and the Indian elves are dead men, Ssk. *marut*, Kuhn in Hpt's Ztschr. 5, 488-9; conf. Náinn, Dàiinn (p. 453). The Lith. *véleš* f. are manes, and *welúkas* spectres, Nesselm. 61-2 (Suppl. to 913 end, 968).

p. 828.] Souls are of *three kinds*, those of angels, of men, of beasts, says Dietm. of Mersebg (Pertz 5, 739). Curiously, however, each man is credited with *three souls*, two of which perish with the body, but the third survives: *bustoque superstes evolat*, Claud. de 4 cons. Honor. 228—235. Men's *souls* (ϕυχαι) go to the underworld, their bodies (αυτούς, like *selb* = min *lip*) become the prey of dogs and birds, I. 1, 4. Of lovers it is thought, that their *souls intermarry*; the notion must be old, for we find it in H. v. Veldeke: wir sin ein lip und ein *geist*, En. 6533, and still more clearly in H. v. Morungen: *imwer séle ist meiner séle frowe*, MS. 1, 57b; conf. 'ich wolte nit, daz min
séle ûz des besten menschen munde fiüere, i.e. pass out of his mouth, Berth. 298.—On the worship of souls, see p. 913. It is said of the soul: von im fuor ein glast (flash) sam ein brünnen-der louc, Rol. 228, 21; the soul of Mary shines in passing out of her body, Haupt 5, 545; souls in parting are seven times whiter than snow, Myst. i. 136, 21; ez müegen wol zwo séle sin, den ist ir wiše her geleit, und klagent ein ander ir arbeite, Ls. 2, 270. In a Lett. song the dead call themselves rashani, beautiful, Büttner no. 89; conf. the meaning of selig, blessed. When the soul parts fr. the body, a sweet scent is perceived, Wh. 69, 12—15. Flowers grow on a virgin’s grave, Athen. 5, 495, 21 lilies out of dead men, Zappert pp. 29, 31. On lovers’ graves two trees spring up: det växte tvenne träd uppå deras graf, det ema tager det andra i faun, Arvidss. 2, 11. Vines grow out of the mouths of the dead, Tit. 5790; fice roses bloom out of a dead man’s head, Maerl. 2, 308.

sín tiost doch valte (felled) den edeln Mór, daz er die bluomen mit bluot begôz (bedewed): die gote des valles sère verdrôz (vexed the gods), daz der mimære sus belac (lover so ill bestead); und waen daz vûr (I ween that from) den selben tac nach der äventiure sage daz selbe velt niht wan (nothing but) rôsen trage, sô grôz wart al der gote klage. Türl. Wh. 36a.

Drops of blood turn into yellow flowers, as a herb grew out of Ajax’s blood, Konst en letterb. ’43, p. 76b; mannabod (sambucus ebulus) near Kalmar sprang fr. the blood of slain heroes, Fries Bot. udil. 1, 110. The wegewarte is also called wegetritt, Häusel am weg, jeldblume auf der wegescheide, Meinert’s Kuhl. p. 6; wegelvoge=heliotropium, Mone 8, 401.

p. 829.] Poles with pigeons on them were set up over Lombard graves, Paul. Diaec. 5, 34 (Kl. schr. 5, 447); sêle alsam ein tübe gestalt, Pass. 391, 37. Souls fly away in the shape of doves, Schönwerth 3, 37. Zappert p. 83. St Louis 60, 25. Baader iv. 32 ['When the Persian fleet was wrecked off Mt Athos, white pigeons were seen for the first time in Greece,’ Charon of Lamps. in Athen. 9, 394; see Victor Helm’s Wanderings of Plants and Animals p. 258-9]. ‘Det kommo två dujivar af himmelen ned
SOULS.

(down); när de foro upp, så voro de tre,' when they flew up again, they were three, Sv. vis. 1, 312-5. 373.—A sennrin bleib ich ewiglich, und wann ich stirb, wird ich a sehwalbn, Almer 1, 58. Souls fly about as ravens, Michelet 2, 15; they swarm as little ducks, Klemm 2, 165; night-owls rise from the brain of a murdered man 4, 220. The story of Madej is given more correctly in Wend. volksl. 2, 319, conf. Walach. märch. no. 15. In Egypt. hieroglyphs the sparrowhawk with a human head is a picture of the soul, Bausen's Dingbilder 126. Every soul, after parting from the body, hovers for a time between the earth and the moon, Plut. 4, 1154.

p. 829. The soul is winged, Plato's Phaedr. 246-7-8; it loses and then recovers its wings 248-9, conf. Gerhard's Eros, tab. 1 and 5; ψυχή δ' ἐκ τεθέων πταμένη ᾿Αἰώνιδε βεβήκει, II. 16, 856. 22, 301; ψυχή δ' ἣΰτ' ὄνειρος ἀποτιμέμην πεπότηται, Od. 11, 222. Lucian's Encom. Demosth. c. 50 says of the dying orator: ἀπέπτην, evolavit.

The larva, the butterfly is called ὁ νεκύδαλος. Swed. käring-sjål, old woman's soul = butterfly, Ihre 2, 529. Ir. anamandó, anima dei = butterfly; conf. the Faun as night-butterfly (Suppl. to 483 mid.). When a moth flutters round the candle, the Lithuan women say somebody's dying, and the soul is going hence, N. Pr. prov. bl. 5, 160.

p. 829. The soul runs out of the sleeper as a mouse, cat, weasel, snake, butterfly. Yama draws the soul out of a dying man in the shape of a tiny mannikin, the man turns pale and sinks, and when the mannikin comes back, he thinks he has been asleep, Holtzm. Ind. sag. 1, 65. The soul slips out of the mouth as a little child, Gefken's Beil. pp. 6. 15 and plates 11. 12. It was believed in Germany as well, that a dying man's heart could pass into a living man, who would then show twice as much pluck: so Egge's heart seems to have passed into Fasolt, Dietrich's into Dietrich (Ecke 197-8), each time into a brother's body; conf. the exchange of hearts betw. lovers, Wigal. 4439. 8813. MS. 1, 166b, and the marriage of souls (Suppl. to 828). The exchange of figures, the skipta litum oc hönum (Suppl. to 1098 end) is another thing. — On the similar doctrine of transmigration taught by Pythagoras, see Plato's Phaedr. 248-9. Phædo p. 82. Ov. Met. 15, 156 seq. O'Kearney 133. 160.
Gods, by way of punishment, are born again as *men* (Suppl. to 338), men are changed into *beasts* corresp. to their character, *e.g.* by the wand of Circe, RA. p. xiv. Claud. in Ruf. 2, 482 seq. Thorir hjörtr is pursued by a hunter and his hound; struck by a javelin, he falls to the ground, but *out of his body springs a stag*, which again is hunted down by the dog, and killed after a hard struggle, Maurer's Bekehr. 1, 295-6. Animals too have had many souls, like Lucian's cock.

p. 830.] Good souls for a time *hover on Hades' verdant mead*, Plut. 4, 1154. The soul feeds on the *field or meadow of truth*, ἀληθείας πεδίων, λευμών, Plat. Phædr. 248 (in the train of God, συμπορευθείσα θεω, it looks upon truth, ibid.). On the *green grass* the soul sits down, Feisalfik Musp. p. 5. 'He is going to die' is expr. by 'he is just fluttering away.' Souls of the dead *hang over a precipice by a slender stalk*, Holtzm. Ind. sag. 3, 174. 'A medicine that sent her soul up to the *tip of her tongue*', Rommel 4, 771. Vulgo dicitur, quod *triginta animae super acumen acus* possunt sedere, Chmel's Notizenbl. 6, 386, fr. Nicol. v. Siegen's Chron. yr 1489, ed. Wegele '55, p. 344. How many souls can *sit on a nail*, Wigand's Arch. 4, 321.

p. 832.] Souls are *received, drawn on*, by Wuotan, Frouwa, Rán and Hel, by the watersprites, by angels and elves, by the devil (pp. 1001 beg. 1017). Near the places named *Valhall* there is often an *Odens-källa* (Suppl. to 818 beg.), as if Oden, before admitting souls, should bathe them in the clear stream, as the Greeks thought souls were cleansed in the rivers of Hades, and took the draught of oblivion in Lethe. ' *Oden som kom upp ur Odens-kammare* eller Asne-kåfte, som ligger in Asne-sjö (fordom Oden-sjö), at välja de slagne på Bråvallahed, och för dem *på ett gullsköpp* ' (Räaf); *conf.* the story of Haki, Ynglinga-s. c. 27. Old sea-kings were supp. to be buried in a *golden ship*, Müllenh. no. 501.—A funeral pile is built up in a *ship*, Saxo Gr. (ed. Müller) p. 235; *conf.* the *ship-mounds* thrown up over the dead, Worsaœ's Vorzeit p. 81-7. A death-ship in Beow. 34; a *swan-ship* carrying a corpse, Keller's Romv. 670. Jacob's body crosses the sea in a ship without sail or rudder, Pass. 220, 41 seq. Maerl. 2, 341-2, where note the phrase: *si bevalen Gode te sine stierman.*—In Friesland souls are supp. to sail over in *eggshells*; people break their *empty shells*, for witches get into them and vol. iv.
plague the soul on her passage. Halbertsma reminds me verbally of the nail-parings (pp. 814, 1138-9 n.) and shoelace cuttings, Sn. 73; the breaking of eggshells is still enjoined by superstition. An angel leads a shipful of souls, Dante’s Purg. 2, 40 seq. The boatman Tempulagy ferries souls over the lake, Klemm 2, 165.

—On the Etruscan Charun (Gerh. p. 17) and the passagemoney, see Lucian’s De luctu 10. Boeckh’s Inscr. 2, 103-4. GDS. 681. Money is placed under the tongues of the dead, three grains of corn under the dead Adam’s tongue. In Germ. skeletons, coins are actually found in the mouth, Mainzer Ztschr. 1, 342-3. Lindenschmitt’s Todtenlager pp. 16, 51. Haec Stygiis referant numera ad undas, et culidos numerent igne trientes, Liudpr. Antop. 2, 26. Green apples were also put in the hands of the dead, Vuk no. 137.


p. 835.] A sharp bridge leading across the Purgatorial fire, and the souls flying into it black and coming out white, are mentioned in Walewein 4958. 5825. 5840 (V. d. Bergh 102-3). Over de lank-brugge fard = he dies, Narragonia 123; conf. the sword-bridge (p. 1082). Angels conduct over the rainbow-bridge. The Arabian bridge of souls is named Sirût, Rück. Hariri 1, 229; the Chinese too have a bridge of souls, Maltebrun’s Précis 3, 527. Old-Irish legends about it in O’Donovan p. 440-1. The cow driven across the bridge by the soul in the Tundalus-legend reminds of the red cow being led over a certain bridge before the great battle by the Norþorf elder-tree, Müllenh. no. 509. The Greenlanders believe the soul has to cross an abyss, where turns a narrow wheel as smooth as ice, Klemm 2, 317; this is like the wheel in Wigalois p. 250 seq.

p. 836.] On the death-shoe, see Müller’s Sagabibl. 2, 171. Mannhardt’s Ztschr. 4, 421; conf. Viðar’s shoe, Sn. 31. 73; ‘säl í den, i denne heimen jatike gjève sho, han tar inkje (he need not) barfott gange in kvasse tynnermo (al. paa kvasse kklebro),’ Norw. draumkvæ 36. A dead woman ‘walks,’ until her shoe,
which they had forgotten to burn, is found and thrown in the fire, Lucian's Philops. 27; conf. Indicul. sup. 'de ligneis pedibus vel manibus, pagano ritu.' The Blackfoot Indians, like Lithuanians and Poles, believe the soul has to climb a steep mountain, Klemm 2, 166-7.

p. 838.] Anima de corpore exivit, et paradisi jannam introivit, Vita Mathild. c. 16. 18. Prayers to St. Michael are said over the corpse: di reinen guzzzen ir gebet Sante Michahèle zu dróste sinre sèle, Dint. 1, 426; Michael is 'tróst allir sêlen,' Roth. 4438: he brings the soul 'in Abraham's barm,' Hpt's Ztschr. 3, 522, conf. Pfeiffer's Wigal. p. 340. Other angels may come instead of Michael: venerunt duo juvenes, candidis circumanctic stolis, animam a corpore segregantes, vacuum ferentes per äcrem, Jonas Bobb. in Vita Burgundofarae (Mabillon 2, 421); conf. the Gemini (p. 366).

Got sante eine engellische schar (angelic band),
die nāmen dô der sêlen war (care, charge);
si empiēngen (received) an der selben stunde
iegeliches (each one's) sèle von sinem munde (mouth),
unde vuorten wirdeckliche (worshipfully)
si in daz ēwie himelrîche.

Oswalt 3097. 3455.

Out of an old man that is dying the angels take the soul as a young child (Suppl. to 876 end); ir engel vil wol wisten, war (well knew where) ir sèle solten komen, Klage 922. Angels rejoice over Christians falling in fight, and devils over heathens, because they get their souls, Türl. Wh. 22-3; two youths (angels) and two black devils sit by the bedside of the dead, Griesh. 1, 93; angels and devils take the souls of schächer (assassins?), Mone's Schansp. 2, 321-2. The soul first lodges with St. Gertraud, then sails over the leber-meer (liver sea), Gryse Ee 1111b; conf. Gefken's Catal. p. 54.
p. 840.] Death as messenger of Deity is called der heilig tod, H. Sachs i. 5, 528d. 1, 447b. Death receives, fetches, escorts: sàn in der töt entphiene, Uolr. 1253; er hât den töt an der hant (p. 848); her moste haven den töt, Hpt's Ztschr. 2, 183. We still say 'du kannst dir den tod davon hol'en,' it may be the death of you, and ' mit dem tede abgehen,' but more commonly without the article: 'mit tede abgegangen ist,' Mohr's Reg. ii. no. 234 (yr 1365). MB. 25, 392. 453 (yr 1480); conf. mit tod verscheiden, H. Sachs (Göz 2, 16. 19), mit tóde vallen, Nib. 2219, 3. Yet again; si beliben mit dem grimmem töde 1555, 3. Er bráht it (of them) vil manegen dahin, dà er iemer wesen solde, Gadr. 889, 4; conf. 'si-ne kumt niht her-widere' 928, 2; 'der töt der hât die unzuht, daz er nieman deheine flützt zuo sinen friunden haben lát,' has the ill manners to allow no flight, Klage 1581.—Death is a departing; the dead is in OS. called gifárñ, Hel. 169, 27, in ON. fram-genginn, Sæm. 83a; AS. 'he geveót,' died, Homil. 1, 330, 'hæfde fórd-sáðod,' had gone off, Beow. 3105; than im that lif scriði, Hel. 169, 20. Gr. oixéσθαι to be gone, oixóμενος = θανόν. Gl. sletst. 8, 35 renders moriebatur by 'towita, vel hina-zól.' Ssk. príta, gone=dead, Bopp 37b. Dying is called úz varn, faring out, Wels. gast 5436; (he is daust, drauzen, out=dead, Stelzhamer 166. 175); versvarn, Walth. 23, 23. MS. 2, 138b; 'fórdýrde, obiit,' AS. chronol.; er ist an die vart (journey), diu uns nácht in allen ist vil unverspart, Walth. 108, 6. In the Ludwigslied 'hina-vart,' hence-faring, is opp. to 'hier-wist,' here-being; ich red daz úf mín hin-vart, MSH. 3, 298b; er swuor úf sin hinvar 301a; bis auf mein hinefart, Bergreien 127; die leste furt farñ, Suchenw. xxxiv. 105; zuo der langen vart, Lanz. 1949; up mine langhe vart, Reinh. 2213; ON. lóng gamga, Sæm. 222b; on longne veg, Cod. Exon. 173, 24; zuo der langen hervart, Kschr. 6304; des tödes hervart, Mar. leg. 54, 14.—To join the great host (p. 847); conf. oí πλείωνς, plures=mortui, 'quia ii majore numero sunt quam vivi'; qui abierunt in communum locum, Pl. Casina, prol. 19; verscheiden, depart, Renn. 21093; our 'drauf gehen'; freude lán, leave joy, Parz. 119, 15; swenn er dis disc freude lát, Wels. gast 4908; laütaz, Islend. sög. 2,
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166. 174; aifgeben gadulingo ginang, Hel. 17, 17; manno drōm aifgeben 103, 4; forlōt manno drōm 23, 7 (conf. sölte im erlo ginang endi manno drōm 23, 33); die werlt er begah, Diut. 3, 89. 67; daz leben begifl den lip, Maria 23; von zię gän, Stauienb. 661; acr he on-weg hverfe gamol of gearum, Beow. 526; hweorc mon-dréamum from 3433; geendode cornan dréamum, AS. chronol.; lif-wyna brecan, Beow. 157.—Dying is also called staying, being left: blīcet doot, Maerl. 3, 325; 'biliban, mortuans,' T. 135, 24. O. iii. 23, 55. Graff 2, 47; our 'geblieben,' left (dead on the field). Or it is descri. as perishing, οί ὀλοκλότες, as going down to the dust, χθόνα διναί, H. 6, 411; varen onder mondē (mould), Maerl. 3, 61; voer ter monde 3, 152; til iarðar hnuig (bend), Alfskongs-s. cap. 13; conf. bét ter monde! Lance. 41032; manger la terre, mordre la poussière. The Greeks called the dead δημητρείους, gone home to Demeter (earth), Plut. 4, 1154; heim-varm, W. gast 5440; went, was gathered, unto his fathers.—Fara til heljar = mori (p. 802); gen Totenheim raren, Brant 55, 6; fara i disar sal, Fornald. sog. 1, 527 (conf. heingja sik i disar sal 1, 454); fara i lios annat, to other light, Sam. 262a; sökien liicht ödar, Hel. 17, 17; de hae luçe transire, Lex Burg. 14, 3; Esth. ilma minnema, go to the other world; conf. μηκέτι οὖτα ἐν φαί, Soph. Philoct. 415. An frīdu faran (go to peace), that er müna fordron dēdum, Hel. 14, 22. For dying is a going to sleep: den lāngen slāf slāfen, Kolocz 285; daz in (him) der lānge slāf gevie (caught), Ring 216; conf. àf einem strő ligen, MS. 1, 25a.—The dead go to God: Dryhten sēcean, Beow. 373; si sin vor Gotea owgen (eyes), Trist. 18668; fore Meotudes cewurm (knees), Cod. Exon. 164, 19; 'beholding God's mouth and beard,' Kalev. p. 34; Gote hati geboten über in, Ges. Abent. 1, 298; wenn der grim töt über in gebiut, Is. 3, 124; 'God came with his mercy,' Schwein. 2, 167. 184. 252.—Various peculiar expressions: 'er hāt in den namen beno- men,' taken the name (life) fr. him, Nib. 1507, 4: virwandelen (change) disen lip, Kschr. 6318; des lebenes forwandelen, Diut. 2, 290; den lip, daz leben, verwandelen, Cod. Vind. 428, no. 154; 'tygelach moetn betalen, have to pay the piper, Maerl. 2, 238; er ist verschlissen, slit up, Viet. Jacobi 88; Esth. 'lay down the breath.' Life is expr. by 'der sēle wahlen,' Ben. Beitr. 86, and death by 'he is tor sēlen gedogen,' Michelsen Lub. oberh. 42;
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seeltagen, Haupt 3, 91; our ‘todes verbleichen,’ turn pale of death. The word spalten, split, is often used in conn. with death: sin houbet ime endriu spielt (split in 3), enmuiiu (into 9) sich sin zunge vielt, Reinh. 2243; sin houbet gar zespilt, Lampr. Alex. 6922; daz herze ir in dem libe spielt, Herzmaere 520; hans hoved brast udi ni stykker, DV. 1, 157; we say the heart breaks in death, bursts with grief.

p. 841.] The Ind. Yama is god of justice, of death and of the underworld, Bopp’s Nalas pp. 201. 264; in this last capacity he is named Kûla, the black, Bopp’s Gl. 74b; he answers to the Pers. Jemshit, Zend. Yimb. Yama sends his messengers, who conduct to his dreary dwelling, Kuruninge 1296. 1360. 1643. Holtzm. Ind. s. 2, 101; conf. the death-angels, Rosenöl 1, 56-7, the angel of death and destroying angel (p. 1182). How the Tartars keep off the angel of death is told by K. Schlozer p. 32-3. Hermes with his wand drives the souls of the suitors to the asphodel mead, Od. 24, 1-14. 99—101. As Hermes is sent to men, so is Iris to women.—Death drags men away from their houses, their buildings: thus Proteislos leaves his widow a half-finished house, δόμος ἡμτελής, II. 2, 701. Apollo and Artemis come regularly and kill off the old people with painless darts, ἀγανοίς βελέσσοι, Od. 15, 410-1; τὴν βάλεν Ἀρτεμις ἰσχέαιρα 15, 478; αἰδε μοι ὦς μαλακὸν θάνατον πόροι Ἀρτεμις ἄγνη 18, 202. 20, 60-1. 80. Charon ferries over the water; so the devil is repres. with an oar in his hand, Woeste p. 49. ‘Vallen in des Tôdes wiège,’ balance, Warn. 1650; ‘üf des Tôdes wiège swuben,’ be poised 3318.—Death is sent by God: Got der sende an minen leiden man den Tôt! MS. 1, 81a; ‘sin wip diu schriet wâfen üf den Tôtl, er si entslåfen daz er’n niht welle bestâun,’ cries fie upon D., he must have gone to sleep, that he won’t tackle the man, Teichner 75; dô ergreif in der Tôt, dô er im sin zwokunft enbolt (while he to him his arrival made known), sô daz er in geleite, Greg. 20. He knocks at the door: bereite ze üftuonne deme hopphaere, Uolr. 1329; so in Berno, ‘ut pulsanti posset aperire.’ He comes as a young man: der jüngeline, der geheizen ist Tôt, Ls. 2, 373. The Lapland Yabmen akka, uxor vel avia mortis, sits in a subterr. caue, and was worshipped as a divine being, Lindahl’s Lex. 82b; ich selbe sol hin in daz hol, Frauenl. 114, 8; des todes höle (p. 853, Gossip Death’s cavern).
p. 842.] With mors conf. Zend. merethyn, Bopp's Comp. Gr. 46; schmerz, smart is expl. differently by Benfey 2, 39. A Norse word for dead is ðaíinn (p. 453 end); conf. Finn. Tuoni = mors, Pluto; Tuonen koiru, death’s dog = dragonfly; Tuonela = orcas. Pruss. gallas, mors (the Lith. galas, finis?). Esth. surm = mors, Finn. surma. Hung. halál, Finn. kuolemä, Votiax kulem, Lapp. yabmen. Death is the brother of Sleep, who is also personified: the dead sleep. It is said of the dead vala: sefrättu lýrri, Sæm. 95b; κοιμώσατο χάλκεον ύπνον, II. 11, 241. As sleep is called the sandman, death is in Esth. called earthman, sandman, liwa annus, Sand-Jack, liwa peter, Sand-peter; conf. Alf. Maury's Du personnage de la mort, Revue Arch. 4th year, pp. 305—339.

p. 844.] Death comes creeping: mors obrepit, Pl. Pseud. ii. 3, 20; mors immunit, et tacito clam venit illa pede, Tib. i. 10, 34; då kam der Töt als ein diep, u. stul dem reinen wibe daz leben ûz ir lîc, Wigal. 8032; der Töt kumt geslichen als ein diep, Cato 397 (mutspelli also thîof fêrit, Hel. 133, 4); der Töt erslichtet, wins by stealth, Warn. 3109; der tôt hät mich erslichen, Hugdietr. Fromm. 5; er ist mir un' geslichen (crept after), der mich kaum machen blo (blue), Muskatbl. 18, 36; der T. slight vaste herein, Steph. Stofl. 174; daz euch nicht ubelesiche der T. mit sein gereusch, Wolkenst. 31. M. Nethl.: ért die Döt belope, Macrl. 3, 191. Dir ist vil môhe der Töt, Ksrchr. 5084. 11298; conf. AS. nea-laecn (Suppl. to 846 end); swie mir der T. üff dem rücken waere, on my back, MS. 2, 46b.—Death is invoked by men weary of life: er rief (cried) nach dem töde, Ksrchr. 1724; Töt, kum u. toete mich! Dioeclet. 4732; nun kum Töt! Hartm. 1, büchl. 292; kum Dot! Mar. kl., after Arnold 28. 440; conf. ἐλετῶ μόρος, Aesch. Suppl. 804; O Yama, come, release me, Holzm. Kur. 723; kum T., brich mir daz herz ezuwei, Hagen's Ges. Abent. 1, 301; wê dir T., kum her, u. nim uns alle hin, Mai 150, 12. 155, 4. 162, 4. 164, 13. 178, 27; recipie me ad te, mors, amicum et benevolam, Plaut. Cistell. iii. 9; nu kum, grimmlicher T., u. rihte Gote von uns beiden, MS. 1,17b; kum ein kleines tödlein, u. für mich balde von hinnen, Bergreien 84; wo bist so lang, du grimmer T.? komb! H. Sachs iii. 1, 227c; O mors, ear mihi sera venis? Prop. iii. 4, 34, conf. Soph. Philoct. 796; riep om die dôt, dat si quane, Lance. 35711; dat se den dôt beide schulden unde baden, dat he niht ensūmede (delay),
wen dat he guême, unde ön (fr. them) dat leronîd to hand neme, Everh. Gandersh. 487a; weiz Got, her Tôt, ir müezet her, Apollon. 235; nim mich T., brich T. min herze! Altd. bl. i, 288-9; òwê T., wes mídest (shunnest) du? Ls. 1, 99; wê T., zwiu spart du mich? Mai 43, 10. W. v. Rheinau 190c; eia T., mohtes du mich getoeten! Steph. Stoff. 181; wallan Daeð, wela Daeð, þat þu me n'ëlt fordemen, Kg Leir 160, 20; he dex, la mort m'envoie! Guitecl. 2, 148; T., nu önge dich! Hag. Ges. Ab. 300.—

Death comes to give warning; he may come to terms or be put off the first two times, but not the third. Similar to the tale in Straparola 4, 5 is that of Pikollos, Hannsch p. 218. Death siht au, looks at a man, Warn. 28; he beckons or points, Rafs Adam, 1421.

Death takes men away, like Hild and Gund (p. 422): diu kint füeret hin des Tôdes wint, Warn. 1648; daz in der T. hat hin genomen, Ulr. Trist. 20. Frib. Trist. 32; Secundillen het der T. genomen, Parz. 822, 20; der T. hat mich begriffen (gripped), Hugdietr. Oechsle 10; è iz der T. begrife, Diemer 348, 9; dô ergreif den vater och der T., Gregor. 19; begrift euch då der T. 413; Den hat der T. verzimmert, boxed up, Suchenw. 16, 167; des Tôdes zimmer 19, 17; conf. diap dôdes dalu (Suppl. to 803) ; tôdes muor, Türl. Wh. 16a. Death, like the devil, has jaws, a throat, to devour with: vallen in des Tôdes giel (gullet), Karl 72a; si liefen dem Tôd in den rachen (ran into the jaws, 'Theiln. der Serben (?) p. 23 (yr. 1685); conf. 'ir welt in gewissen tôt,' certain death, Wigal. 6061; in den tôt riten 6153; we say 'den in den tod gehn.'

p. 845.] Death rides, as the dead lover fetches his bride away on horseback, Hpt's Altd. bl. i, 177. Müllenh. no. 224; and so far back as Sæm. 168b: mál er mer at rîdu roðnar brautir, ðôr salgofnir sigfríoð veki (ere the cock crows); conf. des Tôdes wip, Engelh. 3402 n.; ich gezîme dir (I suit thee) wol ze wibe, Er. 5896. Like the Schleswig Hel (Müllenh. no. 335), Wode also and the wild hunter ride on a three-legged horse; Wode catches the subterraneans, ties them together by their hairs, and lets them hang on each side of his horse, Müllenh. p. 373. On Boeotian tombstones the dead man stands beside the horse, with the inscription: ἥψῳς χαῖρε, K. F. Hermann's Gottesd. alterth. § 16, 20. Charos ranges the babes on his saddle, see GDS. 140-1.
p. 816.] Death takes prisoners. Yama leads away the man-nikin he has pulled out of the dying man, tied to a rope which he carries about, Holtzm. Ind. s. 1, 64-5. Rochholz 1, 89; ob mich der Töt enbindet, Wh. 68, 22. Death throws his net over us, Steph. Stoff. 174; in des Tödes vallen (snares) beklommen, Mart. 11b; kämen zuo des Tödes valle, Livl. 1808; in des Tödes liige (ambush), Kl. 1356; der Töt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in het vil nach (well-nigh) der bitter T. mit siner kraft gezücket hin (tugged away) 5956; sin leben het gezücket der T. 5129; der T. zücket (rhy. niderbücket), Wolkenst. 31; unz si der T. ersnellet (till d. snaps her up), Hpt’s Ztschr. 7, 331; der T. hätt mich erlangen, Ecke 58; do nu der T. her drang, St. Louis 60, 17; thaz tōd uns sus gi-angtī, sus näher uns gi-jiangi, O. iii. 24, 14, i.e. brought us to such straits, so nearly caught us; der Tod rauscht her behend, r. durch die hecken her, B. Waldis 149a. 163a. Death as conqueror stands over the prostrate dying man: des Töt gestöt über in selben, Pfaffenleben 33; conf. Dietr. 1669: die sine (his men) stiunden über in. The dying have fallen due to Death, become his men; hence we say ‘ein mann (ein kind) des Todes’: sonst war er ein mann des Todes, Zehn ehen p. 226; conf. Dōdis cuoter (food) werden, Fundgr. 2, 108; des Tödes spil (sport), Wigal. 10743, den Töt laden (with fortifications), ibid.—The dying man wrestles with D., Sanders p. 44; mit dem grimmem Tode ranc, Servat. 1771; mit dem T. hätt sinen geranc, Warn. 174 (the devil wrestles too: mit wem die tievel haben gerungen, Renn. 10727); überwunden (vanquished) sich dem Tode ergeben (surrender), Wigal. 7662. Death is armed: A.S. wīgi wælgifre, Cod. Exon. 231, 8; wīgi nealæceð 164, 4; deał nealaæct, stōp stalgongum strong and hreðe 170, 17; wir ligend auf des Todes spiez (spear), Ring 255. He shoots arrows, like Charos (Kindt 1849 p. 17): wæl-pilum, Cod. Exon. 171, 15, wæl-stræctrum 179, 11; úf in sleif des Tödes hagel (hail), G. schm. 158; in hätt benomen des Tödes schür, Wh. 256, 6. He is a hunter, MSH. 3, 177a. He is likened to a thorn: darinne der tōt als ein dorn in dem Meien blüete, Wigal. 7628. He has a legal claim upon man: galt der dōt haer scoute (solvit morti debitem), Maerl. 1, 430; we say ‘to pay the debt of nature.’

p. 847.] Death has an army: ‘der Tōt fuort in die gemeinen
vart,' the common journey, Ottoc. 80a; 'der T. gebiutet sine her-
vart,' army's march, Barl. 397, 32. His badge, his rücken (Suppl.
to 200), is the pallid hue: des Tôdes zeichen in liehter varwe,
Nib. 928, 3. 2006, 1; des T. z. wirt schin (is displayed) in
swarz-gelber varwe, Warn. 128; des T. gilwe (yellow), MS. 2,
16b. Those who are veig, fey, may thus be known, Belg. mus.
5, 113. On the contrary, in Wigal. 6151, a red cloth tied to a
spear betokens that a man shall ride to his death that day:

An ein sper man im då bant
einen samet der was röt;
daz bezeichnet daz er in den tôt
des tages riten solde.

Proserpine devotes the dying to Orcus by cutting a lock of hair
off them:

Nondum illi flavum Proserpina vertice crinem
abstulerat, Stygioque caput damnaverat Orco. Æn. 4, 698.

Iris is sent down to Dido:

Devolat, et supra caput asstitit: 'Hunc [crinem] ego Diti
sacrum jussa fero, teque isto corpore solvo.'

Sie ait, et dextra crinem secat, omnis et una
dilapsus calor, atque in ventos vita recessit. Æn. 4, 702.

p. 848.] Death mows, Lett. nahwe plavj, Bergm. 69; des
Tôdes sichel, Wolkenst. 278. He is a sitheman, Shah-nameh,
v. Görres 1, 105-6; conf. the 3 maidens that mow the people
down with their sithes, Kulda in D'Elv. 110.

p. 849] Death is commonly called the grim, Diemer 87, 9.
grimme nuochte, Diut. 1, 407; 'der grimme tôt,' the name of a
sword, MSH. 3, 236a; der grimmeliche tôt, Hagen's Ges. Abent.
1, 300; der arge tôt, Ernst 1954; der übel tod, der bitter, Ring
6, 12. 54b, 26. Fr. 'male mort'; ez ist niht wirsers danne der
tôt, Er. 7935; der leide dôt, Hpt's Ztschr. 2, 197 (like the devil);
die jelle Dôt, Mærcl. 2, 133; der gewisse Tôt, Helbl. 1, 109.
Wigal. 6061. 6132; er was des gewissen Tôdes, Diemer 218, 14;
'gewis sam der Tôt,' sure as d., Lanz. 5881; já weist rehete alsun-
den T., Flore 3756; ich weiz ez wære (true) als den T., Trist.
DEATH.  1559


p. 850. Dominus Blicero is called Bleker in Coremans 109; dass euch der blickst reut! Garg. 13 b; der blasse menschen-firas (pale man-muncher), Fleming p. 112; our knobler, knochelsmann, Bony. Death was depicted with frightful aspect: an einen schildte was der Töt gemölt vil gruseliche, Wigal. 2998; conf. des Todes schild-gemaelde, Tit. 2689, the Harii (p. 950), and the death's-head hussars. On the tomb near Cumae the skeletons are put in a dancing posture, Olfers in Abh. der Acad. '30, pp. 15. 19—22.

p. 852. 'Friend Hau is not so easy to buy off,' Hans Wurst doktor nolens volens, Frankf. and Leipz. 1779, p. 39; 'and there Friend Hauy did the sexton a kindness,' viz. his wife dies in childbed, Kindleben, Wilib. Schluterius, Halle 1779, p. 114. Jean Paul uses the word in Q. Fixlein p. 170, and Lessing 12, 505 (yr. 1778). But I now find in Egenolf's Sprichw. bl. 321 b (under 'sawr sehen') : 'he looks sour, he looks like Henn the devil.' The other phrases are all borr. fr. Seb. Frank; this one is peculiar to Egenolf's collection. Conf. 'Heintze Pik, de dood,' V. d. Bergh 155.—Death stretches the limbs: als sie der Töt gestrechte, Ernst 3011; Theratos πανγλεφνης, laying out at length, Od. 3, 238. 11, 171 seq.; 'an deme Strecke-fouise,' a place, Arnsl. Urk. no. 493, yr. 1319. Bleckezahn is also in Fleming p. 424.

p. 854. Similar to the expression in H. Sachs, but not so figurative, is the phrase: 'der töt uns zucke daz leben,' jerks the life fr. us, Renn. 20389. Hagen's Ges. Ab. 1, 299. On the life-candle, see Wackernagel in Haupt 6, 280—4; daz leben ist unstaete, wan ez erleschet der Töt als ein licht, Altd. bl. 2, 122; the devil (here meaning death) is to come for a man when a wax-taper has burnt down, Müllenh. p. 180. On the torch of Eros (whose other attribute, like Death's, is the bow), and on his relation to Psyche, see Gerhard's Eros pp. 5. 15. 32. KM. 3, 70.—Death is a godfather; see also Phil. v. Sittew. 2, 673—4.

In the same way the hoberges-gubbe, the man of the mountain (miner?) is asked to be godfather (p. 189), Müllenh. p. 289 [In
Shaksp, the jury who convict are godfathers]. As a godfather, it matters much whether you stand at the head or foot: kopp-vadder, stert-vadder, Schütze 4, 194-5. The Slav. story of Godmother Smrt in Wolf's Ztschr, 1, 262-3 may be conf. with our märchen of Gevatter Tod, KM. no. 44 and note. On the life-or-death-giving look of the bird charadrius, see Plut. Sympos. v. 7, 2. Physiol. in Karajan p. 104.

p. 855.] On the märchen of Death and Jack Player, see Pref. xvi. xli. The Lith. Wehas is called in Lasicz 48 vielona, deus animarum. Beside the Finn. Tuoni, there is mentioned a death-god Kalma, Schott's Kullervo pp. 218. 235.

CHAPTER XXVIII.

DESTINY AND WELL-BEING.

The Gothic for feige, fey, is danþ-ublis (ἐπιθανάτιος), conf. ON. dáuð yðli, moriticianum. Faeges forðsíð, moribundi decessus, Cod. Exon. 182, 31; wyrd ne meahte in faegum leng feor gehealdan 165, 18. Die vège döt, Karel 2, 733; vège eben tod, Klage 536-9. 1304; sit lie man bi den veigen vil der paffen utf dem sande (left with the dying many priests), Gudr. 915, 4; s was ze fräeje leider veige, Flore 2163; dà vielen (fell) die vegen, Ksrchr. 4909. 7078; dà gelägen die vegen, 5247. 7803; vinge es, hie moet ter monde, who fey is, must to mould, Walew. 3876; ni si man nihein so feigi (no mortal), O. i. 11, 10; dà was der veige vunden (found, hit), Trist. 403, 8; conf. der veige rise 401, 18; ir sit vige gewesen, Wien. merfart 410. 438; unz der man niht vège en-ist, sö ereret in vil kleiner list (so long as he is not fey, a little skill will set him up), Iw. 1299.

p. 857.] Destiny rules over the highest of gods: ὑπὲρ δὲ τῆς κεφαλῆς τοῦ Διὸς εἰσιν Ὡμαι καὶ Μοίραι, Paus. i. 40, 3. It is expr. by the following terms: ON. sköp lét hon vaxa, Sæm. 249b., OS. giscapu mahtig gimanódan, Hel. 10, 18; thin berh tan giscapu gimanódan 11, 17; regano-giscapu gimanódan 103, 3; conf. torchlico tídi gimanóðun 3, 11. Dan. den kranke skjebne, DV. 1, 123; conf. den kranke lykke 1, 195.—ON. ørlög, OHG. urlac, MHG. urliuge, urlowe, Gramm. 2, 790; voru nü endut þan álög, Hervarars. p. 488; and the Sax. compds orlag-huila, orleg-
**DESTINY AND WELL-BEING.**

*hwil.—MHG. *wilsueld* : *dun wilsueld* i.e. *nuoz igrân*, Krchr. 3193. 3535; conf. 3122-5. 3130. Lanz. 1602. Fundgr. I, 398; *eìn ubel wilsueld*, Krchr. 1757. Also the uncompounded *wile* : *sò hab din wile mundane!* Biter. 11933; *sin wile und sin tae*, Krchr. 3557; *'wile u. stunde walzent al-umbe,'* fate and the hour roll round, 3600. 3587. We say *'his hour has struck.'*

p. 858.] The hour of birth and destiny is determined on by night: *nött* var i boe, normir qvâmo, þar er auðlingi aldr umsköpo, Sæm. 149a; *dïn mir wart bescheiden (she was destined for me)* von den *nahtweiden*, dô si ërste wart geborn, Krone 4840.

Even in early times destiny is placed in the hands of gods:

_Zeûs ð' autûs vëmei ôλβoν 'Oλυμπίος άνθρώποιςιν
ēσθλοίς ἤδε κακοίςιν, ὅπως έθέλησιν, εκάστης._* Od. 6, 188.

_kakî Δîós aîsa._ Od. 9. 55.

_άνέρος ὥ τε Κρονίον
ôλβον ἐπικλώσῃ γαμέοντι τε γιγνομένῳ τε._ Od. 4, 207.

_οὐ μοι τοιοῦτον ἐπέκλωσαι θεοὶ ôλβον._ Od. 3. 208.

_δῶ γὰρ οἱ ἐπέκλωσεν τὰ γε δαιμόν._ Od. 16, 64.

The last three passages have *ἐπικλῶσθω* (*I spin for*), the term gener. used of the Fates.

p. 859.] The weighing of destinies, performed by *Zeus* in the Iliad, is called *'weighing of souls'* by Welcker, Cycl. 2, 189, just what Christian legend ascribes to St. Michael:

_Sant Michel richtet üf sin wâge (holds up his balance),
und henket sich der valant dran (though the devil hangs on),
doch schaffet er nîht, der swarze man,
wan sin sleeken ist umbsus (his trickery is in vain)._ Cour. v. Dankrotsch. Namenb. 118. Berthold p. 17.

p. 860.] The *stars* have influence esp. on birth: *tam grave sidus habenti*, Ov. Trist. v. 10, 45; *vamarr-stiarna flaug. þà var ec foeddur, burt frâ briosti mer._ hått at hun fló, hvergi settiz, svá hun maetti hvîld hafa, Sæm. 126b; *'because their star is *at heat*, or it has *cooled down* (versanset),'* Phil. v. Sittew. Soldatenl. p.m. 149. Other omens attending the conception and birth of a child are mentioned in Pref. xliv. xlv.

p. 862.] In the unavoidableness of fate there is something *cruel* and *grudging*. The luckiest and best men perish at last:
sitt sturbens *jümerliche* von zweier edelen frouwen nit (women's jealousy), Nib. 6, 4; wie liebe mit leide ze jungest lönen kan (love may reward with woe at last) 17, 3; als ie dün liebe leide ze aller-jungiste git (turn to woe) 2315; a koma mein eiptir muun8, Scwm. 129a; conf. these views of the world's rewards, and Lehrs' Vom neide p. 149.—To the possession of costly things is attached misfortune and ruin. In the tale of Tyrfing it is the splendid sword that kills; conf. the fatal sword (p. 205). So the horse of Sejanus proved a fatal steed, Gellius 3, 9. Lehrs' Vom neide p. 154. To the same category belong the *Nibelung's* *hoard*, the *alrann* and *gallows-man* (p. 513 n.). And a union with goddesses and fays makes men unhappy (p. 393).

The Norse fatalism comes out in: 'ingen man är starkare än sitt öde,' no man is stronger than his fate, Sv. folks. 1, 228. In Vestergötland and Schonen they say: det var hanom ölt, GDS. 125-6. M. Neth. dat sin sal, dat moet sin, Karel 2, 1561. MHG. poets have: dazu geschach u. muose sin, Türl. Wh. 29a; wan ez solt et sin, Parz. 42, 6; ez muoz alsô wesen, Nib. 1482, 1; swaz geschelen sol, dazu geschicht, Urstende 104, 48. Helmbr. 1683. OS. that it scolda givethan só, bethiu ni mahtun si is bemithan (avoid), Hel. 150, 19. 152, 4. Fr. tot avenra ce quen doit avenir, Garin 2, 201.—AS. n'es ic faege þa git (I was not fey yet), Beow. 4289; conf. ez sterbent wan (none but) die veyen die doch vil líhte heime dâ muosen sterben, Tit. 1799; nieman sterben mac (can die), um im kumt sin lestert tac, Kl. 103; nieman ersterben mac, ê im kumt sin endes-tac, Lanz. 1613.—Ego vero nihil impossibile arbitror, sed utcunque fata decreverunt ita cuncta mortalibus evenire, Apul. p. m. 87; mir geschicht niht, wan mir geschaffen ist, ez muoz nú sin, MSH. 3, 80; ist ez dir geschaffen, Helmbr. 1297; muoz ez wesen, u. ist dir geschaffen, Laber p. 200; sei es uns mit heil geschaffen, Wolkenst. 178; geschaffens glück, Ambra. lied. p. 224-5-7.—Mir is niht beaht, Flore 1184; diz is dir erachtöt (intended), Griesh. 2, 18; dem si rehte erachtöt ist 2, 19.—Ih ward giboran zi thiu, O. iv. 21, 30; wer zuo drün helbling is geborn, Diut. 1, 325; ze drün scherphen geborn, Renn. 15886; dur sanc (for song) bin ich geborn, MS. 1, 533; er wart zer flucht nie geborn, Wh. 463, 19; ich wart in díne helsfe erborn, Tit. 72, 4; Christianchen ist nicht für mich geboren, Gellert 3, 168. We say: es ist mir angeboren.—Til lykke lagt, DV. 3, 5;
Dan. 'er det saa låget, saa faaer det saa blive'; ez gët keinem anders dan im wirt ûfsgelvit, Mich. Beham's Vom ungläuben 4 [necessity is laid upon me, 1 Cor. 9, 16]. — 'Swaz dir euteile is getån, des enwirt dir niht benomen,' you can't fall to have, En. 82, 6, 87, 21, 117, 1; deme si beschert was, è si wurde geborn, En. 3993: nieman geloben sol an daz wort 'ez ist ime beschert,' Germania 3, 233n; dem galgen beschert, Renn. 16815; èst in beschert, u. en-mac niht anders sin, Flore 4588; uns virdet ennogiz kesperire ich peskerit X. Arist., beskerit unde beskibet 94; waz ist uns beiden bescherten u. bescheiden, Herb. 14054. We say: es ist mir beschieden, verhängt, bestimmt, geschickt.—Lith. lentas, ordained; was einem geordnet sei, dem entrinne man nicht, Gotthelf's Erz. 1, 292; es sei so geordnet, u. was sein muss, muss sein 1, 284; zugeschrempft, Keisersb. Von koufleuten 89b. Geistl. lewe 50e; ez ist mir sus gewant, Parz. 11, 8.—More antique are the phrases:

οὐ γὰρ πῶς καταδυσόμεθ' ἀγνύμενοι περ
μωραν δ' οὕτωι φημι πεφυγμένων ἐμμεναί ἀνδρών. II. 6, 488.

AS. gæ þa wyrd swá hio scel, Beow. 905; só habed im wurd-
giscapu Metod ginarcoled, Hel. 4, 13, conf. 18, 10. 45, 14.

p. 863.] Weal and luck are all but personified in the phrases: kum, glück, u. schlag' mit haufen drein, Docen's Misc. 1, 279; ein garten, den glück u. heil buwet, Mohr reg. v. Frauenbr. no. 386, yr. 1434; heil, walde iz! Diut. 1, 353; des helfe mir gelücke!
Nib. 1094, 4; mine helpe God ende goet geraul! Walew. 286; an's mi God ende good geraul! Karel 2, 3609; min heil, nu liinge (prosper)!
Altsw. 14, 31, 96, 4; Silvio volgete grôz heil, En. 13138; die wile (meanwhile) sin heil vor giene, 7251; to snatch the luck that was going to another, Unw. dokt. 358; those that luck pipes to may dance, Docen's Misc. 1, 282; when God and good luck gret him, Simpl. 1, 536; daz in daz heil verwcht (curses him), Hartm. 1, bücht. 782.—Without personification: si liiezen die vart an ein heil, 3297; waere daz an minem heile, MS. 1, 195b; vart iuuer strâze (go your way) mit quotient heile, Iw. 832; ze heile komen, MS. 1, 75a; heiles vart waten (wade the ford of), Sachenw. xxxiii. 35; ynotes mannes heil, Hpt's Ztschr. 2, 179; ich trowe mine heile, Nib. 2102, 4; mine heile
ich gar verteile, MS. 1, 83\textsuperscript{a}; du maht mīn heil erwenden (canst thwart), Walth. 60, 18; ich danke’s mīne heile, Nib. 1938, 4; conf. mīn saelde sī verwāzen (cursed be), Mai 174, 4; mīn saelde ich verwicche, Flore 1182; ich ziuhe ez üf (I lay it all upon) die s. mīn, Lanz. 3162; doch zūrn ich an die s. mīn 4300.—

More peculiar are: ‘wünschet daz mir ein heil gevalle,’ befall, Walth. 115, 5; conf. M. Neth. gheval, luck, Huyd. sub. v., and our Veldeke’s ‘daz si mērc (increase) mīn gevall’ 1, 21\textsuperscript{a}; des heiles slūzel (key) in verspart freude, Altld. bl. 2, 236; verlorn het er daz heil, Alex. 3389. ‘Wünschen heiles vunt,’ a find of luck, Altld. bl. 1, 339. MS. 2, 190\textsuperscript{a}. MSH. 1, 357\textsuperscript{b}. Mai 64, 10. Haupt 7, 117; heile bruoder, frōiden vunt, Dietr. drach. 303\textsuperscript{b}; der Saelden vunt, MSH. 1, 359\textsuperscript{a}; glückes vunt 351\textsuperscript{b}.—Glück, heil and saelde are named side by side: doch só was gelücke u. Sīrides heil, Nib. 569, 2; heili joh sālida, O. Ludw. 5; man saget von glucke u. von sīlden, Herb. 6770; só möht ime gelücke u. heil u. saelde u. ēre úfrisen, Walth. 29, 31; gelücke ich müeze saelden wern (may fortune grant), Parz. 431, 15. Gelücke is distinguished fr. heil, Herb. 3238. 15465; conf. τύχη, μοῖρα, εἰμαρρευν, Lucian 3, 276; dea Fortuna, Pl. Pseud. ii. 3, 13.

There is a white fortune and a black, a bright and a dark: thin berhtun giscapu, Hel. 11, 16. 23, 17; þá beorhtan gescæft, Cœdm. 273, 20.

Eia, glücke! cia, heil!

nu hast du mir daz swarze teil (black side)
allenthalben zuo gekart (toward me turned);
mir sint die wizen wege verspart (barred),
da ich wilen ane ginc (whereon I whilom went).

Herb. 15465—69.

Frommann p. 321 understands this of the moon’s light or dark disc, and seems to derive the ‘wheel of fortune’ altogether fr. the lunar orb. Conf. Lett. ‘ak mannu baltu deenu!’ my white day, Bergm. 76 (see p. 1138).

p. 864.] Of Saelde’s vigilance I have some more examples [Omitted]: mīn S. erwachet, Ls. 2, 509; swer si nu solde schouwen, des S. was niht entslūfen, Tūrl. Wh. 46\textsuperscript{a}. And the same of Luck and Unluck: hadde mi mīn gheluc ghevaoect, Marg. v. Limbg 1, 1226; our unluck wakes, Günther 1014; my luck is
fast asleep 212 (conf. Dan. 'den kranke lykke,' DV. 1, 195; den kranke skjebne 1, 123). M. Neth. die Aventure wacht (p. 911); erwacht sin planet, Chron. in Senkenb. 3, 459; fortunam ejus in malis tantum civilibus vigilasse, Amm. Marc. 14, 10, conf. 'at vos Salus servassit, Plaut. Cist. iv. 2, 76. The Laios (Suppl. to 877) also sleeps and wakes up, Büttner no. 761. Luck is coaxed: sê, gelíchke, sê, Walth. 90, 18.—Similar phrases: min weinender schade (hurt) wachet, MSH. 1, 102; skade vaker, Aasen's Ordspr. 210; 'to wake a sleeping sorrow,' Oedip. Colon. 510. ON. vekja Nauð, Sæm. 194 (var.), like vekja vig 105. Vreede din ist erwacht, din ie verborgen lae (lay hid), MS. 2, 99; conf. wach auf, fried, Fastn. 39, 1; bi werden man (to noble-minded men) sô wachent Vibes gütete, MS. 1, 190; ir güete u. bescheidenheit ist gen mir entsleifen 1, 26; ir jäkle (favour) mir nuoz wachen 1, 33; wil ir din (mine) ze herzen nähen wachen, MSH. 1, 316. Nemesis, vengeance, sleeps and wakes. 'A place where a certain danger waked,' Serb. u. Kroat. 10.

p. 866.] Fortuna, like Ver Sælde (Hagen's Ges. Ab. 1, 409), waits long at the door, and is not admitted, Dio Cass. 64, 1; mir ist verspart (barred) der Sælde tor, Walth. 20, 31; der S. tor entsliezen (unlock), Dietr. drach. 179; conf. Hpt's Ztschr. 2, 535 and dream-gate (Suppl. to 1146 beg.). In the same way: 'slinz mir ùt der fröiden tor,' unlock me the gates of joy, MSH. 1, 356; gein dem süzen Meien stent offen fröiden tor, MS. 2, 105; der fröiden tor ist zno getan (shut) 2, 198: thro' portals wide poured joy into her house, Gothelh. 2, 203; thy luck comes in at every gate, Fabricius's Haustafel (V. f. Hamb. gesch. 4, 486); der genuden tor, Hpt 4, 526.—Exulatum abit salus, Plaut. Merc. iii. 4, 6; 'des solt in Sælde wichen,' quit them, Albr. Tit. 2344; din S. mir entwiche, MS. 2, 20; conf. 'da uns heil von uns trat,' Pass. 40, 80; 'heill er horjin,' gone, Völ's c. 11; 'la Fortune passa, elle part à ces mots,' Lafont. 5, 11; conversely: 'zwo gieewe daz unheil,' on came mischief (Suppl. to 879). Sælde von uns conit, Athis P. 20; S. wont im bi, u. conit, Heinr. Krone 561; dar Sælden ane genge, Hpt 4, 525; dazu dich daz gelücke ange, Diocl. 4376. 8759; alles glück wchete (blew) dich an, Unw. doct. 617.—Luck approaches one who sleeps at the well-side, Babr. 49, 2; predestined luck comes overnight, Ambras. 247; conf. 'falling asleep betw. two lucks, Altd. bl. 2, 175; vol. iv.
an Saelden wünsches arm entsläfen, Tit. 1248. Ilsa, si vellet, Salus his circumfusa, ut vulgo loquimur, cos salvare non posset, Liutpr. Legatio 13. Er was üf der Saelden veyge, Ernst 1843; conf. 'só verst üf gelückes ban,' MS. 1, 88b; höhe getrat ze Saelden, Mar. 164, 30; ich kan si wol erjagen (hunt her down): si-ne welle sich mir mè versagen (refuse me more) dan si sich deheime (any one) versagte, der si ze rehte jagte, Greg. 1529. 'Ir Saelde diu säch sie an,' looked on her, Mar. 187, 20; we say 'smiled upon,' conf. την τύχην προσμειδώσαν, Lucian's Asin. 47, Fortuna aridet. 'Ich muoz ir gruzzo verdienen,' earn Fortune's greeting, Greg. 1527; Got u. das glück grüsset, Simpl. 1, 536; daz mich vrò Saelde erkaunte (recognised), MS. 2, 99a; só volgt dir S. nach, MSH. 3, 224b; mìn frò S., wie sie mìn vergüz (forgot me), Walth. 43, 5. 'Einer gelücke erslichet, daz der ander niht wol kan erloufen,' one creeps up to her, another can't run her down, MSH. 3, 297a; das glück erslichienen, Fischart's Gesch. kl. 95b. Uhl. Volksl. 584. Ambras. 102; 'luck wants to be boldly galloped up to,' Polit. stockf. p. 240.—'Gelücke ist uns verswunßen,' vanished, Altd. bl. 2, 150; 'wie in gelücke flech,' fled, Ottoc. 713a; 'vrou Saelde këret mir den muc,' turns her neck (back), Frauenl. 417, 22; fortuna malejuda, Rudl. 1, 11; fortuna vetus, 1, 66; vrou S. ist wilder dan ein réch (roe), MSH. 2, 315a, conf. 'gelücke lief entwerthes,' ran athwart, Troj. 12598; S. wird pflücke, Kolocz 100; daz wiltwilde gelücke springt, MS. 2, 147b. 'In der Saelden huote varn,' travel in her keeping 1, 88a; wisen ûz vrou S. huote, MSH. 1, 330a; conf. 'cum fortuna ludere,' be her playmate, favourite, Pertz 2, 79.—'Der Saelden stabe, dà sult ir inuch an stiuren,' staff whereon ye shall lean, MSH. 3, 462a; sitzen üf der S. kür 1, 93a (MS. 1, 36a); daz inuch vrò Saelde läze wider-këren (send you back), Troj. 9359; wie dich diu S. fuorte (led), Hpt 4, 524. 'Diu S. mich an sich nam, si riet mir,' advised me, Wigam. 4119; 'den ir S. daz geriet,' for so her luck advised, Wh. 451, 4; 'daz sie diu S. tnon hiez,' what S. bade her do, Eracl. 54; 'dar sin S. hát erdaht,' wherever his luck thought good, Parz. 827, 17. 'Diu S. ir mit filze pflac,' carefully tended her, Wigal. 8950; vrou S. ir stiure gap sìner ammen (bestowed her gifts on his nurse), diu sin phlac, dò er in der wiegen (cradle) lac,' Er. 9898; von der Saelden gebe, Altd. bl. 2, 218; nù het diu vrowe Saelikheit allen-wis an in geleit (on him set) ir vil staetigez
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ma, Greg. 1063; der Saelden *gundes teil, Krone 4833.—Er sitzet in S. vogel-hüse, Rem. 19512; kaene ich üf der S. stud, Partenop. 93; der. S. duch (roof), MS. 1, 191b; daz uns decke deriner S. van (flag), MSH. 1, 339b; entsziezen üf (unlock) der S. schrin, Dietr. drach. 94b; aller. S. grunt 105a. 303b; der S. seil (rope) 239b. 257a; der. S. vas (cask), llag. Ges. Ab. 1, 461; sich daz (beware lest) din nuot iht trunken ge von des gelückes *stowte (bowl), Frauenl. 116, 19; von gold ein S. *ringerlin (ring), Lanz. 4940; daz *golt der S., Tit. 4914. 5028; Saeldenbere, Mone 1, 346. 7, 319.—Der S. zie (twig, Suppl. to 977); ein zie daran din Saelden *blüemt, Hpt 4, 527; sin S. blürte, Wh. 463, 9; ez grünet miner Saelden *ris (twig), Wimsbekin 6, 4; wo sein *glückgraal gruait, Stelzhamer 36; gelücke ist vilen hio gesät (widely sown), Dietr. drach. 187a. It is prettily said: das gelück *abblaten (disleaf), Fastnu. sp. 1143, as if to pluck off the flower of luck; *luck brings roses,' Ldrb. of 1582, 225; grozemächtig *krut-körb vollen *glück (huge hamperfuls), Fastnu. sp. 884, 24, conf. 'gelück in einem krebbe (korb, basket) finden,' Hätzl. 83b; der Saelden *stücke (pieces, items?), Parz. 734, 4; hâtet darzuo der S. swert, Altd. bl. 2. 229; der S. sâc (blow), Iw. 4141, conf. 'ne nos Fortuna *sinistro cum pede prosternaet,' Gestn. Witigowonis 477; 'at first she can't take in her luck, by and by she'll snap at its fists,' Schoch's Stud. D 3b; der S. swanz (tail) hât dich unbe-vangen, Hpt 4, 520. 'Der S. ton sin herze hât genetzet,' S.'s dew has drenched his heart, MSH. 3, 173b; 'bliss comes dewing down,' Goethe 14, 74, conf. 'alles heils ein liüter buch,' limpid stream, Altwu. 98. 23; 'luck snows upon us in large flakes,' Phil. v. Sittew. 2, 665.—Observe the plur. saelden, like 'heilir horfnar' (p. 864 5 n.): thên sâldon intfallan, O. ii. 4, 89; er mohte sînen saelden immer sagen danc, Nib. 300, 2; waere 'z an den s. min, Reinh. 436. In Tyrol (15th cent.) a frau Selja rides at the head of the nightly host, Germania 2. 433, but she may be the selige, blissful, not our Saelden. Conf. the Indian goddess of prosperity Sri, Holtzm. 3. 150, the *arathn Túęc, the bôna Fortuna, Gerh. in Acad. ber. '47, p. 203-4.

p. 569.1] On fortune's wheel see Wackernagel in Hpt 6, 134 seq. Cupid also has a wheel: vor sor in Amoris rota miser, Plant. Cist. ii. 1, 4. Fortunae *sinistrorsum sibi rotum volvere sentit, Pertz 8, 235, conf. the image in Carm. burana p. 1;
volubilis rota transeuntis mundi, Kemble no. 761 (yr 1038); rota fatalis in Hemmerlin, Reber p. 236; videns fortunam, ut solet, ludicra rota reciprocare, Eckehardi casus S. Galli (Pertz 2, 88).


Gelück ist sinewel (spherical), Wh. 246, 28; der liute heil ist ungewegen u. sinwel, Bit. 12440. Fortune rises and falls, like a wheel in motion, Meghad. 108; daz rat der fró Fortåne, Turlin’s Krone 7; Marie, du heiles u. gelückes rat, Hpt 4, 523; dat rat van aventuren, Rein. ed. Will. 6183; mir gët der Saelden schibè (wheel), Engleh. 4400; dû unser schibe ensamt gie (together went), Warn. 3048; wil mir der S. schibe gàn, als si dicke (oft) hät getàn, Dietr. drach. 12; gelückes rat umbe triben, Troj. 13322; als sich këret (turns) des gelückes rat, Pass. 32, 62; in bezôch der werdle gelückes rat 356, 15; si vuoren (rode) ûf gelückes rade, Flore 845, conf. ‘auf gelükes choken varen,’ Suchenw. 27, 115; ich lige iemer under glükkes rade, MS. 2, 194b; ic was te hoghe gheseten (sat too high) op dat rat der aventuren, Marg. v. Limb. 1, 185; Wahlmares schive in groten lukken hadde lopen (run), Detm. 1, 99; gelückes balle, Tit. 2368; unglücke daz gê si an (befall them), darzao der laster (infamy’s) schibe müeze in allen gê in hant! Dietr. dr. 143b.

Saelde is sometimes called blind: sprich niht ‘Saelde si blint,’ des si niht ist, Cato 442; sia mâletôn (her they painted) pliuda, Notk. Boëth. 42; and aventure is blind, Rose 5067, or blindfolded 5858. Notker in Boëth. 43 translates ‘deprehendisti coeci numinis ambiguos vultus’ by ‘nû beechennest tôz dusk daz analutte des sich pergenten (skulking) trage-tieveles.’ To Gotfrid’s ‘glesin glücke’ add the ‘fortuna vitrea’ of the Archipoeta p. m. 237.

p. 869.] Der Saelden kint, Freid. 134, 2; Gabriel salutes Mary as such, MSH. 3, 18b; frou Saelde und Heil, ir kint, Krone 15827. 23094, conf. ‘sit in the middle of God’s lap,’ Drei kl. lente 159; mignon, Lafont. 5, 5; frou S. ir stiure gap sîner ammen, diu sin phlac, dó er in der wiegen lace (in his cradle lay), Er. 9898. ‘Der Saelden bote,’ messenger, Pantal. 172; Seldenbût, Urk. of Hanover; des si mîn Saelde gein im bote, Parz. 416, 4. Like Saelden bote are also: Triuwen bote, Engleh. 6332;
Even bate, honour’s m., Frauen d. 487, 13, 479, 28; der E. holde, Athis C 82. Er. 9962; der E. kueht, Engell. 4152; der S. holde, Lanz. 1996; der S.etus-genat, housemate, Wh. 3, 125a; der S. schol, Er. 2401; der Unsachden kueht, Hartm. 2, büchtl. 826; der fürste sellen herre, Heldenb. (1590), 110b, et passim.

p. 573.] Of tran Fortuna, a kind of Venus, there is a legend in Altd. bl. 1, 297. With Fortunatus conf. Faustus. The wishing-hat carved out of a finger-nail, Schiefsner on Kaloewipoe k pp. 146, 154, resembles Nagl-far (p. 814). On the miraculous making of cloths, see Rommel 2, 342 fr. the Ann. Erf. in Menken 3. There is frequent mention of a gir elle that gives strength (Suppl. to 182), the strength of 12 men, Laurin 1966. 2441, or allays hunger, Ferabr. 2752, 2800; ON. kinigurband, our schnacht rieme. Saxo ed. Müller 114 mentions an ‘armilla’ possessoris opes augere solita,’ a ‘tunica jerrum speeneus’ 118, an ‘inseecibilis vestis’ 122; conf. the growing mantle in Lanz. 5812, the seamless coat, the кρίδεμνοv of Ino, Od. 5, the breast-net brodun, Beow. 3095, the bread-pocket in Wigal. 4469, 5813. —Discordia makes herself invisible by a ring, Troj. 1303-24, and the like magic lies in the ring with a nightingale in it, Morolt 1305; conf. the ring of Gyges, Plato’s Rep. 359, 360. Seven-league boots, bot tes de sept lieues, Perrault 167. Anlnoy 367. St. Columban has a wishing-staff (p. 976). —If Amalthea (Athen. 4, 345, 371) and Fortuna have a horn-of-plenty, ‘Fortuna cum cornu pomis, ficis ant frugibus pleno,’ Arnob. 6, 25 (conf. ‘nam haec allata cornu copiae est, ubi inest quiequid volo,’ Plant. Pseud. ii. 3, 5); so has our old Otfrid i. 10, 5 a horn hilles, and Wolkenst. p. 61 a Suchen horn, conf. Gif-horn. It is an odd thing to speak of sitting down on the bull’s horns, i.e. pillars, of wealth, Pentam. Liebr. 2, 112. —To make a wishing-net, you burn a small boat, and sow flax in the ashes, which shoots up in two days, is picked, baked and braked in two days more, and spun, knitted and stitched in another two days, Kalev. 26, 188; conf. Schröter p. 19. Wishing dice in H. Sachs ii. 4, 114c. On the stone of victory, see p. 1220. Indra’s spear that never misses, that of itself comes back to the hand, and even when he lends it to others, returns to his hand (Holtzm. Ind. s. 2, 137-8. 155), and the javelin that flies back of its own accord (Ov. Met. 7, 684), are like Thór’s hammer, like the sword that gives victory in Saxo ed. Müll. 115, like the one
that brandishes itself in Dybeck ii. 28, and l'arc qui ne faut in the O. Fr. Trist. 1716-45.—The Ssk. manoratha, wheel of thought, may be the same as the wheel in Wigaloiis, conf. Saelde's wheel and her glove, Krone 22855. 23093. Similar to Shídåñuir, the navis plicatilis (p. 216), is a tent in Lanz. 4898 seq., which folds up, and can with ease be carried by a maiden. In the land of the Æthiopiis 'est locus apparatis epulis semper refertus, et quia ut libet vesti volentibus licet, i lýon τρίπτεξαν appellant, et quae passim apposita sunt affirmant innasce subinde divinitus,' Pomp. Mela 3, 9; see Herod. 3, 17-8, where the earth itself covers the table with meats overnight; conf. the city wherein the blessing should abide, Gellert 1, 194; before the Gral all manner of meats and drinks stood ready, Parz. 238, 10. 239, 1 (the Gral suffers no vermin in Salvaterra, Tit. 5198; the name Graalanz as early as 10th cent., Irmino 49b).—A wishing-tree that bears clothes, trinkets, etc., and wine, Meghadhûta ed. Schütz p. 25-7; like the tree in our fairy-tale, fr. which the child shakes dresses down. The wishing-cow Kāma-duh means 'milkable at will,' Bopp's Gl. 70b. Weber 5, 442; acc. to Hirzel's Sakunt. 153 Naundini is the lucky cow that grants all wishes; add the ass that utters gold, peau d'âne, and the hen that lays golden eggs. On the contest for wishing-gear, see Pref. p. xxxiii.

p. 874 n.] On lucky children and their cauls, see Rösler 2, xev. xcvi. and 337. KM.3 3, 57; wir bringen allesamen ein rot wammesch uff erden (pellem secdandinam), das müsse darnach der man (husband) unter die steigen vergraben, Keisersp. Wannenkremer 109b. In AS. the caul is heafela, hafela, Andr. p. 127-8 n.; MHG. hücteliin, batwät, Hpt 1, 136-7, kindbülgel, Mone 8, 495, westerhāfe in the Ritterpreis poem, westerhuot, Karaj. 27, 6; conf. the westerwät preserved in churches, N. Cap. 83, and the baptismal shirt of healing power, Dresd. Wolfdietr. 160-1-2; stera, vaselborse, pellicula in qua puer in utero matris involvitur, Hoffin. Hor. Belg. 7, 19b. Lith. namai kudikio, child's house, Nesselm. 414. ON. Ùlōdr is born with helmet and sword (p. 389). GDS. 121.

p. 876.] Every man has an angel of his own, but so have some beasts, Keisersp. Brosäml. 19t. Agreeing with Caesar Heisterb., the Pass. 337, 46 says: daz einer iegelichen menschheit zwêne engel sint bescheiden: einen quolen, einen leiden iegelich
On fylgja in English, 'the magic droit' looks vitiad'.

On unfurled, one might see the ob-ret-ati sag.

The fylgja is very self-sufficient, the ob-ret-ati = convenire, ob-ret-ati = invinere, etc.]

The fylgja is bestowed by Ú-súd, destiny.

The Slav. dobrà sréūia, Vuk 3, 444, sréūia = luck 788.

The white lady, the banslsie.
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Lettic Laima, Nesselm. 351, is distinct fr. Laume 353; Lith. also Laima = Gk. Λαμία, Lat. Lamia (p. 500 n. Suppl. to 864 mid.): Laima lēme sauluzēs dienatē, Rhesa dain. p. 10. She is comp. in Bopp’s Gl. 296a to Lakshmi, abundantiae et felicitatis dea.

p. 879.] Misfortune comes, goes: chumet ein unheil, Karajan 5, 2. 19, 15; zuo gienc in beiden daz unheil, Diet. 2, 51, conf. daz leit gieng ire zuo 2, 50; hie trat mīn ungelücke für, Parz. 688, 29; unglück wechst über nacht, n. hat ser ein breiten fusz, Mathesius (1562) 279a; Swed. quick som en o-lycka. Trouble does not come alone; nulla calamitas sola; das unglück was mit gewalt da, Herbenst. 330; t’ on-geval dat es mi bi, Karel 1, 699; on-speet (unspeed) comt gheresen, Rose 8780; unheil unsir rāmit (creams, thickens), Athis F 21; ‘where has misfortune had you, that you look so gory?’ Reise avant. (1748) p. 107; unheil habe, der iz hab in wil! En. 12859; si hat des ungelücks jeger mit seinen henden umfangen (G.’s hunter has her tight), Keller’s Erz. 157, 10; si reitet ungelücke (rides her), Beham in Wien. forsch. p. 47a; unfal reitet mich, Ambras. lied. 92, 9; conf. Death riding on one’s back (Suppl. to 844 beg.); was euch unfal geit, Murner 2832; Unfalo in Theuerdk; un-gevelle, Flore 6152; unheil mich fuorte an sīnen zöumen (reins), Engl. 5502; riet mir mīn unheil (advised me), Er. 4794; undane begende er sagen (’gan curse) sīne grōzen unheille, Kl. 403 L.; sīn ungelücke schalt, Lanz. 1951; mīn Unseldé, Nib. 2258, 1; Unseldé sī verwāzen! Helnbr. 838; Unselden-brunne, Mone’s Anz. 6, 228; Unseldé ist heiles vient (foe), Flore 6158; ‘misf. is at the door, in blossom,’ Fromm. 4, 142; ungelückes wvic (twig), Cod. pal. 355, 116a [the oppos. of Saelden-wvic, wishing-rod, Suppl. to 977 beg.] ung. wiude, MS. 1, 84b; thnt ein ungelück sich aufdrehen (turn up), H. Sachs iii. 3, 8a. The shutting misf. up in an ‘eicher’ is like fencing-in the Plague and spectres, Mülleh. p. 196; the devil too gets wedged in a beech-tree, Bechst. März. 42; si haben unglück in der kisten (trunk), Fastn. sp. 510, 8.
CHAPTER XXIX.

PERSONIFICATIONS.

p. 880.] Like the Gr. πρόσωπον is the Goth. l dulja, Matth. 6, 17, conf. Gal. 4, 19. I have found MHG. schin=eiōς in two more places: des lewen schin, Bon. 67, 42; sinen schin (image), Lanz. 4926. Personification does not give rise immed. to proper names, for these tolerate no article (Gramm. 4, 405, 595), but to such names as ‘der Wunsch, die Sælde, der Hunger.’

p. 884.] To personified elements I have to add the Slav. Pogůla (p. 637), conf. Byr; Igniś, Aqua, Aēr, Veritas in Scherz u. Ernst (1522-50) cap. 4, (1555) c. 354. H. Sachs i. 255; Frostoi, Logi, Skiāfji (tremor), Yngl. sag. c. 22. We say of Snow, ‘there’s a new neighbour moved in overnight’ (pp. 532, 761). ‘Hrim and Forst, hāre hildstapan lucon leoda gesetn,’ Andr. 1258 and Pref. p. xxxv. The Esths worship Cold (kuilm) as a higher being, Peterson p. 46. Finn. Hyytö, Hyytāmōinen=gelu; Aervyāmōinen is the wrathful genius of severe cold. MHG. Rife (p. 761).—Was ‘die Heide,’ the heath, thought of as a person? she blushes for shame, Walth. 42, 21. Men blessed the Way, and bowed to it (p. 31 n.). The name of Hlin the āsynja is echoed back in AS. hlin, Cod. Exon. 437, 17, as the name of a tree. The George in Reinbot’s allegory is a child of der Sonne and die Rös, and is called Rös-en-kint. On Nýji and Niði, see above (p. 700). With the two femin. names of months in AS., Hrēde and Eāstre, conf. the Roman Maia, Flora, Aprilis, who are goddesses in spite of the months Maius and Aprilis being masc.

p. 887.] The sword, the biter, is often made a person of. Ssk. asi-puni=culter, lit. Sword’s daughter; conf. ON. sultr (p. 888). KM. 3, 223. The ON. uto, awl, is brother to the dwarf or the knīfr, Sn. 133. Does ‘helm ne gemunde byrman siÞe’ in Beow. 2581 mean ‘the helmet forgot the coat of mail’? On rēdo, see GDS. 606. Strange that a warrior’s garb is in Beow. 903 Hreðlan lāf, but in 4378 [Hre]dīles lāfe; conf. herge-wāte, RA. 568. A ship on touching land is addressed as a living creature (p. 1229 ?).—It is a confirmation of Brisinga men, that the OS. Throt-manni, monile gutturis, is the name of the town Dortmund, and Holtes-meni, monile silvae, Trad. Corb. no.
321, afterwards called Holtes-minne 384, is the present Holzminden. With Huoss is perh. to be conn. the OHG. female name Neosta, Förstemann 1, 960; ON. kvenna hnuos =mint. Mann-gersimar occurs in Thidr. saga p. 153. What means the M. Neth. 'want haer met gersemnu dooken'? Rose 11001; is gär-uma the truer division of the word? Gramm. 2, 151. Light is thrown on the maiden Spange by and-spangung üngri, feminae juvenculae, Kormakss. p. 186; conf. mouwe = maiden and sleeve, fetter (Kl. scrh. 5, 441), evenberga, both shirt and Erenberga, schilt-vezzel (-fetter) = seutiger, squire, Oswalt 3225. In the same way as Hreda, Huoss, Gersemi, Menja (p. 306-7) and the Rom. Carma, dea cardinis (Ov. Fasti 6, 101—168), are to be expl. the gods' names Loki and Grentil. A beautiful woman was often compared to some goddess of female ornament: hoddai Sif, hoddai Freyja, hringa Hlin in Kormakss. 26 means simply a lady adorned with rings. On the same footing as the goddesses of nuts, bees, dough, etc. cited by Lasicz p. 48-9 stand the Puta, Peta, Patellana, Viabilia, Orbona, Ossilago, Mellonia in Arnob. 4, 7. 8, and the goddesses of grains in Augustine's De Civ. D. 4, 8 (Rhein. jrb. 8, 184) and many more in the same author; conf. Robigo, Rubigo (p. 477 end).


p. 888.] Victory is personified in the AS. phrase: Siger eft áhweard æsc-tir wera, Cæd. 124, 25. Similarly: 'deme Orloge den hals breken,' break the neck of battle, Detmar 2, 555; 'Hoderlein brother to zenklein' (hader, zank = quarrel), H. Sachs i. 5, 538a; 'der Revel beiszt,' repentance bites, Luther 9, 472b; 'der Zorn tritt,' anger steps, Pantal. 86. On Φόβος, Pavor and the like, see above (p. 207-8).—Goth. snau ana ans Halis, ęfθασεν ēp' avtovs ʰ ὑ ῥγγί, 1 Thess. 2, 16; 'an dem hât Haz bi Nide ein kint,' in him hate had a child by envy, MS. 1, 75a; kämen ūf des Nides trift, Pantal. 754. Envy, like Φθόνος, is a
daemon; there was a form of prayer to keep him off, Lehr's Von neide 144 seq.; Finn. Kati, genius invidiae; we say 'Envy looks, peeps, out of him.' The OHG. Inviz, masc., may be the same, though the Roman Invidia is feminine. ON. Topi oc Opî, Tiósull oc Ópoli vaxi per tár med trega, Sæm. 85a.—Πλοῦτος, the god of wealth, is blind; the Ssk. Kuirâ is ugly, with three legs and eight teeth, Bopp 78a; Richeit, Er. 1584.—Hunger, se þæod-secna hreow récsode, Andr. 1116, conf. our 'hunger reigns'; Hunger is the best cook, Freid. 124, 17; der H. was ir beider koch, Wigam. 1070; Honghers cameriere, Rose 4356; der H. koch, der Mangel küchen-meister, Simpl. 25; we say 'Schmal- haus is head-cook here'; bald legt sich Schm. in das zimmer, Günther 1050, conf. 'her Bigenot von Darbion, her Dünne-hube, MS. 2, 179a; dô lag er úf daz hunger-tuch (-cloth), Fragm. 22a; am hunger-tuch neen (sew), H. Sachs ii. 2, 80b, etc. (Göz 1, 192, 2, 52); der Hunger spilt (gambols), Sucheuw. 18, 125; då vat Frost u. Durst den H. in daz hår, u. zichent (clutch H. by the hair, and drag) gar oft in al dur daz hüs, MS. 2, 189a; il est Herbot (affame), Trist. 3938; ther Scado fliehê in gâhe! O. ii. 24, 37.—Sleep, as well as death, is called Sandmann (Supp. to 842): can it possibly mean one who is sent? conf. 'dô sant er in den släf an,' Aneengenge 15, 47; but the other is called Peckmann (pitch-man) as well, Schm. sub v., and Hermann, Wend. volksl. 2, 269a. Sleep, a brother of Death, comes in the shape of a bird (p. 331), and sits on a fir-tree (see Klausen p. 30), like the sun sitting on the birch as a bird, and lulling to sleep, Kaley. rume 3. A saint says to Sleep: 'com, guat knecht, com hare dan! Maerl. 3, 197. Sleep looks in at the window, Kante- letar 2, no. 175; he walks quietly round the cottages, and all at once he has you, Hebel p. 223; den Schlaf nicht austragen, i.e. not spoil one's peace, Höfer 3, 89. Dens Rislus, Apul. p. m. 105. 111. Selph-hart, Wackern. lb. 902. Rem. 270. Virwilt (Suppl. to 635 beg.).

p. 890.] Attributes of gods come to be regarded as separate beings, and then personified (Lehrs' Von neid p. 152), esp. as females. Copia was set before the eyes in a 'simulacrurn aeneum, corun copiae Fortunae retniun,' Marcellini comitis Chron. p. m. 51. Care is a neighbour: γείτονες καιρίας μέριμναι, Aesch. Septem 271; conf. 'ist zwîel (doubt) herzen nachgebür.' Necessity (diu
Nót) parts, Nanóìr skildi, Kl. schr. 112-3; si våhten als den liuten touc (as became men), die ez din grimme Nót bat, Er. 837; conf. ‘als in mún wärin sculde bat,’ as my just right bade him do 1246. Der Rót (advice), masc., has children by Scham, Trene, Wahrheit, all fem., Helbl. 7, 50. A host of such personifications (Fides, Patientia, Humilitas, Superbia, Luxurìa, Sobrietas, etc.) we find already in Prudentius (circ. 400), esp. in his Psychomachia, with due epic embellishment; conf. Arnob. 4, 1: Pietas, Concordia, Salus, Honor, Virtus, Felicitas, Victoria, Pax, Aeëtias. The Zendic has two female genii, Haurvatát and Ameréiat (wholeness and immortality), often used in the dual number, Bopp’s Comp. Gr. pp. 238—240. The World is freq. personified (pp. 792n. 850), and even called ‘frau Spohtilt,’ Gramm. 2, 499.

Otfr. iii. 9, 11 says: ‘sò wer só nan biruarta, er frumu thana fruarta,’ whose touched, carried off benefit, as we talk of carrying off the bride; frun n. èrc, Hpt’s Ztschr. 7, 343-9. Cervantes in D. Quix. 1, 11 says finely of Hope, that she shews the hem of her garment: la Esperanza muestra la orilla de su vestido. OHG. Otiikepa, MB. 13, 44. 46. 51 Otegebe, Outgebe; conf. Borg-gabe (Suppl. to 274).

Such phrases as ‘he is goodness itself’ rest on personification too: vous êtes la bonté même. Avec la bianté fu largesece sa suer et honors sa cousiné, Guitecl. 1, 116.

p. 892.] Personifications have hands and feet given them, they dwell, come and go. The Athenians have the goddesses Πειθώ and Ἀναγκαίη (persuasion, compulsion), while in Andros dwell Πεινία and Ἀμιχαίη (poverty, helplessness), Herod. 8, 111. Αλήθεία (truth) has fled alone into the wilderness, Babr. 127. Aesop 364. Another name for Nemésis was Ἀδράστεια, unescapableness. Exulatum abiit Salus, Plaut. Merc. iii. 4, 6; terras Astraeæ reliquit, Ov. Met. 1, 150; fugère Pudor Verumque Fidesque 1, 129; panlatim deinde ad superos Astraeæ recessit hac comite, atque duae pariter fugère sorores, Juv. 6, 19; Virtue goes, and leads Luck away with her, Procop. vol. 2, 407.

Aller Freuden jüeze kären (turn) in den helle-grunt, Warn. 1206; gewinnen si der Fröiden stop, Dietr. dr. 200b; diu mac mir wol ze Froiden hüse geschragen (var., mich wol ze Fr. h. geladen), MS. 1, 9a; conf. Fr. tor (Suppl. 866 beg.). Krutchina, affliction, jumps out of the oven, Dietr. Russ. märch. no. 9.
Carrying Frö-muot on the hands resembles the levatio imperatoris et novae nuptiae, RA. 433. 'Fronnt-loh cum feris ibi nutritis,' must be a bear-garden, Dronke's Trad. Fuld. p. 63. Haupt in Neidh. 135 thinks Frömuot is simply Cheerfulness.—Gerecht- ticheit, die sware was, clo tachterst, Rose 5143; conf. Frauenlob's poem on Gerechtigkeit, Hpt's Zeitschr. 6, 29. Minne, Tronwe es ghevloen, Rose 5141; din Tronwe ist erslagen, Töd. gehugde 268; Tron ein wildbret (head of game), Schweinichen 1, 13; ver Tronwe, ver Wärheit, Helbl. 7, 38; der Truwen klüse (cell), Engleh. 6295; der Tr. bote 6332; in Tr. pfliege (care), Winsb. 8, 8, conf. 'der Zühte sal' good breeding's hall 8, 7; St. Getrune (trusty) and Kämmerinis (sorrow), Mone 7, 581—4; nieman wil die Wärheit herbergen, Müllenh. no. 210; Pax terras ingreditur habitu venusto, Archipoeta ix. 29, 3.

p. 893.] Der Eren bote and E. holde (Suppl. to 869); frownen E. amis, Friib. Trist. 61; daz Ere sin gererte si, Türdl. Wh. 125b; frō E. und ir kint, MS. 2, 151b; an Eren strize gestügen, Pass. 47, 80; Ere úz pfude gedrügen, Ben. 450; in der Eren tor komen 551, 26; sin lop (praise) was in der E. tor, Frauend. 81, 14; sitzen úf der E. hanke, Gr. Rud. 11, 20; saz úf der E. steine, Lanz. 5178, conf. Er. 1198. Wigal. 1475; der E. bäwe hât überdaht, Engleh. 230; der E. doch, kranz, Rauch 1, 319; verzriet nü der E. sal, Walth. 24, 3; úz ûron E. kamur varu, MS. 2, 151a; der E. tisch, Suchenw. 4, 152; der E. pflüge, Amgb. 2a; in der E. förste, Gold. schm. 1874, conf. 'in der Sorgen förste,' Engleh. 1941; der E. krönre treit (wears), Roseng. 908; treit der E. schilt 914; der E. zwi (bough), Hpt 4, 546; er ist der E. wirt (host), MS. 2, 59a; mantel, da frōn Ere hât ir brüste mit bedecket, Amgb. 18b; ver Ere, Wapenmartin 6, 55.

Vró Minne, MS. 1, 16a. The girl's question about Minne is in Winsbekin 34, 8; der Minnen bote, Partenop. 80-4-6. 101; der M. kraft, Ulr. v. Lichtenst. 35, 15; diu Minne stiez úf in ir kreize ris (thrust at him her wand of power), Parz. 290, 30; der Minnen stricke (toils), MS. 1, 61a; Minne u. Wishrit, Flore 3710; fraun M. presents herself to two maidens as teacher of love, with a rod (einem besten) in her hand, and gives one of them blows, Hätzl. 165; a woman appears as M.'s stewardess 159a. Can Lichtenstein's progress as queen Venus be conn. with a mythical custom (p. 259)?—'Vrou Mate (moderation) is èn edel vorstinne,'
Potter 1, 1870; Máz, aller tugende vrouwe, Pantal. 120; Maeziekeit biunt uh die spen (to teach the baby temperance?), Suchewuw. xl. 144; Zaht, Maze, Bescheidenheit, Mai 176, 13; Zucht u. Schame stánt an der porte, u. huotent, Hpt 2, 229; ze hant begreif sie diu Scham, Anegenge 17, 31. 18, 22; diu Riwe was siu vrouwe, Parz. 80, 8; der Riwe tor 649, 28; diu Vüoge, Füegel (p. 311 n.). A fairy castle under charge of Tuengt, its 8 chambers with allegoric names painted by Swelde, is deser. in Geo. 5716 seq.

p. 895.] The entire Roman de la Rose is founded on allegories; and in such there often lies a mythic meaning. Before sunrise on Easter morn, appears the maid beside the fountain mid the flowers, Hätzl. 160a; the lady that appears is approached but once in ten years 143. 376; under a limetre in the wild wood, the fair lady washes her hands 143b; a dwarf in the forest leads to the three Fates, H. Sachs v. 333b, or the wild lady leads one about 1, 272c.

In the Trobadors a singing bird allures the poet into a wood, where he finds three maidens chanting a threnody, Diez's Leb. d. troub. p. 145. Fran Wildecheit leads the bard by her bridle-rein to a level ground beside a brook, where Dame Justice, Mercy etc. sit judging, Corr. Klage der kunst; in his Schwanritter, Conrad says wilde aventiure. A poet snatches up his staff, comes upon a fair flowery field, where he meets the Minne-queen, Hagen's Grundriss p. 438, or to a lovely child by a forest-fountain 442. There is a similar description in Helbl. 7, 28: the poet in the morning reaches a wild rocky waste, sees two ladies in white veils, Joy and Chivalry, wailing and wringing their hands; he helps them to their feet when they faint, but now the Duchess of Kärnten is dead, they will go among men no more, they live thenceforward in the wild. Again, in Ls. 2, 269: on a green field the poet finds Dame Honour fallen to the ground in a faint, also Manhood and Minne: they lament Count Wernher of Honberg. Or take the Dream of seven sorrowing dams in MSH. 3, 171—3: Fidelity, Modesty, Courtesy, Chastity, Bounty, Honour and Mercy bewail the Düringer and Henneberger; conf. the 'siben übelen wibe, Vrätzheit, Unkùsche, Grítekheit, Zorn, Nit, Trácheit, Hoffurt,' Diut. 1, 294—6. The ladies lamenting the death of kings and heroes remind us of the klage-frauen, klage-mütter (p. 432), and the wood-wives ill-content with the world (p. 484). At the end of Euripides's Rhesus the muse mourns the prince's death;
in Od. 24, 60 the *nine muses* come round the corpse of Achilles, and bewail his end. The lonely tower as the habitation of such beings occurs elsewh. too, as *turris Alethiae* in the Archipoeta; conf. *Mens bona, si qua dea es, tua me in sacrarii dono,* Prop. iv. 24, 19.

p. 896.] Din Schande (disgrace) vert al über daz laut, MSII. 3, 118; sō hāt dīn S. von ir vluht, Kolocz. 129; ver S., Renn. 12231; swa vrō Erle wol gevert, daz ist vrō Schanden leit, MS. 2, 172; in S. hol verklīset 2, 117. Unēre ladeu (invite dishonour) in daz hūs, Uebel wip 815; Untriwenen bant, Wigal. 10043; Unminne, MS., 1, 102; Ungenāde (ill-will) hāt mich enpfangen ze ingesinde (for inmate) 2, 51; Unbill (injustice) knocks at the door, Fischart in Vilmar p. 4; din Werre (p. 273 n).—Wendelmut (Suppl. to 273 n.); conf. *froue Armut* (poverty) muose entwischen, von ir hūse si flōch, flet, Er. 1578; ez het dīn grōze A. zuo im gehūset in den glet, dīn A. mit jāmer lit, Wigal. 5691; sit mich dīn A. alsō jaget, Pass. 352, 89; das uns schon reit (rode us) frau Armut, H. Sachs i. 5, 523; conf. *reit mich gross Ungedult,* impatience 524; frau Eled, Hätzl. 157-8 (there is a Fr. chapbook about bouhomme Misère). Missewende von ir sprach, daz ir teil dā niht en-waere, MS. 1, 84; Missewende dīn im niht genāhen maclin, 1, 85. Wē, wer wil nu Sorgen walten? dīn was mīn sinde (housemate) nu vil manegen tac 1, 165.

p. 803.] Φημη θεός, Hes. Op. 761-2; Φάμα carries rumours to Zeus's throne, Theocr. 7, 93. There is a Lat. phrase: scit *Fama*, scit cura deum, Forcell. sub v. scio. *Famaque migrantes succincta pavoribus alas, Claud. B. Get. 201; volat fama Caesaris velut velox equus, Archipo. ix. 30, 1. Rumour is to the Indian the song of a *by-flown bird*, Klemm 2, 132; a species of Angang therefore (p. 1128). Another phrase is: fama emunavit, Cie. Verr. ii. 1, 1; *manat* tota urbe rumor, Livy 2, 49. So in German: daz maere wit erbrach, Pass. 285, 20. 71, 41; daz m. was erschollen, Mai 228, 22. Lauz. 9195; von dem uns disiū m. erschollen (these rumours ring), Ecke 18; daz m. erschal in dīn laut überal, ez en-wart niht alsō begraben, Kolocz. 85; daz m. úz schal (rang out), úz quam, Herb. 14372-4; dese maere ute schöt, Maerl. 2, 203. 3, 340; also die maere dus (abroad) ût sprang, Hpt 1, 108; daz maere breitte sich (spread), Herb. 502. 1320. 17037, or:
wart breit 2160. 13708; daz m. nû witen begun, Türl. Wh. 28a; die mare ghinc harentare, Maerl. 3, 190. Kästn. 2, 1768; daz maere witen kreis (circulated), Servat. 1856; die niemare liep (ran), Walewein 9513. 11067. Lanc. 35489; nymare löpt, Lanc. 26165; doe liep die niemare dor al dit lant 25380. 47053; die mare liep verre ende sere, Maerl. 3, 193; es komen neue maer gerant, Wolkenst. 63; daz m. witen umme trat, sich umme truoc, Pass. 221, 93. 169, 32.—In the same way: word is gone, Minstr. 3, 92; sprung þæt word, Homil. 384; dat word lep, Detm. 2, 348, 358, 392, dat ruchte lep. 2, 378. 391. We say the rumour goes, is noised. Viel schiere vlouc (quickly flew) daz maere, Kschr. 957. 8115; sin m. vlouc witen in diu lant, Pass. 204, 24; von ir vlouc ein m., Trist. 7292; daz m. vlouc dahin, Troj. 13389; schiere vlouc ein m. erschollen, Türl. Krone 63; dô flouc daz m. über mer, Herb. 13704; harte snel n. balt flouc daz m. ze Rôme, Pilat. 398; diu starken m. witen vlugen, Servat. 459; diu m. vor in heim vlugen, 2393; dô flugen diu m. von hûse ze hûse, Wigal. 34, 3. So: der scal (sound) flouc in diu lant, Rol. 215, 7; des vlouc sin lop (praise) über velt, Hpt 6, 497; daz wort von uns fluget über lant, Herzmaere 169; ON. sà fregu flýgr. More striking is the phrase: diu maere man dô vuorte (led) in ander kûnege lant, Nib. 28, 3. Instead of maere: frou Melde, Frauend. 47, 29. Kschr. 17524; Melde kunst, diu selten ie gelac (lay still), MS. 2, 167a; M., diu nie gelac, MSH. 1, 166a; M., de noch nie en-lac, Karlm. 159, 43; drî jár sö lac diu M., Tit. 824; vermàrt in M., Lanz. 3346; M. brach aus, Schweini. 2, 262. Der wilde liuimet was vûr geflogen, Troj. 24664; nu fluc dirre liuimt geliche über al daz kûnechliche, Walth. v. Rh. 136, 43. Rumour=maere, Rudl. 1, 128, 2, 80. 121. 173; Rumour speaks the Prol. to 2 King Henry IV. Lastly: 'quidi managa biguunun wahsan' reminds one of the growth of maere.

CHAPTER XXX.

POETRY.

p. 900.] On the connexion of the idea of composing with those of weaving, spinning, stringing, binding, tacking, see my Kl. schr. 3, 128-9.¹ The poet was called a smith, songsmith; in

¹ Deilen unde snoren, Sassenchr. p. 3; die leier schnuren (to string) in Spee 299.

— With the Romance terminology agrees 'poesis =finding,' Dint. 2, 227b; daz vand er (indited), Helmbr. 959; die vinden conste, ende maken verse, Franc. 1919; de makere, die de rime vand (invented) 1943; er vand dice rede, Mone '39, p. 53. — AS. gidda, poeta, can be traced in other Aryan tongues: Ssk. gud, dicere, loqui, gai, canere, gatha, gita, cantus; Lith. gielîti, sing, giesme, song, Lett. dzedah, dzeesma; Slav. gudâ, cano fidibus, gâski, psaltery, Dobrowsky p. 102. — On the Celtic bard, see Diefenb. Celt. 1, 187; bardî, vates druidae, Strabo p. 197; Bret. bardal, nightingale. Ir. searthon, chief bard.

p. 901.] On the effects of song we read: þær was healea dream, Beow. 987; hnut ein liet an, u. wart fró, Hartm. 2, büchli. 554; einen frîliche geigen (fiddle him into mirth), Wigal. p. 312, conf. 332. We often meet with AS. 'giedd wrecean,' Cod. Exon. 441, 18; sôd gied wrecean 306, 2. 314, 17; þæt gyd ãwrece 316 20; þe pis gied ãwrece 285, 25; conf. vrónde wecken, Türl. Wh. 116b.

p. 905.] The poet or prophet is voufôñpyertos, seized by the nymphs (muses), Lat. lymphatus. He is goð-málungr, god-inspired, Sæm. 57b; Gylli gaf eíni jvarandi konu at laumum skemtuinn sinnar . . . en sí konu var ein af Asu vett; hon er nefnd Gefrum, Sn. 1. Gandharva is a name for the musical spirits who live in Indra's heaven, Bopp 100b. God sends three angels into the world as musicians; and angel-fiddlers were a favourite subject in pictures. We have the phrase: 'der himmel hängt voll geigen.'

Krásir = anhelitus creber, Sn. 69; see Biorn sub v. qvásir.

Initing is also expr. by þurgen (to mortise), richthen (righten), Hpt 6, 497; richtere, Roth. 4853 and concl.; berichten, Freidl. 1, 3; eines mezen, Dietr. 190; wirken, Herb. 641; daz liet ich anhöfte (tack on) af dine gnâde volle, Mar. 118, 5; der diz macre anschreip (jotted down), Bit. 2006. The M. Neth. ontbinden = translate, Maerl. 3, 73, 48; in diecsee wort onth. 352; in dietsch onbenede 228; in dietsche onth., Rose 29. Walew. 6; conf. AS. onband beado-rûne, Beow. 996.
Oðinn’s spittle makes beer ferment (p. 1025 n.); ‘spittle that speaks drops of blood,’ K.M. no. 56, note. Lisch in Meckl. jrb. 5, 82; a door, when spat upon, answers, Müllenh. p. 399, conf. jüglis hrâki (p. 682 beg.). On ‘blood and snow,’ see Dybeck ’45, p. 69: som blod på snö. The entire Mid. Age had a story running in its head, with a playful turn to it, about a child made of snow or ice. The 10th cent. already had its ‘modus Lîchîne;’ an O.Fr. poem of the same import is in Mèon 3, 215, a MHG. in Ls. 3, 513 and Hpt 7, 377; in Scherz u. Ernst c. 251 (1550, 183) the child is called eis-schmarre, scrap of ice, conf. Burc. Waldis 4, 71 and Weise’s Erznarren p. 23. Franciscus makes himself a wife and child of snow, Pfeiffer’s Myst. 1, 215. Whoever drank of the dýrî miodr (precious mead), the honey mixt with Kvásir’s blood, became a skáld: thus the poet prays for a single trähen (tear) out of the Camêne’s fountain, Trist. 123, 38.

Oðinn gains Oðroerir fr. Suttång, who then pursues him; so Wåinâmöinen, after winning Sampo, was chased by Louhi in eagle’s shape (p. 873). Oðinn himself says in Håvamål 23b: ‘Oðroerir er nu uppkominn á alda ves iarðar,’ and in 24a it is said of him: ‘Suttång svikinn hann lét sambli frô, ok graetta Gunnlöðu. Other names for the drink: Ýggs full, Egilss. 656; Ýgjar miödr 657; Viðris full 665; Viðris þúgr 608. With armar leir (eagle’s dung) conf. leir-skáld, muck-poet, Dan. skarns-poet, Olafsen’s Prize essay p. 5. Like the mead, Player Jack’s soul is distrib. among gamesters.

Like wóð-bora is sóð-bora, also vates. The d in Goth. veitvôds, testis, seems to exclude it, yet d and þ are sometimes confounded. F. Magnusen transl. Oðroeri ingenii excitator; Björn makes hrerì obturaculum lebetis. On the relation of Oðr to Oðinn, see Suppl. to 306.

Oðinn bestows the gift of poesy on Starkaðr. ‘Apes Platonis infantuli mel labís intërèbant,’ John of Salisb. de Ning. cur. 1, 13. When St. Ambrose lay in his cradle, a swarm of bees settled on his mouth. The Muse drops nectar into the shepherd Komatas’s mouth, and bees bring juice of flowers to it, Theocr. 7, 60—89. Whom the Muses look upon at birth, he hath power of pleasant speech, Hes. Theog. 81—84. The gods breathe upon the poet, Ov. Met. 1, 2-3-4.
p. 906.] To Hesiod *tending lambs*, the Muses hand a spray of laurel, and with it the gift of song, Theog. 22—30. In Lucian’s Rhet. praec. 4 he being a *shepherd* plucks leaves on Helicon, and there and then becomes a poet. The muses come at early morn:

Mirabar, quidnam misissent mane Camenarw,
ante meum stantes sole rubente torum;
natalis nostrae signum raise puellae,
et manibus faustos ter crepuere sonos. Prop. iv. 9, 1.

Conf. the story of the Kalmuk poet, Klemm 3, 209. 210, and poor shepherds’ visions of churches to be built (Suppl. to 86). GDS. 821.

p. 908.] The first lay in Kanteletar relates the invention of the five-stringed harp (kantelo) of the Finns. Kalev. 29 describes how Wäinämöinen makes a harp of various materials. Kullervo fashions a horn of cow’s bone, a pipe of bull’s horn, a flute of calves’ foot, Kal. Castr. 2, 58. When Wäinämöinen plays, the birds come flying in heaps, Kalev. 29, 217, the eagle forgets the young in her nest 221. When Wipunen sings, the sun stops to hear him, the moon to listen, Charles’s *vain* to gather wisdom, *wave* and *bellow* and *tide* stand still, Kalev. 10, 449—457; conf. Petersb. extr. p. 11. In the Germ. folksong the *water* stops, to list the tale of love, Uhl. 1, 223-4.

Den ene begyndte en vise at qvæde,
saa faart over alle qvinder,  
*striden ström* den stiltes derved,  
som førre vor vant at rimde.  
DV. 1, 235.

A song makes tables and benches *dance*, Fornald. sog. 3, 222. KM. no. 111. Sv. forvnis. 1, 73. Stolts Karin with her singing makes men *sleep* or *wake*, Sv. vis. 1, 389 or *dance* 394-6. For the power of song over birds and beasts, see DV. 1, 282. Sv. vis. 1, 33. On Orpheus, see Hor. Od. i. 12, 7 seq.; conf. the Span. romance of Conde Arnaldos.

p. 909.] Poets assemble on *hills* (as men did for sacrifice or magic), e.g. on the Wartburg: au *paüt*, où on corone les bians dis, Couron. Renart 1676. Does the poet wear garlands and flowers, because he was orig. a god’s friend, a priest? The jeux floraux offer *flowers* as *prizes for song*: violeta, aiglantina, flor
dal gauch (solsequium). The rederijkers too name their rooms after flowers; is it a relic of Druidic, bardic usage?

p. 911.] The ON. Saga reminds one of the Gr. Ἰμη, of whom Hes. Opp. 762 declares: θεὸς νῦ τίς ἐστὶ καὶ αὐτή. She converses with Óinn, as Ὁμα conveys rumours to Zeus (Suppl. to 898 beg.). Musa is rendered sängerin, Barl. 252, 7; 'ladete musas, daz wâren sengór en (rhy. ereu),' Herb. 17865; but again, 'muse' 17876.—Aventuri answers to bona fortuna (bonne aventure), bona dea, bonus eventus, Pliny 36, 5. Varro RR. 1, 1; vrouwe Aventure, Lanc. 18838; in the Rose the goddess Aventure = Fortuna 5634, who has a wheel 3933. 4719. 5629. 5864; Plóus der Aventuren 5786. 5810-39; jouste de Avonture, Stoke 1, 39; maer d' Aventure was hem gram, Maerl. 3, 134; den stouen es hout d' Aventure 2, 46, like 'audaces fortuna juvat'; also di die Av. es hout 2, 93; der Aventuren vrient, ibid.

CHAPTER XXXI.

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p. 913.] In Mone 6, 467 men are divided into living, hovering, doubtful and dead. Souls that cannot find rest in Hades and returning wander about the grave, are mentioned in Plato's Phædo p. 81. The dead were worshipped: sanctos sibi fingunt quodlibet mortuos, Concil. Liptin. Feasts were held in honour of them, as the Pers. ferer-feast, Benfey's Monats-n. 151, the Russ. corpse and soul feasts, Lasicz 58. Souls were prayed for, Benf. Mon. 168-9, conf. soul-masses, Nib. 1221, 2.—To near (not to remote) ancestors the Indians offered up food and drink, Bopp's Gl. p. 143 n. 198 a. 79 b; conf. Weber on Malavik 103. One of these sacrifices was udaka-karmam, water-libation for the dead, Böhtl. and Roth's Wtb. 1, 908; so χοήν χείσθαι τᾶσι νεκύεσσι, viz. meal, wine and water were poured into a hole, Od. 10, 517—520. 11, 25—29. The souls eagerly drink up the blood of victims, which restores them to their senses, Od. 11, 50. 89. 96-8. 148. 153. 228. 390. The shades live on these libations, Luc. de luctu 9. The Lith. wéles fem. means the figures of the dead, Mielcke 1, 321; to the Samogitian goddess Vielona a particular kind of
cake was offered: *cum mortui pascuntur*, Iasiez 48, 50. *Food and drink* is laid on the grave for the souls, Pass. 166, 84—93.

On manes, *Mania*, see Gerh. Etr. g. 16; *'in sede Manium'* = in the bosom of the earth, Pliny 33, 1. On *lares*, see Lessing 8, 251; *domesticus lar, hamingia*, Saxo Gram. 74.

p. 915.] *Geheuer*, not haunted, is also expr. by *dicht*, tight, Sup. 1, 768: *nn bin ich ungehürr*, Wigal. 5831; I asked mine host, was he sure no *ungeheuer* walked the stable, Simplic. K. 1028; it is *unclean* in that house, Nürnberg. 11. In Notker 'manes' is transl. by *unholden*, in AS. by *hell-waran* (habitantes tartarum).

Spuken (haunt, be haunted) is also called *wafeln*, Kosegarten in Höfer 1, 377; AS. *wafjan*, ON. *vafra*, *vfra*, *vofa*, MHG. *wabereu*. ON. *vofa* = spectrum; AS. *wafersynge*, OHG. *wabersinni* = spectaculum, Graff 6, 129. Kl. schr. 5, 437. The dead lie *heilir i hangi*, at peace in the cairn, Hervar. p. 442; så låti åss pik (God leave thee) *heilan i hangi* 437. They appear in churches at *night* or in the *dawn*, and perform services, wedding, burial, etc.; the sight betokens an approaching death. Dietmar (Pertz 5, 737-8) gives several such stories with the remark: *nicht dies vivis*, sic *nec est concessa defunctis*; conf. the story in Altd. bl. 1, 160, a Norweg. tale in Asbjörnsen’s Huldre-ev. 1, 122 and Schelling’s *Last words* of the vicar of Drottning. As Wolfdietrich lies *on the bier at night*, the ghosts of all whom he has killed come and fight him, Wolfd. 2328—34; conf. Ecke 23 (differ. told in Dresd. Wolfd. 327—330); also the tale of the ruined church with the coffin, Altd. bl. 1, 158. KM.² no. 4. In the Irrgarten der Liebe the cavalier sees at last the ghosts of all his lovers, p. 610. Such apparitions are said to announce themselves, sich *melden, anmelden*, Schum. 2, 570. Schönleithner 16. Conf. Diet. sub. v. *sich anzeigen*.


p. 916.] Instead of *talamasca*, we also find the simple *dala,
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larva, monstrum, Graff 5, 397; talmasche, De Klerk 2, 3474. The Finns talma (limus), talmasca (mucido in lingua), has only an accid. resembl. in sound. AS. dwimern, spectra, lemures, larvae nocturnae, gedwimor, praestigiator, gedwomeres, nebulonis, gedwomere, necromantia, Hpt 9, 514-5. The MHG. getwás agrees (better than with Lith. dwase) with AS. dwase, stultus, for getwás means stultus too, Eilh. Trist. 7144. 7200. 7300. An ON. skráveija, fr. veija, vapor, and skrí obliquus? Vampires are dead men come back, who suck blood, as the Erinnyes suck the blood of corpses, Aesch. Eum. 174 [or the ghosts in the Odyssey]; conf. the story of the brown man, Fr. marsc h, 2, 15.

p. 918.] The Insel Felsenb. 3, 232 says of will o' wisps: ‘from the God's acre rise you flames, the dead call me to join their rest, they long for my company.’ ON. hre-ljos, corpse-light, hrevar-ljos, hrevar-eld. Vaf-rlog, flickering flame, is seen about graves and treasures in graves (pp. 602. 971); conf. Sigurd's and Skírnis ‘marr, er mie um myrquen beri viisn vafrolga,’ Sem. 82a.—Wandering lights are called ‘das irre-ding’ = ghost, Schelmuisky 1, 151; der feuer-mann, Pomer. story in Balt. stud. xi. 1, 74; brünniger mann, Stald. 1. 235; laufende fackel, Etn. Unw. doctor p. 747. AS. dwás-liht. M. Neth. dwaes-jier, Verwijs p. 15; lochter-mane, Müllenh. p. 246. Wend. bludnik, Wend. volksl. 2, 266b; Lith. baltwykszlé, Lett. leeks uyyans, false fire; Lapp. tjolonjes, Lindahl 475a; conf. KM. 3, 3, 196.—On girregar, conf. Beham (Vienna) 377, 21; ‘einen girren-garren enbor-richten, einen teuflischen schragen mit langem kragen,’ Hag. Ges. Ab. 3, 82. The kobold’s name Iskrzycki is fr. Sl. iskra, spark; and in Hpt 4, 394 the lichte-männer behave just like kobolds. In the Wetterau feurig geltn means, to be a will o’ wisp.

Unbaptized children are cast into the fire, Anegenge 2, 13. 11, 15. 12, 12; they go to Nobis-kratten, Stald. 2, 240; they shall not be buried in the holy isle (p. 600 u.); vile si dà vunuen litérlicher kinde vor der helle an einem ende, dà die muder wären mite töt, En. 99, 12, whereas ‘osten (ab oriente) schulen du vestir-born in daz himilrice varn,’ Karaj. 28, 12. Unchristened babes become pilsweisse (p. 475), as untimely births become elbe (p. 1073); the unbaptized become white létiches, Bosquet 214, or kaakas, Nesselm. 187b.
The Lat. *juria* is fr. furere, OHG. *purjan*, Dict. 2, 534; it is rendered *helluinma*, Graff 1, 881; *hell-wüten*, Schade's Paqs. 100, 9, 103, 25. 117, 79 with evident reference to *Wuatun* and *wütten* to rage. Uns ist der tiuvel nähen bi, oder *daz wütlende her*, Mauritz. 1559; erst hub sich ein scharnützeln (urose a scrimmage), wie in ein *wilden heer*, Ambras. lied. p. 151. Uhl. 1, 657.

Other names for the Wild Host: die *wilde fährt*, Wolf's Ztschr. 1, 292-3; in Styria, das *wilde gjaid* (hunt) 2, 32-3; in Bavaria, das *gjoad*, *wilde gjoad*, Panzer 1, 9. 16. 29. 37. 63. 85. 133; in Vorarlberg, das *nacht-volk* or *wüethas*, Vonbun p. 83; der wilde jäger mit dem *wüthis heer*, Gotthelf's Erz. 1, 221; in the Eifel, *Wades* or *Wodes heer*, Wolf's Ztschr. 1, 316. Firmen. 3, 244b; *jofjagd*, *jöjagd*, Osnabr. mitth. 3, 238—240.

Als im der tiuvel *jagete noch*, Livl. reimchr. 7274. The devil is called a *weideman*, hunter, Merwund. 2, 22, and in return the wild-hunter in the Altmark is a *hell-jäger*, Hpt 4, 391. 'Hark, the wild hunter, passing right over us! The hounds bark, the whips crack, the huntsmen cry holla ho!' Goethe's Götz v. B. 8, 149, conf. 42, 175. Fischart in Lob der lante p. 100 had already made an adj. of the hunter's name: *Heckelbergisch* geschrei, büffen u. blasen des jägerhorns; conf. supra (p. 924, l. 2) and *Hachelberg* in the Rheinharts-wald, Landau's Jagd p. 190.—Another version of the *Hackelberg* legend is given by Kuhn in Hpt's Ztschr. 5, 379; conf. supra (p. 146-7). Can this be alluded to in a stone sculpture let into the wall of Diesdorf church (Magdeburg country), representing a man whose left leg is appar. being wounded by a sow? Thüring. mitth. vi. 2, 13 and plate 7 no. 5. Somewhat different is the story of the one-eyed wild-sow, whose head laid on the dish gives the master of the hunt a mortal wound, Winkler's Edelm. 371. The whole myth resembles that of Adonis, and the Irish story of *Diarmuid na mban* p. 193. H. D. Müller (Myth. der Gr. stämme ii. 1, 113) compares it to that of Actaeon.—*Dreaming of the boar*, Rudl. 16, 90. Waltharius 623; a boar wounds the Sun in her cave, Rudbeck quoted in Tenzel and Mannling p. 205. *Hackleberg* must hunt for ever: allie der lib, din sëlé dort sol *jagen* mit *Harren* (his hound) ewiclichen, Laber 568. Of him who hunts *till the Judgment-day*, Firmenich 1, 344. Müllenh. p. 584. In a Westph. folktale picked up orally by Kuhn, giants call to
Hakelberg for help, he raises a storm, and removes a mill into the Milky-way, which after that is called the Mill-way. In Catalonia they speak of 'el viento del cazador,' Wolf's Ztschr. 4, 191. In Frommann 3, 271 Holla and Hackelbernd are associated in the wild hunt, unless Waldbühl stole the names out of the Mythology; in 3, 273 a 'Geekenbehrnden' of Cologne is brought in. Tul-osel is fr. tulen, bo-äre, Diut. 2, 203; τυτο ὡ γλαυξ, a sono tu tu, Lobeck's Rhemat. 320.


The wild hunter is called Goi, Kuhn's Westf. sag. 1, 8, and the dürst in Switz. is sometimes gänthier, Stald. 2, 517; do they stand for Goden? Dame Gauden's carriage and dog resemble the Nethl. tale of the hound by the hell-car, Wolf p. 527.

p. 930.] A man went and stood under a tree in the wood through which the wild hunter rode. One of the party in passing dealt him a blow in the back with his axe, saying, 'I will plant my axe in this tree;' and fr. that time the man had a hump. He waited till a year had passed, then went and stood under the tree again. The same person stept out of the procession, and said, 'Now I'll take my axe out of the tree;' and the man was rid of his hump, Kuhn's Nordd. sag. no. 69; conf. Berhta's blowing (p. 276-7), a witch-story in Somm. p. 56. Schambach pp. 179. 359. Vonbun p. 29 the schnärzerli (36 in ed. 2). Wolf's D. sag. no. 348-9. Panzer 1, 17. 63.

In the Fichtel-gebirge the wild hunter rides without a head, Fromm. 2, 554; so does the wöljen-jäger, jolen-jäger, Osnab. mitth. 3, 238—240; also the wild h. in the Wetterau, Firmen. 2, 101; he walks headless in the wood betw. 11 and 12 at noon, Somm. p. 7; the wild h. halts at one place to feed horses and hounds, p. 9. In Tirol he chases the Sulg-fräulein, Wolf's Ztschr. 2, 60. 35; he baits the loh-junäfer, Somm. pp. 7. 167; so giant Fusolt hunts the little wild woman, Eckelnl. 167. 173.

p. 931.] Houses with their front and buck doors exactly opposite are exposed to the passage of the Furious Host (Meiningen), Hpt 3, 366; conf. the open house-door (p. 926-7), the
sitting over the door (p. 945 end). The *hell-jüger's cry 'Wil j
mit jagen (hunt with us) ?' is also French: 'part en la chasse!'
Bosq. 69. The story fr. W. Preussen is like a Samland one in
Rensch no. 70.

In Swabia the wild hunt is also called the mutzige heer, Schwab's
Schwab's Schwäb. Alp p. 312. Leader of the Muthes-heer is Linkenbold,
who in the Harz is called Leinbold, ibid.; there is a Linkenbolds-
löche (-hole) there. However, in a Swabian poem of 1486
beginning 'Got mercurius,' the wild hunt is called 'das wilde
witiss-heer.' A Frau Motte roams in Thuringia.

At Ottobeuern lovely music used to be heard at Christmas
time. If any one put his head out of window to listen, and to
view the march of Wuete, his head swelled to such a size that he
could not pull it in again. The full delicious enjoyment was had
by those who kept snugly behind closed doors. The procession
passed along the fron-weg up the Guggenberg, or into the devil's
hole at the Buschel, where a treasure lies guarded by the poodle.
On this delicious music of the night-folk, see Vonbun p. 35.

p. 933.] Unchristened infants are the same as the subterra-
neans and moss-folk, whom Wode pursues and catches, conf.
p. 483 and Müllenh. p. 373. The child's exclamation, 'Oh how
warm are a mother's hands!' is like those of the gipsy-woman's
child, 'There's nothing so soft as a mother's lap' and 'there's
nothing so sweet as a mother's love,' Müllenh. no. 331; Lith.
motinós runkos szwelnos, mother's hands soft, Mieleke 1, 284.
Kraszewski's Litva 1, 389. In Germ. fairy-tales the dead mother
comes in the night to nurse her children, KM. 3 3, 21; conf.
Melusine, Saimr. p. 80. Müllenh. no. 195-6-7; hvert fell blóðugt
á briost grami, Sæm: 167b; a similar passage in Laxd. saga p.
328.

The wild host, like the dwarfs, get ferried over; the last that
lags behind is girded with a rope of straw, Panz. 1, 164.

p. 935.] De la danza aérea á que están condenadas las Her-
diadas por la muerte del bautista, Wolf's Ztschr. 4, 191. In
Wallachia Diña (Zina) = Diana with a large following hunts in
the clouds, and you see where she has danced on the grass; she
can strike one lame, deaf or blind, and is esp. powerful at Whi-
suntide, Wal. march. 296.

p. 936.] An Eckehart occurs also in Dietr. 9791. On the
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Venusberg, see Simr. Amelungen-l. 2, 315. We find even in Altsjört 82: dirre berc was ffo Venus, conf. 80, 9, 83, 7. H. Sachs has Venusberg iii. 3, 3b (yr 1517). 6b (1518). 18b (1550). A witch-trial of 1620 says: auf Venesberg oder Paradies faren, Mone 7, 426. There is a Venusbyg by Reichmannsdorf in Gräfenthal distr. (Meiningen), near Saalfeld. A M.Neth. poem by Limb. 3, 1250. 1316 says Venus dwells in the/ores/. The earliest descript. of the Horselberg is by Eoban Hessus in Bucol. idyl. 5, at the begin. of the 16th cent.:

Aspicis aërio sublatum vertice montem,
quia levis occidui deflectit aur a Favoni,
Horrisonum Latio vicinus nomine dicit (by a Latin name),
quia Nessum bibit undosum Varerinque propinquum.
Isthoc ante duas messes cum saepe veurem,
ignarus nemorum vidi discurrere larvas
saxa per et montes, tanquam nocturna vagantes
terriculamenta, et pueros terrere paventes,
qua lanias dicit quibus est exemptile lumen,
quas vigiles aiumt extra sua limina lyncus
esse, domi talpas, nec quenquam cernere nec se.*

Conf. Victor Perillus’s poem on the Hörseleberg, yr 1592 (Jrb. d. Berl. spr. ges. 2, 352-8); it is called Haselberg and Hörselebg in Bange’s Thür. chron. 1599, p. 57-8. Songs about Tanhäusser in Uhl. no. 297, and Mone’s Anz. 5, 169—174; a lay of Danhäusser is mentioned by Fel. Faber 3, 221.

p. 937.] At the death of our Henry 6, Dietrich von Bern appears on horseback, rides through the Mosel, and disappears, HS. p. 49. In the Wend. volksl. 2, 267b the wild hunter is called Dyter-bernat, Dyter-benada, Dyke-bernak, Dyke-bjadnat. In one story 2, 185 he is like the Theodericus Veronensis whom the devil carries off. Diter Bernhard in Dasent’s Theophilus 80; brand-adern (barren streaks) on the plains are called by the Wends Dyter-bernatory puč, D.’s path. Yet, acc. to Panzer 1, 67 it is a fruitful season when the wilde giai has been; and where the Rodensteinier has passed, the corn stands higher, Wolf p. 20. The wild host goes clean through the barn, Panz. 1, 133.

p. 939.] As early as the First Crusade (1096) it was asserted that Carl had woke up again: Karolus resuscitatus, Pertz 8,
215; conf. the kaiser in the Guckenberq near Gemünd, Bader no. 434, and the Karlsberg at Nürnberg, no. 481.

p. 940.] On Schnellerts, see Panzer 1, 194 and the everlasting hunter of Winandael, Kunst en letterblad ’41, p. 68. Reilleub. Renseign. 214. The setting-out of a carriage with three wheels and a long-nosed driver is descr. in the story of the monks crossing the Rhine at Spire, Meland. 1, no. 664 (p. 832). Copiae eques-
tres are seen near Worms in 1098, Meland. 2, no. 59; battalions sweeping through the air in 1096, Pertz 8, 214; conf. Dionys.

Halic. 10, 2; higher up in the clouds, two great armies marching, H. Sachs iii. 1, 227.

p. 943.] Something like Herne the Hunter is Horne the Hunter, otherwise called Harry-ca-nah, who with the devil hunts the boar near Bromsgrove, Worcest. (Athenaeum). The story of the Wunderer chasing Frau Saelde is in Keller’s Erz. p. 6; conf. Fasta. sp. 547. Schimpf u. ernst (1522) 229. (1550) 268.

p. 946.] Where Oden’s lake (On-sjö) now lies, a stately mansion stood (herre-giird), whose lord one Sunday went a hunt-
ing with his hounds, having provided himself with wine out of the church, to load his gun with, and be the surer of hitting. At the first shot his mansion sank out of sight, Runa ’44, 33. Here the huntsman is evid. Oden himself.—Among the train of Gyro rysserova (=Gudron the horse-tailed, Landstad pp. 121, 131-2) is Sigard Snaresvend riding his Grani (Faye 62). The members of the troop go and sit over the door: the like is told of devils, who lie down in front of lit-huizer where drinking, gaming, murdering goes on, Berthold p. 357; and of the Devil, who sits during the dance, H. Sachs 1, 342; ‘setz nur die seel auft überthür’ iii. 1, 261; sein seel setz er uff über thür, lats mit dem teufel beissen, Simpl. pilgram 3, 85.—Northern names for the spectral procession are: oskarcia, haaskaulreia, jubskreia, skreia, Asb. og Moe in the Univ. annaler pp. 7, 41-2; jubaskreia, jubaskreia, oskerei, oskorrei, aulparei, jubare, Aasen’s Próver 27-8, 31; conf. Thorsrei8 (p. 166) and husprei, hesprei, thunder. Lapp. jullheer, Klemm 3, 90.

p. 949 u.] The very same is told of Örevaröld as of Oleg, Forwald. s. 2, 168-9. 300; conf. a Transylv. tale in Haltrich’s Progr. p. 73.

p. 950.] On Holda’s sameness with Fricka, see Kl. schr. 5,
416 seq. The Gauls too sacrificed to Artemis, Arrian de Venat. c. 23. 32. Hecate triviorum praeses, Athen. 3, 196; men took a sop with them for fear of the cross-roads 2, 83, for Hecate’s hounds 7, 499; 'Εκάτης δειπνον means the bread laid down where three roads met, Luc. Dial. mort. 1 and 22 (note on Lucian 2, 397); feros Hecatae perdomuisse canes, Tibull. i. 2, 54.

p. 950.] The appalling guise of the Harii (GDS. 714) recalls our death’s-head cavaliers. At the outset of the Thirty-years War there were Bavarian troopers called Invincibles, with black horses, black clothing, and on their black helmets a white death’s-head; their leader was Kronberger, and fortune favoured them till Swedish Bauer met them in Mecklenburg, March 1631. Frederick the Great had a regiment of Death’s-head Hussars. In recent times we have had Lützow’s Volunteers, the Black Jägers, the Brunswick Hussars. Does a coat-of-arms with a death’s-head occur in the days of chivalry? We read in Wigal. 80, 14: an sinem schildes was der Töt gemalt vil grüsenliche (Suppl. to 850). Remember too the terror-striking name of the legio fulminatrix, κερανοβόλος. Secret societies use the symbol of a death’s-head; apothecaries mark their poison-boxes with the same.

CHAPTER XXXII.

TRANSLATION.

p. 952.] Verwünschen is also exsecrari, abominari. OS. farwātan, devovere, OHG. farwāzan, withar-huāzan, recusare, Graff 1, 1087. As abominari comes fr. omen, so far-huātan fr. hvāt, omen (Suppl. to 1105 n.). Beside the Fr. sonhait (which Géuin Récr. 1, 201 would derive fr. sonhait, as convent fr. convenit, etc.) we have also ahait in Thib. de N., and the simple hait = luck, wish. For its root, instead of OHG. heiz, ON. heit, we might take the Bret. het, Gael. aiteas = pleasure. De sohait, de dehait, Guitec. 1, 169.

Disappearing (verschwinden) and appearing again are ἀφανή γενέσθαι and φανερὸν γενέσθαι, Plato’s Rep. 360. Frequent is the phrase ‘to vanish under one’s hand’; conf. the clapping of hands in cases of enchantment (p. 1026): thaz thu hiar irwanti
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mir unter thern henti, O. i. 22, 44; verswant den lutten under den handen, Griech. Sprachd. 26 [late examples omitted]; ze hant verswant der kleine, Ortnit 141, 4; vile schiere her verswant von sinen ogen zehant, daz her en-weste, war her bequam, Eu. 2621; vor ien ogen er verswant, Hpt 5, 533; verswant vor sinen ogen, Krone 29606 [Simil. ex. om.]. — Der engel så vor im verswant, Wh. 49, 27; dö der tinvel hin verswant, Barl. 3027; dö der winder gar verswant, Franend. 409, 17; solde ein wip vor leide sin verswunden MS. 1, 81a; der hirz verswant, Myst. 1, 233; in den wint gähes (suddenly) verswunden, Mar. 159, 7; daz verswant mit der luft, Pass. 369, 91; der engel mit der rede verswant, Hpt 8, 171; the devil says 'ich nuoz verswinden,' MSH. 3, 174: 'von hinman stét mìn begirde (desire), Got mûeze dich in hnote lån!' alsus swein din gezierde, Dint. 2, 251-2; Sant. Servace dô versein, Servat. 3317 [Ex. om.]. — Voer nte haren ogen, Karel 2, 990; de duvel voer dave alse én róc (smoke) te scoenwene ane, Maerl. 2, 237; Var-in-d'wand, N. pr. ring 33b, 30. 36c, 28. 36. To begone = OHG. huerban, ON. hverfa : Osinn hverf pâ, Sæm. 47; oc nu hverfær ðessi alfur só som skuip, (as a shadow), Vilk. e. 150; brottu horfimn, ibid.; hlo pâ hurt, Forналd. s. 1, 488, conf. seykvaaz, sink away, Sæm. 10b. 229b. — The translated sleep, like Kronos p. 833 n.; Gawain falls asleep on a table in the Grals-halle, and awakes next morning in a moss, Keller's Romvart 660. Vanishing is often preceded by thunder: ein grózer slac, Heinr. n. Kun. 4215. Erf. märch. 84. 160; 'there came a crash (rassler), and all was sunk and gone,' Panz. 1, 30; Gangleri hears a thunder, and Valhóll has vanished, he stands in the fields, Sn. 77.

p. 953.] The shepherd Gyges steps into a crack of the earth made during storm and earthquake, finds a giant's corpse inside a brazen horse, and draws a ring off its hand, Plato's Rep. p. 369. Translation is imprecatred or invoked in the following phrases: in te ruant montes mali, Plaut. Epid. i. 1, 78; κατά τῆς γῆς ἔδωκε ἑκάτων, Lucian 3, 156. 5, 202; χανεῖν μοι τὴν γῆν γηχώμην, 9, 68. 8, 18. — Oedipus is swallowed up by the earth, Oed. Col. 1662. 1752; conf. 'slipping in like the schwick' (p. 450 n.); die lufté mich verslunden, Hpt 5, 510; λᾶνυ ἔθηκε, II. 2, 319; λίθος ἐξ ἀνθρώπου γεγονέων, Lucian's Imag. 1; der werde z'einem steine! MS. 1, 6a; hon (Goðrum) var bniil til at springa af harmi,
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Saen. 211; dü ne hetest ditz gesprochen, dü waerst benamen ze-brochen, Iw. 153. We talk of bursting with rage (p. 552 n.), i.e., in order to jump out of our skin: er wolte aus der haut fahren, Salinde 13.

p. 958.] A translated hero is spoken of as early as 1096: Inde fabulosum illud confictum de Carolo magno, quasi de mortuis in id ipsum resuscitato, et alio nescio quo nihilominus redicivo (before Frederick I. therefore), Pertz 8, 215 (Suppl. to 939). Frederick is supposed to lie at Trifels in the Palatinate also, where his bed is made for him every night, Schlegel’s Mus. 1, 293. Then the folktales make Otto Redbeard also live in the Kiphäuser, and give him from Holle for housekeeper and errandwoman, Sommer pp. 1. 6. 104; he gives away a green twig, which turns into gold, p. 2; in the mountain there is skittle-playing and ‘schmaräkeln,’ p. 4. A legend of Fredk Redbeard in Firmen. 2, 201a. A giant has slept at the stone-table in the mountain these 700 years, Dyb. Ruma ’47, 34-5. Not unlike the Swed. folktale of a blind giant banished to an island are the stories in Ruma ’44, pp. 30. 43. 59. 60: in every case the belt given is strapped round a tree (conf. Panzer 1, 17. 71. 367), but the other incidents differ. Such giants call churches de heita klock-märrarna 4, 37, and the bell bjelleko, Dyb. ’45, 48. ’44, 59; the blind grey old man reminds one of Oden. Acc. to Praetor. Alectr. p. 69, Kaiser Frederick seems to have cursed himself into the ‘Kiphäuser.’—On the Frederick legend, see Hpt 5, 250—293. Closener p. 30-1 (yr 1285). Böhmer’s Reg., yr 1285, no. 830, conf. 824-6. Kopp’s Rudolf pp. 736—749. Detmar 1, 130 (yr 1250). Of Fredk the Second, the Repgow. chron. (Massm. 711) says straight out: ‘bi den tiden sege-men dat storr e keiser Frederic; en del volkes segede, he levede; de twivel warede lange tit;’ conf. ibid. 714. Another name for the aurica is berg-kaiserlein; does it mean the wonder-flower that shows the treasure? ——Fischart’s Geschicht-kl. 22b says: auff dem keyser Frederich stan; Schiller 120b (?): und nebenher hatten unsere kerle noch das gefunden fressen über den alten kaiser zu plündern. Phil. v. Sittew. Soldatenl. 232: fressen, saufen, prassen anf den alten keyser hinein. Albertini’s Narrenh. p. 264; heuraten anf d. a. k. hinein. Schmeller 2, 335-6: immer zu in d. a. k. kaiser hinein sündig, anf d. a. k. hinauf sündig, zechen, i.e. without thinking of paying.
p. 961. The sleeping Fredk reminds one of Kronos sleeping in a cave, and birds bringing him ambrosia, Plat. De facie in orbe lumine 4, 1152-3 (see p. 833 n.). Arthur too and the knights of the Grail are shut up in a mountain, Lohengr. 179. Lanz, 6909. Garin de L. I, 238; si jehunt (they say) er lebe noch hiunte, lw. 14. Raymonard sub v. Artus. Cæsarius heisterb. 12, 12 speaks of rex Arturus in Monte Giber (lt. monte Gibello); conf. Kaufm. p. 51 and the magnet-mountain 'ze Givers;' Gudr. 1135-8. 564 (KM. 3 3, 274). Other instances: König Dan, Müllenh. no. 505; the count of Flanders, Raymonard 1, 130; Marko lives yet in the wooded mountains, Talvij 1, xxvi.; so does the horse Bayard. On the search for Svatopluk, Svatopluka hledati, see Schafarik p. 804.

p. 968. The white lady's bunch of keys is snake-bound, Panzer 1, 2. A white maiden with keys in Firmen. 2, 117; drei witte jumfren, Hpt 4, 392; three white ladies in the enchanted castle, Arnim's Märch. no. 18; conf. the Slav. vilas and villy, spirits of brides who died before the wedding-day, who hold ring-dances at midnight, and dance men to death, Hannsch pp. 305, 415; dancing willis, Mailath's Ungr. märch. 1, 9; Lith. weles, figures of the dead.

p. 969. A certain general plants an acorn to make his coffin of, Ettn. Chymicus 879. There is some likeness betw. the story of Release and that of the Wood of the Cross, which grows out of three pips laid under Adam's tongue when dead. That the pip must be brought by a little bird, agrees with the rowan sapling fit for a wishing-rod, whose seed must have dropt out of a bird's bill (Suppl. to 977 beg.), and with the viscum per alvum avium redditum (p. 1206); conf. the legend of the Schalksburg; Schwab's Alb. p. 32. You must fell a tree, and make a cradle out of it; the first time a baby cries in that cradle, the spell is loosed, the treasure is lifted, H. Meyer's Züricher ortsn. p. 98; conf. the tale in Panzer 2, 200. 159. Other conditions of release: to draw a waggon up a hill the wrong way, to buy a piece of linen, to hold the white lady's hand in silence, Rensch p. 437; with your mouth to take the key out of the snake's mouth, Firmen. 1, 322; to kiss the worm, or the toad, or the frog, wolf and snake, Müllenh. p. 580. Somm. Sagen p. 21. Meyer's Züricher ortsn. p. 97.

p. 971. Men do bury treasures in the ground: the Kozácks
are said to keep all their money underground; thieves and robbers bury their booty, dogs and wolves pieces of meat. The Marsians buried the Roman eagle they had captured in a grove, whence the Romans dug it out again, Tac. Ann. 2, 25.—The treasure is called leger-hort, Ren. 17687. 2505; ON. taurar = thesauri, opes reconditae. 'Shoys not the treasure up toward me, That shining there behind I see?' Goethe 12, 193. The treasure blooms, Panzer 1, 1; 'for buried gold will often shift about,' Irrg. d. liebe 503; the cauldrons sink three ells a year, Dybeck 4, 45. Once in 100 years the stones off the heath go down to the sea, and then all treasures of the earth lie open, so that one need only reach them out; but in a few winters they come back, and crush those who don't get out of the way in time, Bret. März. 88—93. The treasure suns itself, Panzer 2, 16. 30. It cools (gliiht aus), Müllenh. p. 203-4. Treasure-gold turns to coal, Lucian's Timon 1, 110. Philops. 7, 254; conf. the legends of Holla, Berhita, Fredk Barbarossa and Râbezel. The coals of a glowing treasure turn to gold, Reusch no. 25-6-7. Glimmering fire and coals of a treasure, Dieffenb. Wetterau p. 275.—Signs of a treasure: when a hazel bears mistletoe, and a white snake suns himself, and treasure-fire burns, Reusch no. 15. Where treasures lie, a blue fire burns (Hofmannswaldau), or light finds its way out to the earth, Leipz. avent. 2, 40; it swarms with insects, etc. (pp. 692-4).—The treasure-lifter is stript and plunged up to his neck in water in a tub, and is left till midnight to watch for the coming of the treasure, Cervant. Nov. de la gitanilla p. m. 106. A beshouted treasure sinks, Wetterau tale in Firmen. 2, 100; conf. AS. sinc=thesaurus, opes. Some good stories of treasure-lifting in Asbjörnsen’s Huldr. 1, 142-3-4. Ghosts have to give up buried weapons: saemir ei draungum dyrt vápn bera, Fornald. s. 1, 436. A connexion subsists betw. treasures and graves: the hanga eldar, grave-fires, indicate money, Egilss. 767. The hoard does not diminish: sin wart doch niht minre, swei vil man von dem schatze truoc, Nih. 475, 12.

p. 972.] The wonder-flower is said to blossom either on Midsummer night alone, or only once in 100 years. If any one, having spied it, hesitates to pluck it, it suddenly vanishes amid thunder and lightning; conf. britannica (p. 1195-6), fern (p. 1211). Preusker 1, 91-2. Before the eyes of the shepherd's
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man a wonder-flower grows up suddenly out of the ground; he pulls it, and sticks it in his hat; as quick as you can turn your hand, a grey mannikin stands there, and beckons him to follow; or else, the moment the flower is stuck in the hat, the white lady appears, Firmen. 2, 175. The wonder-flower gets caught in the shoe-buckle, Somm. p. 4, as fernseed falls into the shoes (p. 1210), and also ripens or blossoms on Midsum. night, pp. 4, 165.

—It is called schlüsselblume, Panzer 1, 883, wunderblume, Wetteran. sag. p. 281. Phil. v. Steinau p. 77; Pol. dziwaczek, Boh. divujk, wonderflower. The three blue flowers effect the release, Firmen. 2, 201. A Schleswig story makes it the yellow flower, and the cry is: Forget not the best, Müllenh. p. 351. Another formula is: 'wia meh as da verzötarist (squanderest), on sa minder host,' Vonbun p. 5.—As early as the 15th cent. vergisse min nit occurs as the name of a flower, Altd. w. 1, 151; a gloss of the time has: vergiss-mein-nicht alleluja, Mone 8, 103; vergis-man-nicht gamandria, ibid. Vergiss nit mein is a blue flower, Uhl. 1, 60. 108. 114-6. 129; blümlein vergiss nit mein, Ambras. liedb. pp. 18. 251. Bergr. 37. 70; blümlein vergiss ni main, Meinert 34; vergiss mein nicht, Menante’s Gal. welt p. 70. Swed. forgät-nig-øj, Dybeck ‘48, 28; Boh. ne-zapomínka, Pol. nie-zapominka, Russ. ne-zabúdka, conf. Weim. jrb. 4, 108; das blümlein wunderschön, Goethe 1, 189.—The heel cut off him that hurries away, Firmen. 2, 176. In a story in Wächter’s Statist. p. 175-6 the wounded heel never heals. A proverb says: 'Tis what comes after, hurts your heel.

p. 974.] The spring-wurzel is in OHG. sprinc-wurz, lactarida, lactaria herba, Graff 1, 1051, or simply springa 6, 397. Does piderit, diderit (usu. diterich, picklock) also mean a spring-wurzel? Firmen. 1, 271. The springw. or wonderflower is sometimes called bird’s nest, Fr. nid d’oiseau, plante apéritive, vulnéraire, qui croit au pied des sapins; it opens boxes (folktale in Mone 8, 539), and makes invisible, DS. no. 85. Again, it is called zweibratt, bifoglio, and is picked off the point of bifurcation in a tree; does it mean a parasite-plant like the mistletoe? It must have been regarded as the nest of a sacred bird; thus of the siskin’s nest it is believed that the bird lays in it a small precious stone to make it invisible, Hpt 3, 361; conf. Vonbun’s Vorarlbg 63; Boh. hniždůj, ophrys nidus avis, ragwort, Pol. vol. IV.
transl.


p. 977.] The Swed. slag-ruta is cut off the flyg-rönn, bird’s rowan (or service) tree, whose seed has fallen fr. the beak of a bird, Dybeck ’45, 63; it must be cut on Midsummer eve out of mistletoe boughs, Runa ’44, 22. ’45, 80. Dan. ønske-vrist, Engl. divining-rod, finding-stick. Germ. names: der Saelden zwic, Altsw. 119. 127, conf. ungelückes zwic (Suppl. to 879 end); glücks-ruthe, Lisch in Meekl. jrb. 5, 84; wünschel-ruote sunder zwisel (without cleft), MSH. 2, 339; wünschel-ris, Tit. 2509. 5960-82, w. über alle kiineginne, 1242, wünschel-berndez ris 1728; alles heiles wünschel-ris, Troj. 2217; mins heils wünschel-ruote, Altsw. 118; der wünschel-ruoten hort, Dietr. drach. 310. Nu hät gegangen miner künste ruote, MSH. 3, 81. — The idea of the wishing-rod was not borrowed fr. Aaron’s magic wand; on the contrary, our poet of the 12th cent. borrows of the former to give to the latter: Nim die gerte in dine hant, wurche zeichen manikvalt; ze allen dingen ist sie quot, swes so wünset din muot. Not a word of all this in Exod. 7, 9; the wishing-rod however did not serve the purposes of harmful magic. Conf. the virgula divina, Forcell. sub v.; Esth. pilda, GDS. 159. — The wishing-rod must have been cut at a fitting time and by clean hands, Kippe die wippe 1688, D 4; it is a hazel-rod, and holy, Voubun pp. 6. 7. 64; a hazel-bough, Fromm. 3, 210; a white somer-laden heslin stab, Weisth. 3, 411. 461. Stories of the wishing-rod in Kuhn p. 330. Müllenh. p. 204; of the old wünschel-stock, ib. no. 283. On the manner of holding it, see Hone’s Yearbk 1589. It is called schlär-ruthe because it anschlägt, hits [the nail on the head]; hence slegel, cudgel? conf. Parz. 180, 10—14, and the hazel-rod that cudgels the absent (Suppl. to 651 end).

p. 977.] One must drive a white he-goat through the stable, to lift a treasure that lies there, Hpt’s Zitschr. 3, 315.
The devil is by the treasure, and he is blind too, like Plutus (Suppl. to 993). The Ssk. Kurēra, a hideous being, is god of wealth. Dit- is the same as divit-, Pott 1, 101. When money is buried, the devil is appointed watchman, Müllenh. p. 202-3, or a grey man on a three-legged white horse guards it 192. Finn. aurum or kratti is genius thesauri, conf. mammelainen below. A.S. wyrm hordes hyrde, Beow. 1767. Fānir says: er ek á ægi lí (on the heritage lay) miklum mins föðor, Sæm. 188b; meðan ek um menjom lag, ibid. ‘Lunnium annosi vetus est tutela draconis;’ maidens bring him food:

Si fuerint castae, redeunt in colla parentum, clamantque agricolae ‘Fertilis annus erit!’ Prop. v. 8, 3.

Dragons sun their gold in fine weather, Runa ’44, 44, like the white maidens. Some good stories of the roving dragon in Müllenh. p. 206; conf. the dragon of Lambton, Hpt 5, 487; he is also called the drakel, Lyra p. 137, the wheat-dragon, Firmen. 2, 309. The n. prop. Otwurm in Karajan begins with öt=eád, conf. öt-pero. Heimo finds a dragon on the Alps of Carniola, kills him and cuts his tongue out; with him he finds a rich hoard: locum argentum septum possedit, in quo aurum mala habuit, Mone 7, 585 fr. Faber’s Evagatorium.—W. Grimm (HS. p. 385-6) thinks the ring Andvara-naut was the most essential part of the hoard, that in it lay the gold-engendering power and the destiny, but German legend put in its place the wishing-rod; note however, that such power of breeding gold is nowhere ascribed to Andvara-naut. Sigurd first gave it to Brunhild (Fornald. s. 1, 178), then secretly pulled it off again (187). Siegfried in the German epic, after winning the treasure, leaves it in charge of the dwarfs, does not take it away therefore, but gives it to Chriembilt as a wedding-gift, and as such the dwarfs have to deliver it up, Nib. 1057—61. Once it is in Günther’s land, the Bargundians take it from her, and Hagen sinks it in the Rhine 1077, 3; conf. 2305-8. Hagen has merely hidden it at Lochheim, intending afterwards to fish it up again, conf. 1080. So likewise in Sæm. 230: ‘Gunnar ok Högni tóko þá gullit altt, Fáñis arf.’ On the fate bound up with the gold-hoard in the ON. (and doubtless also in OHG.) legend, see Hpt 3, 217. Finn. mammelainen, mater serpentis, divitiarum subterranea rum custos
(Renvall) reminds one of ON. mōlir Atla = serpens, Sæm. 243\textsuperscript{b}. Golden geese and ducks also sit underground on golden eggs, Somm. sag. p. 63-4.

p. 981.] In some stories it is the old man in the mountain that, when people come in to him, crops their heads bald, Somm. p. 83; then again the spectres wish to shave the beard of a man as he lies in bed, Simpl. K. 921. 930. In Musäus 4, 61 both get shorn.

p. 983.] With Lurlenberge conf. 'üz Lurlinberge wart gefurt sin stolze eventure,' Ritterpr.\textsuperscript{b}, and Lurlinberc, Graff 2, 244. Or Burlenberg might be the Birlenberg of Weisth. 4, 244. On the sunken or de Toulouse and or de Montpellier, see Berte 20.—Sinking is preceded by a crash (Suppl. to 952 end): heyrði hann dyna mikla, Sn. 77; there was a bang, and all was sunk and gone, Panz. 1, 30 (in Schm. 3, 125 a loud snore); then comes a crack, and the castle once more is as it was before, Kuhn's Westf. sag. 2, 250; a fearful crash, and the castle tumbles and disappears, Schönwerth 3, 52.—Near Staffelberg in Up. Franconia lies a great pond, and in it a great fish, holding his tail in his mouth; the moment he lets it go, the mountain will fly to pieces and fill the pond, and the flood drown the flats of Main and Rhine, and everything perish, man and beast, Panz. 2, 192. A little cloud on the horizon often announces the bursting-in of the flood or violent rain, Müllenh. p. 133. 1 Kings 18, 43-4 (Hpt 8, 284). An angel walks into the sinking city, Wolf's Niederl. sag. 326. Of the foundling Gregor, who came floating on the flood, it is said: der sich hāt verrunnen her, Greg. 1144. After the flood, the baby is left up in a poplar-tree, Müllenh. p. 132. In the legend of the Wood of the Cross also, a newborn child lies on the top of a tree. On the name Dold, see GDS. 758.

CHAPTER XXXIII.

DEVIL.

p. 986.] Schwenk's Semiten 161 says the Devil is a Persian invention. On Ahuromazdāo, see Windischin. Rede p. 17-8; the cuneif. inscriptions have Avramazda, Gr. Ἀβραάμαζδας. Ahura is the Ssk. asura, Böhltlg 555; and Benfey in Gött. gel. anz. '62,
p. 1757 conn. mazda with Ssk. medhás, medhám = vedhám. The Ind. asura is evil, the deva good; the Pers. ahura is good, the daeva bad; so heretics repres. Ahriman, the devil, as the first-born son of God, and Ormuzd or Christ as the second. The Yezidis worship the devil mainly as one originally good, who has rebelled, and may injure, may at last become a god again, and avenge himself.—Lucifer falls out of heaven (p. 241); the angels fall three nights and days fr. heaven to hell, Cæsd. 20, 12; sic fielen drei tage volle, Karaj. Denkm. 42, 9; Hephaæstus falls a whole day fr. Olympus to Lemnus, II. 1, 592. As God creates, the devil tries to do the same; he sets up his chapel next the church (p. 1021); he also has 12 disciples ascr. to him, Berthold 321; conf. devil’s pupils (Suppl. to 1024).

p. 987.] Ulphilas translates even the fem. δαβόλος by diabula, pl. diabulós, slanderers, I Tim. 3, 11. Among corruptions of the word are: Dan. samevel, sneve Nel, Molbech’s Tidskr. 6, 317; Arab. cebis, iblis; prob. our own ‘der tusek’! conf. dusii (p. 481) and daus, Dict. 2, 855. Lith. devulus, dévalus = god, Nesselr. 140a. Devil, Devilson occur as surnames: Cunradus Diabolus de Rute, MB. 8, 461. 472; filii Tinfelonis (Suppl. to 1019 end); Beroldus dictus Diabolus, Sudendorf’s Beitr. p. 73, yr 1271; Cunze gen. Duflis heubit, Arnsb. urk. 787. The Finn. percels, devil, Kalev. 10, 118. 141. 207. 327 and Lapp. perkel, pergalek (Suppl. to 171 end) are derived fr. piru, cacodaemon, says Schiefn. Finn. namen 611.

Satanas in Diener 255, 10; satanat in Hpt 8, 155. 355 (the odious s.). Karaj. Sprachdenkm. 52, 3; a pl. satanasa in O. v. 20, 4. The word sounds like scado (p. 989), skohls (p. 1003), above all like Satere, Saturn (p. 247).

p. 991.] Der tievel gap den våt (advice), wander in bezeren ne hât, Fundgr. 2, 87; als ez der tiufel våt, Nib. 756, 9; der tiufel mir daz våt, Frib. Trist. 2207. The devil is called niht quotes: we say ‘it smells here like no good things’; Lett. ne labbais, the not good; Lapp. mihakes, the bad one. He is called der ubel aten (breath), Fundgr. 2, 18; unreine sayhe untwes, Bruns 324-5; conf. Swed. Oden hin onde, Ihre’s Dial. lex. 123a; der arge tumbe, Martina 160, 23, as we say ‘stupid devil’; arger wiht, Diut. 1, 470; der sûre wirt (sour host), Helbl. 2, 537; üz des bitteren tiefels halse (throat), Griesh. 52; den leiden duvelen
(odious d.), Hpt 2, 197; der leidige tifel, Mos. 52, 18; leding, Cavall. Voc. Verland 40a; lüjing, lůje, Wieselgren 385; lothan, Dybeck '45, 72; der greulich hat dich herein getran (brought), Uhl. Volksl. p. 801. Lith. bėsas, devil, conf. baisus, grim. Finn. paha, pahaillinen, devil; Esth. pahalainen, pahomen, Salmelainen 1, 179. 193. 234.—In Scand. the devil is also called skam, skammen (shame), Ihre’s Dial. lex. 149b. Dyb. '45, 3. 55. 77. Is he called the little one? ' whence brings you der lützel here? ' Gryphius’s Dornr. 56, 8. The live, bodily devil, or simply ' der leibhaftige,' the veritable, Gotthelf’s Käserei 356; fleischechter leibhafter teufel, Garg. 229b; ich sei des leibhaftigen butzen 244a; der sihtige tiuvel, Berth. 37; des sihtigen tufels kint, Dietr. drach. 212b. 285b; conf. vif maufé, Mémon 3, 252; ainz est deabes vis, M. de Gar. 178.—Antiquus hostis occurs also in Widukind (Pertz 5, 454); our Urián resembles Ur-hans, Old Jack (Suppl. to 453 n.); u-tijel, Gotth. Erz. 1, 162. 277. 253. 275. 286, ur-teufel 2, 277; d’ oude sathan, Maerl. 2, 300; de wald knecht, de wald, Müllenh. p. 265. The household god of the Tchuvashes, Erich (Götze’s Russ. volksl. p. 17) recalls ‘gammel Eric.’—ON. andskotí=diabolus, hostis; ther widarwerto (untoward), O. ii. 4, 93. 104; varce=diabolus, Graff 1, 980; hellwarc, Diut. 2, 291; conf. ON. vargr, lupus, hostis (p. 996). Der vient, Pfieffer’s Myst. 1, 131; der vint, Helbl. 1, 1186; der leide vient, Leyser 123, 11. 38; lád-geteona, Beow. 1113, is said of sea-monsters, but it means ‘ hateful foe,’ and might designate the devil.—Der helsche dief, Maerl. 2, 312; der nacht-schade, said of a homesprite, Rochholz 1, 295 (Kl. schr. 3, 407). Ein unhold, Hagen’s Heldenb. 1, 235. With the fem. unholdá in OHG. hymns conf. ‘daz wip, diu unholde,’ Pass. 353, 91; in Unhuldental, Bair. qu. 1, 220; and the Servian fem. vila in many points resembles the devil. Überfengil, ubarfanganí, praevricator, usurpator, seems also to mean the devil in contrast with angels, Hpt 8, 146.
1358. The word occurs in the Erec, not in the Iwein, Hpt’s Pref. xv. I find Conr. of Würzbg has not altogether borne its use: der leide valiant, Silv. 4902; wilder v., Frauenl. 382, 15; der v. müeß si stillen 123, 19. It occurs but once in M. Neth. poets: die quade voland, Walew. 8945; (distinct fr. it stands vacliant=vaillant 9847, and valiant, valiant, Lanc. 21461. 24643.

—Du pöser feilant, Fastn. sp. 578, 21; böser volant 926, 11; volandes man, Hpt 5, 20, 31; der schwarze voland, Müllmann’s Geiszel 273; der voland, Ayer 340a; volant in witch-trials of 1515 (Wolf’s Ztschr. 2, 77); den sol der böse voland holen! Lichtwer 1758, 128. In the Walpurgis-night on the Blocksberg, Mephistopheles calls himself junker Voland, squire V., Goethe’s Faust, p. m. 159. In Thuringia (at Gotha) I heard ‘Das glab der Fühl!’ devil believe it. Voland, Wayland seems unconn. with vällant, whose v. is really an f.

p. 993.] The devil is lamente in a Moravian story (p. 1011), the same in Wallachia, Fr. Müller nos. 216. 221; conf. Thor’s lame goat (p. 995). He is blind, Lith. aklatis; his eyes are put out with melted lead (p. 1027). He is black: ne nos frangat demon ater, Chart. Sithiense p. 8; tenebrosus hostis, Münter’s Tempelh. 158; der swarze meister, Hpt I, 277; von dem tinvel hoert man wol, wie er swerzer si dan kol, u. ist doch unsihtic (yet invisible), Ls. 3, 276; die swarzen helle-warten, Servat. 3520. In Tirol and the Up. Palatinate he is called grau-wuzl, Schm. 4, 208. He wears grey or green clothes (p. 1063), and, like the dwarfs, a red cap, Müllenh. p. 194. The African Negroes paint the devil white, Klemm 3, 358. 364.

p. 995.] The devil’s horn partly resembles the hone in Thor’s head (p. 373); conf. ‘gehurute helle ohsen,’ horned ox of hell, Hpt 8, 151. 236. He has a tail: ‘tied to the devil’s tail,’ Keisersb. xv. Staffely 41-3. 59. Schärtlin p. 226; the troll too has a tail, Dyb. Ruma 24, 73, the Norw. huldre a cow’s tail. He has a hen’s and a horse’s foot, Lisch’s Meiocl. jrbl. 5, 94, a horse’s foot and a man’s, Müllenh. p. 197. Deoful wam and white-hús, Andr. 1170.

p. 997.] The devil has horns and cloven feet, Wolf’s Ztschr. 2, 63; his goat’s feet peep out, Mone 8, 125, as goat’s feet and claws are ascr. to dwarfs (p. 451 n.); daemons in specie caprarum, Acta Bened. sec. 1 p. 33; devil as stein-giesz [wild goat,
Capricorn ?], Haltrich p. 44. Pfeiff. Germ. 1, 484; die bös teufels ziggen (she-goats), i.e. witches, Keller’s Altd. erz. 192, 22. With ‘bocks lid’ agrees ‘des tiuvels glit,’ limb of the d., Pass. 377, 24 (Suppl. to 1019 end); box-scheis habe ir sele! Lindenbl. 123; ‘to pluck a horn out of the devil,’ Garg. 17b. Here belong the surnames Hellebock, Höllbock, Denkschr. der k. k. acad. 5, 20.

The devil is named Säu-reussel (sow’s snout), and finds bells, Ph. Dieffenb. Wanderung p. 73; duivels zwintje (pigs), Hpt 7, 532 (Suppl. to 478). The hog for breeding is called juhl, Weisth. 2, 528. There is a hero’s name, Ur-swín, Dietl. 5253; conf. ur-ber, ur-kämpe, ur-sau, ur-schwein. The devil is called a luhs, lynx, MS. 2, 6b. 7a; a hare, Panz. Beitr. 1, 137; an ape, because he apes God (Suppl. to 1024 beg.).

The devil was ‘der vil ungehiure helle-wolf,’ Hpt 5, 520; die helle-wargen 7, 376; abstrahis ore lupi, Erm. Nigell. 4, 370. GDS. 329. 333.

Helle-hunt = Cerberus, Gl. sletst. 4, 32. Renn. 289; der übele hunt, Diener 309, 22, der helle-hunt, der hunt verwäzen (accursed), 314, 2. 13; vuor der übernuote hunt also tiefe an den helle-grunt 4, 26; nit-hunt, dog of spite, Helbl. 2, 264; devil seen in dog’s shape, Pass. 203, 59.

p. 999.] Acc. to Gryphius’s Sonett. 1, 1 the devil is called höllen-rube; he appears ‘in swarzer vogle bilde,’ Ksrchr. 4314; der höllische geier, vulture, Meinert p. 165; das hat sie der geier gelernt, Lessing 2, 446; die höllische agalaster (magpie), der satan, Pol. maußle 195, conf. Parz. 1; helle-gouch, Krolewicz 3879, conf. the cuckoo and his clerk (p. 681-2); de bunte kiwit hahl se! Hanenreyerey 1618 A vb; fört juw (brings you) de kiwit nu weer her? B viii. He has goose-feet, crow’s feet, Thür. mitth. vi. 3, 67. 70.

The serpent in Paradise was wrongly supposed to be the devil, Schwenk’s Semit. 162. He is called der liintwurm, Mar. 148, 28; der alde helle-trache, Pass. 13, 23. 101, 47; der hellewarm 106, 27; cedræus, Erm. Nigell. 2, 191, fr. χέλενθος, water-snake. Leviathan is transl. in A.S. by se-draea; he is desc. ‘cum armilla in maxilla,’ Vom geloub. 601, and there is ‘ein rine ime in sine nasen gelegit’ 541; conf. ‘in des tiuvels drozen,’ throat, Rol. 244, 29; den hät des tiuvels kiewe (jaw) verslunden, Warn. 540.

Belzebup, Karaj. 52, 3; Belsebúc in Fragn. of Madelghis;
Beschwert, Walew. s244; **drakhs** fem. as a fly, Spiegel's Avesta 124. A spirit is shut up in a **glass** as a fly, MS. 2, 13-4, or in a **box**, Leipz. avant. 2, 41; there is a **devil** in the **glass**, both in the legend of Zeno in Bruns, and in that of the scholar and robber in H. v. Herford, yr 995 and in Korner.

p. 1000.] The devil as a **hammer** (slege), Kemble’s Sal. and Sat. 146. 177. He is called **Hemmerlein**, Ambras. lied. 142. As Donar’s hammer gradu, becomes a fiery sword, it is also said: ein **fierce sweet** der tinvel hât, Hpt 5, 450 (p. 812. Suppl. to 1013 end). The devil **rolling** like a millstone resembles the troll **rolling** like a **ball**, Nilsson 4, 40.

p. 1002.] The devil is ‘der alde **hellewarte’; Pass. 23, 18. **helle-wirt** 99, 11, der alde **hellewiht** 293, 94; er rehter **helleschergen gouch**, Mai 156, 40; **hellescherje**, Tit. 5468, 5510; **hellescherge**, Helbl. 2, 603; **hellefiar**, Berth. 56; there is a man’s name, **Helli-tamph** (-smoke), MB. 14, 424; der **fürst üz helle** abgründe, Walth. 3, 12, as we say ‘the prince of darkness.’ With **hellegrive** (p. 993) connect the prop. names **Helerapho**, Böhmer’s, Font. 2, 185, and Herman der **hellegrave**, **hellegrave**, Mon. zoller. no. 305 (yr 1345). no. 306.

The devil dwells in the **North**: cadens Lucifer . . . traxit ad **inferni** sulirea stagna, in **gelida aquilonis parte** ponens sibi tribunal; hunc **ferocissimum lupum** Agnus mitissinnus stravit, Raban. Maur. De land. crucis, fig. 10; ‘(Lucifer) chot, wolti sizzin **nordin’; Diem. 94, 16; entweder zu den genàdin oder den ungenàdin, sive ad austrum sive ad **aquilomen**, Leyser 135, 31. In the N. lies Jötun-heimr (p. 34), and the devil is considered a giant, as Loki and Logi are of giant kin; önskar honom (wishes him) längt **nordan till fjälls** (at the devil), Sv. vis. 2, 163.


By desser kerken buwet (builds) de dávil einen **Nobis kroch**, Agricola’s Sprikworde (1528) n. 23 bl. 14a; **nobis-haus**, Mone 8, 277; in **nobis haus**, da schleget das hellisch fewer zum fenster hinaus, Er. Alberus’s Barfusser Münche Eulenspiegel u. Alcoran (Wittemb. 1642) bl. E 4; ‘so fare they on to **nobis-haus**, where flame shoots out at the window, and bake their apples on the sill,’ Schimpf u. ernst (1550) e. 233; ‘hush, thou art now in **nobis-**
DEVIL.

hauss' = purgatory, H. Sachs (1552) iii. 3, 446w; ir spart's (the Reformation) in Nobiskrug, Fischart's Dominici Leben (1571) x.b. Nobis Krucke, Meland. Jocoseri. (1626) p. 548; 'send down to nobiskrug,' Simpl. 3, 387; 'How Francion rideth in a chair into the Nobiskrug (abyss, dungeon),' Hist. des Francions (Leyd. 1714), Tab. of cont. ix. In Celle they sing the cradle-song: müse-kätzen, wô wut du hen? ik wil ná nábêrs krâng gân. On Nábêrs-kroch, Nobels-krug, see Kuhn in Hpt 4, 388-9. Leo (Malb. gl. 2, 42) derives 'nobis' fr. Ir. aibheis, abyss; aibhistar is said to mean devil.

p. 1004.] AS. scocca is found on German soil too: Adalbertus scoco, Annal. Saxo (Pertz 8, 690). Seyfriden dem steppekchen, MB. 16, 197 (yr 1392). The devil's name Barlabaen is also in Walew. 9741; Barlbauen, Limb. 4, 959; Barnebauen, Barlebos, Barlebaen, V. d. Bergh 11. 12. 275-6; borlebuer, said of a boor, Rose 2804. The word frimure in Tûrl. Wh. 136a, jëmure in Cod. pal., reminds of Fêmurgan (p. 820 n.).—Names of devils: lusterbale, schandolf, hagendorn (conf. p. 1063), hagelstein, Berthold 56; ein tiuvel genannt lesterlinuc, Hag. Ges. Abent. 2, 280; lüsterlein, schentel, Fastn. sp. 507-8-9. Does ON. kölski = satanas, still very common in Iceland, mean senex procax? Swed. 'hin hâle,' the devil; Vesterb. snogen, the bald, Unander 36, conf. kuhlkopf in Gramm. 2, 374; Östgôt. skamment, skrut, skråll, Kalén 17b (Suppl. to 991 mid.). In Vorarlberg jomer and höller are devils' names, Bergm. p. 94, jammer otherwise denoting epilepsy, convulsion (p. 1064).


p. 1006.] The devil appears as the hunter in green, Schleicher 213, as Green-coat in witch-stories, KM. no. 101. In Östgöt. Oden means devil. His army is called a swarm: des tivelis geswarme, Rol. 120, 14; der tiuvel hât ügesant sin geswarme 204, 6; geswerme, Karl 73b; des tiefels her (host), Griesh. 2, 26. Verswinden sam ein kunder, daz der boese geist fuort in
DE Voltaire's Fréd. le gr. 23, 118.—With the phrase
'the devil's dead,' conf. 'Ulli er dandr' (p. 453 n.). Other expressions: des tiuvels luoder = esca diaboli, MSH. 3, 227b; 'the d. may hold the candle to one that expects the like of him,' Niruberger 254; 'of the d. and the charcoal-burner,' Fastnu. sp. 896, 12; 'looked like a field full of devils,' Zehn chen 177; 'we avenge the devil on ourselves,' En. 1147; thieves go out in odd numbers, so that the d. can't catch one of them, Ph. v. Sittew. 2, 686—690; c'est l'histoire du diable, eine tenfelsgeschichte. There was a Geschichte vom henker, Gotthelf's Uli 148. p. 1013.] The devil's seed occurs also in Dietr. dr. 281b and Boner's Epilog 51. His sifting: hínet riteret (tonight riddles) sich Satanas alsam weize, Diem. 255, 10. Fundgr. 1, 170. His snares: wie vil der tubil úf uns dont (tendiculas ponit), Hpt 5, 450; παγις is in Gothic either hlimma, 1 Tim. 3, 7. 6, 9 (ON. hímm = fustis), or vraggo, 2 Tim. 2, 26; des tiuvels netze, Mone's Anz. '39, 58; des tievels halze, Griesh. 2, 93; des tiuvels swert, Ls. 3, 264 (p. 999 end); daz vindet der tiuvel an σινερ videlnu, Renn. 22629. p. 1014.] As Wuotan and angels carry men through the air, so does God, but much oftener the devil (p. 1028): sit dich Got hat her getragen, Hätzl. 167, 43; der arge vilant truoc in dar, Laur. 822; noch waen (nor dream) daz si der tiuvel vuorte, Livl. 1425; der t. hat in her brählt, Greg. 1162. der t. hat mir zuo gebrählt, Helbl. 1, 641. inch brählte her der tievel úz der helle, Hpt 1, 400; die duvel brochte hu hier so na, Rose 12887; nu over ins duvels geleide, Karel 2, 4447; in trage dan wider der täfel, Diocl. 5566-89; welke duvel bracht u dare? Lanc. 1528; brochte jou die duvel hier? Walew. 5202; conf. 'waz wunders hât dich her getragen? Wigal. 5803; welch tivel het dich hiute hin? Hahn's Stricker 14. We say 'where's the d. got you?' i.e. where are you? wo hät dich der henker? Fr. Simpl. 1, 57. The Greeks too said: τόν δ' ἀρα τέως μεν ἀπήγαγεν οἰκαδε δαίμων, Od. 16, 370; τίς δαίμων τόδε πήμα προσήγαγε; 17, 446; ἀλλὰ σὲ δαίμων οἰκαδ' ὑπεξάγαγοι 18, 147.—To the curses add: der tiuvel neme! Herb. 6178; daz si der tievel alle erslå! Archipo. p. 233; our 'zum tenfel!' conf. 'woher zum t.?' Eulensp. c. 78; louf zu dem t., wa du wilt 89. Like our 'red beard, devil's weird' is the phrase: 'dieser fuchs, der auch euer hammer ist,' Raumer's Hohenst. 2, 114 fr. Hahn's Mon. 1, 122. The devil
laughs to see evil done, hence: des mae der tiuvel lachen, Helbl. 4, 447 (Suppl. to 323 end); 'you make the devil laugh with your lies;' Garg. 192a.

p. 1015.] The devil 'over-comes us' like a nightmare. In a tale of the 10th cent., he calling himself Nithart joins the histrio Vollare, invites and entertains him and his fellows, and dismisses them with presents, which turn out to be cobwebs the next morning, Hpt 7, 523. Strengthening a negative by the word 'devil': den teufel nichts deugen, Eliz. of Orl. 447; der den tüfel nütz-schit (nihtes?) kan, Ls. 2, 311; conf. 'hvaða Oðin's látum?' (Suppl. to 145 u.); our 'the devil (nothing) do I know;' teufels wenig, Ph. v. Sittew. Soldatenl. p. 191, our 'vertuNFelt wenig.' Does 'das hat den teufel geschen' in Lessing 2, 479 mean 'seen nobody' or 'that is terrible'? Welcher teufel (=who?), Berth. ed. Göbel 2, 11. With 'drink you and the devil!' conf. heft nu die davel dronken ghemakt? Rose 13166. With 'the d. first and God after' agrees: in beschirmet (him protects neither) der tiuvel noch Got, Iw. 4635.

p. 1016.] The Jewish view of possession may be gathered fr. Matth. 12, 42—45; other passages and an Egyp. fragment are coll. in Mannhdt's Ztschr. 4, 256—9. Possessed by devils is in Goth. unhabaidans (fr. haban) fram ahman nahrainjaim, Luke 6, 18; MHG. ein behext man, demoniac, Uolr. 1348; behaft, Diener 324, 25. Servat. 2284; ob du behextet bist, MS. 2, 5a; behaftete lute, Myst. 1, 135, 147; ein behaftet mensch, Renn. 15664—85. 5906; sint mit dem tievel haft, MS. 2, 82b; mit dem übelen geiste behaft, Warn. 350; der tievel ist in dir gehaft, Ecke 123; tinjelhafte diet (folk), Barl. 401, 25.—We say behaftet or besessen: mit dem tiuvel wart er besessen, Kschr. 13169; der tievel hât in besiezen, Warn. 344; obsessus a daemon, Böhm. Font. 2, 323; tiuvel-winnir, Servat. 783; tiuvel-sichtir 1079; gevangen mit dem tiuvel, Fragn. 36a; des boten ich zuo's wirtes maget mit wonet hâns gehstanden, MS. 2, 11a; die den viant hebben in, Maerl. 3, 234. ÔN, pû hefir diolfinn i fiinni hindl, Vilk. s. 511, i.e. he makes thy hand so strong; daz inwer der t. müezë pflegen (tend)! Herb. 2262; der t. müeze in walden 9747; daz inwer der t. wald in 14923. 18331; der t. müeze walden inwer untriwe 16981; var in einen rostúschaer, Helbl. 7, 744; var in ein gerihte, sließet in den rihtaere 7, 750.—A devil says:
sine ut *intrem* in corpus *tuum*, Cæs. Heisterb. 10, 11; an evil spirit, whom the priest bids depart out of a woman (yr 1463), asks leave to *pass into* others, whom he names, M. Beh. 276-7; hem *voer* die duvel *in't* *lif* (body), Maerl. 2, 293; der tiuvel *var* im an die *swart*, Helbl. 15, 434; reht als waere *geseezen* der tuvel in *daz* herze *sūn*, Dietr. dr. 117a; en scholden dre *sōven* düvel darum *bestan*, Kantzow 2, 351; nu *friz* in dich den tiuvel der *din* suochet, MS. 2, 135b.——'The d. looks out of her eyes,' H. Sachs 1, 450a; der t. aus dir *kilt*, Kell. Erz. 327, 15, kal 328, 23 (and the reverse: *Got ûz ir jungen munde* sprach, Parz. 396, 19); der t. ist in dir gehaft, der *fiht ûz dinem* *libe*, Eckenl. 123. Devils in the body are like the *narren* (fools) inside a sick man, who are cut out as the devils are cast out. The devil is driven out through the nose with a ring, Joseph. Antiq. 8, 2. 5. Diseases wait for the patient to *open his mouth* before they can pass out, Helbl. 7, 101. Mit dem *Bōsen curieren*, *adjuvante diabolo aegros sanare*, Leipz. avautur. 1, 271. Virtues also pass in and out, Helbl. 7, 65. 102. 113.

p. 1017.] As the gods diffuse *fragrance*, legends medieval and modern charge the devil with *defiling* and changing things into muck and mire: der tiuvel *schīze* in in den kragen! Helbl. 5, 107; Sathanae *posteriora* petes, Probra mul. 220; welcher t. uns mit den Heiden hetes *beschīze*, Morolt 3014; der t. lauft u. *haffert* zugleich, Simpl. 178; *eacath* *monstra*, Reinard. 4, 780; diese *sind* des *teufels* letzter *furz*, Rathschlag in Parnasso (1621 4to, p. 33).——The devil *lies and cheats*; der *trugen-tiuel* (p. 464), conf. ‘*dringr var* *Loptr* at *luiga*, Sn. ’48, 1, 29; ein *tiuvel* der hiez *Oggewedel*, der ie die *ersten lūge* vant, MS. 2, 250b; dem t. *au’s* *bein* *lügen*, Rother 3137. He is called ‘*des nidis vätir* Lucifer,’ Diemer 94, 20.

p. 1019.] Making a *covenant* with the devil, Keisersb. Omeiss 36-8; he bites a finger of the witch’s left hand, and with the blood she signs herself away; or he smites her on the face, making the *nose* *bleed*, Mone’s Anz. 8, 124-5. The devil’s *mark* (p. 1077); *hanveste* (bond), dāmide uns der duvil woldi bhaldin, Wernh. v. N. 61, 33. He will make his servant rich, but requires him to *renounce* *God and St. Mary*, Ls. 3, 256-7. An old story told by the monachus Sangall. (bef. 887) in Pertz 2, 742: Diabolus euidam *pauperculo* . . . in humana se obviam tulit
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specie, pollicitus non mediocrer illum esse ditandum, si sociatis
vivculo in perpetuum sibi delegisset aduecti. A similar story in
Thietmar 4, 44 speaks of prope fæcere et serveire. One has to
abjure God and all the saints; the d. comes and gives the oath,
Hexenproc. aus Ursenthal p. 244-6. Roaz hât beidun sèle und
leben einem tievel geben, der tuot durch in wunders vil, er fügen
t im allez das er wil, Wigal. 3656-9. 7321—6; when R. dies, the
devils come and fetch him 8156. Giving oneself to the d. for
riches, Berth. ed. Göbel 2, 41; wil er Got verkiesen unde die sèle
verliesen, der tübel hilfet ime derzuo, das er spüte und frnu tuon
mac besunder vil maniefalden wunder, Alex. 2837.—Kissing the
devil (pp. 1055 last l., 1067 last l., 1071); dich en-eride der tievel
(unless the d. shield thee), du-ne kannst niht genesen, Nib. 1988, 2.
The d. fetches his own, as Oönn or Thörr takes his share of souls:
der hel-scherge die sigen au sich las (gathered his own unto
him), Loh. 70. The child unborn is promised to the d. (p. 1025),
Altd. bl. 1, 296-7, as formerly to Oönn: gájün Oðni, Formn.
sög. 2, 168; conf. gýjan Oðni siaflr siaflum mer, Sæm. 27b.
With Bearskin conf. the ON. biarn-ölpu-maðr, Kormakss. p. 114;
the Hung. bearskin, Hungar. in parab. p. 90-1; Völundr sat à
berjallir, Sæm. 135a; lying on the bearskin, Schweinich. 2, 14;
wrapping oneself in a bear's hide, KM. no. 85; getting sewed up
in a bearskin, Eliz. of Orl. 295.

One who is on good terms, or in league, with the devil, is
called devil's comrade, partner, fellow: vildantes man, Rol. 216, 7;
des tievels higen 156, 4; der tievels bote, Hpt. 6, 501; t. kueht,
Iv. 6338. 6772; ein tübelw knabe, Pass. 172, 59. 175, 16. 296,
27; our 'teufels-kind,' reprobate; filii Tiufelonis habent Tiufels-
grub, MB. 12, 85-7; Morolt des tievels kint, Mor. 2762; wären
ie des tievels kint, Trist. 226, 18. The polecat, Lith. szeskas, is
called devil's child, because of its smell? ittisbalg (fitchet-skin)
is an insulting epithet. Helle-kint, Griesh. 2, 81; des tievels
genö, Trist. 235, 29; slaefestu, des t. gelit (lith, limb)? Pass. 377,
25; alle des tievels lide, Hpt 8, 169; membrum diaboli, Ch. yr
1311 in Hildebrand's Svenskt dipl. no. 1789 p. 15 (p. 997).
What does düvelskuker mean? Seibertz 1, 631.

p. 1024.] The devil has in many cases taken the place of the
old giants (pp. 1000, 1024); so the Finn. hiis gradually deve-
loped into a devil. One Mecklenbg witch-story in Lisch 5, 83
still retains the giant where others have the devil; conf. K. M. 3, 206-7. The devil that in many fairy-tales appears at midnight to the lone watcher in a deserted castle, reminds one of Grendel, whom Beowulf bearded in Heorot.—The devil mimics God, wants to create like Him: he makes the goat, K. M. no. 148, and the magpie, Serb. märch. no. 18; conf. Märch. of Bukovina in Wolf’s Ztschr. 1, 179. 180. He builds Bern in three nights, Pref. to Heldenb. Where a church is built to God, the d. sets up his chapel hard by: in the play of Caterina, Lucifer cries to the devils, ‘habet euch daz kapellichen vor den greten,’ ad gradu ecclesiae, Stephan p. 172. In tales of the church-building devil they make a wolf run through the door; conf. a song in Uhland’s Volksl. p. 812 and the story of Wolfgang in M. Koch’s Reise 413.

S war just ein neu-gebautes nest, 
der erste bewohner sollt’ es taufen; 
aber wie fängt er’s an? er lässt 
weislich den pudel voran erst laufen.

Wallenstein’s Camp, p.m. 33.

Mephistopheles hates bells, Faust p.m. 433. Tales of devil’s bridges in Müllenh. p. 274-5; such a one is also called ‘die stiehende brücke,’ Geschichtsf., heft 7 p. 36.

There is a devil’s stone near Polchow in Stettin district, on which the d. takes his noonday nap on Midsum. day; it becomes as soft as cheese then, and the evil one has left the print of his limbs on the flat surface, Balt. stud. xi. 2, 191. xii. 1, 110. A devil’s chamber lies between Haaren and Büren (Paderborn). Devil’s kitchens, Leoprechting 112-3-7. A field named teufelsrüt, Weisth. 1, 72. The Roman fortifications in Central and S. Germany are also called pfal-hecke, pfal-rain, pfal-ranke; Er. Alberus fab. 25 has pol-graben, Jaun. Sumloc p. 17; die bohl, poll-graben, conf. the iron pohl, Steiner’s Main-gebiet 277-8; bulweg, ibid.; wul, wulck in Vilmar’s Idiot. 102, conf. art. Pfahlmauer in Hall. encyclop.—It seems these Roman walls were not always of stone or brick, but sometimes of pfüle (stakes): Spartan, as quoted by Stalin, speaks of ‘stipitibus magnis in modum muralis sepis funditus jactis et connexis’; and Mone’s Bad. gesch. 2, 5 mentions ‘pali,’ our pfüle. Near the Teufels-mauer is situated a Pfahls-buck, Panz. 1, 156, and in the Wetterau a
pohl-born (Ukert p. 281), just like Pholes-brunno (p. 226).—On the other hand the devil’s wall is not only called schwein-graben, but also *sun-strasse*, Stälin 1, 81-5. 97. Ukert p. 279; and if the former is said to have been ‘thrown up by a goekel-hahn (cock) and a schwein,’ it puts us in mind of the boar that roots up earth, and bells out of the earth, Firmen. 2, 145; conf. supra (pp. 666, 996) and the ploughing cock (p. 977). ‘In beren-loch, daz man nempt des tüfels graben,’ Segesser 1, 615. On a giant’s wall in Mecklenbg lies a *tufels back-afen* (Ukert p. 314), just as the people call grave-mounds ‘baker’s ovens,’ ibid. p. 280. Other places named after the devil in Mone’s Anz. 6, 231.

p. 1024.] ‘Devil take the hindmost!’ Garg. 190⁶, conf. sacrificing the last man to Mars 227⁴. So the vila consecrates 12 pupils on vrrzino kolo, and the twelfth or last falls due to her, Vuk sub v. vrrzino kolo (Suppl. to 986 end). The same with the 12 scholars at Wunsiedel, Schönw. 3, 56, and the student of Plesse 3, 26. Again: ‘wà sit ir ze schuole gewesen? bat in der tüfel vorgelesen?’ lectured to you, Dietr. dr. 157⁵. —The devil’s taking the shadow reminds us of the schatten-bus-ze (shadow-penance) in German law. The Indian gods cast no shadow, which is as it were the soul of a man, Klemm 2, 309. Catching the shadow is also Wallachian, Schuller’s Argisch 17. Müllenh. p. 554. Winther’s folke eventyr p. 18. Icel. story of Sæmund, Aefintyri p. 34-5. Chamisso’s legend is known in Spain: ‘hombre que vendió su sombra,’ Milla y Fontals 188.

p. 1028.] The *hushing of the child* in the legend of Kallund-borg church is the same as that of the giant’s child (p. 518). Similar stories in Schönwerth 3, 61. Müllenh. p. 300-1. A cock that is carried past, *crows* and puts the devil out in his building, Sommer p. 53. Schönw. 3, 60. Disappearance takes place after thrice *clapping the hands*, Dybeck 4, 32 (nos. 31 and 33). With the story of ‘self done, self hare,’ conf. p. 450-1 u.; the tale of the water-nix and Selver-gedan, Hpt 4, 393; the Engadine story of the diaita and the svess, Schreiber’s Taschenb. 4, 306. Vonbun pp. 5, 6 (ed. 2 p. 8); the Lapl. story of giant Stallo, Nilsson 4, 32; and the Norse one of Egil, ibid. 4, 33. Müll. Sagenb. 2, 612.

p. 1029.] The *division of crops* between the peasant and the devil is also in Müllenh. p. 278. ‘To raise corn and turnip’ is

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the formula of agriculture: 'rypia undir rughi ok rövum,' rye and turnips, Östgötl. lagh pp. 217. 220.


CHAPTER XXXIV.

MAGIC.

p. 1031.] Got wunderaere, Gerh. 4047; Got, du w., Ad. v. Nassau 230; Got ist ein w., Helmbr. 1639; Krist w., Walth. 5, 35; Got wundert, Engelh. 455. 491.

Nû möhte iuch nemen wunder,  
waz göte wären bi der zît?  
si wären liute, als iir nû sît,  
wân daz ir kriestelich gewalt  
was michel unde manevalt  
von kriutern und von steinen.—Troj. kr. 858.

(what were gods in those days? Men like you, except that their power over herbs and stones was much). All gods are magicians, ibid. 859—911; Terramer calls Jesus a magician, Wh. 357, 23: Thôr's image speaks, walks and fights, but by the devil's agency, Formn. sög. 1, 302—6; a statue of Freyr gets off the chariot and wrestles 2, 73-5; tiuvelé wonent darinne (inside them), Rol. 27, 8.—The grál makes men magic-proof even to the fifth of kin: die edel fruh't vom grâle, unz an die funften sippe keines zounters strâle traf in weder rucke, houbt noch rippe, Tit. 2414. Mathematici are classed among magicians; thus Cod. ix. tit. 18 treats 'de maleficis et mathematicis'; mathematicus = himil-scowari, stargazer, Diut. 1, 505; math. = tungel-witega, stear-gleaw, Hpt's Ztschr. 9, 467; vaticinatores et mathematici, qui se Deo plenos adsimulant, Jul. Pauli sentent. 5, 21.
p. 1034.] The bad is the not right; es geht nicht mit rechten dingen zu; 'das ich solcher frawen sei, die mit bosen stücken umbgen,' Bodmer's Rheing. 424 (yr 1511). ON. fordövm-skjapr, fordövm-verk (misdoing) = veneficiunn; fordöbp-seipr, Gutakag 77; fordöpa, Östg. lag 225. AS. min-fordviceльн = malefic, Beow. 1120. Gl. to Lex 1 § 2. Dig. de obsq. par. (indignus militia indicandus est qui patrem et matrem maleficos appellaverit): hoc est qui matrem dixerit affectoratricem.——OHG. zoupar, Graff 5, 580-1-2. MHG. den selben zouber, Hartm. büechl. 1, 1347, da zouber 1318. Daz z. = magic potion: mir ist zouber gegeben, Herb. 758, and : Circe kunde trenke geben, sulich zouber, sulche spise 17631. M. Lat. zobria f., Mone's Anz. 7, 424; mit zouber varn, MS. 1, 73b. Curiously in the Dresd. Wolddietr. 162: kein z. dir kan gewunken (rhy. trinken); tover en ontfoerdene mi, Karel 1, 1469; si zigen in zouberlicher dinge, Trist. 272, 2; zouber-liste, Eracl. 1062; zouberliste tragen, MS. 1, 78b, z. hän 99b.—Umme-gan (go about, meddle) mit toverye und wyckerie, Burmeister's Alterth. 25 (yr 1417); tover en wykken, ibid.; wilken, Bruns Beitr. 337; wickerie, bote, wichelie, Gefken's Beil. 141, toverie, wickerie 124. Welsh gwiddan, witch. OHG. wicch'un saltare, gesticulari, Graff 1, 708; conf. Hpt 3, 92. AS. hweoler = augur, jingle hweoler, fr. hweol, wheel. Lett. deevaredlis who sees God and discovers hidden things, conf. devins (p. 471). Buttmann 2, 256 derives χρῶο, I divine, fr. grabbing, grasping; conf. Gripir (p. 471).—Weis-hexen, Gryph. Dornrose 90, 27; wizanuce, dividatio, wizigo, vates, Gl. Sletst. 6, 699; ein wizay geawere, MS. 2, 189b; vitla liki fara, Sæm. 63a; Engl. wizard. ON. gua, 'magia,' Björn; but 'inconsultus gestus,' Nialss. p. 683b. AS. hwata = omenia, divisiones, Can. Edg. 16 (Suppl. to 1107 beg.). Lat. veratric, soothsayer, sorceress; verare, to say sooth, conf. veratrum, hellebore. Lith. vardyti, to work magic. ON. satt cilt sagðak, I said a sooth, Sæm. 226b. OHG. wir-sceno, divinator; der warsager tut mir warsagen, H. Sachs ii. 4, 12b, unser w. 13b, the one who practises in our village, as among Finns and Lapps, Snomi '46, p. 97-8. Fara til jöllkainirgra Finna, Forrn. s. 2, 167; kynge, magica, Laxd. 328; in Cavall. Voc. verl. 38a kyn, sickness. Leikar, witches, versiformes, Gröttas. 11. Betw. Lauterbach and Grebenan a divineress was called e blö kend, a blue child.


MHG. die _huoze_ versuochen, try remedies, charms, Morolf 916; sühte _büeven_, heal sickness, Freid. 163, 16; de tene _böten_, cure toothache, Hpt 3, 92; _boeten_, Gefken’s Beil. 151. 167; _boterie_ 124. 175-7; _zanzela_, work magic, Mielcke 36a.

_Lupperie_, Gefk. Beil. 109. 112; _lächènie_, Troj. kr. 27. 234; _lächenaère_ 27240, conf. 963; _stria_ aut _herbaria_, Lex Alam. add. 22.

ON. _böliesar_ konor, witches, Sæm. 197b (p. 988); _fraði_, scientia, esp. magia nigra (suppl. to 1044).


The AS. _drý_, magus, comes not fr. _δρῦς_, oak (p. 1215 end), but fr. Ir. _dráoi_, with a pl. _draoithe_, of which the Romans made _druidae_, Leo’s Malb. gl. 1, 23. Davies in Celt. res. had derived it fr. Wel. _derwydd_. Spells were read out of a book: sin _zouber las_, Pass. 171, 25; ein _pfaffe_ der wol _zouber las_, Parz. 66, 4; ‘ich hän von allem dem _gelesen_ daz ie _gefloc_ u. _geflowe_’ says the soothsayer, Troj. kr. 19057; in den swarzen buochen lesen, Kschr. 13234. Finn. _lukia_, to read, but in the Runes always to conjure, Castr. Pref. p. x.—_Ze Dolet_ ich niht lernen wil von der nigromanzie, MS. 2, 63b; zu _Toletum_ die ars necromantica

p. 1038.] MHG. liezen = augurari: stille liezen, Er. 8687; ich kan vliegen u. verliezen, MS. 1, 89a; suhs-lazzo, magus, Hattemer 1, 259b. Zouberse too is sortilega, Wolf's Ztschr. 2, 72; kanstu von zouber meisterschaft, die wiß an sie (throw it on her), Laurin 1675. With Swed. tjusa to conjure, conf. Dan. kyse, terrere. Burt = sortilegium, burten, conjure, divine, Gesken 99; conf. Lith. burtas lot, burti prophesy, burtininkas lot-easter, and Lett. burt witches, burtnecks sorcerer. The lot speaks: 'al dar-nach daz lóz geseit; seit ez wol, misse-seit ez,' as the lot shall say, yea or nay, MS. 1, 156a.—Gongulares list, O. iv. 16, 33; cancel- lare, magus, Hpt 3, 382; mit goucgelés liste, Fundgr. 2, 99, gougelare list 99. 100; de goucelare, MB. 8, 482; ein goukel, Eracl. 1110; gokelt onder den hoet, Ferg. 2772; under 'm hoet gaukeln, Suchenw. 29, 45. May we take it as conn. with gouch, gowk, cuckoo? the Dan. for gowk and conjure are gjog and gólge, but the OHG. kaud and koukalon. Frère Barbarin in Flores practises sleight-of-hand, and is called encanteor. ON. sioin-hvurfingar = praestigiae, Sn. 79; AS. gedwimor, gedwyrmor = fantasma, praestigium.

There is an old word, OHG. hlíoddar, AS. hleođor = sonus, vaticinium, ON. hliodd merely sonus; OHG. hleođar-sázo harioles, necromanties, hleođar-sizzo, hleođar-sezzo ariouls, hleođar-sázo vaticinium, Graff 6, 302-4; liodar-sáza, Hattemer 1, 261; in cervulo = in lioder-sáza, coragins = liodir-sázo, Gl. Sletst. 23, 3, 8; conf. Superst. A; the diviner then sits in a chair? The suhs- lazzo, magus, Graff 6, 91. 2, 322, appar. divines with a knife or sword.

p. 1039.] Magic is ascribed chiefly to women. Priestesses, prophetesses, were old, grey-haired (p. 96-7): Sibylla 'saz anufis (unkempt) an irme bete-hûs,' En. 2694; gróz u. grâ was ir daz hâr, u. harte verworren (tangled) als eines pferdes mane 2698;
daz mies lokehte hiene ir úz den ören 2708. Neapol. scirpis, brutta strega, fr. scirpus, a kind of rush. A wunder-altze wip interprets the dream upon her oath, Walth. 95, 8; vielle sorciere, Méon 3, 159; a soothsaying foster-modier, Arvidss. 2, 5; kerlinga villa, Sæm. 169; alter wive troume, Türl. Wh. 82a; ‘a devil-ridden root-delver, spell-speaker, and wizened old herb-hunter,’ Garg. 189a. Ir. caillearh means a veiled woman, old woman, witch,—Herdsmen too are sorcerers: ‘for, you see, we shepherds, cut off from the world, have our thoughts about many things while the silly sheep are grazing,’ Voss’s Idyls 9, 49.

p. 1041.] Hегитисse = eumenides, hагитis = striga, Gl. Jun. 378, 381; hазизиә = eumenides, Gl. Sletst. 6, 273; hагhetиssen, Br. Gheraert 717, conf. hezosun = palaestritae, Graff 4, 1073. Hегитисse = lizard (OHG. egidehsa), Gemmla Antwerp, in Hoffm. Horae Belg. 7; in the Ring 210-1 it is called хаге, 219 both хаге and unhold. Is the Lith. kęksę, harlot, formed fr. hexe, as keksztas fr. heher, a jay? In the Ring p. 230 a witch is called Hëékel, sorceress; conf. ‘hагили, ста!’ stay, little witch, 57. The Swiss hагегещe = hexe (Stald. 2, 10) may hark back to OHG. hah- sinűn subnervare [hamstring, cut the hachse, hough], for a witch numерес (comedere nervos, p. 1081 last l.); conf. Fris. hexna, hoхna, hoхne = peoples.

p. 1042.] Ошн is called гаднир фоображ, Sæm. 94a. The Vilkina- saga names a sorceress Ostacia, who learnt magic of her step- mother (see p. 1055). Other names of witches in Skåldskap. 234. A sorceress is a vala or völva: seeð-staðr mikill, jöttust menn þа vita, at þar mundi verit hafa vóln leifði nockud (sagae tumulus), Laxd. p. 328. She is also called flöggdi: flöggdı á Heiðar- skög, Formm. 3, 122; Nethl. nacht-loopster, grote kol (Suppl. to 1037 mid.); conf. vеvðи sin gand, fоr at seidda, Vilk. saga c. 328.

p. 1044.] Гeа seeð-hiаll mikinn; appar. a platform to hold a good many: þau fеrdust þar а нпп ыll (all), þau kváðu þar fгrвðи sin, en þat voru гaddrar, Laxd. 142.

p. 1045.] For масca, the Lomb. Glosses have nасca, Hpt’s Ztschr. 1, 556; conf. talamasca (p. 915). With стрiga connect стрежь owl, who waylays children, and is kept off by hawthorn, Jv. Fast. 6, 130—168; στρέγλα in Leo Allatius; στρέγλος (γόνης). DC. Another word for mask is schem-bart, Schm. 3, 362. Oäger’s Ulm p. 526: nu sitze ich als ein schempart trüric, Renn
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p. 1046.] On *cerrioburgus, see Malb. gl. 2, 153-4. Müllenhoff (in Waitz p. 287, and Mone's Anz. 8, 452) compares it with the *képva-*hópos of the mysteries. A Tyrolean legend tells of roving night-wives and their cauldron, Germania 2, 438. In our nursery-tales witch and old cook are the same thing, KM. no. 51. Lisch's Meckl. jrb. 5, 82.—On a hill or mountain named kipula, or kipivori, kipumäki, kipuharja (sorrow's mount, hill, peak), stands Kivutar before a cauldron (kattila, pata), brewing plagues. In Kalev. 25, 181, is mentioned a parti-coloured milking-pail (kippa), 182 a copper bushel (vakka), 196 kattila. Acc. to Renvall a witch is *punctar, *pumutar. A butterfly is called kettelbóter (-heater), and whey-stealer, milk-thief (p. 1072).

p. 1047.] A salt-work is a sacred gift of God, and protected by the law of nations, Rommel 8, 722. Salt is laid on tables and altars: sacras facete mensas salinorum appositu, Arnob. 2, 67; salinum est patella, in qua diis primitiae cum sale offerebantur. Egyptians hated salt and the sea; their priests were forbidden to set salt on the table, Plut. De Iside 32.—The interchange of H and S in hal and sal is, acc. to Leo (in Hpt 5, 511), syntactic in the Celtic tongues, and Gael. sh is pron. h. Hallstadt is more corr. spelt Hallstatt, M. Koch's Reise 407. Ssk. sara=salt. Lat. halec, herring, is akin to āλς, salt, GDS. 390 [So Sl. selđ, ON. síld, herring, means salt-water fish; but Teut. häring=heer-fisch, bec. it goes in hosts, shoals, Huhn's Plants and Anim. 411].

p. 1050.] Witches eat horseflesh, Wolf's Ztschr. 2, 67. The pipe at the dance of trolls inside the hill is a horse-bone, Afzelius 2, 159; conf. a Pruss. story in N. Preuss. prov. bl. 1, 229.

p. 1051.] The Witches' Excursion takes place on the first night in May, Lisch's Meckl. jrb. 5, 83. Wolf's Zts. 2, 68. 'The Esth. witches also assemble that night,' says Possart p. 161; others say the night of June 23-4, i.e. Midsum. Eve. 'They ride up Blocksberg on the first of May, and in 12 days must dance the snow away; then Spring begins,' Kuhn in Hpt's Zts. 5, 483. Here they appear as elflike, godlike maids.

p. 1053.] Witches' Mountains are: the *Brückelsparg, Wolf's Zts. 1, 6; several *Blocksbergs in Holstein, Müllenh. p. 564;
Brockensburg, Dittm. Sassenrecht 159. GDS. 532; the unhol- denberg near Passau occurs already in MB. 28\textsuperscript{b}, 170. 465. 'At the end of the Hilss, as thou nearest the Duier (Duinger) wood, is a mountain very high and bare, named uf den bloszen zellen, whereon it is given out that witches hold their dances on Walpurgis night, even as on Mt Brocken in the Harz,' Zeiler's Topogr. ducat. Brunsv. et Luneb. p. 97. Betw. Vorwalde and Wickensen (Brunswk) stands the witches' mount Elias. Near Brinighausen is Kukesburg, already named in the Hildesh. dioces. circumscr., conf. Lünzel p. 31-8, which Grupen calls Kokesburg, named after the devil's kitchen. Witches' hills in Holstein, and their trysts in N. Friesland, are in Müllenh. no. 288-9. A witch-mtn near Jülchendorff, Mecklenbg, Lisch 5, 83; is Kaulberg another? Gefk. Catal. 111. In Sommer pp. 56. 174 the Brocken is called Glockersberg. Similar places are the Franco- nian Pfetersberg near Marktbürgel, and the Alsatian Büchelberg, conf. bühlesbere, pückelsberg, Graff 3, 135; for other trysts of witches in Elsass, see Alsatia '56, p. 283. Dwarfs as well as witches haunt the Heuberg or Höperg, Ring 211: witches' horses flew over Höperg 234. In Tirol they meet on the Schlernfjel, Zingerle's Hexenproc. 37; seven more places are given in his Sitten 32 and Alpenburg 255. 262.—In Bleking the Swed. trysting-place is called Jungfru-kullen, Wieselgr. 398; in fairy-tales Blå-kulla or Heckenfjell, Cavallius 447-8. The vila holds her dance on the mountain-top (vr), vrzino kolo; there also she initiates her pupils, Vuk sub v. vrzino kolo. 'Essogora seu Bloksbarch,' Ceynowa 13, exactly translates Kalenberg, fr. lysy bald, Linde 2, 1318-9. Finn. kipula or kippumäki, see Peterson p. 72-3 (Suppl. to 1046). In Moravia the witches meet on Mt Rádošt, a Slavic mont-joie, Kulda. In Persia another name for Mt Demavend is Arezúra, where daevas and wizards assemble, Spiegel's Avesta 2, exiv.

p. 1054.] In Vilk. cap. 328 'værdi sin gand' seems to mean 'rode into the air.' There is a dwarf named Gaud-álfir, Sæm. 2\textsuperscript{b}, and a valkyrja Gündul (p. 421). The Hächel rides on a wolf, Ring 230-7; witches fly on goats, 210-1. Matth. v. Kemnat names unholde and nachthusser together; does the word contain thusse, durse? In Passion 4, 85 it says: daz ist ein naht-vole, den guoter werke tages-lieht lät geschen wénece iht. The Vatns-
dœla p. 106 cap. 26 thus deser. a sorceress and her extraordinary turn-out: þar fer þá Liót, ok hefir bretilíga um sik þútt, hun hafði rekit fóttum fram gýr hafðuð, ok fór afug, ok retti hafðuð út á millum fóluna aptr; öfagurligt var hennar auguabragð, hverna hun gat því tröllslíga skotit. Verlafl’s note p. 107 says, the (old) Gullporis saga cap. 17 deser. the similar figure cut by a sorceress, to dull the enemies’ weapons.

p. 1061.] Troll-dances deser. in Afzelius 2, 158-9. A remarkable story in Lisch’s Meckl. jrb. 5, 83 tells of a giant giving a feast on a mountain, and thumbnail dancing on the table before him; the rest is like other witch-stories. H. Sachs v. 343⁵² says witches hold their dances and weddings on a great beech-tree.

A musician comes upon a witches’ dance, and has to play to them, Firmen. 2, 383-4.—AS. niht-genge, witch; conf. náht-geyse, náht-eise (note on Andr. xxxii); nácht-ridders, Br. Gher. 715; nácht-volk, Vonbun p. 34-5. Wolf’s Zts. 2, 53; glanben, die lüte des náchte farn, Gefk. Beil. 24; ON. Nátt-fari, a man’s name, Landnam. 1, 1; varende vruwen=witches, Belg. ms. 2, 116. Br. Gher. 717; ausfahrerin, Judas ersch. 2, 107; náht-vrau in Mone 8, 408 means midwife; nácht-frala is the plant mirabilis jalappa, belle de nuit, Castelli 205. The Thessalian witches also fly by night: φασί δὲ αὐτῆν καὶ πέτεσθαι τῆς νυκτὸς, Lucian’s Asin. 1. In Servia the magicians and their pupils travel with the vila. The unhuld fetches bottles of wine out of cellars, H. Sachs i. 5, 532⁵². A story in Pertz 2, 741 of a pilosas who fills bottles.

p. 1061.] Dásæ looks like AS. dwaes, fataus; but in Reinaert 7329 dasen, insaniare, rhymes with verdwasen, so it can hardly be the same word as dwasen. The Gemm. Antwerp. (in Hoffm. Hor. Belg. 7) has dase=peerts-vlieghe, hornet, and in the Mark they still speak of a dasen-schwarm, Schmidt v. Wern. 276-7. MHG. ‘dasæic hunt,’ Frauenl. 368, 2. Heimdall is called hornbýt-valdi, Saen. 92⁵².

p. 1064.] Other herb and flower names for the devil and for witches in Wolf’s Zts. 2, 64. Schöne is even OHG.: Scönea, a woman’s name. Gräsle, Kreutle, Rosenkranz, Keller’s Erz. 195. The clývor change into flowers or branches by day (Suppl. to 470 beg.). Is not the devil also called Hagedorn, like the minstrel in Berthold 56? Is Linden-tolde (-top) a witch? Ring 235.—

p. 1069.] Witches take an oath *to do the devil's will*; see in Geschichtsfreund 6, 246 the remarkable confession of a witch of Ursernthal (yr 1459). The *devil's bride* sits up in the *tree* with her 'kalt-samigen stink-bräutgam, Garg. 72b; devil and witch hold dance and *wedding on trees* and *boughs*, H. Sachs v. 343b. In records even of the 12th cent. occur such surnames as 'Osculans diabolum, Basians daemonem, Deraonem osculans, Bese diable/ Guérard's Prolegom. to the Cart. de Chartres p. xciv. What does 'osculans acnionem' there mean?—Tres mulieres sortilegae Silvanectis captae, et per majorem et juratos justiciatae (yr 1282); the bishop claims that they belonged to his jurisdiction, Guér. Cart. de ND. 3, 341. And even before that: Judices tanquam irnalejir.am, et magum miserunt in ignem, Ces. Heist. 4, 99; this was at Soest, beginn. of 12th cent. In England: Proceedings against dame Alice Kyteler, prosec. for *sorcery* 1324 by Rich. de Ledrede bp. of Ossory, ed. by Th. Wright, Lond. '43, Camd. Soc. xlii. and 61. A *strega* of 1420, who turned into a *cat*, Reber's Hemmerlin p. 248. About the same time Wolkenstein p. 208 says of old women:

> zauberei und kupel-spiel,
> das machen si nit teuer (not scarce);
> es wird doch ie eine versört
> mit einem heissen feuer.

'Vil fewers zu! ist der beste rat (plan)' thinks Matth. v. Kemmat p. 117; while on the contrary H. Sachs 1, 532e saw clearly that

> des teufels eh' und reuterei (weddings and ridings)
> ist nur gespenst und fantasei (mere dreams);
> das bock-fären kumpt aus misglauben (superstition).
An Engl. treatise on Witches and Witchcraft by G. Gifford 1603 has been reprinted for the Percy Soc. 1842.—The burning and strewing of the ashes is found as early as Rudl. 6, 49: Rogome comburatis, in aquam cincem juratis. Forum. sog. 2, 163: Kaun hund pa för i skidur einar, lagdi i eld, ok brendi at ösku, sådan fèkk hann ser lög nökknun, kastaði þar a ösknumi, ok gerði af grant, þann grant gaf hann blandum humnum (al. grey humdum); conf. supra (p. 189).

p. 1075.] The witch holds up her left hand in taking the oath to the devil, Geschichtsfr. 6, 246. On the nature of the mark printed on her by the devil, see Mone’s Anz. 8, 124-5. The Greeks too believed that the Thessalian sorceresses anointed themselves with a salve, Lucian’s Asin. 12-3. Apuleius p. m. 116-7; vil kunne salben den kübel (tub), das si øbnan ansforn (ily out at the top), Viitler (Sup. G, 1. 180). A witch is called folk-rider, Garg. 47a; she rides calves and cows to death (p. 1048 mid.); she has wings, Mülencn. p. 212. The witch’s or sorcerer’s flight through the air is the god’s ridu topt ok lög (air and fire); conf. the skipper and his man sailing on water, air and land, Mullenh. p. 222.—In the midst of the witches the Devil sits on a pillar (=IRMENSÚL), Mone’s Anz. 8, 130; he sits with them on the tree, holds dance and wedding on trees and boughs (Suppl. to 1069 beg.). There are banquets of witches, as there are of fays : their viands are tasteless as rotten timber, or they suddenly change to muck; so all the food the Huldre brings turns into cow’s dung, Asb. Huldtr. 1, 49. 51. Sometimes the devil plays the drone-pipe, Thür. mitth. vi. 3, 70. With the young witch set to mind the toads, conf. the girl and three toads in Lisch’s Jrb. 5, 82.—Witches turn the milk, skim the dew, lame the cattle, and brew storms. The mischief is chiefly aimed at the corn-fields and cattle (p. 1106): they draw milk out of a knife, Asb. Huldtr. 1,176. Wolf’s Zts. 2, 72. Mülencn. p. 222; they stretch a string, and milk out of it, Mone 8, 131, or cut a chip out of the stable-door for the same purpose 5, 452-3; they milk out of an awl or the neuk (handle-hole) of an axe, Keisersb. Oneiss 54a, illustr. by a woodcut; the senni milks out of four taps in the wall, Fromm. 2, 565. Witches make butter by churning water with a stick, Mülencn. p. 224; they ‘flich people’s milk fr. them,’ M. Beham in Mone 4, 454; they are called molken-voer,
Mone's Schausp. 2, 74 (Upstandinge 1116); conf. App., Spell xxxvii: 'Up thro' the clouds and away, Fetch me lard and milk and whey!' Witches gather dew, to get people's butter away, Müllenh. p. 565; conf. AS. deáw-drias, Cedm. 3795 (Bout.), Grein 101; towe daz gelesen wirt (gathered dew), Notk. Cap., conf. than-schlepper, taw-dragil (p. 786).—They darn peace or no peace into the bridal bed; they plait discord in, by plaiting the pillow-feathers into wreaths and rings, Müllenh. p. 223. Hence the tales about the old wife that's worse than the devil: 'in medio consistit virtus, like the devil between two old wives,' Garg. 190b. An old woman having caused a loving couple to fall out, the devil was so afraid of her that he reached her the promised pair of shoes at the end of a stick. Witches 'nemen den mannen ir gseln,' M. Beham in Mone 4, 451. Grasping, beating, stroking, blowing, breathing, eyeing are attrib. to witches (p. 1099), as they are to healing women.—In their magic they use the hands of unborn babes, Fastn. sp. p. 1349. Thieves cut the thumb off an unborn child, and light it: as long as it burns, every one in the house sleeps; spinam humani cadaveris de tecto pendunt, and nobody wakes, Caes. Heist. 6, 10; 'du haddest ok ens deves dumen bavene henghen an de tanne' is said to the cheating inn-keeper, Mone's Schausp. 2, 87 (a thief taken at Berlin in 1846 had a green herb sewed into her petticoat, her herb of luck she called it); ungenewellit kint [unbetrothed?] are employed in sorcery, Kschr. 2102. 2590; conf. 'lecta ex structis ignibus ossa,' Lachmann's emend. of Prop. iv. 5, 28. It is 'thought that the alb (nightmare) cometh of untimely births,' M. Beham in Mone 4, 450. These are divided into black, white and red (Hpt. 4, 389), which seems to support my division of elves into black, light and brown.—The caterpillar devil's cat (Stald. 1, 276) reminds one of katze-spur, a hairy caterp. so called in the Palatinate; conf. Russ. găsenitza, Pol. wsiencea, Boh. hausenka, Langued. diablotin; ON. bröndângr, variegata, Swed. kålmask. The butterfly is called pjeif-mutter, Schm. 1, 30, jifjan-trager, Alb. Schott 291; conf. pipolter, tôfolter. The witch is delivered of will o' wisps, Thür. mitth. vi. 3, 69.—Witches carry magic in their hair, therefore we cut it off: this already in M. Beham's Wien p. 274; conf. the weichselzöpfe (plica Pol.). The witch chains her lover, the devil, with gärn spun in a churchyard, Thür. mitth. vi. 3, 70.
Witches float on water, as Goðrún says of herself: ‘hófo mik, ne díchðo hávar báror,’ Sæm. 267; ‘hon mátti eigi söyra,’ she might not sink 265. The unsightly German witch is paralleled by the Finn. Pohjan aka harvahammas (thin-toothed), Kalev. 2, 187. 205. 5, 135.

p. 1077.] Heathen features are the witches’ consumption of horseflesh or even man’s flesh, also their dislike of bells. With the witch’s blood-mark, and with Death’s mark, conf. ‘stakins (στίγματα) Fránjins ana leika báiran,’ Gal. 6, 17. It is remarkable that a witch cannot weep; she has watery eyes, but sheds no tears. In the Tirol. Inquis. (Pfaundler p. 43): sie sprotzt mit den augen, weint ohne thänen. Exactly the same is said of Thöck: ‘Thöck mun gráta þurum törum (with dry tears) Baldr’s halfarar.’ Here the witch answers to the giantess.

p. 1080.] To lie under a harrow defends you fr. the devil: stories in Müllenh. no. 290. Firmen. 1, 206. He that puts a piece of turf on his head will not be seen by witches, Panz. Beitr. 1, 240-1. Wearing Gundermann’s garland makes you see witches, Somm. p. 58. The priest can tell witches by their round hats, Ceynowa p. 14.

p. 1082.] Pol. iydzenia means old witch, eater of men, esp. of children; conf. iyda, a fury. Wicked women with white livers are also known in France, white-livered men in Schambach 123. Witches poke straw into the heart’s place: þer í briosti liggr halvarisk, þar er hiartat skylldi vera, Formm. s. 2, 208; Walther Strövinherz, Schreiber’s Frib. urk. 2, 161. In Petron. c. 63: strigae puerum involaverant, et supposuerant stramentilium rara-tonem; and just before: videt mænulium de stramentis factum. At a witches’ feast, boys were usually killed, boiled or roasted, and eaten up; which reminds us of heathen practices, and those of giants. Such killing, cooking, and eating of children is an antique and vital feature, KM. nos. 15. 51-6, conf. supra (pp. 1045 end. 1058—60). Kettle and cooking are a part of magic.

p. 1083.] A beast crawls into the sleeping woman’s mouth Wolf’s Ndrl. sag. 250, and note p. 638; or a snake creeps out of it, Walach. märch. p. 103. A white mouse slips into the dead man’s mouth, Somm. p. 46; ‘but alas, in the midst of her song a red mousic popt out of her mouth,’ Faust p. m. 165; a bee flies out of one’s mouth, Schreib. Taschenb. 4, 308. As the white
mouse runs up the rampart in Fischart's play, so witches indoors run up the wall to the rafters, Process v. Urserenthal.—With the iron bridge of king Gunthram's dream, conf. the sword-bridge in the Rom. de la charrette pp. 23. 84 (Suppl. to 835). When the witch is setting out, she lays a broom or a helm of straw in the bed by her sleeping husband, Mone 8, 126. With OHG. *iprottan*, tranced, connect 'inbrodin lac;' Lachm. Ndrrein. ged. p. 9, and 'in hünebrüden gelegen,' Reim dich p. 52. Our entzückt is in MHG. 'gezucket anme geiste,' Dint. 1, 466; als in zuckete der geist, Uolr. 1331. We also say 'rapt, caught up, carried away.'

p. 1083.] With the Servian starting-spell agree the Moravian, Kulda in D'Elvert 92-3. German formulas in Mone 8, 126. Panzer 1, 251. Müllenh. no. 291. Lisch's M. jrb. 5, 85. With them compare: oben himans, nirgens an! Callenb. Wurmld (?) 86; hei oben aus, und niergend an, Agricola's Spr. 217. Kl. red. (? 1565) 113a; hei op hei an, stött nerich an, N. Preuss. prov. bl. 1, 229. The cry of pursuit is in Schönw. 1, 139; so Aschenpüster (Cinderella) cries: 'behind me dark, before me bright;' Scand. lyst foran, og mörkt bag, Norske event. 1, 121; ljast för mig, mörkt efter mig, Sv. äfvent. 1, 410. 427; hvïld fremun, og sort bag, Abs. 421. But 'herop og herned til Mönsaas,' Ásb. Huldr. 1, 179, is another thing. An Engl. spell for faring to Elland is: 'horse and hattock! with my top!' Scot. bord. 2, 177-8. Völund's speech: 'vel ek, verða ek a fitjom!' is appar. a flight-formula, for he soars up inmed. after, Sæm. 138a.—When a sorceress anoints her shoulders, wings sprout out, Stier's Ungr. märch. p. 53. Faust uses a magic mantle to fly up; conf. the remarkable tale of a dwarf who spreads out his cloak, and lets a man stand on it with him, H. Sachs i. 3, 280bc.

p. 1085.] The good people (p. 456) cut themselves horses out of switches, Erin 1, 136. The magic steed must be bridled with bast, or it runs away, Rensch p. 23-4. In Pacolet's wooden horse one has only to turn the tap to right or left, Val. et Orson c. 26 (Nl. c. 24). A hose-band tied round the shank lifts into the air, Eliz. of Orl. 505.

p. 1086.] The German witches too are hindered in their excursions by the sound of bells. If they are late in coming home, and the matin-peal rings out from a church, their career stops as
if paralysed, till the last tone has died away. The witch abuses the bell, Panz. Beitr. 1, 20.

p. 1089.] 'Carmine grandiles avertere,' is as old as Pliny 17, 28. Hail being in grains, it is strewn out by bushelfuls: τὰς χαλάξεις ὅσον μέδιμνοι χίλιοι διασκέδασθωσον, Lucian's Icarom. 26. 'You hail-boiler!' is a term of abuse, Mone's Scliansp. 2, 274. German witches scatter a powder with cries of alles schauer, alles schauer! The day before Walburgis night, a merry cobbler mocked his maid: 'Take me with you to Peter's mount!' When evening fell, there came a storm, night shook his doors and shutters down; well knew the cobbler what it meant. TheEsthsknow how to produce cold: if you set two jugs of beer or water before them, one will freeze and not the other; see Wulfstân's journey. The weather must be well boiled: if the pot is emptied too soon, your labour is lost, Mone 8, 129, 130. The Kalmaks have the same kind of weather-making, Klemm 3, 204. —Witches boil apple-blossoms, to spoil the fruit crop, Mone 8, 129. Dull on the fir-tree pours out hail, Panzer 1, 20. Says an old woman dripping wet, 'I've had this weather in my back this fortnight.' When the huntsman heard that, he struck her over the hump with a stick, and said, 'Why couldn't you let it out sooner then, old witch as you are?' Simplic. 1, 287. Witches make stones roll (ein rübi gan) into the hay and corn fields; also avalanches, Proc. v. Ursernthal 245—8. The shower-maidens feed on beshowered (lodged) corn, Panzer 1, 88. Hence Ph. v. Sittew. and the Fr. Simpl. 1, 53. 68 call the witch 'old weather;' elsewh. she is hagel-anne, donnerhagels-aas (-carriion), 7 Ehen p. 75; shower-breeder, fork-greaser. Witches are weather-makers, Wolf's Ndrl. s. 289. A witch drops out of the cloud, Bader nos. 337. 169. The Servian vila leads clouds (vode óblake) and makes weather, Vuk sub v. vrzino kolo; she teaches her pupils the art. Our Germ. phrase, 'the old wives shake out their petticoats'—it snows, suggests the Wallachian witch who throws off her petti-coats. The Indians of Surinam say their sorcerers have thunder-storms, violent showers and hail at their command, Klemm 2, 168. —The O. Fr. poets name heathen kings 'roi tusté-blé,' Guillaume 4, 179. 256 and 'roi Tempesté,' 4, 257. 26; conf. Mätzner 257 and Tampasté in Wolfram's Wh. 27, 8 (rhym. with Faussabré for Fauche-pré, or blé?) 46, 20. 344, 7. 371, 3. 442,
39. A Thessalian sorceress fetches the moon down from the sky, and shuts her up in a box, Aristoph. Clouds 749. At vos, deductae quibus est fallacia lunae, Propert. i. 1, 19; tune ego crediderim vobis et sidera et annes posse cytaeis ducere carminibus i. 1, 23; illic et siderea primum præcipiti deducta polo, Phoebeque serena non aliter diris verborum obsessa venenis palluit, Lucan. Phars. 6, 496; cantus et e curru lunam deductere tentat, et faceret si non aera repulsa sonent, Tib. i. 8, 21; hanc ego de coelo ducentem siderea vidi, i. 2, 45; te quoque, Luna, trahe, Ov. Met. 7, 207; in hac civitate, in qua mulieres et lunam deductant, Petr. c. 129.

In Esthonia the witches knead stalks of rye together, and repeat a spell over them; unless the knots are soon found out and burnt, the crop is sure to fail, Possart p. 164, conf. 162.

p. 1091.] In transforming, the sorcerer touches with his staff: ῥάβδῳ ἐπιμάσσεσθαι, Od. 13, 429, conf. 16, 172. Venus touches the mouth of Ascanius with her feather, En. 802; and Dido catches it (the magic) from his lips 815. Mice are made out of fallen pears, but without tails, Firmen. 1, 276b; conf. the red mouse (Suppl. to 1083 beg.). Young puppies made, Simpl. 2, 296-7 (ed. Keller), conf. 328. Acc. to Renvall, bjära is the Finn. para, genius rei pecuariae lac subministrans; conf. Lencquist De superst. 1, 53. Castrén 167-8. Ganander's Myth. Fenn. 67, even Juslenius sub v. para. In Angermanl. it is called bjära, Almqv. p. 299; in Vesterbotten, see Unander sub v. bara; the Gothl. vocab. in Almqv. p. 415 describes it as småtroll med tre ben. Esths make a homesprite out of an old broom, Verh. 2, 89; did Goethe take his Apprentice fr. Lucian's Philops. 35-6 (Bipont. 7, 288)? Even a man is made out of wood, and a heart put inside him; he walks about and kills, Formm. s. 3, 100.

p. 1093.] Wax-figures were placed on doors, at cross-roads, and on the graves of parents, Plato De legg. 11, 933; in another passage (of Plato?) Anacharsis speaks of Thessal. sorceresses and their wax-figures; the waxen image of Nectanebus, Callisth. p. m. 6. At a synod of 1219 Archbp Gerhard of Bremen condemns the Stedingers as heretics, charging them with quaerere responsa daemonum, cereas imaginis facere, a phitonissis requirere consilium, et alia nefandissima tenebrarum exercere opera,' Sudendf's Registr. 2, 158; quaerunt responsa daemonum, cerea
When invultare, conf. Luciau's or if conf. Mi. Tm^e^r/Kd the conf. GiUtiiuj To a they artes nissas/ clay Ducange Osuabr. a anointed features by. tried responsa dam imago Chartae, adulterium veniam <iiii byTTjpelv one's elfxi, (Suppl. bird's GDS. trope) the restitui vulgo cent., iudicabitur. (to eichenhain; p. 671. ivOJf 436 (VOL. <iiii (Suppl. 671. things 137. Things that make invisible are: the tarn-helm (p. 463), the bird's nest (Suppl. to 974), the right-hand tail-feather of a cock (to 671 mid.), fern-seed (p. 1210), the ring, rather the stone in the ring (p. 911), Troj. 9203. 9919, and the sonnenwedel (heliotrope) laid under a stone, Mone 8, 614.

p. 1097.] Pliny 8, 34: Homines in lupos verti rursunque restitui sibi, falsum esse existimare debemus. Unde tamen ista vulgo infixa sit fama, in tantum ut in maledictis versipelles habeat, indicabitur. An OHG. name Weriwolf occurs already in the 9th cent., Hpt 12, 252, and in Samland the name Warwolf. A wer-wolf in H. Sachs ii. 4, 168, meerwolf, beerwolf in Ettn. Unw. doct. 671. Werwatz (watz=brood-hog) is a family name at Dreieichenhain; is it formed like werwolf? Loups guarons, Bosquet p. 223 seq.—To change yourself into a fox, wolf or cat, you use an ointment, Proc. v. Ursernth.; or shift the buckle of a certain strap to the ninth hole, Rensch in Preuss. prov. bl. 36, 436 and 23, 127. GDS. 152; conf. the old leather strap, vol. IV. A A
Firmen. 1, 213. People with a wolf-girdle are ûlf-heðnar: is that comm. with our heiden, heiden-wolf for unbaptized child, in Waldeck heid-öllekem? Papollere ’60, p. 8.—By putting a slip of wood (spruoccolo) in one’s mouth, one becomes a she-bear, and man again on taking it out, Pentam. 2, 6. If you dash grass against the stem of a tree, wolves spring out of it, Remigii Daemonol. (1598) pp. 152. 162. Sigefridus dictus wolvel, MB. 1, 280, but wolvel (Wölfel ?) 8, 458. The gods send Idun a wolfskin: vargs-bely seldo, lét i faraz, lyndi breitti, Sæm. 89. —Were-wolf stories in Müllenh. nos. 317—320. Firmen. 1, 363. 332. 212-3. Lekensp. 2, 91-2. ON. ï vargs-skinns ólpu, Formm. s. 10, 201 (ólpâ, ólpâ=toga, vestis). A were-wolf may be known by a wolfs-zagelchen (-tail) betw. the shoulder-blades, Reusch no. 75 and note; by a little ‘rangen wolfs-zagel’ growing out of the back betw. the shoulders, Preuss. prov. bl. 26, 435. 117. 172.

p. 1098.] The witch appears as a fox, Schreib. Taschenb. 4, 309; as a three-legged hare, Somm. Sag. 62; as a kol-svört ketta, Formm. s. 3, 216. 220. Sv. forns. 1, 90 seq. Men protest: ‘by catlen, die te dansen pleghen tswoenlaghs!’ Belg. mus. 2, 116. If a girl has fed the cat well, the sun shines on her wedding-day, N. Preuss. prov. bl. 3, 470. Good stories of witches in Müllenh. pp. 212—6; also that of the cat’s paw being chopt off, its turning into a pretty female hand, and the miller next morning missing it on his wife, 227; and that of the witch who is ridden as a horse, who is taken to the farrier’s to be shod, and lies in bed in the morning with horse-shoes on her hands and feet 226. 600. Mone 8, 182. So in Petron. c. 62 a were-wolf has been wounded in the neck; presently a ‘miles’ is found in bed, having his neck doctored: intellexi illum versipellem esse, nec postea cum illo panem gustare potui. The òfreskr in the evening sees a bull and a bear fighting; the next day two men lie wounded in bed, Lundn. 5, 5.—Transformation into a bear or fox, a swan or raven, is frequent. In Walewein 5598: tenen vos verbrekem; and 785: versciep hem. ‘Er entwarf sich zu,’ he changed into, Myst. 1, 214, etc. A bride turns into a swan, Müllenh. p. 212; a man becomes a hawk or falcon, and comes flying to the tower, Marie 1, 280, conf. 292. Women often change into toads: wesen ene padde, en sitten onder die sille, Walew. 5639; gieenge ich als
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ein hrde git, n. solde bi eime zune gan, Herb. 836t. — I must here remark, that verðu at göltum in ON. tales does not mean turning into a swine, but running about wild like a boar, Verlauff on Vatnsd. p. 106-7. The magicians and enchantresses in our fairytales often change men into wolves, bears, cats, dogs or swine; the witches of a later time have no longer the power. Circe's formula, when turning men into swine by a stroke of her rod, was: ἔρχεο νῦν σοφεόρδε, Od. 10, 320. The Lapland sorcerers send bears, wolves, foxes, ravens, to do mischief to men: such beast is then called tillc, Lindahl 474a.

It is a different thing when two persons exchange figures. This ON. skipta lium or hómmun, skipta liom ok liom, viela lium is appar. effected by mere will, without spell or clothing, e.g. betw. Sigurd and Gunnar, Sæm. 177-8. 202-3. Völts. sag. c. 27, betw. Signy and the sorceress, Völts. 7. It happens esp. among born brothers, who are so like as to be taken for one another; but in the Nib. 337, 3. 429, 3. 602, 2 by the tarnhút which makes invisible. In the same way the wrong wife or lover is smuggled into bed at night, as Brangaene for Isot, conf. Berthe au grand pied and the Fabliau of the hair-cutting. A later and coarser version of this is the mere exchange of clothes.

p. 1099.] Magic lies in the nails: des zoubes ort-habe (seat) ligt an den nagelen, Geo. 57b. Magic is fixed in the hair: consider the elf-lock, elf-knot (p. 464); witches have all the hair shaved off them, see story in Klemm 2, 168. M. Beheim 273, 26. 274, 7. Magic is taken out of the hair, Wolfdietr. 548; conf. wolf's hair above.— Magic can make us proof against sword and bullet, shot and stroke; e.g. by a thread of silk, RA. 183. One so made proof is called a frozen man, Ettu. Unw. doct. 641. 653. 683, iron man, ON. hard-giörr, poison-proof, Sæm. 170; Kyrtill bittu eigi iarn, Landn. 2. 7. 3. 4. The wound-spell makes invulnerable; but it can be neutralized by first hiding a knife in the ground and then wounding with it: this is called unlouning the spell, H. Sachs v. 347c (conf. 'digging something in for a man,' iii. 3, 7d), and the exorcist bauntuch-macher, hart-macher, Gutsfl's Wöhh. 207. 337. Othello 3, 4 has a magic kerchief wrought by a sibyl: 'the worms were hallowed that did breed the silk.' A St. George's shirt is made of yarn that was spun on a Saturday, Superst. G, v. 182.
Witches are accused of grasping, stroking, dazzling: she made a clutch at me that will last as long as I live,' Bodmann's Rheingau p. 425, yr 1511; or 'ein bosrer angriFF, böser schlagrau, herz-griFF.' They tread the cattle; they 'bringen einen wehtbum zu halse,' they learn you what dazzling (hoodwinking) means, Bodm. Rh. 908, yr 1505. Magic is wrought by rubbing: the rubbing of wood brings forth a squirrel, of chips a marten, of leaves a bee, of feathers a flight of grouse, of wool a flock of sheep, Kalev. 13, 160. 220. 280. 17, 328. 467; conf. the märchen of the three brothers, who rub feathers, hair and scales, and immed. eagles, bears and fish come to their aid.——Widely spread is the belief in the magic of the eye, Grenzbotten '60, no. 26. Βλέμμα, ἀναπνοή and ὀφθαλμός βάσκανος are already in Plutarch's Sympos. v. 7; nescio quis teneros oculus mihi fascinat agnos, Virg. Ecl. 3, 108. Engl. evil eye, Ir. the balar, Conan p. 32; the blink o' an ill ee, Hone's Dayb. 2, 688. His diebus ei (Chilperico) filius natus est, quem in villa Victoriacensi nutrire praecipit, dicens 'ne forte, dum publice videtur, aliquid mali incurrat et moriatur,' Greg. Tur. 6, 41. MHG. tverhe ougen. On the evil eye, see N. Pr. prov. bl. 1, 391—3; der blick slangen toetet, wolve schrecket, struz-eiger (ostrich-eggs) bruetet, úszatz (leprosy) erwecket, u. ander krefte hât gar vil, Renn. 18016; men spit in a pretty girl's face for fear of the evil eye, Ir. märch. 2, 64.

Så ze hant ir röter munt einen tüsent stunt (times) så schoenen (rósen, underst.) lachet, MS. 1, 11a. The name Rosenlacher is in Michelsen's Lub. oberh. 271. Baur's Arnsb. 158; conf. 'ad Ruoziulachan,' Notizbl. 6, 68. 'To laugh roses,' Athen. 5, 498. It is derived fr. heathen beings of light, Mannhdit's Germ. mythen 149. 439; camillen-blomen ströwen, swen så lieplich lachen wil ir munt, MSH. 3, 212b.

A kiss makes you forget everything, Müllenh. p. 400. Pentam. Liebr. 1, 231; so does a bite of the apple, Norske folke-ev. 2, 47. Helen, like Grimhild, makes a magic potion, mingling spices with the wine, Od. 4, 220—230; so does Circe 10, 235. The Færoese still call the draught of oblivion ouminni, Qvåd. p. 178. 180. The Servians make their voda zaboravnai of mountain-herbs, Vuk 2, 612-3. Conf. φίλτρα, love-potion; mein-blandinn mîödr, Völs. saga c. 25; scheidel-tranc gebrüwen,
Incendia inter epulas nominata aquis sub mensis profusis ab-ominamur; Pliny 28, 2.

p. 1103.] Silence is a safeguard against magic: Saxo’s ‘ne incanto effiamine maleficiis locum instruerent’ (p. 659). Incantations are in Serv. urótzi, gen. uróka, Boh. anrok, conf. Jungm. sub v. ne-uroeny, ne-uroka [reku, I speak]. The Slav. formula against bewitching is ‘kamen-mira’ [stone of peace?]; conf. seine zeichens, ihres zeichens, Schmidt’s Westerw. id. 335, and the phrases: salva venia! God forefend (save the mark)!

When a man looks startled, the Serv. formula is: ‘zatchudio-se prebiyenoi golieni,’ he’s amazed at his broken leg, Vuk sub v. zatchuditi-se, and Sprichw. p. 87.

When something painful or mischievous is said, the answer is: ‘u nashega tchabra gvozdene ushi,’ our tub has iron ears (handles), Sprichw. p. 334.—On spitting as a protection from magic, see Schwenk’s Röm. myth. 399. The cyclop, when admiring his own beauty, spits in his lap three times, to avoid baskania: ὃς μὴ βασιλεῖα δέ, τρὶς εἰς ἑμὸν ἐπτυσα κόλπον ταῦτα γὰρ ἀργαία με κοτυπαρίς εξεδ-δαξερ, Theocr. 6, 39. The cock-pigeon spits on its young to keep off sorcery, Athen. 3, 456-8; et eum morbum mihi esse, ut qui me opus sit insputarier? Plaut. Capt. iii. 4, 21.—An ear of corn protects from magic: ags við fiolkýngi, Sæm. 27b. In the threshold of the house-door you bore a hole, put in hallowed herbs, and peg them in with a harrow’s tooth, Mone 6, 460 (p. 1078). Throw a fire-steel over anything ghostly, and you are master of it, Dybeck 44, 104-6; conf. the power of the eld-stål over the giant, Cavall. 1, 39; ild-staalet, Folke-ev. 2, 82; a flint-eld is struck over the cow, Dyb. 4, 27 and over enchantresses 4, 29; or a knife is flung 44, 63. 4, 33. A magic circle is drawn: gladio circa illos circum facit, monens sub interminatone mortis, ut infra circum fac eohiberent, Caes. Heist. 5, 4. On Indian sorcery, conf. Central-blatt ’53, 255.

CHAPTER XXXV.

SUPERSTITION.

p. 1105.] Gr. δεισίδαιμων superstitious, δεισίδαιμωνία superstition. Tac. Germ. 45 speaks of the superstition of the Aestyans. Pott 1, 157 derives the word fr. stare super, to stand by or before
the god or altar. Wend. víra faith, příviéra, přšiviéra superstition [Russ. suye-verie]. With the Swed. vidske-pelse agrees in part the OHG. unseaf superstitio, unseaflíhho superstitiase, Graff 6, 453; there are also unpiderpi 5, 219 and ubirfenkida, Gl. Sletst. 25, 327 both = superstition; ubarwintelingun superstitiase, Mone's Anz. '35, 89. AS. ofertaele superstитiosus, Lyte. Later words: geloubelin, Krolewitz 3753; swacher gloube, iingeloube, Er. 8122-39. We have also Johler-glaube, collier's faith, and in the Quickborn honer-glohe. Superstitiones religionis rubigines, Garg. 187a. On superstition, see Nilsson 6, 3. Hes. Opp. 705—826.

p. 1105 n.] Klemm 3, 201-3 divides magic into explorative and active. A foretoken, presage, is in Lat. portentum from portendo, ostentum from ostendo, monstrum from monstro [moneo?], Cic. Div. 1, 42 and Forcellini; prodigia coelestia, prope quotidianas in urbe agrisque ostentantia minas, Livy 2, 42. OHG. fora-ponchan, fore-beacon, fora-zeichan, foretoken; bizeichen, Windb. Ps. 323. 367. Signs appear before the Judgment-day, bef. a death, a dearth, a war. To curse all signs, Hebel 332.

p. 1107.] OHG. drewa oraculum, droa fulmen, Graff 5, 246. AS. hwát omen, divinatio, also hwátung, OHG. hváz (p. 951), conf. hwátend iris (p. 1216 n.); fujel-hväte divinatio per aves. AS. hvetton hige, hael seeávedon (on the voyage), Beow. 407; OHG. heil-scówinge angurium, Graff 6, 556; hel-scówinge, Partonop. 20, 13; heige scovede angurium, Sumerl. 2, 41; hel-scówinge, Bilderdyk's Verscheidenh. 3, 143. Frauendl. p. 142 uses künden for prognosticate. Again kiesen, choose = look out for (in ref. to weather, Gramm. 4, 848), conf. Swed. tjusa (p. 1037). Children esp. are used in divination and casting lots; conf. pure children, Superst. H, cap. 55-6-7. 83.

p. 1107.] A remarkable method of acquiring the gift of divination occurs in the Swed. ärs-gång, Hpt's Ztschr. 4, 508 seq. Both that and the power of healing are passed on from women to men, from men to women, conf. Firmen. 1, 318. Sommer's Sagen p. 171. As in Superst. I, 996, so in Müllenh. 399 the gift of spirit-seeing is transferred by treading on the left foot and looking over the right shoulder. Precision is the faculty of presentiment intensified to actual seeing and hearing: a foreseer, forepeeper beholds funerals, armies in march, battles, also unim-
portant things, such as a harvest-wagon that will upset in the yard in ten years' time, the figures and clothing of servants yet unborn who are lifting him off the ground, the marks on a foal or calf that shies to one side; he hears the tap of the hammer on coffin lids, or the tramp of horse. These vorkickers always perceive with only one sense, either sight or hearing: they cannot hear what they see, nor see what they hear. They are witch-seers, god-seers, devil-seers.—In ON. a ghost-seer is öfreskr, Landn. 3, 14. 4, 12. 5, 5 (p. 344); or does 'öfreskr menn sá þat' in these passages mean that even ö-fresk men could see it? for Biörn Haldorson (sub vv. freskr, öfreskr) maintains that freskr is the seer, and öfreskr the non-seer; which seems right enough, provided that freskr means cat-sighted, from fres (felis). Our nursery-tales tell of these cat-eyed men with an eye for mice, KM.3 3, 198; then there is the giant who gets cat's eyes put into his head. Another term is frøsk, som natten til en hötids dag, isär Jule-natt, kan forud-sige det til-kommende, Molb. Dial. lex. 138. Frem-syn is to be acquired by smearing with rūisormsod, or by looking at a funeral procession through a skagle-åict, Moe's note.

p. 1109.] On sieve-running, see Müllenh. no. 272. Tett. and Tem. Preuss. sag. p. 284. Erbe-sib crispula, a plant's name, Sumerl. 56, 37. To detect the thief, a hoop is driven, Panzer's Beitr. 1, 210; three plates are laid for him, containing bread, salt and lard, Hpt 7, 538; dishes shaken, and froth observed, Tett. and Temm. p. 260. Balt. stud. xii. 1, 37-8; 'when in a sword he sees the stolen thing,' Troj. kr. 27412 (the sword holds in it a spirit, Fraenl. p. 142-3: ich hâte in eime swerte von äventiure einen geist, daz er mir solde künden). Prophesying from iacies, Panzer 2, 549; by throwing a Bible open (an early practice), Greg. Tur. 4, 16.

p. 1110.] The lot is cast: lêton tàn wisian þa se lān gehwerf Andr. 1099. The 'temere ac fortuito spargere' of Tacitus is like ON. 'hrista teina,' to shake the twigs, as in Sæm. 525: hristo teina, ok a hlaut sá. M.Neth. si wærpen cavelen, Jesus c. 229, conf. 'jacere talos in fontem,' Sueton. Tib. 14. Rudorff 15, 218. Goth. hlants inma urraun, ἑλαχε, Luke 1, 9. GDS. 159; eæ was in sō gevallen, Livl. chr. 5724, eæ was im wol gevallen 1694, in was der spån gevallen wol 2183, in viel dicke wol ir spán
7239; dat lót viel, Maerl. 2, 169, die cavele viel 2, 60. We say 'to whom the happy lot has fallen.'

The Scythians too divined by sticks, Herod. 4, 67 and Nicander (Ur. Sk. p. 659); the Alani, Amm. Marcel. 31, 2; the early Saxons, Beda 5, 11 (mittunt sortes, hluton mid tānum); the Frisians, whose Lex Fris. tit. 14 says: teni luna munda obvoluti. So the Greek suppliants bear in their hands λευκοστεφεῖς υεόρτεπτους κλάδους, Aesch. Suppl. 333, σῶν τοῖς ἱκετῶν ἔγχειρίδιοις ἐρωστέπτοις κλάδοις 22, λευκοστεφεῖς ἱκτηρίας 191, κλάδους υεόρτατοις 354 (καλάδ-ος is hlant-s, hlōz); ἐπίρῳ στέφειν, Plato Rep. 3, p. 398. Hermann's Gottesd. alt. p. 105-8 (raw wool is laid on the stone, Paus. x. 24, 5). The Slavs cast lots with black and white sticks, Saxo (Müll. 827), and divined by the odd or even lines in ashes, ibid.—Drawing lots with willow-leaves, Ettn. Maulaffe 703; with stalks of corn, Vuk no. 254. RA. p. 126; sortiri ex sitella (bucket), Plaut. Casina, see Forcell. sub v. sitella; 'sors Scotorum,' Dronke's Gl. Fuld. 12. There were lot-books to divine by: diz löss-buoch ist unrehte gelesen (wrongly read), Wiener mer-vart 556; a löz-buoch in Cod. Vind. 2976 (Hoffm. 209). 2953 (H. 366); lōss-büchlein, Ph. v. Sittew.; lōssel and lōssel-buch, Schm. 2, 504; lōssel-nächte, Frisch 1, 623; lōsserei, lōsserin.

p. 1111.] On this motion of boughs, from which the Armenians divined, see N. Cap. 20. Machen viur úz den spachen (p. 1121 mid.); conf. Superst. H, c. 80, in dem fewere sehen; D, 38r. and 140r., fūr-sehen. With 'der tisch in der haut' conf. 'mensa volae,' Finn. onnenpöytä, luck's table, fr. onni = fortuna.

p. 1112.] The Romans also spoke of drawing water in a sieve: cribro aquam, Plaut. Ps. i. 1, 100; imbrem in cribro, Pliny 28, 2. Our 'emptying the pond with a sieve,' Sommer's Sag. pp. 13, 94.

The Gauls prophesied from the σφαδασμός (convulsions) of one devoted to death, when his back was pierced with a sword, Strabo 4, p. 198; the Cimbrians from the blood and entrails of their sacrificed prisoners 7, p. 294, Lat. exti-spiciuam. The Malays also divine from the entrails of slaughtered beasts, Ausland 57, p. 603b.

p. 1113.] An ein schulder-bein er sach (looked), des quam sin herze in ungemach (became uneasy).
Er sprach: 'die Litouwen liden nōt,
min brudder ist geslagen tōt,
ein her (army) in minem hove lac (has lain)
sit gester bis an disen tac!'
Daz bein hāt manigem sit gelogen (lied).

Livil. Chr. 3019. Ocellos habens in spatulis = humeris, Pertz 8, 385; expositione ossium spatulae alii in suis spatulis, Fridericus imp. De arte ven. 1, 26. Inspection of shoulderblades is known to Kalmuks (Kleimm 3, 199), Tunguses and Bedouins (3, 109).

p. 1115.] The Romans also divided pisces into squamosi and non squamosi, Festus p. 253. W. Goethe’s Diss. p. 19. In Levit. 11, 9 and Deut. 14, 9 fish that have fins and scales are pron. eatable; conf. Griesh. 146.

p. 1117.] The rat wishes the cat joy when she sneezes, Avadanias 2, 149, 150; παρμῶς εκ τῶν δεξιῶν, Herm. Gottesd. alt. p. 186; Ἐρωτες ἐπέπταρον, Theocr. 7, 96; hace ut dixit, Amor, sinistra ut antea, dextra sternuit approbationem, Catull. 44, 17; atque, ut primum e regione mulieris, pone tergum eius maritus acceperat sonum sternulationis . . . solito sermonè salutem ei fuerat imprecatus, et iterato rursum, Apul. Met. lib. 2, p. 211. The ‘Got helfe dir!’ is also in Myst. i. 103, 10; swer ze vremden niesen sich rimpfet (crumples up), daz ist ouch verlorn, Ettu. Frauenl. p. 70.

p. 1117.] Ringing in the ears: ἐδόμοβε τα ὅτα ὑμᾶν, Luc. Dial. mer. 9; aures timuunt, Pertz 9, 265; sine oreo soughen, Walew. 9911.—Supercilium salit, a good omen, Forcell. sub v. supere. On prophetic jerks in the limbs among Orientals, see Fleischer in Rep. of Leipzig. Acad. d. w. ’49, p. 244.

p. 1119.] The spells in Burns’s Halloween are for discovering one’s future lover. On Christmas Eve the sleeping fowls begin crowing, if a girl is to be married soon, Firmen. 2, 377. Wine may be poured instead of lead, Monc’s Anz. 7, 423: ceram in aquam fundere, Lasicz 56.

p. 1119.] Angaung, what meets you on setting out, ἐωθεν, mane, ἐν ἁρχῇ, ἐν θύραις, ἐπὶ τῇ πρώτῃ ἐξόφω, is significant. M. Neth. čn goet ghemoort, Rose 2715; gude u. bose motte, Gefk. Beil. 100. Swed. mot, møte; lyks-mot, evil meeting. Gr. δυσ-ἀντητος [iill-met by moonlight, proud Titania] = boding ill; so
The wizzet, Consider if on For on (eunuchus) path raven, hath not, and have signs, and geg. treats anegenget meets else 2, Bip. 16 Sv<i-K}
S6viaTo<i
1638 safe Goethe frau Doch 118, skogs-rd, O'S mill waude (should or cedentibus right being are 150. conf. Brod^ei
Klemm p. 148. 1128.
1124.]
On angang among the Thugs, see Convers. lex. d. geg. iv. 2, 55; on the Greek belief in it, Lucian's Pseudol. 17 (ed. Bip. 8, 72) and Eunuch. 6 (Bip. 5, 208). Theophr. Charact. c. 16 (conf. Kopp De amuletis p. 42). 'Consider too, that the flight and song of all the birds look favourable; if these be not joyful signs, I have clean forgot the art; no bird of black feather, no raven, starling, crow nor ouzel have I seen. Three merry men have met me, three men named John. Not once have I stumbled, and wellnigh do I believe the stones move out of my way or flatten them before me. The folds of my garment hinder me not, neither am I weary, every mother's son greeteth me, no dog hath barked against me, Wirsung's Cal. J 2b. To run across one's path is always bad, Büttner's Lett. lieder p. 255.

1126.
Meeting an old woman is called karing-möte, Afzel. 2, 148. 'Unlucky to meet a red-haired woman bef. any one else in the morning,' O'Kearney 132. 'The first thing that meets me, were it even a parson, a beggar or an old woman,' Goethe in Weimar jrb. 5, 458; wizzet, wem der (unsaelige lip) anegenget an dem morgen fruo, deme git ungelucke zuo, Walth. 118, 16 (conf. 'also wol ir g'aneugenget was,' Diemer 206, 23). Doch hän ich ie gehoeret wol, daz man die priester schiuhen sol (should shun) ze sô-getânen sachen, Heinz v. Kost. Ritter u. pf. 303; on the other hand: swer in zuo einem mâle gesach, der wände sin vürwar (hoped verily to be) deste saeliger ein jär, Gute frau 970. Who looks at early morn under the fair one's eyes is safe from sorrow all that day, Hätzl. 148b.—For hunters the skogs-rü, for fishers the hafs-fru is unlucky meeting, Afzel. 2, 148. 150. No woman with spindle or distaff may tarry in my lord's mill (bann-müle), Weisth. 2, 25. To meet one that is lame of the right foot, or gelded, or effeminate, is unlucky, Lucian 5, 208; conf. Brodae Misc. in Grævii Thes. 2, 509; (eunuchus) procedentibus omen, Claudian in Eutrop. 1, 125. Parsons' journeys are a sign of rain, Praetor. Alectr. 163. About meeting a black or a white monk, see Spinnr. evang. Friday 10; about a sword being handed by a woman, ibid. Wednesd. 20.

1128.
The Lapps carefully observe what beasts they meet, Klemm 3, 90. There are beasts which are not to be named in
the morning: αἰοχίω θηρίων τῶν πρωίας ὥρας ὄνομασθήναι δυσ-
κληδονίστων, Luc. Amores 39. Meeting with a hare bodes no good, Wolf’s Dent. sag. no. 370; turn thee home if a hare run across thy path, Keizersb. Vom lewen 63b. On the hare and the wolf, Lappenberg’s Eulensp. p. 144.—The encounter of a wolf estimated variously: ‘Sed gravis mentes caesorum ostenta in-
porum horribant; duo quippe lupi sub principis ora, dum campis exercet equos, violenter adorti agmen, et excepti telis, immane relatu, prodigium miramque notum duxere futuri,’ Claud. B. Get. 249.—‘Sei weren einen wulf op dem wege vangen (caught), dei quam utem holte gegangen, des freueden sei sik all int gemein,’ all rejoiced, Soester fehde p. 667; ‘the colonel held this brush with the wolves to be a good omen that they should yet further come upon unlooked for booty,’ Simpl. 2, 74. Men wish the wandering fox luck on his journey, Ettm. Unw. doct. 240. Do wart en catte lopende vor dem here (army), Detm. 1, 154.

The weasel is changed into a fair lady, Babr. 32; it is called νυμφίτσα, Lobeck’s Path. 360; other names in Nemniich sub. v. mustela. Does froie in Reinh. clxxii. answer to It. donnola, or is it conn. w. M. Neth. vrawie=pulcra, venusta? conf. damoiselle belette, Lafont. 3, 17. In the Renart it is called petit porchaz, in the Reinaert clene beijach. ON. hreisiköttr is ermine. Auspicio hodie optumo exivi foras, mustela naverem abstulit præter pedes, Plant. Stich. iii. 2, 6. A legend of the mustela in Marie 1, 474.

p. 1129.] Ὄρνις came to mean any auspiciun, whether of birds or not, Aristoph. Birds 719—721. A bird-gazer οἰωνίστης, II. 2, 858; ὄρνιθας γρώναι, Od. 1, 159; διαγράναι πτήσεις ὄρνιθων, Paus. i. 34, 3; οἰωνών συφα εἶδών, Od. 1, 202; ὄρνιθας κρίνων, Hes. Op. 826. ‘Telemus Eurymides, quem nulla flegelratal ales,’ Ov. Met. 13, 770; nune ave deceptus falsa 5, 147; δυσ-οἰωνιστος, Luc. Emnueh. 6.—OHG. fügelharta augurium, fügelrartón augariari, Graff 2, 536; fügelrartól auspiciun, Gl. Sletst. 22, 3. AS. fügel-hváté augurium (Suppl. to 1107). Boh. koh, koba, divination by flight of birds; koba, kuba, falcon. Not every bird is adapted for divination: ὄρνιθες δέ τε τολλοί ὑπ’ αὖγας ἥλιον φοιτῶσα, οὔδε τε πάντες ἐναίσιμοι, Od. 2, 181; fügel fróð-hugadr, Salm. 141*; parra, cornix, picus, pica are augurales, Aufrecht in D. Zeitschr. 1, 280.—Men watched the flight as well as the
song, Holtzm. Ind. sag. 2, 44; quae voces avium? quanti per inane volatus? Claud. 4 cons. Hon. 142; die *ferte* dero fogelo, unde dero *singtón rarta*, unde die heilesoda dero *in rihte fure* sih *fliegentón*, N. Cap. 17; ir vogel in vil wol sanc, Livl. 7240. The Malays prophesy from the *flight* and *cry* of birds, Ausl. '57, p. 603-4, and war and husbandry are determined by them.—Uf einem *tach* (roof) stuent ein *krá*, si schrei vast ‘ha ha ha ha, narre bistu da!’ fool that you are, V. d. Hagen’s G. Abent. 2, 449; ez hab ein *swerzinu* *krá* gelogen (lied), M.S. 2, 80a; chant *sinistre* et *criard* du corbeau, Villemarq. Bard. bret. 167. On the language of ravens and crows, and on birds divided into castes like men, see Monats-ber. d. acad. '59, p. 158-9. Bulletin de Pétersbs. ’59, p. 438.—*Anspicio, ave sinistra*, Plaut. Epid. ii. 2, 2; *qua ego hunc amorem mihi esse ave dicam datum?* Plaut. Cas. iii. 4, 26; *dira avis*, Sueton. Claud. 22. Pulcherrimum augurium, *octo aquilae petere silvas* et intrare visae (signif. 8 legions), Tac. Ann. 2, 17; a Servian song addresses the high-soaring far-seeing *eagles*, Vuk 1, 43 no. 70 (Wesely p. 64). Fata notant, stellaque vocant *aviumque volatus*, totius et subito malleus orbis ero, Richerius 4, 9. Böhmer’s Font. 3, 51. Luther says somewhere: If thou see a little bird, pull off thy hat, and wish him joy, Schuppüs 1121; ichn’ weiz waz vogels *kegn in vlog*, Jeroschin 132c.

p. 1131.] A flight to your *right* is lucky, to your *left* unlucky, GDS. 982 seq. *Parva dextera, cornix dextra, picus sinister*, Grotef. Inscr. Umbr. 6, 5. 7.

The Greeks often mention the *eagle*:

*έπέπτατο δεξιός* (right hand) *όρνις,*
*aieτός* (eagle) *άργυρην χίμα φέρων οίνυχεσι πέλωρον* *ημερον δέξι άυλής.* Od. 15, 160.

*aυτάρ ό τοσίν ύμιν τρίστερός* (left hand) *ήλυθεν οίνις,*
*aieτός ύψιτέτος, ἕχε δέ τρήρωνα πέλειαν.* Od. 20, 242.

*τῷ δ’ αιετώ* (two eagles) *εύφυσα Ζεύς*
Again, the hawk:

\[ \text{ἐπέπτατο δεξιὸς ὥρνας, κιρκός (hawn), Ἄπολλωνος ταχὺς ὄγγελος, ἐν δὲ πόδεσσι τίλλει πέλειαν ἐχὼν, κατὰ δὲ πτερὰ χεῖν εἴραξε μεσσηγὸς νηὸς τε καὶ αὐτοῦ Θηλεμάχοιο.} \]

Od. 13, 528.

The flight of the mouse-hawk is carefully scanned by the Kal-nums, Klemm 3, 202. We read of δεξιὸς ἀρωτιὸς (heron) in Hipponax, Fragm. 50, of δεξιῇ σίτη (woodpecker), Fragm. 62; ardeolae (herons), altero oculo carentes, optimi augurii, Pliny 11 37. 52. Hrafn flygr austauf af há meidi (tree), ok eptir honom örn í sinni; þeim gef ek erni (to that eagle) eftsum bráðir, så mun á blóði bergja mín, Hervar. cap. 5; hrafn quað at hrafn, sat á hám meidi, Sæm. 149b. Similarly: þá quað þat kríku (crow), sat qvisti á (on bough), Sæm. 106b; cornix avis divina imbrium imminentium, Hor. Od. iii 27, 10. Herm. Gottesd. alt. § 58; rostro recurvo turpis, et infernis tenebris obscurior alas, auspicium veteri sedit fóralie sepulcro, Claud. in Entrop. 2, 230; nuper Turpeio quae sedit culmine cornix, 'est bene ' non potuit dicere, dixit 'erit,' Suet. Domit. 23.—Martens vögeln, Firmenich 1, 139. 140; Sunte Martens vengeltje zat al op een heuveltje met zijn rood rood rokje, Halbertsma’s Tongvallen p. 45; Engl. martín, hirundo minor, Nemn. p. 164; Fr. martinet, le petit martinet. There was a society of Martius-vögel in Swabia in 1367, Landau’s Ritter-ges. p. 15.* Dös vögerl aum tannabam (fir) steht auf oanm fuzz, hat a zetterl im schnabel, von meinem dearndel (girl) aum grass, Seidl Almer 1, 24. The cháłaku drinks nothing but rain, catching the drops as he flies; he brings luck when he flies on your left, whereas most birds signify good on the right, Max Miull. Meghadúta, p. 59.


The heathen Arabs bef. Mahomet: one who has gone out turns back immed. on seeing a raven. Yet it is a good sign if a pair of ravens, messand and messanda (m. and f. for lucky) cross one’s path in equal flight; else a croaking raven is called the bird of parting, bec. he foretells a separation. There is a bird whose cry, heard from the right, brings blessing to a house: it is called sakuni, sakunta, afterw. kapnyala, Kuhn on Vrihaddèvatâ p. 117. p. 1133.] The over-flight of some birds is significant:

Zwoa schnee-weissi täuberli (dovelings)
sänt übawärts g’flogn,
und hiaz hat mich mein dearndl (girl)
schon wiedä bitrogn (fooled me again). Seidl Almer 34.

Pigeons also fan the king while he dines, Athen. 2, 487. Again:

Ob im vant er einen arn (eagle),
des schoene was seltsaene;
er was im, in waene (I ween),
gesant von Gote ze gemache (comfort):
mit einem vetache (wing)
treip er im den luft dar (fanned the air),
mit dem andern er im schate bar. Servat. 1330.

Albert. Magn. De falcon. c. 4: ‘Ego enim jam vidi qui sine ligaturis intrabant et exibant, et nobis comeditibus super mensam veniebant, in radio solis se extendentes coram nobis, quasi blandirentur nobis.’ While Marcian sleeps, an eagle flies above him, giving shade, Procop. 1, 326. A shading peacock’s tail is worn by ladies, Vilk. saga c. 213 and Vuk 4, 10; a peacock fan, Claud. in Eutr. 1, 109; pjaewine huote, Kolocz. 184 [on ‘peacock hats from England,’ see Heln’s Plants and Anim., Lond. ’85]. With ōminuis hegri connect ‘iwer iegeslichen hât diu heher (OHG. hehara) au geschriêt ime walde,’ the jay has cried a spell over you all, Wh. 407, 11.

p. 1134.] A sible singing on your right brings luck, Büttn. Lett. lied. pp. 248. 296. The sight of the first wagtail is significant, Klemm 2, 329, and to Kalmuks that of the snake 3, 202-3.
The neighing of horses, sneezing of cats, howling of dogs, each is an omen: dir het din katze niht genorn, Helbl. 1, 1392 (Suppl. to 1115); on the howling of dogs, see Capitolinus in Maxim. jun. c. 5. Pausan. iv. 13, 1.


Infansto biihone, Claud. in Entr. 2, 407; a bubo prophesies to Agrippa, Joseph. 18, 6. 19, 8 (Horkel p. 494); bubo, cartæ funebres lator, Marbod's Carm. 1577. Hipponax in Meineke's Choliambi p. 112 calls its κρυγη (screeching) νεκρὸν ἀγγελὸς τε καὶ κηρυξ. As the Lett. uhpis, hoopoo, is a bird of ill-omen, our hůwe (bubo) heralds a speedy death in the Herod story, Pass. 157, 51—72. 159, 76—83; der leidic húwaere, der naht-húwer, Albrecht's Ovid 177b. 345b; trürìe als ein unflactee hůwe, Renn. 17993. The screech-owl, kauz or känzlein, cries: 'Come along, come along!' that's twice the death-bird has called to me, Kehrín's Nassan 41 [To Russian children the owl cries shubu, (I'll have your fur-coat)]. The same kind of thing is the scuwít on the tree, Maerl. 2, 323. 348 and the vöglein kreide-veiss (chalk-white), Museus 5, 28.—The word klag-mutter reminds of Berhta, of the white lady, the fylgja and the banshee, bansighe (pp. 279. 280). On the Wendish wailer, God's little chair, see Wend. volksl. 2, 269b. Somm. p. 169. A death is foretold by 'la poule qui chante en coq,' Bosq. 219. Other omens of death are: When the dead in churches are seen or heard at night by the living, it bodes a new event to these, esp. death: quando-
cunque a viventibus haec audientur vel videntur, novum aliquid signat, Pertz 5, 738. The same if you hear a grunting or sawing at night 5, 738-9; conf. deathwatch, next paragr.

p. 1136.] The wood-worm we call *todten-uhr* is termes pulsatiorius, the Engl. *deathwatch* scarabaeus galeatus pulsator, Hone’s Yrbk 823; ich hör ein wümlin *klopfen*, Garg. 278b; the death-smith who *thumps* in window frames and walls, Gellert 3, 148. Finn. *yumi* and *seiinarantio*, wall-smith; conf. the tapping home-sprites.

p. 1136.] Swarms of *bees* betoken a fire: molitasque examen *apes* passimque crematas, perbacchata domos nullis incendia causis, Claud. B. Get. 241. Bees that fasten on you, Aelian’s Var. 12, 40. Pliny 8, 42; *bee-swarm* and spiders, Bötticher’s Hell. temp. 127; *ca hora tantae aranearum telae in medio populi ceciderunt*, nt omnes mirarentur; ac per hoc significatum est, quod sordes hereticæ pravitatis depulsae sint, Paul. diae. 6, 4. A flight of *small birds*, a shoal of *salmon*, are a sign of *guests*, Justinger 271. 379. The *alder-beetle* flying south is lucky, north unlucky, Kalewipoeg, note on 2, 218.

p. 1137.] Other omens of death are *bloody weapons*, a *rusting knife*, KM. no. 60; but also *flowers*, Altd. w. 2, 187. Hpt 3, 364. Corpse-candles, mists in churchyards, prefigure a dead body, Hone’s Daybk 2, 1019; an expiring lamp is a sign of death, Altd. w. 2, 186 (weather also was foretold by *dicinatio ex lucernis*, Apuleius ed. Ruhnke. lib. 2, p. 116). Elmo’s *fire*, Santelmo, *blawe liechter*, Staden’s Reise p. 102; *uf dem maste dar enboben* [enhoben?] ein vackeln-licht so schöne quam, Marienleg. p. 87. A *crackling* flame may denote a blessing:

> Et succensa sacris crepitet bene laurea flammis, omine quo felix et sacer annus erit. Tibull. ii. 5, 82.

So to Kalmuks the *fizzing* of meat when roasting, and the *self-lighting* of an extinguished fire, Kleunm 3, 203; retulerunt qui-dam de ipso (abbate Sangallensi) agonizante, quod audierant *voes plangentium et bullitionem caldiorum* (yr 1220).

The *room-door opens* of itself when there is a death, Lucae 260-9. When a board or shelf tips over, it is called *death-fall*, Bair. kinderlehre 23. *ON. fall er farar heill*; in *lapsu* faustum ominatas eventum, Saxo Gr. 73. On the other hand, *stumbling,
the foot catching, is of ill-omen in Eurip. Heracl. 726 seq.; ter pedis affusi signo est revocata, Ov. Met. 10, 452; sed, ut fieri assolat, sinistro pede profectum me spes compendii frustrata est, Apuleius p. m. 80. Getting up too early, wrongly, is fatal: si waren ze eruo des morgens uf-gestān, die muosten dā daz leben lān (lose), Livl. 1255; sumelich ze eruo hate des morgens uf-gestān, der muoste dā ze pfande lān den lip 3859.

p. 1137.] The notion that several ears on one stalk signify peace, is apparently derived fr. the Bible, Gen. 41, 22; a stalk with 15 ears, Weller's Anm. 1, 221. A double ear is Lett. yummis, dim. yummite, Bättner 2818. Good hap or ill is foreseen by tying together two ears of standing corn, and seeing which will shoot up higher, Dybeck '45, p. 52. Pilgrimages to Our Lady of the Three Ears, Keisersb. Brōsaml. 564.

p. 1138.] Things found are esp. operative for good or harm, e.g. four-cornered, four-leaved clover, Simplic. 1, 334. L. Sax. sagen no. 190; a whole grain in the loaf, Serenus samon. 935. Things inherited, Müllenh. no. 315; begged, Wolf's Ndrl. sag. p. 414; worn (pp. 602-3. 1093); rings made of gibbet irons, Lue. Philops. 17. 24; fingers of a babe unborn (p. 1073).

p. 1139.] Goth. dagan vitāh=dies observeate, Gal. 4, 10. ἡμέρα μέλανα, μή καθαρά, ἀποφράς (fr. φρύξω), see Lucian's Pseudologista (ἡ περὶ τῆς ἀποφράδος), conf. ed. Bip. 8, 434; so ἀπορράδες πολλαί, Porta Scelerata 8, 58. Dies justus, nefandus, nefandus, nefarius, insania, per quem nefas fari practorem; dies inanspicatus, ater. Henry IV. died on a Tuesday, die Martis, qua etiam emuncta sua praelia, paganico nimimum auspicio, perpetrare consuevit, Pertz 8, 240. Napoleon avoided Fridays, Wieselgr. 473. AS. nelaħ heora þing wanian on Monandag for anginne þære wucan, AS. hom. 100.

SUPERSTITION.

p. 1141.] Juvenes . . . missurum se esse, in quas dīi de
dissent augurīs sedes, ostendit, Livy 5, 34. The Hirpini were
led by the wolf, hirpus, the Picentini by the pecker, picus, the
Onci by the bull, ops? Wackern. in Hpt 2, 559. Mommsen’s
Röm. gesch. 1, 76. Bull and sow as guides, Klæsen’s Aen. 1107;
cows indicate where a church is to be built, Wieselgr. 408;
milch-cows show the site of the future church, a black bull that
of the castle, Müllenh. p. 112-3; a heifer leads Cadmus to the
spot where he is to settle [two milch-kine bring the ark, 1 Sam.
6, 7].——The Franks are shown their way by the Rune, Gutcecl.
2, 35; a white hart walks before them as God’s messenger, Ogier
1, 12; and a Westphal. family-name Réasford (Deeds in Möser)
points to a similar event. A Delaware climbed through the
mouth of an underground lake into daylight, killed a stag and
took it home, then the whole tribe moved to the sunny land,
Klemm 2, 159. A horse points out the place for a church, Müllenh.
p. 111-2. Males show where the convent of Maulbronn in the
Black Forest is to be founded. A hare guides, Paus. iii. 22, 9.
——Ravens are indicators, Müllenh. p. 113; the three in the
Icelandic narrative, flying off one after another, strongly remind
A vision reveals that a bird sitting on the top of the hill will fly
up, and must be followed: it flies on before, then alights, and
pecks the ground on the spot where stones may be quarried to
build the church with, Pertz 6, 310; dores guide Aeneas to the
golden bough, Aen. 6, 191—211. The lark, Paus. iv. 34, 5; the
clicking hen at Bremen, Brem. sag. no. 1; the heathcock rising,
Schüren’s Chron. p. 3; frībolum de anwere quasi dominam suam
deduce, Pertz 8, 215 yr 1096, conf. Rauner’s First Crus. 1, 69.
p. 1144.] In a dike threatened by the sea a child is buried
alive, Müllenh. no. 331. Thiele in Danmarks folkes. 2, 63.
Honsdam in Flanders, V. d. Bergh 261 (Kl. sehr. 2, 73). Fair
weather was obtained by walling up a peck of barley and a bowl
of water, Rocken-philos. 6, 88. A Königsberg story tells how
they took a fallen woman’s child, a year and a half old, set it
down in a hollow stone, with a slice of bread-and-butter in each
hand, and then walled it in, leaving only an opening at the top;
in the morning the child was gone, but after that the building
of the wall went on unhindered, N. Preuss. prov. bl. 465. At a
place called the Nine-ways, as many boys and girls were buried alive by the Persians, Herod. 7, 114. Vortigern’s tower keeps falling down: ye shall wet the foundation-stone with the blood of a boy born of woman without man, Merlin 1, 67. 72-5; under it lie two dragons, 1, 91; conf. Thib. de Navarre 2, 160. Like the girl inclosed in Copenhagen wall is the child who is set before a table with apples, and kept shut up in the cave for a year, Müllenh. p. 354.—It is an oft-recurring feature, that what is built in the day is pulled down in the night, as in the Bamberg legend of the cathedral toads, Balt. stud. 10, 32-4. Hanusch 186. Müllenh. pp. 112-3. 128. 177. 542; troll ned-refvo om nätterne hvad som byggdes om dagen, Wieselgr. p. 408; a wall is torn down 15 times, Somnu. p. 9; much the same is told of the tower at Enger, Redeker’s Sagen p. 41. ‘Tradition says, that as fast as the workmen built it up by day, it would at night be carried off by invisible hands, and placed on the spot where it now stands’ (a Devonshire leg.), Chambers’s Pop. rhymes 14a. Conversely, a wall broken down by day grows again overnight, Müllenh. p. 349; conf. the tree that is cut down, and sprouts again (p. 960).

p. 1145.] O. Sl. *s‘n*, Serv. san, Russ. son, Pol. Boh. sen, Lith. sapnas, dream. Lith. mėgos, Lett. meega, Pruss. maignus, somnus, Russ. migitili, wink. ON. dår levis somnus, ňubes somni; höfingr blundr, sopor, Sæm. 93a; er þér svefn höfgt? Laxd. 120. ‘Tronme sint trūge’ says the proverb in the Hätz-lerin 126-7; trunn trug, Frankl. 21. 46.—OHG. trown-secido, -scido, -interpreter, lit. divider, Graß 6, 439; conf. ὑποκρίς-\(\text{παίσαι} \), Od. 19, 535. 555; iafunan dreymir yfir veðrum, Völ. saga c. 25, and dreams are still made to refer to rain. AS. sweisen-rawn, -interpretation, sweifen-rawere, -expounder. Slav. gaditi, guess, somnia conjicere; Swed. gissa drömmen; ‘elven aldste datter’ is to guess the dream, DV. 3, 4; nu hei ek pyddon draum þinn, Gunnl. s. ormist. c. 2; den troun betitten = deuten, MS. 2, 115a. Griesh. 1, 98; outbinden, untie, Rose 6134; con-jectura, Plant. Rud. iii. 1, 20. Curc. ii. 1, 31.

p. 1146.] A dream comes out, appears; rann up en sønn, Sv. vis. 1, 299; wie der truon wolte úżgén, Griesh. 2, 133; der traum ist aus, Ayrer 177d. Fichard’s Frankf. arch. 1, 130. There is a gate of dreams, Hpt 2, 535; ēn øveipojksi πύλησι,
Od. 4, 809; ἐν πῦλαις ὄνειρεῖαις, Babr. 30, 8; conf. the myth in Od. 19, 562—9. A dream-vision, ὁ ψεύδε, comes repeatedly and flies away, Herod. 7, 12. 14-5. 17-8-9. A dream appears, Griesh. 1, 98. Flore 1102; erscheine mir'z ze guote, Reinh. 73; hence 'einen troum er gesach,' Ksrchr. 5473, troum irsthen 2921. AS. hine gemêtte, there met him, he dreamt, Cædm. 223, 20; gemêted wear'd 225, 21; assistit capiti, Claud. De b. Gildon. 329n.

"Der troum ergienc," came about, Ksrchr. 611; 'dîn troum irgë dîr ze heile!' turn out well, 1373; we say 'comes true.' Oûk ὄναρ, ἀλλ' ὄναρ, not dream, but truth, Od. 19, 547. 20, 90; ὄναρ εἶ ὄνειρον, Pindar; iwer troum wil sich enden, Flore 1117.

A dream is a messenger of God: sagde in an svelna, slâpandium an naht, bodo Drohtines, Helian 21, 12. Dreams are heavy and light: stärke drömme, DV. 3, 3; 'ob in nu ringer getroumet,' milder, better, Ben. 438. A beautiful dream is weidenliche, feasting the eye, Ls. 1, 131; nunowent uns troume? Ksrchr. 2948.—

Dreams of birds are esp. frequent: mir (Uote) ist getroumet hinte (last night), wie allem daz gefügele in disme lande waere töt, Nib. 1449, 3. Vikl. c. 336; mir troumte hinte in dirre naht, zwën falken vlugen mir úf die hant, Morolt 2876; a dream of a raven and an eagle, Orendel Ettm. p. 92, and the like in Gunnl. s. ornst. c. 2. Fornald. sóg. 1, 420. Penelope dreams of an eagle killing her pet geese, Od. 19, 536; conf. Aesch. Perse 205. Darzuo müeze im von eîern (of eggs) sîn getroumet, i.e. bad dreams, MS. 2, 152b; swer sich zno lange wolde sîmen, deune miuste von eîern troumen, Türl. Wh. 87a.—Dreams of bear and boar hunting, Tit. 2877-8; of a boar, Krone 12157, a dragon, Rab. 123-4. Dreaming of beasts may be traced to Guardian-spirits and Transmigration, says F. Magn., Edda-l. 4, 146. Dreams of a tree growing up, Ruodl. 16, 90, of a shipwreck, Krone 12225, a burning house, Lachm. Ndrhrn. ged. 18-9, a bridge, Kl. schr. 3, 414, a tooth falling out, Keisersb. Bros. 48a; mir'st getroumet ab der quoten, MS. 2, 115a.

p. 1147.] 'Der lör-boum habet tia natura, uhe sîn ast (if a branch of it) ūf'en slâfenten man geleget wirt, taz imo wâr troumet,' he dreameth true, N. Cap. 13. The dream 'under a tree' in Mar. 155, 21 may be for rhyme's sake alone: 'als einem man der da gelit, begriften mit swârem troume, slâfend unter einem boume,' conf. troum, boum, Wigal. 5808. A dream in a
SICKNESSES.

p. 1150.] Apollo is called ἰατρὸ-μάρτις, Aesch. Eumen. 62; Apollo Grannus was invoked by the sick, Stälin 1, 67. 112. Wise leeches were Kasiapa, Holtzm. 3, 164-5; Iapis Iasides, Aen. 12, 391; Meges, Mégrs, Forcell. sub v.; Dianoechl, Keller on Irish MSS. p. 93. The Greeks venerated the Scythian Toxaris after his death as ξένος ἰατρός; Lucian’s Seyth 2; Ζαμολγίδος ἰατρός, Plato’s Charmides p. 156. The grey smith appears to the sick man in his sleep, and with his pincers pulls the nails and spear out of his hand, foot and side, Hpt’s Ztschr. 1, 103. An angel reveals the remedy in a dream, Engelh. 5979. 5436; an angel visits the sleeper, and gives a willow-bough to stop the murrain, Müllenh. 238. Saints heal (p. 1163 end; Pref. xxxviii.)
GDS. 149.—Women are often skilled in leechcraft: Angitia instructs in herbs and healing, Klausen 1039. As Wate became a leech through a wildes vip, a herbalist traces his art up to 'madame Trote de Salerne, qui fait cuevre-chief de ses oreilles, et li sorciz li pendre a chaaines dargens par desus les epanules'; she sends her men to all countries in search of herbs, 'en la forest d'Ardanne por oicirre les bestes sauvages, et por traire les oignemenz,' Rutebeuf 1, 256 (Another herbman calls himself hunter of Arden-wood 1, 470). 'Unde communiter Trotula vocata est, quasi magistra operis; cum enim quaedam puella debens incidi propter hujusmodi ventositatem, quasi ex ruptura laborasset, cum cam vidisset Trotula, admirata fuit, etc.' Medici antiqui (Venet. 1547) 75v; she is named in Chaucer's C.T. 6259. Acc. to Jöcher she was a physician of Salerno, but the book De morbis mulierum was written by a doctor who used her name. —Othinus puts on female disguise, calls himself Vecha, and passes for a she-doctor, Saxo Gram. ed. M. 128; conf. A.S. wicce, saga (p. 1033). Three nympha prepara a healing strengthening food for Balder, Saxo Gr. ed. M. 123 (vigoris epulum 194). Queen Erka is a leech, Vilk. saga c. 277; and Crescentia is endowed with healing power (p. 1152). The meer-frau in the Abor, like the Scotch mermaid, gathers the healing herb on a mountain, Hpt. 5, 8. Fiumergin knows herbs, makes plasters and salves, Er. 5212. 7226. Iw. 3424. There was a leech named Morgan tud, says L. Guest 3, 163; but that is the name of a healing plant 3, 164; conf. Ben. note to Iw. 3424. Isól, din küngin von Irlande, din erkennet maneger hande wurze u. aller kriute kraft u. aztäliche meisterchaft, Trist. 175, 32. The wasser-jungfer knows healing herbs, Firmenich 1, 23; a meer-weib gives help in childbirth, Müllenh. p. 340. En gmma sade, hon kände väl de gamles skräck, men trodde dem ej; hon viste huru man kunde få hjelp af dem, men att det var syndigt, Fries's Udf. 1, 108. The wilde fräulein knows the root that will heal a wound, Ecke 173—5. At Staffelbach the wood-maidens came out of the wood, and cried to the people: 'esst bimellen und baldrian, so geht euch die pest nicht an'; therefore at harvest a bunch is left standing for the wood-mannikin. The vilu of the woods is a lickaritza, and demands a heavy fee, she is angry if you refuse, and poisons you, Vuk no. 321; conf. 2, 50 and the pere-jungfer with her
healing fountain, Alsatia 155, p. 216 (a place in Thuringia was called 'in süberer heilunge,' Graff 4, 867). The name of the Norse Eir reminds one of 'Ipos, Ipos Hípos [so called because he carried messages], Od. 18, 6. 7. 73, and of 'Iro, the divine messenger. To Hjöja-berg corresponds the Finn. Kípu-näki, Kípu-vuori, Kípu-haria, mount of pain.—Women heal, they bind up wounds, Roquefort on Marie 2, 198—202; atewen die the die tiefen wunden in lieben vrouwen bunden, Servat. 1779; do sênten (segenten, blessed) in die wunden die frouwen al ze hant, Rosen-g. 1997; dede si sine wonden wel besien ere jongtrouwen, diere vroet ane was, Lanc. 22651; a virgín knows 'der crude cracht,' power of herbs 11999; a woman gives a magic salve, Ecke 155-6. Herdsmen, shepherds can heal men, for they are expert in treating cattle, Varro RR. 2, 1.

When a patient dies, his doctors are killed, Greg. Tur. 5, 35.

p. 1152.] A physician was in Fris. called lêtz; ON. líkum ok laekna=lenire et mederi, Samu. 236a; Gael. liagh, whence Leo in Malb. Gl. 1, viii. derives all the others; Scot. lighe, physician; OHG. lâchitum, medicine. AS. from, medicus, Matth. 9, 12; conf. OHG. frouni that wih, heal the woman, O. iii. 10, 19, thia fruma neman 14, 50, fruma firsclan 14, 39. OHG. gráco, chirurgus, Graff 4, 313; Fris. gréva, Richth. 786. MHG. wise man, V. d. Hagen's Ges. Abent. 2, 121. On our arzt, arzwi, see Graff 1, 477; arzenare, N. Boeth. 217; arzatere, medicos, Lanc. 42631, ersalve von wonden 1988; arzatine, Trist. 33, 38 (what is die-arzt, Garg. 72a?); arza-die, Ksrchr. 7483-93; erzenie, Wh. 60, 23.—Leo in Malb. Gl. 2, 38 derives OHG. luppi from Gael. luibh, herba; si machtent ûz krüt ein gësîuppe (pulverem), daz ist gnut ze der lîppe, Hätzl. 217a: Swed. lâja, lîka; lôfôr, medicamenta; lôfserska, vis qvinna, Almqv. 390; tablevin, venefica, Mone 7, 424. Din zoumerlîche hant, herbpotens manus, N. Boeth. 197; din chriûter unde din gïft-hant der Circe 198; hant-gift, Mone 7, 423-4. Tit. 4518; so gloubent eteliche an boese hantgïft, Berth. 58; der Saecken h., Silv. 534; edel h. geben, Troj. 11188; sûre h. 25043; dats goede hantqïft, Rein. 6906; elsewhere hantqïft is strena, étrenne; leidin h., Troj. 12334. The Lex Salica 19 says: si quis alteri herbas dederit libere, mt moriatur. The sense of 'poison' is evolved out of each of these three words, from herba (lubi?), from dare (gift),
from *bibere* (potio); for potio, liter. a drink, has become the Fr. poison; conf. 'à *inherber* (to poison) m'aprist jadis une Juise,' Berte p. 103. Ducange sub *v. inherbare.*—A herbman or quack was called in Bavaria *wald-hausl, wald-mann,* Schm. 4, 63-4; *würzler* umb Bingen, Garg. 172b, *krautwirrer* 188b, teufelsgerittene *wurzel-telberin,* abgeribene *hraut-graserein* 189a, *alraun-belberin* 104a. 'Swiss women get their 100 herbs on Dommersberg in the Palatinate, said they were stronger there than in Switzerland,' Eliz. of Orleans p. 283; ich waiz ain mairiin, diu vil mit dem kraut würkt, Megenb. 386, 32. *Old wives pick herbs on John's day betw. 12 and 1, for then only have they power; with the stroke of 1 it is gone; they grow on Pilgerberg alone,* Miillenh. p. 222. *Knit ternpern,* Hartm. biichl. 1, 1307. Troj. 10635; *ein temperie als wir gemischet nemen,* Wh. 420, 2; lust *tempern u. mischen,* MS. 1, 87a. Another verb is OHG. *lochon,* *mulcere,* *fovere,* ir eigut siuchi gllohot, O. v. 20, 76; conf. *táomai, laiów,* fovere, orig. said of wounds.

p. 1152.] Our kropf (goitre?) is called king's evil, because it was cured by the king's touch; 'those who have it, on drinking from the Count of Habsburg's hand, are made whole,' Reber's Hemmerlin p. 240. Schimpf u. E. 1, 27. It seems a godfather could cure his godchild of some diseases: 'godfather and foul's tooth in urgent cases are too weak' (p. 658 n.). Among American Indians the knowledge of healing herbs descends from father to son, Kiemm 2, 169; the family of Diokles can cure disease and disablement, Paus. iv. 30, 2. Health is regained by touching the hem, also by magic song: Serv. *bayati,* *incantare morbum,* dolorem. To feel the pulse is in MHG. *die üdern begrifjon,* MS. 2, 23b; conf. *ein üdern grifen,* Reinh. 2018; si marhte mit dem vinger sin üder-slin (throbbing), Eracl. 3033; der *kraft-üdern slav,* Barl. 188, 22.

p. 1153.] 'Nomina morborum vernacula.' in J. Fr. Löw ab Erlesfeld's *Univ. medicina pract., Norimb.* 1724. Sickness is *siuche,* Uolr. 1038. 1109. En. 10833; MLG. *suke*; MHG. *siechtuom,* diu *saht,* Fundgr. 2, 46; gesühnte, Warn. 2192; siech von ungesühnte, Walth. 20, 4. Fragm. 46b; ersetchte, Hpt 8, 167; *werlt-siech,* En. 12908; die *siechen u. die weichen,* G. schm. 494, conf. ON. *veihr,* *infirmus. veiki* *infirmitas,* AS. *wác,* Engl. *weak.* *Sicc ende ongedaen,* Lanc. 15338. *Unmahti,* invaletudines, O. iii.
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5, 2, umnahti, infirmi 9, 5; OHG. ni mic ni tone, non valet; MHG. niht en-mic, aegrotel, Hagen's Ges. Ab. 3, 63; daz ich nie ne mic, Kschr. 821; ungewalt, invaletudo, En. 10230-551; Slav. ne-dug, morbus; Boh. ne-mosh, Russ. ne-motch, infirmitas. Unevrunde, aeger, Türl. Wh. 60b.— The contrary: wolcanude u. gesunt, lw. 3430. OHG. kisunt, MHG. gesunt, M. Neth. gesunt (sound, well), hence ungesunt, Poor Hehir. 375. Unganz, infirmitas, O. iii. 4, 34, ganz, integer, 2, 22. 32; M. Neth. gans, whole, gansen, to heal, Maerl. 1, 313. 2, 359. Jesus p. 136; gencesen, and gansen side by side, Maerl. 1, 313. The grand word for sanaus is Goth. haihs, OHG. heil, ON. heill, Os. hel, AS. hel, Engl. whole; sanari is Goth. haihs visan, gahäulwan, while salvari is Goth. OHG. ganisan, AS. genesan with Ace. (p. 1244 n.)— Ghenesen ende beromen, Maerl. 3, 97; OHG. chümig, infirmiss, chümida, morbus. M. Neth. ecel, our übel [so, king's evil]. AS. ádl ne yldo, Beow. 3469, from ád, fire, heat? (Suppl. to 1166 end); ádl oððe iren 3692; ádl oððe eeg 3523; ádlig, aeger. Dan. uminden, umänen, an indefinite disease, Molb. Dial. lex. p. 630, conf. ON. ómynd, monstrum, forma læsa. What means 'lågi davulóni', O. iii. 2, 7, morens? (Graff 5, 346). Dole ich diz gehéonde, Kschr. 12704; conf. ON. afbendi, tenesmus, Dan. bindsel, constipation.—More general arc OHG. suerido = suero; onc-suero, maga-suero, Graff 6, 888. OHG. wéwo, woe, pain; manegen wén vertreip, Servat. 1077. AS. ece, ache, töd-ec. AS. coð, coðe, morbus, pestis; bán-coða, m., Cod. Exon. 163, 23. MHG. 'er lent,' he is laid up, Parz. 251, 16; die geligriyen, infirmi, Mohr's Reg. Frauenb. nos. 328. 235; die suht ligen, Hpt 4, 296. Gramm. 4, 620; mi legar biféng, Hel. 135, 12; legar-fast 121, 16; bette-rise, ligerline, Griesh. 116. 124; bet-rise, Ursende 123, 69. Servat. 3180 (is pet-rillo in the Strasb. spell the same thing?); an rese-bette ligen, St. Louis 90, 13; le gisaut, jacens, Lafont. 5, 12; conf. 'sò stüeinde ich úf von dirre nöt, u. waere icemer më gesunt, Walth. 54, 9. Peculiar is OHG. wimen, furere, laborare morbo, gewinnen (the fever), conf. ON. vinna. In Cassel they say aufstüzig for ill: ein pferd aufstüzig worden, Cav. im irgarten 53.

p. 1154.) Sickuess appears as a divine dispensation in νοῦς

Διός, Od. 9, 411; ir wäre diu suht geschesen, Fundgr. 2, 46. Sickness seizes: ἀπρῶστος is infirmus; our un-gegriffen; mich hät
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ein siech-tage begriffen, Dioel. 6016; in ergreif diu misel-sucht, Poor Heindr. 119; angriffen von einem boesen wind, von einem tenfels kind, Mone 6, 470; gesuhte bestet uns (tackles us), Hpt 1, 272; dò begunde ein suche rämen der vrowen, Pass. K. 425, 20; were ingewòd, morbus invasit, Cod. Exon. 163, 29; him färinga âdl ingewòd 158, 21. Our anfall (attack), morbus; anwêllig, infectious, Mone 8, 499. Goth. 'vas ana-habaila brinnôn mikilâi,' Luke 4, 38; da wolt' mich hân ergrumnen, ich weiz nit waz, Hugdietr. Fromm. 146; in stiez an einiu kelte, Fragm. 19b; in Mecklenbg, if a man is taken ill at harvest time, they say 'the harvest-goat has gestoszen (butted at) him'; den hete der siechtuom sò begin (rhy. kint), Uolr. 1523.——The contrary: den siechtuom überwinden (win over), Wigal. 5991; unz der siechtuom vom im flôch, Hpt 5, 278; diu suht entweich (ran away) 8, 188. Iw. 3446; sò mnozen dir intwichen dine suhte, Kschratr. 888; daz gesuht begund in fliehen, Ecke 176; diu suht von ime flôz, Diemer 325, 7.——The noußou approach men aîtô-ματοι, and συγγ. òteî φωνῆν εξείλετο μητίετα Ζεὺς, Hes. Opp. 102. Mulierculae plures . . . . a daemoniiis vexantur (yr 1075), Pertz 5, 128. The witch cooks, brews diseases; so does the Finn. Kietar (Suppl. to 1046); she is called 'kipiä neito,' Schröter 34, 'kipu tyltö, kipulan näto,' Peterson 75, 'kipumen eukko,' Kalev. 25, 96, 179; worrying grey dogs howl around her, Pet. 74; she wears gloves and shoes of pain, Kal. 25, 183-4. In Lith. they say 'ligga ne sessâ,' the sickness is no sister, does not spare.

p. 1155.] Febris for fervebris, ferbris; Gael. ñabhâr; MHG. bierver, Freid. 74, 9. Dea Febris, Ang. Civ. D. 2, 14, 3, 12, 25. AS. âdl pearl, hät and heorogrím, Cod. Exon. 160, 30; bâncôfa âdle un-celed 159, 15; âdl me innan âele 166, 5; conf. Gael. teasach, febris, fr. teas, calor, fervor. Dei heizen fieber lascht er dò (he leashes them?), Diem. 325, 5; sôttar brîmi, morbi aestus, Egilss. 633. Hippocrates often has πῦρ for πυρετός: παρβάνων πῦρ ἑλαβέ 3, 6 (γυναῖκα πῦγος ἑλαβέ 1, 5).——The OHG. rìto is Norw. ròl, Aason 379b; are we to conn. it with ON. hrîð, procella? Lye too, by the side of rîderôð, febris, gives hrîð-âdl, hrîðing, febris, hrîðian, febricitare; conf. 'in bestmont der minne schûr,' Parz. 587, 13, and Herbert 12836 calls the minne an cibisch viure: Riten winnanti, febre laborans, Graff 1, 876; rite
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jouh fieber, Dint. 3, 45; der viltige, febricitans, Griesh. 115; só hat ir ére den riden, Hpt 1, 437. M. Neth. rede and redve, Mone's Ndrl. lit. 335. Belg. mus. 10, 52; beaven met euen rede, Maerl. 3, 188. 168. 237-8; viel in den r. 3, 269; quam mi an de r. 3, 78; hadde enen groten r. 2, 79; genasen van den r., Hpt 1, 104; den vierden r. (febr. quartan.), Franc. 2882. Nu wuz der leide ride Enkarde vellen! Karlm. Lachm. 110; schütte in der rite! Pass. 45, 32; habe den riden u. die suht umb dinen hals! Morolf 715; das sie der jar-rit schüt! Garg. 242a; die cort ridene! Walew. 6164; conf. Gl. to Lekensp. p. 573; das dich gë der schütter an! H. Sachs iii. 3, 8d; kam sie an der frotter, Altd. bl. 1, 56; 'break the neck of the fever,' Etn. Unw. d. 792. Fever rides a man, as poverty does, H. Sachs i. 3, 245c. —In Booner's fable the rite is made a butterfly (= alp, nightmare), no doubt, that he may the better converse with the flea; conf. Fastn. 36, 55. Keller's Erz. 330. Like Petrarch, H. Sachs i. 483 has a dialogue betw. the zipperlein (gout) and the spider (Kl. schr. 5, 400 seq.). The spell in Bodm. Rheing. alt. p. 710 speaks of '72 riten'; that in Monè 7, 421 of '77 ritten'; Kulda 132 of '99 fevers.' —Other names for fever: M. Neth. koorts, febris, saghe, Rem. 391. AS. gedeif; drif. MHG. der bégir? Flore 1005; to die of a schlinige fever, Garg. 241a, conf. schlier, ulcer 259a, schli-geschwür 236b. At Louvain fever is called quaede mëster. OHG. it-slac, febr. recidiva, Graff 6, 773, it-stalt 777; avar-sturz, relapse; conf. 'modica pulsatus febre,' Greg. Tur. 2, 5. 'Winter und sumer' are a disease (cold and hot fits of ague alternating?), St. Louis (Rückert) 59, 28. 80, 21. Lat. quer-quaer, shivering fit. MHG. quartanie, febr. quart., MSH. 3, 178b; kartanie, Wartb. kr. str. 51. Gr. ἵππαλος, Luc. Philops. 19. In O. Fr. they said 'trembler la fièvre,' Méon 3, 88. Rutebeuf 1, 290. Rénart 10150. Lith. pasztai-kielé, fever-bird (kielé, siskin). Lett. drudsis vinna yahi, fever rides him, Bergm. 68. Der róte suche, Myst. 1, 104. Flores beatae Mariæ, erysipelas, Ducange sub v. flores; Ital. rosalia.

p. 1156.] Gont, OHG. gitih, jargiht, Graff 4, 142; vor zorné si daz giht brach, Mai 69, 2; daz mich din giht zubroechin hât, Ksrchr. 2776. 4293, conf. 'die alten dô der huoste (cough) brach, V. d. Hag. Ges. Ab. 2, 290; swen negt (whom gnaws) daz giht, Remn. 9897; swie daz giht in stunge, Helb. 1, 70; då ist si
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münde daz gegihte, Ulr. Trist. 1512; in die gichter fallen, Eliz. of Orl. 41; vergiht, Tôdes geh. 548. Servat. 728. 786. 1573. Hpt 6, 493. Austr. 'kalt vergiht,' arthritis vaga; icht, Hpt 1, 104. Nethl. icht; die jöchte, Maerl. 2, 79; jnchtech, paralyticus 2, 112. 317. 338; do vil em dat jodute in de been, Detm. 2, 482; is this gout or terror? (the hak, angina uvarialis, is allayed by the spell: 'Hode-joduth! I cannot gulp the pot-hook down,' Lisch's Meckl. jrb. 6, 191; the hetsch, or the keller-gschoss bumps against me, H. Sachs iv. 3, 76e; den heschen gewinnen, Suchenw. 18, 238; hesche schlucken); unz in dô slouce daz podagra, Ksrchr. 5854. ON. ökla-eldr, Form. s. 3, 200; AS. ecilma, ecelma, podagra, deaggede, deug-wyrmede, podagricus, deaw-wyrm, podagra. Kosynetics, petits cousins, Belg. mns. 8, 183. Boh. duv, gout; Pol. dwa, prop. blast, breathing upon.

p. 1157, line 6, a short paragr. was omitted from the text, viz.: "A burning tumour at the finger-nail (παρωνυχία) is called the worm, the runabout worm, the unnamed (bec. one was shy of uttering the creature's name), the evil thing; Engl. ringworm [mistake for whitlow?], Scot. ringwood, for which R. Chambers quotes two spells (see Suppl.)."

The flying gout travels: von jarendum and von fretma, Richth. 246, 14. Daz wilde viure, ignis sacer, is called Antonien feuer, Antoni feuer, Ettm. Unw. d. 136-7, Tônges-feuer (Tony's f.), Fischart, Antonien rach, plag, erysipelas, skin-inflammation; bec. the Saint and his monks received such patients into their hospital? conf. Keisersb. Omeiss 52. AS. hân-code, ossium morbus, ignis sacer. Gothl. flaug-ild, erysip. on the face, Almqv. 423a, conf. ON. flog. M. Neth. de rode guchte, Maerl. 2, 290, gutta rosea; now roye drup, our roth-lauf, St. A.'s fire.—Typhus carbuncularis acutissimus is called landslip, devil's shot. 'Of sacred fire are several kinds: one about a man's waist is called zoster (girdle), and kills if it begirdle him,' Pliny 25, 11 (26, 74). For this gout we find the names manewurm, hår-wurm, Fundg. 2, 238. The name of gichter (gouts) is also given to cramps and spasms, Stald. 1, 443. A tumour at the finger-nail is in Plattd. fit [whit-low, white fire?], der ungenannte wurm, Mone 6, 462; AS. wyrm, see Gramm. 1, 416 ang-nägle, ongeil; die ungenannten, Stald. 2, 423; bös thier 1, 207. Elves suck at children's fingers and toes by night, Dyb. Runa '48, p. 33.
p. 1157.] Apoplexy is in Grk παλιγγελθεών θεοῦ. Lith. στάβας. Got gebe den heiden sinen slae! Livl. chr. 5220; het sloghene Gods plaghe, Maerl. 2, 348; plag di de röring! Müllenh. p. 191; daz berlin (fr. bern, to strike?); der tropf, Karaj. Kl. denkm. 46, 14, 51, 4; das dich die drüs (glanders) rir! H. Sachs v. 364c; hab dir drüs u. das herzelde! v. 367; hab dir die drüs in's herz hinein! v. 344b: conf. dros (p. 1003 mid.).

p. 1158.] Epilepsy: diu vallende suht, Servat. 1572. Uoir. 1092. Kschrh. 6491; diu vallende suht brach, Hpt 8, 185; fama lerha fullanda evele, Richth. 246; dat grote cere, Hpt 1, 104; das höchste, Ettm. Mnnl. 307. On the Rhön Mts, das arm werk, Schm. 4, 139. Slovèn. svetiga Balanta bolézen, St. Valentine's evil. Lith. niumùculis, falling sickness. In the Wetterau, das than. Anstr. die frais, whence Serv. resv. OHG. winmunti, epilepticus, Graff 1, 876. Das dich der tropf schlag! Fischart. Nethl. droop, drup, marks-tropf, Mone 6, 470. Icel. flog (Suppl. to 1234).—Goute ne avertinz, Rutebeenf 1, 257; avertin de chief 1, 471; male goute les eluz li crieve (put out his eyes)! Trist. 1919. Ren. 1702; male gote te crieve loil! Ren. 21198. 25268; la male gote aiez as dens! 14322. Ducange sub v. gutta quoted many kinds; avertin, esvertin, Mécón 1, 391. OHG. minolthulino, moon-sick, lunaticus, Graff 1, 443 (out of its place). Concidere ad lunae incrementa, καταπτιπτεων προς την σελήνην, Lucian's Toxar. 24. Nasiè= lentigo, Graff 2, 1105. As there are 77 nöischen, so '77 sorts of zahn-rosen,' Hpt 4, 390; '77 shot and 77 plagues,' Superst. spell xxxix.; '77 worms,' Mone 6, 462; siben suhte darzuo nemen, Kschr. 6076, wiedle 6095. What is the unnamèd disease? Mone's Schansp. 2, 373.

Our ohn-macht, fainting fit, is called un-maht, Er. 8825. Roth. 3015; si kam in unmaht, Flore 1055, vor unam. si nider-seic (sank) 1223; in unam. vallen, Reinh. 593; OHG. mir unmahtet, N. Boeth. 131; si vielen in unkraft, Kl. 1562; haer begaven al die lede, so dat si in onmaht sèch, Karel 1, 128; therte begaf haer alte male, so dat si sèch in onmaht 1, 241; viel in onmaht, Lane. 17215; viel in onmaht, Maerl. 2, 222; von ámaht si niderseie, Flore 1224; si kam in ám. 1230; diu ám. vaste mit im rane (wrestled hard), Hpt 5, 277; ám., Engelb. 6303; zwö ámahte si cupfiene, Gute frau 1650; abkraft, H. Sachs v. 349b.—Viel in marmels, Troj. 10742; marmels hingeleit, Oberl. de Conr. herbip.
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52. Si lågen in unsinne, Kl. 1978. 1566-71; vergaz der sinne 1563; dò verlòs ich alle mine sinne, MSH. 3, 207b; unversunnen lac, Kl. 2092. Wh. 46, 27. 61, 19; si viel hin unversunnen, Parz. 105, 8. Se pâuer, pasmer, Ferabr. 2801, se plasmet 3640, plasmage 2962. We say, my senses forsook me; animus hanc reliquerat, Plant. Mil. gl. iv. 8, 37. Si lac in einem twalme, Er. 6593; daz im vor den ongen sinen vergie (passed away) sumne unde tac, Laurin Epitm. 829; er viel vor leide in unmaht, er-un' weste ob ez waere tac oder nacht, Reinh. 595. Sendschreiben p. 53; er was üz siner gewalt, Herb. 10500, conf. 10604.—Mir geswindet, Gramm. 4, 231; daz ir geswand, Schreiber 2, 64; ir was geswinden, Fragm. 42b; im geswant, Flore 2178. 2241; swinden, Jüngl. 656. Beschweimen: A.S. swima, deliquium, Engl. swoon; heáford-swima, my head swims. Wan in daz houbet diuzet von gesühete, Warn. 2192; ime entsweich, Reinh. 564; beswalt, Partonop. 18, 13. 34, 14; ontmaect, Lanc. 12042.—The contrary: er kam zuo sith, Flore 1066, zuo ir selber kam 1323. Schreiber 2, 64; zuo im selben quam, Gr. Rud. Hb 13; zuo irn sélvin bequam, Roth. 3035, conf. Lauz. 1747; biz er bequam, Wigal. 5796; doe hi bequam, Maerl. 2, 222. Lanc. 17216; was vercomen weder, Karel 1, 158; sin herze im wedertrat, Pass. 192, 65; herze gewinnen, Servat. 3431; sich versinmen, Parz. 109, 18. Wh. 61, 29; sich widere versan, Er. 8836; er wart verriht, Flore 2230, kam ze gerechen 2231; do si wart ze witzen, Kschr. 11925. Our 'bei sich sein'; sumne ego apud me? Plaut. M.G. iv. 8, 36.

p. 1159.] ON. gweisa, colica, conf. Goth. quise, ódís (Suppl. to 1212 end; grimme munter, Mone 8, 495; bümuter, Garg. 182b; bürvatter 69b; wörwand, Stald. 2, 435. Dysentery, der rôle suche, Myst. 1, 105; er gewan den durchgang, Diocl. 4645; Nethl. roode-loop, dysent. (not our roth-lauf). On äsauht, see Gramm. 2, 794; der rothe schaden, Stald. 2, 306. Gotthelf’s Sag. 5, 160-1; M. Neth. menisoene, melisoene, Maerl. 3, 177; O. Fr. menoison. Lung disease: daz swinde? Myst. 1, 104. Schm. 3, 539; OHG. serwén, tabescere, Graff 6, 271. 281; Swiss serbet, Stald. 2, 371; schwienig, Voubun in Wolf’s Zts. 2, 54; swin-syecu, Mone 6, 461; schwèn, schwein; verzehrendes wesen, consumption, Leipz. avant. 1, 142.

Stitch in the side, pleurisy: ON. tac, OS. stechetho, Hpt. 5,
200. Our *darm-winde* (twisting of bowels), conf. Lith. klynas, iliaca passio; *misereere*.


p. 1159.] Abortus: ON. *kommuni leystiz höfn*, foetus solvebatur, abortum fecit; Bavar. *hinschlingen* is said of a cow, Schmu. 3, 452; die frau hat mit dem fünften kinde *umgeworfen,* Claudius in Herder's Remains 1, 423. Goth. *fitan,* our kreesen, to have throes: *zimbern,* parturire, Hag. Ges. Ab. 1, 12. Throes are called *dööve or βολατ,* throws of Artemis, Procop. 2, 576 (Suppl. to 1177 mid.). 'To give birth to' we express by 'come down with, bring into the world,' or simply *bring,* Schweinichen 1, 38; Swiss *trohlen, trollen, zerfallen,* fall in pieces (come in two), Stald. 1, 307; MHG. *ze kemenäten gyn,* Hugd. 107. Mar. 163, 22; ON. at *heila,* Vikl. sag. c. 31; die frau soll zu stuhl [Exod. 1, 16]. Es fieng an zu *krechen,* Garg. 102b; die *balken knackten* schon, da *piel* das ganze *hans,* C. Brehmen's Ged. (Lpz. 1637) H 32. J 3b; conf. O. Fris. *beneve burch,* bone castle (womb), Richth. 623b; *jallen und in zwei stück brechen,* Diet. sub v. franebanach; se is *dalbraken,* broken down, Schütze's Holst. id. 1, 196; glückliche *niederbrechung,* safe delivery, Claudius in Herd. Rem. 1, 383; si ist *entbunden* von ir nöt, Mai 129, 2. *Schüttlen, werfen,* used of animals.

p. 1160.] If the newborn infant cries, it has the *heart-disease,* and is passed three times between the rungs of a ladder, Temme's Altmark p. 82; *blatt und gesper, blatt u. herzen-gesper,* Mone 6, 468-9; ir tuo daz *herze vil wè,* Hag. Ges. Ab. 2, 178; der *klam,* Kolocz. 185, angina? fr. klemmen, to pinch. 'Der *herz-wurm* hat sich besecht' of cardidgy and nansea; stories of the *heart-worm* in Frisch 447b. Ettm. Hebamme 890. O'Kearney 180. A Stockholm MS. informs us: 'Wannen ein vrowe entfangen hevet, so pleget gemeinliken bi der vrucht to wassene (grow) ein *worm,* dei hevet vlogele also ein viederummes (bat) unde einen snavel as ein vogel, unde dei worme wesset op mit (der) vrunt; unde wan dei vrowe geberet hevet, al-to-hant over cleine dagen stiget (climbs) *hei op to deme heren* der vrowen, unde dan to lestun so hellet (holds) *hei der vrown herte,* also wan men menit dat dei vrowe genesen si, so stervet dei vrowe rokelose, dat men nicht en-weit wat er schellet (ails her).' If expelled with the foetus:
'dei oppe denne asche wesset, dei vrucht heit gemeinliken kutten-slotel.'—Si viennent li ver ès cors, qui montent jusquan euer, et font morir d'une maladie c'on apele mort-sobitaine, Ruteb. 1, 257. ‘Grew in his heart the zage-wurm,’ shrink-worm, Burec. Waldis 174a; die wurme ezzent uns dasz herze, Diemer 290, 10; the miser’s heart-worm, Festiv. of Conan 180.—Bulimus, vermis lacertae in stomacho hominis habitans, Oehler’s AS. gl. p. 276; bulimus, werna, Diut. 168. Warme wuohsen in ime houbet (in their heads), Kschr. 715. 852; ‘the worm in man or beast, that we call fajtun (?),’ Mone 8, 406.

Toothache, MHG. zau-swer, Freid. 74, 10 (Kl. schr. 2, 115). Headache caused by cross black elves, Hpt 4, 389. Spasms in head and breast with cough are called tane-wezel, J. Lindenbl. p. 167 (yr 1404), conf. bauer-wetzel, Gr. βηξ. Tana-weschel is personified in Fastn. sp. 468. ON. quef, cough, cold in head. In the Wetterau: krammel im hals, rasping in throat; woul, violent catarrh, conf. OHG. wuol (1181-2).

p. 1160. Gelesuht u. fisch, Diut. 3, 45. Marcellus no. 100; γικ in the chest, Mone 8, 493; bleeding, running vig 8, 409. ON. gula, morbus regius, jaundice; morbo regio croceus effectus, Greg. Tur. 5, 4.—MHG. misel-suht, Servat. 728. 1570; musilsuht, Kschr. 4293; hiez (bade) die misels. abgäin 726. 4067; misel-siech, Urst. 123, 69. ON. lik-prá, lepra, Fornald. s. 3, 642. Biörgyn p. 107; likprár, leprosus. M. Neth. packers, leprosus, Maerl. 2, 227; lasers, lazerus, Kausler’s Altn. denkm. 1, 482-3; OHG. horngibrnoder, leprosi, Graff 3, 301; MHG. made villir, made-wellic, aissel-villic, Myst. 1, 418; O. Slav. prokaza, lepra, Miklos. 34; Gael. lobbharch, muireach, leprosus. The Lex Roth. 180 has ‘leprosus aut daemoniacus,’ and 233 ‘mancipium lepr. aut daem.’—The Sl. trud is in Jungm.etter, ringworm, in Miklos. 94 dysenteria, hydropisis. OHG. hrub, scabies, conf. Graff 4, 1155; AS. hruj, ON. hrufa. Citir-lís vel vúdíge, Gl. Sletst. 25, 169; citarlok, Graff 4, 1155; tetra-jic, Hattemer 1, 262b; zetern, flechte, Hpt 4, 390; AS. teter, Engl. tetter, impetigo; Austr. zitterich. Gr. λεξίον impetigo, Sl. lishái, Serv. liita. A kind of itch is in Austr. ham-hakl, woodpecker.—ON. skyrbingr, Dan. skjörbing; schorbock, Garg. 149; schorbock, scorbut, scorbutus. AS. þeor on fæt, in eágm. The hurzel is a contagious disease, Augsb. chr., yr 1387. Mone 6, 257;
bürzel, gunbürzel, Frisch 1, 157. 383. Sl. kratel, an ailment that makes one leg shorter, Vuk snb v.; MHG. ir bein (legs) diu habent die münchen, Frauenl. p. 192, our maunque, malanders, Frisch. A bleeding boil is called hund schüttler, Panzer 2, 305; daz zn daz knallen-abel angee! Fries’s Pfeiferger. p. 118 (yr 1388).

p. 1160.] Entré sui en mal an, Aspr. 153.


There are healing drinks, magic drinks: drinc of main, potus corroborans, Erceldun’s Tristram 2, 40-2; drinc of might, philtrum 2, 48. 51; conf. òmannis dryekr (p. 1101); li lovendris, Trist. ed. Michel 2106 (for 3 years); Engl. love-drink, Fr. boivre damour 2185. A sick man is fiddled back to health, supra (p. 331); into his trifling wound she blew, Gellert 3, 426. A blind king is cured by washing in the water of a chastel wive, Herod. 2, 111. H. Estienne’s Apol. pour Herodote. Keisersb. Omeiss 524. (Pref. xxxviii).

chain about one is a remedy, Bit. 7050—55 (Suppl. to 1218 mid.).

p. 1166.] Whether a man is troubled with the white folk, is determined thus: Take 3 cherry twigs, and cut them into small pieces, saying, 'one not one, two not two, etc.' up to nine, till you have 81 pieces; throw these into a bowl of water, and if they float, the patient is free of the white folk; but if some sink, he is still afflicted with them in the proportion of the sunken sticks to the swimming ones. In Masuria, N. Preuss. prov. bl. 4, 473-4.

p. 1166.] We pour water on one who has fainted: daz man mit brunnem si vergŏz, unde natzte-se under’n ougen, Kl. 1566; si lac in unsinne unz (senseless till) man mit wazzer si vergŏz 1978. Wet grass is laid on those that swoon, Ls. 2, 283. To strike a fire, or to puff it, is good for a burn in the foot, erysipelas and sore eyes, Müllenh. p. 210.

p. 1168.] Poenit. Ecgb. (Thorpe p. 380): (pa cild) at wega gelætum þurh þa eordan tihð. Creeping through hollow stones, Antiqv. ann. 3, 27; conf. Kuhn on Vrihaddevatā in Weber’s Ind. stud. 1, 118-9. Hollow round stones are fairy cups and dishes, Scott’s Minstr. 2, 163. These are often ment. in old records: ad durechelen stein (yr 1059) MB. 29s, 143; petra pertusa, Procop. 2, 609; pierre percée, Schreib. Taschenb. 4, 262-3 (Kl. schr. 2, 42).
——At Lauenstein a ruptured child is pulled through a split oak by its godfathers bef. sunrise; the more carefully the tree is then tied up, the better will the rupture heal; but no one will have that oak, for fear of getting the rupture. The same thing is done with a young maiden ash, Barnes p. 326. Sometimes the hair merely is cut off and passed through, Meier’s Schwäb. sag. 528. A horse is cured by putting a silver penny inside the split of an aspen or hazel, Mone 6, 476.——In England they often pull a sick child through an ash, Athnm 1846, Sept. 5, no. 984. They tie the tree up with thick string, or drive nails into it. Trees so nailed together are often met with in the woods: one was found full of nails, Hone’s Tablebk 2, 466; conf. the Vienna ‘stock am eisen,’ Ziska’s März. p. 105. If you have the toothache, walk silently into a wood on a Thursday morning, take a nail with you, pick your teeth with it, then drive it into a tree, Nilss. 4, 45. There is a tree near Mansfeld studded all over with nails, DS.
no. 487. In England a child that has the hooping cough is drawn three times through an opening in a hawthorn hedge. Apâlà, afflicted with a skin-disease, offers a Soma-sacrifice to Indra, who in token of gratitude heals her by drawing her through three openings in his car, Weber's Ind. stud. 1, 118. 4, 8. p. 1172.] When a headache will not go, they wind a string three times round the man's head, and hang it up in a tree as a noose; if a bird flies through it, he takes the headache along with him, Temme's Altmk p. 83. If you lay a child's chemise, in which it has suffered the schwere noth (fit of epilepsy), on the cross-ways, the disease will pass over to him who walks, rides or drives that way, Medic. maulaffe 167. A hatchet-wound is healed by tying up the tool that dealt the dint.

Herre, mit Gotes helfe
wil ich, daz reine wolfe
iuwer kint wol generen (keep alive). Dioicl. 4504.

Jaundice can be transferred to the lizard, Mone 7, 609. Sick men are wrapt in the hide of a newly killed stag, Laudulph. in Muratori 4, 81. Wilman's Otto 3, 244. A sickly child is swathed in the skin of a newly slaughtered sheep (in Shamyl's camp), Allgem. Ztg '56, p. 3323h. The superimposition of warm flesh occurs in a witch-trial, Schreib. Taschenb. 5, 213. p. 1172.] The deer-strap must be cut off the live animal, Agric. Vom hirsche p.m. 238-9; conf. 'man sol den erhel-riemen (lorum nauseae) sniden dem der smacke (sapor) wil verderben, Tit. 2621. The tooth of a weasel killed in a particular way is picked up from the ground with the left hand, wrapt in the hide of a newly killed lion (or maiden hind), and laid on the gouty feet, Luc. Philops. 7. On the healing virtue of a chamois-bullet, dorumicon, see Ettm. Unw. d. 180. A skin-inflammation is called wolf:

Der siechtuom ist des ersten klein,
und kunnt den herren in diu bein,
und ist geheizen der wolf. Ottok. 91b.

p. 1173.] Kl. schr. 2, 146. Certain worms or beetles are recomm. for dog-madness. 'Maz-leide buoz' in the note = cure for queasiness (meat-loathing). There is a health-giving dish,
into which the slaver of black and white snakes has trickled, Saxo Gr. ed. M. p. 193-4. Ein iglich tier (every beast) daz wurde gesunt, der im gaebe (if one gave it) hundes-blutot, Renn. 19406; blood heals wounds, Lanc. 25397-428. In the Engelhart and Poor Henry, leprosy is cured by the blood of innocent babes; ‘man swendet drunen mit niéchterner speicheln,’ fasting men’s spittle, Renn. 5884.

p. 1173.] A yellow bird by his look removes jaundice; it is also cured by drinking out of a waxen goblet with a raven-ducat lying at the bottom, Unw. doct. 147. Biting is good for a bite: beiti (mordax aliquid) viès bitsötum, Sæm. 27b. The huk is healed by pot-hooks, Lisch’s Meckl. jrb. 6, 191, hip-gout (?) by gelding, Greg. Tur. 10, 15.

p. 1175.] To the M. Latin ligamentum answers the Gr. παράρτημα, appendage, Luc. Philops. 8; breviis ac ligaturis, MB. 16, 241 (yr 1491); obligatores, Ducange sub v. Pertz 3, 100. Were wolf’s teeth hung on people like the foal’s tooth p. 658 n.?

Ob ieman wolle tumben spot
und einen boesen wolves zan
mit ergerunge henken dran. Pass. 3, 70.
Ir truogt (wore) den eiter-wolves zan. Parz. 255, 14.

lorum, hominibus et pecudibus immitti solitus.’ Fromm. on Herb. p. 230 quotes: imago argentea, per incantationum modos multique artificii virtute constructa, quae adversus incantationes jam factas est valde potissima.

p. 1177.] In Arabic a conjurer is called breather on the knots, who ties the nestel, and breathes or spits on it, to complete the charm, Rückert’s Hariri 1, 451. Sura 113 of Koran. Flnoch
Sicknesse. 1665

The witch throws the padlock over a loving pair at their wedding, to breed hatred betw. them, Bechst. Thür. sag. 3, 219. People choose the same day for being bled, Trist. 380, 3 [this appar. belongs to 1139?]. A lighted wick dipt in one's drink, and so quenched, lessens the drinker's enjoyment of love, Marcell. no. 94. Kl. schr. 2, 142.—Labour is obstructed by nine witch-knots in the hair, 'the kaims (combs) of care,' Minstrelsy 2, 400. A shaggy cap is good for women in child-bands (-birth), Herold in Oechsle's Bauernkr. p. 35. A difficult labour is lightened by making two babies of wax; or are they merely to deceive the sorceress? DV. 1, 274-9. A man clasps his hands over his knees, and the 'labour is stopt; they make believe it is over, he lets go, and it goes on again, Asb. Huldr. 1, 20. Belts relieve the labour, Ossian, Ahlw. 3, 436. 450; þat þökn Hrani belt-it, ok lagö um hana, ok lithi síðar (soon after) varð hun létari, Forrn. s. 4, 32.

The Lettish Laima spreads the sheet under those in labour; the zlotá bába watches over births, Hanusch 337. 356. Ἄρτεμις βολοσίη, Procop. 2, 576; aij κυνκουσαι ἐπικαλείσθη τήν Ἄρτεμις, ἀξιοσθαί συγγνώμης ὅτι διεκόρηθητε, Sch. on Theocr. 2, 66. Juno Lucina, fer opem, serva me obsecre, Ter. Adelphi iii. 4, 41.

Swelh wib diu drin liet (3 canticles) hát, só si ze kemínáten gát (takes to her chamber), in ir zëswen bewangen (clasped in her right), sie lidet (will suffer) unlangen kumber von dem sëre, wand in unser Fröwen ère g'nist sie (she'll recover) des kindes gnaedichlichen . . . Swá diu buochel drin sint behalten, diu Maget wil der walten (Virgin will manage), daz da nehein kint werde krumb noch blint. Wernher's Maria 128-9.

p. 1177.] The cure for poisoning is descr. in Megenberg 275, 27. To the foot of one bitten by an adder is tied a stone from a virgin's grave, Luc. Philops. 11.

p. 1179.] ' Man sol gnaedige heilige verre in vremden landen suuchen,' MSH. 3, 45b [Chaucer's 'seeken straunge strondës, to fernë halwës']. The sick are healed on the grave of the pious
priest, Pertz 2, 82. The myth of the herb that grows up to the skirt of the statue’s garment is also in Walth. v. Rh. 138, 21-58 (p. 1191 mid.). Relics bring luck, Al. Kaufmann’s Cesarius p. 28, and the M. Neth. poem of Charles, Hpt. 1, 104. Miracles are also wrought on Pinte’s grave, Renart 29481.

p. 1180.] Coins were laid at the feet of a statue which had cured, or was to cure, fever; silver coins were stuck on its loins with wax, Luc. Philops. 20.

Stabat in his ingens annoso robore quercus, una nemus; vittae medium memoresque tabellae sertaque cingebant, voti argumenta potentis. Ov. Met. 8, 743.

A woman cured of toothache thankfully hangs waxen gums on the grave, Pertz 10, 522; a man whom the saint has delivered from chains hangs up a chain, ibid.; so in Cæs. Heisterb. 7, 29. Liberated prisoners hang their chains on the trees in the goddess’s grove, Pausan. ii. 13, 3; those in Ma. on the saint’s tomb, St. Louis 96, 2; conf. Scheible 6, 988-9. 997 and RA. 674. ‘My mother made a vow that she would hang a votive tablet in the chapel if I recovered my hearing,’ Bronner’s Life 1, 40. Hooks to which diseased cattle had been tied, also crutches after a cure were left lying in the chapel, Müllenh. p. 105, and at healing springs, Ir. märch. 2, 78. In some places the inscription may still be read: ‘hat geholfen,’ hath holpen, M. Koch’s Reise 203. A waxen house is vowed, that the dwelling house may not be burnt down, St. Louis 84, 19.

p. 1182.] To OHG. sterpo, pestis, lues, corresp. the AS. steorfa. The schelm I explain fr. schwert, GDS. p. 235-6; der schelme gesluoc, Hpt 5, 552; der schalm slüeg überal, LS. 2, 314; eh dich der schelm schlecht, Garg. 102b; der sch. schlägt, Mone’s Bad. gesch. 1, 219; schelmen-grube, -gasse, -acker 1, 215 seq. Leopr. 75-6; keib und scheln, Mone’s Anz. 6, 467-8, schelming u. kiebig 8, 407.—OHG. suhtluomi, pestilens, corruptus, Graff 2, 212; staramilo, stramilo 6, 712. Dint. 1, 279; der brechen, plague; Panz. Beitr. 1, 23; dying of the brechen, H. Sachs 3, 64c (cholera?); pisleht, pestis, Graff’ 6, 778 (=sleht, clades, Dint. 1, 183); der gel’ tot in Pass. 316, 90 is apoplexy; der schwarze tod Müllenh. no. 329; ‘how a pestilence could thus fall fr. the stars, and overrun the world,’ Ph. v. Sittew. Zauber-becher p. 238;
die pestelenz stöszt an, Platter's Life 66. 71-2. — The Serv. kratel is a fabulous disease that kills in one night, worse than the plague; the dead man has one foot shorter than the other, hence the name (kratak, curt, Suppl. to 1160 end). Πωάνυ is a personif. plague that robs mothers of their children, Paus. i. 44, 7. With Apollo conf. O'Sinn in Sam. 5a: fleggūi O'Sinn, ok í fólk um skaut (shot). The Lettons think it an omen of pestilence, if the auskuts shears the backs of the sheep in the night, Bergm. 142.

p. 1183.] The angel that smites all in Ezek. 9 is called der stahnende angel, Diemer 327-8. 2 Sam. 24, 16-7. Deliverance from the plague is effected by a snow-white angel, Greg. Tur. 4, 5. Angels and devils go about during the plague, Sommer p. 55; der sterbe erbizet (bites to death, an angel with drawn sword), Griesh. 2, 28; raging death rides through the city on a pale horse, Judas i, 327; in times of pestilence, Hel (m.) rides about on a three-legged horse, butchering men, Mülenh. p. 244; ich hör auch das menslin kum, pestilenz, es fahet an (begins), Keisersb. Om. 24.1

p. 1184.] The black death rises as a black jöt, Mülenh. no. 329; the plague comes in sight as a blue mist, Somm. p. 73, as a cloud, a viper, Villemarq. Bard. bret. 120. The plague, in the shape of a jöt, winds into a wasps' hole, and gets plugged in, Kulpa in D'Elv. 110; she comes in at the window, a black shape, passes into a bored hole, and is pegged in, Kehrlein's Nassau 51. Φοίβος ἀκερσεκόμης λομοῦ νεφέλην ἀπερύκει, Luc. Alex. 36. N. Marc. Cap. 30.—The plague proceeds from the throats of pursued wolves, Forcell. sub v. Hirpi. Et nata furtur pestilentia in Babylonia, ubi de templo Apollinis, ex wereu woreu, quam miles forte inciderat, spiritus pestilens evasit, atque inde Parthos orbemque implesse, Capitolinum in Vero 8. With the plague that is conjured into a lime-tree, agrees the spider that is bunged in and let out again, which also runs about the country as a sterbet, Gotthelf's Erzähl. 1, 81.


1 Domus Thiedericii, Thietm. Merceh. 4. 21; Ἀθραυνο τρόγος, ῥάφος, Procop. B. Goth. 2. 22; turris Crescentii or Dietrichs-haus in the leg. of Crescentia ant the Two Dietrichs. In Wackern. 1b. 990, Ditterich builds the Engels-burg; it is called Sorgen-burg in Myst. 1. 103.
the Lith. Giltine, see N. Preuss. prov. bl. 8, 471-2. German plague-stories may be seen in Woeste’s Volks-überl. 44, Panz. Beitr. 1, 29 and Wolf’s Ztschr. 2, 83. The pest-frau is dressed in white, Bader no. 431. The plague creeps, crawls in the dark, Schmidt’s Westerw. id. 89. The Swed. Plague-boy reminds of the girl who in Denmark indicates deaths to the kindred with a twig, Molb. Hist. tidskr. 4, 121; three plague-women walk through the town with scythes. The plague-maiden appears in wet garments and with a little red dog, Bunge’s Arch. 6, 88.— When pestilence rises out of Mit-othin’s grave, the body is dug up and hedged in with stakes, Saxo Gr. ed. Müll. 43 (Suppl. to 609). The abating of plagues by burying in a hill occurs in Sagebibl. 3, 288. The cow’s-death, an enormous bull, approaches like the plague, Müllenh. no. 328. In time of plague, the first head of cattle that falls is buried with a young shoot or a willow planted in its mouth, Superst. I, 838. Müllenh. no. 327; or a bull is buried alive, Panzer 2, 180, a calf or cow sacrificed (pp. 608. 1142). At Beutelsbach near Stuttgart, an old woman during a cattle plague advised that the hummel (parish-bull) should be buried alive: wreathed in flowers they led him in state to a deep pit; three times the mighty beast broke his way out, but the third time he choked. Hence the Beutelsbacher are named Hummelbacher.—The plague flies at people’s necks as a butterfly, jilberte, Woeste’s Volks-überl. 44-5. The Küga, like Berhta, can’t bear to see the dishes not washed up. A strange bird sings from the tree: ‘Eat pimpernel, and you’ll all be well!’ Herrlein’s Spessart 217. Rochholz 2, 390-1; somewhat differently in Schöppner no. 962. Leoprechting 101. Bader no. 270. Panzer 2, 161. Schönwerth 2, 380. 3, 21.

CHAPTER XXXVII.

HERBS AND STONES.

p. 1190.] Acc. to Galen (De fac. simpl. 6, 792-3) a Greek, Pamphilus, about the time of Claudius, wrote of herbs in alphabetic order, collecting their names and the superstitions about their virtues in sacrifices and incantations. Were the book extant, it would be valuable for mythology and language.
Possibly the names of plants interpolated in MSS. of Dioscorides are out of Pamphilus.

1. *Herbs.*

p. 1191.] Kein dine hät üf der erden an kreften alsò riche hort (of powers so rich a store) sò steine, kriuter unde wort, Troj. 10860; steine, kriût sint an tugenden riche, wort wil ich darobe (above them) an kreften prisen, MS. 1, 12b; quae carmine sanet et herbis, Ov. Met. 10, 397. Wurzen kraft u. aller steine meisterschaft, MS. 1, 195b; würze des waldes u. erze (ores) des gobiles u. elliu abgründe, diu sint dir Herre künde, MS. 2, 230; der steine kraft, der würze waz, Wh. 2, 14. What is the distinction betw. krüt and wurz? Ein krüt, des würze (whose aroma) er wunden helfen jach (asserted), Parz. 516, 24, conf. 516, 27: er gruobse, i.e. the wurz (=wurzel, root). Kraut is *picked*, wurzel dug out; flowers too are *picked* (Walth. 39, 16). Hpt 7, 320 or gathered (Walth. 39, 1). Also: crüt lesen, Lane. 29301.—Ein edel krüt, Hpt 4, 521; unwedl bluot (ignoble blood) 7, 321 (p. 1195); durch sine edel ez (daz krüt) tragen, Warn. 1944; tugent-frühlic krintel, MS. 1, 88a; ich brich euch edel kreuter, Mone 6, 460; φάρμακον ἑσθθλόν, Od. 10, 287, 292; ein edles krait patientia samt dem kreatlein benevelontia, die gaben also süszen ruch, das es mein herz u. sel durchkruch. Healing herbs are ‘herbes demanières,’ Ren. 10257-69; *surdae,* hoc est *ignobles herbae,* Pliny 22, 2, not showy, e.g. grass.—Heil-wurz is fetched from an *inaccessible mountain* by the wild merwoman, Hpt 5, 8 (Suppl. to 1192 mid.), as dictamnus is by Venus from *Ida,* Aen. 12, 412. The *Idwan bed of flowers* is also in Petron. 127; the Homeric *νεοθηλέας ποίη*; is in Hesiod too, Theog. 570; a woodland bed [of flowers?] is Erek’s and Enid’s *bette-wüt* (-curtain), Er. p. 216. Vuk 1, no. 224; mit rösen was ich umbestact, Tragemund. Where the maiden stood in the garden, *bloom* the fairest flowers, Rhesa daimos 296; die boune begunden *krachen,* die rösen sûre lachen, Ges. Abent. 1, 464. Another *planta e capite statuæ nascens* is in Athenaeus 5, 497. Liebrecht’s Gervas. 124. Gest a Róm. K. 138. Moss growing in a *death’s head* is supposed to have magic power. There is a superstition about peas sown inside a *skull.*

p. 1192.] Plants are dear to God; He called them forth.
Whether to pick beautiful flowers, or _dur Got stán lán_ (for God’s love let them stand)? Hpt 4, 500. The marribium indeed is _gotes-vergeten, gotis-r., gotz-vergesen_, Mone 4, 240-8. 8, 493. 407; _gotis-vergesewe_, Summerl. 57, 51. _Θέον ἄγρωστις, ἣν Κρόνος κατέστησεν_: Glauceus, having found and eaten it, becomes immortal, Athen. 3, 83-4.——_Αἴμα Ἀρεως_ (blood of Ares), nardus montana, Dioscor. 1, 8, lilium 3, 106; _αἴμα Ἐρμοῦ_, verbena 4, 60; _αἴμα Ἀθηνᾶς_ chamaepitys 3, 165; _αἴμα Ἡρακλέως_, crocus 1, 25, centaurium minus 3, 7; _αἴμα τιτάνου_, rubus 4, 37. So: _γόνος Ἡρακλέους_, myrtus silv. 4, 144, ellebororum alb. 4, 148; _γόνος Ἐρμοῦ_, anethum 3, 60, buphthalmus 3, 146; _γόνος ἰδρῶς_, polygonum 4, 4 (is _γόνος_ here semen, or as the Lat. version has it, _genitura_?). The flower _Alis_ first springs up after the hero’s death, Paus. i. 35, 3. Plants often originate from drops of blood (p. 827), as the flower on Sempach field shoots up where Leopold has fallen, Reber’s Hemmerlin p. 240. The poison-plant _άκωντον_ grows out of Cerberus’s drivel (Ov. Met. 7, 415. Serv. ad Virg. Geo. 2, 152), as the herb _trachontē_ does from dragon’s blood, Parz. 483, 6.—— _Ἀριστολοχία_ (corrup. into osterluzei) has reference to _Ἀρτεμίς λοξεία_, and is given to women in childbirth. Herba _Chironis_ alsing; Mone’s Quellen 289a; herba _S. Petri_, ibid. The Pol. _Dziewanna_ is both Diana and verbasecum thapsus; Boh. _dirizna_ (wonder-flower) is our himmelbrand (Suppl. to 1196). _Baldrs brá_ stands on a par with _supercilium Veneris_, Diosc. 4, 113 and _jungfruwen aug-braune_ (virgiu’s eyebrow), achillea millefolium, Nemnich; conf. _wild-fräulein-kraut_, achillea moschata, Stald. 2, 451. AS. _Sător-lă✿e_ (p. 247). _Woens-kruïd_, angelica? Coremans 53. _Visnumras_, son of summer, of the sun? (Suppl. to 1212 end).——The centaury was first pointed out by the centaur _Chiron_; a herb is named achillea, bek. discovered by Chiron’s pupil _Achilles_. _Venus_ culls _dictamnus_ on _Ida_ for her wounded _Aeneas_, Aen. 12, 412. The _μῶλυ_ plucked out by Hermes is, acc. to Dioscor. 3, 46-7, _ruta silvestris_ and leucoium silvestre. An angel in a dream reveals the sowthistle (p. 1208); the wounded _Albert_ is shown the remedial herb in a dream, _Felsenb_. 1, 232-4; an angel tells of a remedy in a dream, Engelli. 5437 seq. One herb the _Mother of God_ has covered with her cloak, Klose’s _Breslau_ p. 102; the empereriz having fallen asleep on a rock in the sea, Mary appears and bids her _pull up the herb_.

p. 1194.] In the leg. of Glauclus and Polyidus a snake brings the herb that reanimates the dead, Apollod. Bibl. 3, 3; conf. KM.3 3, 26. A weasel in the wood calls the red flower that quickens, Marie I, 474. Birds pick herbs, and teach their uses to man, e.g. the spring-wurzel (p. 973). A raven comes flying with the wound-healing lenj, Völs. saga e. 8. If a swallow's chick grows blind, she fetches a herb, lays it on, and restores the sight; hence the herb's name of chelidonium, celandine, Dioscor. 2, 211. GDS. 204; and Megenberg tells the same tale of schell-wurz (celandine).1 Harts shew the hart-wort (hirsch-wurz, -heil), Megenb. 398, 22—25. With Norweg. Tyri-hálm (Tiwes-helm) coincides Ἀρεος κυνή, Babr. 68, 4. Does OHG. wat-wurz, Graff 1, 768 stand for Watin-wurz?

p. 1195.] Mary has the most herbs named after her, see Fries's Udfü 1, 87. Similar to the wine Liebfruwen-milch is Ἀφροδίτης γάλα, Aristoph. in a lost play p. m. 1513; ἦδος γε πίνειν οἶνος Ἀφροδ. γάλα, Athen. 10, 4414. Marien-milch however is polypodium vulg., said to have grown out of the drops of milk that Mary scattered over the land, F. Magnus. 361 note; conf. the Span. leche de los viejos, leche de Maria = wine. Marien bett-stroh is Engl. lady's bedstraw, lady in the straw, Hone's Yrbk 814.—Frua-minteli, malva rotundifolia, Wolf's Zts. 2, 51. Vrouwen-här, Minnen-här, capillus Veneris, Mone 4, 241; conf. Venus's eyebrow (Suppl. to 1192 mid.). Nemich subs vv. cypripedium, adiantum. Marien-thraine, -tear, resembles Ἡρας δακρυω, verbena, Diosc. 4, 60. Labrum, lavacrum, concha Veneris = dipsacus sitibundus, bec. it gathers dewdrops. Margaretthen-schockla, -shoe, put in a box, becomes a black worm.

1 A field-flower, euphrasia or myosotis, is called augen-trost (eye's comfort), Nethl. ogen-trost ; also ogen-dienst (blumentrost, a family name at Mühlhausen); conf. 'den ich in minen ougen gerne burge,' Wolftr. 8, 1; ze sumere die ogen trosen schonere wise (fair meads enchant the eye); lovely ladies were ὀφθαλμῶν ἄντρεσσες, eye-smarts. Dages cage, primula veris (?), M. Engl. daies cygle, daisy, Alex. 7511. Clover too is called ogen brehende, but Engl. eye-bright = euphrasia. Ich toun dir in den ogen wol, Wünsbek in 4, 4; er ist mir in den ogen niht ein dorn, MS. 1, 16, 2, 988; ob ez ir etelichen tate in den ogen we. MS. 1, 687. GDS. 299; conf. friedeles ogen, Mone 8, 105. Hpt. 6, 332.


On lotus see Klemm 1, 112-3; lotus caerulea, Bopp’s Gl. 39b. 46. Sprengel’s Diosc. 2, 622; white and blue lotus, Fries’s Udd. 1, 107.

p. 1199.] Mir wart ein krüt in mûn hant, Ls. 1, 211; does that mean ‘stole in unperceived’? conf. φῦ ὦν χειρί, Passow 2, 1042. Si sluoc daz krüt mir áz der hant, Ls. 1, 218. Of the aster atticus, Dioscorides 5, 118 says: ξηρῶν δὲ ἀναπεθέν τῦ
apostera χευρ το άλγοντος, in the patient's left hand. Of the bark of the wild figtree, Pliny 23. 7, 64: caprisicuo quoque medicinae unius miraculum additus, corticem ejus impubescentem puer impubis si defracto ramo detrahat dentibus, medullam ipsam addigatam ante solis ortam prohibere strumases. Three roses are picked off in five picks, Amgb. 43b (conf. wishing for 3 roses on one stalk, two roses on one branch, Uhl. Volksl. pp. 23. 116. Reusch no. 12. Meinert's Kuhl. 95; offering 3 roses, Uhl. p. 257-8).—A Swed. account of digging up the ῥόον (rowan) in Dyb. '45, 63. Am abend soltu sie (the vervain) umkreissen mit silber u. mit golde u. mit siden (silk), Mone 6, 474. When the root is pulled out, the hole is filled up with corn, to propitiate the earth (Suppl. to 1241). The plant is plucked suddenly, and covered with the hand (Suppl. to 1214): du solt ez (the shoot) uz der erden geziehen vil lihte, En. 2806 and 2820—5, where Virgil has no shoot to be pulled up, but a branch to be torn off. La sainte herbe qu'a son chief truave . . . tot en orant l'erbe a coillie, Méon N. rec. 2, 73.

p. 1202.] The grasses growing through a sieve remind one of the words 'burh aer ne in-wyrð' (p. 1244). It is curious too, that an elder should be considered curative when it grows in a hollow willow-tree out of seeds that thrushes had swallowed, Ettm. Unw. d. 161-2. There are herbs, the sight of which allays hunger: esuriesque sitis visis reparabitur herbis, Ecbas. 592.

p. 1204.] The mightiest of magic roots is mandrake: abollena alrun, Sumcr. 54, 37. How to pull it out is also deser. in Oeuvres de Rutebeuf 1, 474: Ceste dame herbe (conf. la mère des herbes, artemisia, Suppl. to 1212 beg.), il ne la trest ne giex (Jew) ne paiens ne sarrazins ne crestiens, ains la trest une beste mine, et tantost comme ele est traitie, si covient morir cele beste. In like manner the root Baaras is pulled up by means of a dog, Joseph. 7, 25. Armenian 'manvakor or loshtak, a man-like root, is pulled out by a [dog?] to which it is tied; in coming out it means in a human voice,' Artemius of Vagashapat, transl. by Busse (Halle '21) p. 106. —Mandragora grows in Paradise, where the elefant goes to look for it, Karajan. Μανδραγόρας. Πυθαγόρας ἀνθρωπόμορφον, 'Ρωμαιοί μελα κανίνα, Diosc. 4, 76. The alrun is carved out of a root (p. 513n.). Panz. Beitr. 1, 250. Un vergier a li peres Floire, u plantés est li mandegloire, Flore
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244. Mandragora *tvalm*, Mone 8, 95; von seufte der alrûnen wart mich *slûfen*, Frauenl. 6, 26; "tipo μανδραγόρα καθεύδεις, Luc. Timon 2 (ed. Bip. 1, 331—3); ἐκ μανδραγόρου καθεύδεις, Luc. Demosth. enc. 36.—On the *alrûne* in Frauenlob’s Minneleich 15, 2, Ettmüller says p. 286: ‘they seem to have believed that *mandrakes* facilitated birth.’ This is confirmed by Adam Lonicerus in his Kreuterbuch (1582) bl. 106*. ‘Alrûnen rinden dienet zu augen-arzneyen. Dieser rinden drey heller gewicht schwer, für der frawen gemacht (women’s chamber) gehalten, bringet ihnen ihre zeit, treibet auss die todte geburt.’ Alrunen heizit er virbern (he is said to have about him): swenne er wil, so ist er ein kindelin, swenne er wil, so mac er alt sin, Cod. Pal. 361, 12b. ‘He must keep an *araunl* by him, that tells him all he wants to know,’ H. Jörgel 20, 3. The mandragora is put into a white dress, and served twice a day with food and drink, Spinnr. evangel. Tuesday 2; conf. the tale of the gallows mannkin, Simpl. 3, 811.

p. 1204.] Odinn sticks the thorn into Brynhild’s garment only, and throws her into a sleep (Kl. schr. 2, 276). In Tirol the schlaf-kunz is called *schlaf-putz*, Zingerle 552. ‘Hermannus dictus *Slepe-rose*,’ Hamb. lib. actor. 127, 6 (circ. 1270). The hawthorn is *sentis canina*, lignea canis, Athen. 1, 271. Breton *gars spern*, thorn-bush, in the story of a fair maiden. Nilsson 6, 4. 5 maintains that on *barrows* of the bronze age a *hawthorn* was planted and held sacred; and the same among Celts (Kl. schr. 2, 254. 279).

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stainc, Grandgagnage 1, 270 and *henistai, hinistrai= kinster, canister, Grandg. Voc. 23-4. Engl. misseltoe, mistletoe, Hone's Daybk 1, 1637-8. And *marc-tacke is mistletoe, bristly plant (p. 124, l. 11).—Nilsson would trace all the Scand. mistletoe cultus to the Druidic, Dybeck '45, 79. 80. Ein mistlein pater-noster, MB. 18, 547 (yr. 1469); mischtlin paternoster, mispel and *nich-mistlelin paternoster, Ruland's Handlungs-b. yrs 1445-6-7. (Pref. viii.) Mistletoe must be cut on a Midsummer-night's eve, when sun and moon are in the sign of their power (conjunction?) Dyb.'44, p. 22. For the oak mistletoe to have any power, it must be shot off the tree, or knocked down with stones, Dyb.'45, p. 80. In Virgil's descr. of the sacred bough, Aen. vi.,

137. aureus et foliis et lento vime vamnus,
141. *auricomos quam quis decerpserit arbore fetus,
144. *aureus, et simili frondescit virga metallo,
187. et nunc se nobis ille aureus arbore raminus,

this aureus fetus is merely compared to (not ident. with) the croceus fetus of the mistletoe; conf. Athen. 3, 455-7. An oak with a golden bough occurs in a Lett. song, Büttner no. 2723. Armor huelvar, aft. heller; Wel. *uchelug, *uchelfa, *uchelfar, *uchelfel, hollinck, Jones p. 391b. Lett. ohsa *wehja *slohta, oak-mistletoe, from ohsols, oak, and *slohta, broom, plume; *wehja *slohta is a plant of which brooms are made. Does wehja mean holy? conf. wehja wannags (Suppl. to 675). Serv. *lepak, viscum album, also *mele, of which Vuk p. 394 says: If a mistletoe be found on a hazel, there lies under that hazel a snake with a gem on his head, or another treasure by the side of it.

p. 1208.] Welsh *gwelydd usn. means mild, tender, *gwioletdd is violet. Valerian is in Finn. *ruttegunri, plague-wort; another Boh. name is *kozlik. A rare word for valerian is *tennemarch, Nemnich. Monc 8, 140a. Hpt 6, 331. Worthy of note is the Swed. tale about the mooring of Tivehark and Vendelsrot, Dyb. '45, p. 50. The Serv. name *odolián resembles a Polish name of a plant, dolcga, for dolčka means upper hand; conf. Vuk's Gloss. sub. v. odumiljen. Odilienus is a man's name, Thietmar 4, 37; so is Boh. Odolén (Kl. schr. 2, 393). Nardus is fragrant, esp. the Indica; nardus Celtica is saliunc. Nárdos πιστικὴ πολύτιμος, John 12, 3 is in Goth. nardus pistikeins filu-galaubs.
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p. 1208.] Acc. to Martin’s Relig. d. Gauls, Belinuntia comes fr. Belenus (Diefenb. Celt. 1, 203. Zeuss p. 34), and is a herba Apollinaris; Apollo is said to have found it, Forcell. sub v. Russ. bêlena, Pol. bielun, Boh. bën, bljn, Hung. bêlendfû. Engl. henbane, gallinae mors.

p. 1208.] On eberwurz, see Reuss’s Walafr. Strab. Hortulus p. 66. Great power is attrib. to the carlina, Dyb. ’45, p. 72. Another thistle is in Sweden called jull-borste, ibid., reminding us of the boar Gullin-bursti and of eberwurz. As Charles’s arrow falls on the sow-thistle, so does Cupid’s on a flower to which it imparts miraculous power, love-in-idleness, Mids. N. Dr. 2, 2; and other healing herbs are revealed in dreams. In another dream a grey smith appears to the same king Karel, and with his pincers pulls nails out of his hands and feet, Hpt 1, 103.

p. 1209.] An AS. Herbal says of Betonica: þéos wyrt, þe man betonicam nemnd, heo bið cenned on maedum and on claenum dünlandum and on gefriðedum slowum. seo deah gehwaeðer ge þæs mannnes sawle ge his lichoman (benefits soul and body). hio hyne scyledið wið (shields him against) unhyrum niht-gengum and wið egeslicum gesihðum and swefnum. seo wyrt byð swýdc háligu, and þæs þû hi scealt niman on Agustes mônðe bítan íserne (without iron), etc. MHG. batónie (rhy. Saxônie), Tit. 1947: betoene (rhy. schoene), Hätzl. 163, 86. Kéþrón ’Rômaîôî ouétykôîhê kâlôûðî, Diosc. 4, 1. Verbena is akin to veru and Virbius, says Schwenck pp. 489. 491; it stands for herbena, says Bergk. It is sacred, and therefore called íerôbôtâni and herba pura, qua coronabantur bella indicturi, Pliny 22. 2, 3. 25. 9, 59. Wolfg. Goethe’s Dissert. p. 30-1. It is called περιστερείων, bec. pigeons like to sit by it; also jerraria, Diosc. 4, 60: ἡ σιδηρίτις 4, 33-4-5. OHG. ísarna, ísenûn, Graff 3, 86. 1, 491; ísincletta 4, 555. Sumerl. 24, 9; íscuwrre, Sumerl. 40, 54; íserenbart 66, 40. MHG. ísenhart, Mone’s Anz. 4, 250 and Quellen 309b. Eisen-kraut, as we still call it, is thrown into St. John’s fire (p. 618); conf. ‘Lay aside the Johnswort and the vervain,’ Whitelaw p. 112. Nethl. ízer-krad, Swed. jern-ört, Dan. jern-ort. There was a spell for digging up vervain, Mone 6, 474. AS. wsc-wyrt, Hpt. 5, 204; wsc-prote, Lye sub v. GDS. 124.
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p. 1209.] Madelger ist ain gut ernt wurtz. swer si grabn wil, der grab si an Sant Johans tag ze sun-benden (solstice) an dem abent, und beswer si also dri-stand (adjure it 3 times thus): 'Ich beswer dich, Madelger, Ain wurtz so her, Ich manen dich des gelnimz den dir Sant Pettrus gehiecz, Do er sinnen stabu dri-stand durch-dich stiez, Der dich usgrub Und dich haim trug: Wen er mit dir umb-fauht (whom he with thee begirds), ez sy fraw oder man, Der mug ez in lieb oder in minn nimmer gelaum. In Gotz namen, Amen.' wihe si mit andern erutern. Kriuter-heilkunde (yr 1400) in the Giessen Papierhs. no. 992, bl. 143.

p. 1211.] Fern, bracken. Gr. πτέρος, fr. its feathery foliage.* Lat. fílix, It. fielce, Sp. helecho, Fr. jonquere. Filiz herba, palnes Mercurii (Suppl. to 159) ; fílicina, fílix minuta, AS. eorfor-féorn. Célt. ratis, Wel. rhodyn, Bret. ruden, Fr. raith, raitheuc'h, Gael. raineach (conf. reinefano), Pott 2, 102. Adelung's Mithr. 2, 68 from Marcell. c. 25 (Kl. schr. 2, 123). Finn. sana-gâlka (word-foot), Esth. solma-gâl, Böerler's Abergl. gebr. d. Esten 144. Lith. bit-krėsl (bee's chair) = tanacetum vulg., Nesselrn. 226. 331. Serv. poxratish, tansy, tanacetum crispum (fr. potrâtui, to turn back? ON. burkni, fílix, polypondium, Swed. bräken, Vesterb. fräken, Dan. brende. Again, ON. einstapi, Jonsson's Oldn. ordboe, Norw. einstapbe, einstape, Aasen 79b. Nemnich sub v. pteris. Swed. orbmunk.——Den wilden garm treten, Parz. 441, 7. 458, 17 ; latentis odii fílix exerevit, Dietmar in Pertz 5, 736 ; fílix iniquitatis exaruit 5, 712. Fernseed makes invisible, Wolf's Ztschr. 2, 30 : we have the receipt of fernseed, we walk invisible, 1 Henry IV. 2, 1 ; Swed. osyglihets gräs. As fernseed in Conrad is thrown to the shad (schaid-visch, Beheim 281, 28), so bugloss, which is said to blind all animals born blind, is scattered to fishes, Rudl. 12, 13. 1b, 23. 32—48. After walking naked to the cross-roads and spreading out a pockethandkerchief, one expects fernseed, Zeln ehen 235.—On Christmas night, high and low used to walk in the fernseed ; there you might wish for anything in the world, the devil had to bring it. The Wend. volksl. 2, 271a makes it blossom at Midsummer noon : get hold of the blossom, and all the treasures of

* So, from the Slav. par-iti, to fly, feró, wing, feather, Hehn derives not only the redupl. Slav. and Lith. pa-part, pa-prat, but the Teut. farn and even the Cél. ratis which stands (more Celtico) for pratis. Hehn's Plants and Anim. p. 484.——Transl.

p. 1212. Artemisia, Fr. armoise, O. Fr. ermoize, is called in Champagne *marrebore or *marrebore (marrubium?), which is supp. to mean la mere des herbes (Rutebeuf l., 257), as in fact arte-

misia is called herbarum mater in Macer. Rutebeuf's Dit de l'erberie l., 257 makes ermoize the first of healing herbs: Les fames sen ceignent le soir de la S. Jehan, et en font chapiaux seur lor chiez, et dient que goute ne avertinz ne les puet panre n'en chiez, n'en braz, n'en pie, n'en main; mais je me merveil quant les testes ne lor brisent, et que li cors ne rompent parmi, tant a l'erbe de vertu en soi.—The Germ. word for it occurs as a man's name Pegbos (yr 1330), Bamberger verein 10, 107, and Beypoiz (yrs 1346-57) 10, 129. 136-8. 145. Even Schannat no. 318 has the name Beboz (see Kl. schr. 2, 399. Dronke's Trad. Fulid. 420); and 'beypoiz =artemesia' in Vocab. Theuton. (Nuremb. 1482) d. 7a. At last, in Vocab. ex quo Eltuil 1469, 'attanesia =byfys,' and also 'incons =eyn anfusse,' the j in both being appar. Mid. Rhenish.* 'Bismolten, artemisia, est nomen herbe, volgariter byfus in ander sprach bock,' Voc. incip. Teuton. 'Bibes ist ain crut: wer fer welle gann, der soll es tragen, so wirt er nit màd sere uf dem weg, der tüfel mag im och nit geschaden; und wo es in dem hus lit, es vertribt den zober,' Heilmittelbuch of 1400 in the Giess. hs. no. 992, bl. 128b. * 'Artemisia, byfus, sonnewendel,' J. Serranus's Dict. Latino-Germ. (Nürnb. 1539) 63b; 'in dem bifus,' Mone's Anz. 34, 337. Superstitions about it, Panz. Beitr. 1, 249. 'St John's coals (touchstones) are found fr. noon to vespers of John's day under the byfus; alias non inveniuntur per annum,' Mone 7, 425.—Artemisia is zimber, zimbira in Hattemer 3, 597a; hergott-hölzel in Nemnich p. 466. AS. tagantes helde =artemisia (tragantes, for τραγάκανθα ?), Mone's Quell. 320a (conf. p. 1216 n.). OHG. *stapa-wurz, stabe-w., abrotonum, Graff 1, 1052. Sumerl. 60, 2; our stabwurz, southern-

* The corruption of biboz into 'our meaningless beifuss' is a fair example of Folk-etymology: the herb is good for the pedestrian's feet.—Transl.
wood. OS. *staf-wurt,* dictamnum, dittany, Dint. 2, 192. Artemisia is *buggila* in Hattemer 1, 314ab and Mone 8, 400; *hugel 6, 220; huyge 8, 405; *hugul,* Voc. opt. p. 51e; *fasci* de *en tais* övodtoparia $m$ *parapribeasai* tous boubdovas, *agnon* rābdon *tis* *artemiasias* krapoumēνης (groin not galled if one carry a switch of agmus castus or artemisia), Diose. 2, 212. Gallic *torēp,* Dacian ζωνότη (conf. ζωστήρ, girdle), GDS. 208. Diefenb. Celt. 1, 172. Ir. *mungard,* AS. *muce-wyrt,* GDS. 708. Boh. *cerno-byl,* Pol. *czarno-byl,* Slovēn. *zhermôb* (black herb) ; Serv. *bozhye duntze,* God's little tree.

To Gothic names of plants, add *vigadeinu,* τριβολός (Suppl. to 1215). On equisetum, see Pott's Comm. 2, 27. OHG. *greusine,* nymphæa, potentilla, clavus Venereis, Graff 4, 333; MIHG. *greusine,* Mone's Anz. 4, 244-6. In a Stockholm MS. we find the spell: Unse leve vrouwe gink sik to damme, se sochte greusink *den hugen,* do se en vant, *do staut he un berode,* se sprak: 'suumme den setom *Jesum* Crist, wat erudes du bist?' 'Junk-frouwe, ik hete greusink, ik hir dus wehligeste kint. ik kan den kettel kolen, ik kan alle dink vorsonen, ik kan den unschmildigen man van den galgen laten gan; de mi bespreke un ineges dages up breke, dem were God holt un alle namen kunne un golt sulven.' in den namen des Vaders un des Sons, etc. Is greusine fr. *grans,* prora, bec. it grows in front of your boat?

Our gunder-männlein, gundel-rebe, is a tiny blue flower, whereas OHG. gunde-reba = acer, maple; gunderebe, acer, balsamita, Mone 7, 600. In a charm: 'quatreben gër (maple shoot?), I toss thee up to the clouds,' Mone 6, 468.

Morsus diaboli, devilshite, see Dybeck 15, 52. AS. ragii (ragwort) is glossed by 'mosicum, mossiclum/ perh. mosylicum; otherw. ragu is robigo. Lye has also 'Cristes mæles ragu, Christi crucis mosicum, herba contra ephialten valens.' Schubert p. 197: raguourz, orchis.

Serv. stidalc (shamefaced), caucalis grandiflora: it has a white blossom, with a little red in the middle. This red, they say, was greater once, but grew less every day, as modesty died out among men, Vuk sub v.

Holder (wolf's-claw?), when eaten, causes vomiting or purging, acc. as it was shelled over or under one, Judas 1, 169. Lycopo-dium complanatum, ON. jafni, Dan. järne, Swed. jenna, Vesterb. jamm.

A plant of universal healing power is heil-aller-welt, agrimonia, Mone 8, 103; aller frowen heil, MS. 2, 48a; quotes mannes heil, Hpt. 2, 179. Lisch's Meckl. jrb. 7, 230; conf. the ointment mannes heil, Iv. 3452. Er. 7230.

Dorant seems a corrupt. of andor, andorn (horehound): trail your shirt in blue tharnnd, N.Pr. prov. bl. 8, 229. Gothl. tarald, ägpling, ett grás för hvilket trollen tros sky, Almqv. 464a. Hold up thy skirt, that thou graze not the white orant! M. Neth. orant, Mone 6, 448. Holst. güler orant, Müllenh. no. 425. — 'A herb that says, Be wol-gemut, (of good cheer)!' Hoffm. Gesellschaftsl. 136; die braune wolgemut, Ambras. lied. p. 212. Pol. dobry myśli, good thoughts. The plant must be plucked hastily, and hidden: ἐμματέως τὸν ὀξύανον ἐν χερὶ κεύθει, Athen. 1, 262; ὀξύανον βλέπειν, look sour, as though you had bitten marjoram.

Porst, porse is strewn under the table, to sharpen a guest's appetite, Fries's Udl. pp. 109. 110; conf. borsa, myrtus, Graff 3, 215.

OHG. harten-houvi (-hay) must, I think, be the harten-ane which the girl 'murkles' to find out if her lover loves her, Firmen. 2, 234. Fiedler's Dessauer volksr. 98. In Sweden this hypericum perforatum has to be one of the nine sorts of
flowers that make the Midsum. nosegay; the picking of it is
descr. in Runa 44, p. 22-3: you lay it under your pillow, and
notice what you dream. Again, that plant with St-John's-

blood sap (Müllenh. p. 222) is the hart-heu, Schub. p.m. 184.

Schütze's Holst. id. 1, 117-8.

OHG. reinfo, Graff 3, 521, Swed. rojune, tansy, seems to
be sacred to elves, Fries's Udfl. 1, 109; it helps in difficult
childbirth. Does the name denote a plant that grows on bound-
daries [rain=strip of grass left betw. hedgeless cornfields]? 

conf. reina-fawe, Kl. schr. 2, 44.

p. 1214.] Was widerthan orig. widar-dono, formed like elf-

pona? yet it is widerlam in Sumerl. 55, 49. The country-mouse
in Rollenhagen, when visited by the town-mouse, lays down a
bundle of widerthun, that gleams like a red poppy. Widerthun-

moos (-moss) is polytrichum commune, Schub. p.m. 210, other-

wise called golden frauen-haar (conf. the holy wood-moss of the

Samogitians, and the special gods for it, Lasicz 47). Frisch
calls widerthun a lunaria; the osmunda lunaria is named ankeh-

krant (sweep to-), and is supp. to give cows good milk:

Grüss dich Gott, ankehr-krant!
ich brock dich ab, u. trag dich nach haus;

wirf bei meinem kuheI (lay flesh on my cow) finger-
dick auf.

Höfer 1, 36.

p. 1215.] Weg-wise=solsequium in Albr. v. Halb. 129b;

wege-weis=cichorium intybus, Nennich; conf. AS. for-tredde,

our wege-tritt. Dā wēnic wege-riches stuant, Parz. 180, 7;

other names are weg-buge (Stald. 2, 439) from 'luogen,' and
'Hünslein bei'm weg' (or is it 'hünslein bei dem weg,' as in
Fischart's Onomat. 222) ?. Serv. bokvitza, plantago, fr. bok=
side; Boh. ěkanka, fr. ěkati=wait [Russ. popútnik, podoróžník,
fr. půtě, doróga=way].——Dicitur quod tres rami corrigiolae
(wegetritt) collectae in nomine Trinitatis et cum oratione domi-
nica, suspensi in panno lineo, maculam oculi sine dubio tollunt,
Mone 7, 424. Das edle kraut weg-warte macht guten augen-
schein, Ambras. lied. p. 18; item es spricht alwärtas, die wegwarte-
wurtzelu soltu niecht essen, so magstu nit wund werden von
hauen noch von stechen, Giess. papier-hs. no. 1029 (conf. p. 1244).

'Advocati consuerunt se munire sambuceo et plantagine ut
vincant in causis’ is Bohemian, like that about the child’s caul (p. 874n.). The above names remind us of Goth. *vigadeinô= tribulus* (Suppl. to 1212 mid.), as the Gr. *βάîος* is perhaps from *βαίος*, and the Lat. *sentis* akin to Goth. *sinfs*, via; yet cf. Kl. *schr.* 5, 451 seq. GDS. 211.

p. 1215.] Of the *leek* an ON. riddle says: ‘*hôsôi sinu visar å helvegu, en fôtum til sôlar snýr,*’ his head points to hell, his feet to heaven; to which Heiðrekr answers ‘*hôsaô veit i Hôðynjar skaut, en blôô i lopt,*’ Formald. s. 1, 469 (conf. the *βολβολ* in Aristoph. Clouds 187—193). *Sûra-lauk siôða,* boiling wound-leeks, means forging swords 1, 468. With the leek men divine, Dyb. ’45, p. 61; it drives evil spirits away, Fries’s *Udfl.* 1, 109. *House-leek,* sempervivum tectorum, Swed. *tak-lok,* wards off misfortune 1, 110. ‘*Radix allii victorialis*’ is *neun-hönnulere* in Stald. 2, 236; in Nemnich *neun-hennmerlein, sieben-hennmerlein.* OHG. *surio, surro,* m., *cepa, porrum,* Graff 6, 273.

p. 1215.] The *rowan* or *rûnn* (Dyb. ’45, 62-3) is called wild ash, mountain ash, vogelbeer-baum, sperber-baum, AS. *vice,* Plattd. *kwieke,* Wolf’s Ztschr. 2, 85. Men like a staff made of *pilber-baun,* sorbus aucuparia, Possart’s Estl. 163. Finn. *pihlava,* sorbus, is planted in holy places: *pihloyat* pyhille maille, Kalev. 24, 71. 94. Reuvall sub v.

p. 1216.] *Hab-mich-lieh* and *wol-gemunt* (Suppl. to 1214) are herbs of which wreaths were twined, Hätzl. 15b; ‘*ein krenzlîn von wolgemunt ist für sendez truren guot,*’ good for love-sickness 162-3.

p. 1216.] A wort, that the mermaid dug on the mount that might not be touched, makes whoever eats it understand the wild beast, fowl and fish, Hpt. 5, 8. 9. A herb accidentally picked opens to him that carries it the thought and speech of others, Ls. 1, 211-8. Herb chervil blinds or gives double sight, Garg. 148a. Ges. Abent. 2, 267. Whoever carries herb *assidiose* in his hand, commands spirits, Tit. 6047. When the dew falls in May on the herb *parbodibisele,* one may harden gold in it, Tit. 3698-9. Cattle are made to eat *three blooming flowers,* the blue among them, so as not to be led astray into the mountains. Hpt 4, 505.

p. 1216 n.] AS. *ælf-bôna* is expl. by *bôna* or *bône,* palmes, pampinus, conf. OHG. *um-par-dono,* sudarium; is *alb-dono* then a cloth spread by the elves? If *ælf-bône* be fem. and =OHG.
alb-dona, dona must be pampinus (our dohne, springe or noose),
coil, tendril, and so alfranke (p. 448), Hpt 5, 182. AS. helde
is sometimes ambrosia. Is hwitend (iris Illyrica) equivalent to
soothsaying flower? for Iris is at once messenger of the gods,
and rainbow, and a plant which the Slavs call Perunicu, thunder-
flower. Finn. wnohen mickku, caprae ensis, is also iris, sword-
lily.—Other notable herb-names in AS. are: Ocean-slippe, 
primula veris, E. oxtlip, cowslip, Dan. oxe-driv, ko-driv, Swed.
Last-möre, ros solis, Nemnich drosera, Stald. 1, 336 egelkrant.
—Mödere, venerea, Mone's Quell. 320b; Lye has müdlere,
rubia, E. madder; Barnes sub v. madders, mathers, anthemis,
cotula. Metere, febrifuga, Sumerl. 56, 58; and melissa, metere
57, 59 (Suppl. to 1214). Müterre, mutterne, caltha, Stald. 2,
226; Finn. malarca, mallara; 'lus gun whathair gun athair,' 
flower without mother or father: 'a plant resembling flax, which 
grows in springs,' Armstr. 368b.—Woondo-bend, cyclamen con-
volvulus, E. woodbind, withe-biand, M. Neth. wude-winde, Maerl. 3, 
205; conf. woonduangel: 'ik kenne dat kund, sede de diuel, do 
hadde he woonduangel freten,' Brem. wtb. 5, 218 (AS. hong, pl.
þangas,aconitum, helborous).—Mageðe, mageðe, buphthalimus;
conf. 'hay-maidc)i, a wild flower of the mint tribe,' Barnes.
Biacon-weed, chenopodium, goose-foot, Barnes. Gloden, caltha;
also gladene, gledele. Bødken, lolium; conf. beres-boto, zizania,
merez-poto, Graff 3, 81. Lëboðre, lapathum. Gearewe, mille-
folium, yarrow, OHG. garewä. Æthel-fërdling, sfyrdling, a 
wound-healing plant, from fërd, fyrd = army, war? Broðer-wyrart,
herba quadem strictum pectus et tussim sanitas, Lye. Huls-wyrart,
narcissus, from halsian to make whole?

Peculiar OHG. names: olsemich, Mone's Quell. 255b; olsein,
baldimonia, herba thuris, Sumerl. 55, 11. 57, 26. Ducange sub 
v. ramesdra. Graff 2, 512. Striph, stripha, Graff 6, 751. Ext-
gallii, AS. corð-gralle, centanarea major, cornflower. Hrosse-hüf;
Graff 4, 1180. Add the plant-names in the Wiesbaden glosses,
Hpt 6, 323.

Names still in use: brändli, satyrium nigrum, Stald. 1. 216,
small, but scented; it is the Romance waldser, valser, Mone's 
Anz. '39, 391 (gerbrändli?), conf. wald-meisterlein, asperula 
odorata, M. Neth. wal-méster, Mone 6, 148. Herba matris silvæ,
1684

HERBS AND STONES.


2. STONES.

p. 1218.] Rare stones are called ' steine, die kein gebirge nie getruoc, noch din erde brählte für,' Troj. kr. 2954. They are known to Jews: it is a Jew that can tell Alexander what stone it is, Alex. 7075; that master of stone-lore, Evax of Arabia, Lanz. 8531. Boundary-stones, drei-herrn-steine are pounded to powder, and drunk as medicine, Ph. Dieffenb. Wander. 2, 73. Other healing stones are ment. in Lohengr. str. 652, defensive helmet-stones in Aspremont 20. 40-1. A stone that tells you everything, Norske folke-ev. 1, 188; a stone taken in the mouth gives a knowledge of foreign tongues, Otnit Ettm. 3, 32—25. Rhôin 126; another, put in the mouth, enables you to travel over water, H. Sachs i. 3, 291c. Simplic. 5, 12 p. 548-9; and there was a stone that made you fly, Ges. Abent. 3, 212-7. The stone of fear keeps you from being frightened: ' he hung a schreck-stein on him, Pol. maulaffe 298.

Quattuor in cunctis sunt insita mythica gemmis, durities, virtus, splendorque, colorque perennis

Gotfr. Viterb. p.m. 367b.

Rings, finger-rings derive all their virtue from the stones set in them. A vingerlin that repels magic, and makes you aware of
it, Lane. 21451 seq.; one that makes invisible (p. 871). So a girdle with a precious stone in it makes whole, Bit. 7050—55.

The orphans, wanting in Megenberg, is sent by Lessing 8, 175-6. Similar to the orphan is the stone clangenstian on the helmet, Roth. 4947 seq. Paer se beorhta byrig brogdan wundrum corenastinstanu câdigrâ gehwâm hlifad afur heáfide; heáselan lixâð þrymmê bipcealâ, Cod. Exon. 238; his câgan ontûnde, hâlge heáfides gimmas 180, 7; is seo, câgebyrd (oculus Phoenixis) stône gelineast, gladum gimme 219, 3. Hyaena bestia cucis pu-pillae lapûdeae sunt, Gl. ker. 146. Diut. 1, 239; and Reinhart’s eyes are supp. to be carbuncles, Reinh. 916 seq. One stone is oculus felis, oculus mundi, hellocchio, Nemnich 2, 747-8. Precious stones take the place of eyes, Martene’s Thes. aned. 4, 6 (Wachsmuth’s Sitten-gesch. 2, 258): in the sculptured skull of St Servatius, stones blaze instead of eyes. Swed. ögna-sten, ögon sten, eye-stone, means the pupil; Dan. øie-sten, ON. auga-stien; and Alexander’s stone, which outweights pure gold, but rises in the scale when covered with a feather and a little earth, is an eye-stone, Lampr. Alex. p. 110—3; see Schlegel’s Mns. 4, 131-2-3. Gervinus 1, 549 (ed. 3). Pappus, κόρη ὀφθαλμοῦ, Ducange sub v. It is Oriental too to say ‘girl of the eye,’ yet also ‘mannikin of the eye,’ Gesenius, Pref. xlv. (ed. 2). GDS. 127.


p. 1219.] The pearl: ON. gímr, m., gemma, Sam. 134b, also gîm-sten; AS. gím, gîm-stân. With MHG. mer-griez, conf. ‘daz grieceende mer,’ Fragm. 45c. The diamond was taken to be crystallized water: ‘a little frozen wîsserli,’ Anschelin 2, 21; fon diu wirt daz is dâ zi (thereby turns the ice into) christallan sô herta, sô man daz fiur dar-uber machôt, unzi diu christalla irgluot, Merigarto 5, 25; conf. išíné steinu, ice-stones, O. i. 1, 70 and
'crystal made of ice,' Diez's Leb. d. troub. 159, 165. On the Ssk. marakata, see Bopp's Gl. 255-9, 266; chandra-kārta, gemma fabulosa, quae radiis lunae congelatis nasci creditur 118a.

p. 1221.] The λαπραύπιον is also named by Dioscor. 2, 100. Of a stag's tears or eyes comes a stone. The dragon's head contains a diamond, Bosquet 205-6. The toad-stone, which occurs e.g. in Wolf's Deut. sag. p. 496, is likewise in Neth. paddes-šēn, Boh. žlabye kamen, O. Fr. crapaudline, Roquef. sub v.; the French still say of diamonds, 'il y a un crapaud.'—There is a serpent's egg, which 'ad victorias litium et regum aditus mire landatur,' Pliny 29. 3, 12. One Segerus has a 'gemma diversi coloris, victoriosos efficiens qui ea utuntur,' Cæs. Heisterb. 4, 10. Sige-šēn, Eracl. p. 214. Hahn's Stricker p. 49; seghe-šēn, Rein. 5420; sige-ring, Hpt 3, 42; peut dich vor (beware of) alter wibe gemein, die können bläsen den sigel-šěn, Hätzl. 93b, 34; sigelstein snûden, Wolkenst. 40, conf. 'ein bickel giezen,' Fragm. 38c. Renn. 13124, bickel-šēn, Fragm. 21c. Can sigelstein, sigelstein have been the magnet? ON. ségel-šěn, sailing stone.

—The swallow-stone, which grows in the crop of a firstborn swallow, is known to Dios. 2, 60; conf. Schm. 3, 399: schürf (rip) schwalben auf, so vindestu darinne ein roten (red) stain.

p. 1222.] Georg Agricola (1546) De re metallica libri XII (Basil. 1657) calls belennites alp-schos, p. 703b; brontia donner-šēn, wetterstein, gros krotenstein, ceranna der glatte donn., der glat wett., der glatte gros krott. 704a. The thunder-bolt has healing power, Ph. Diefenb. Wander. p. 33; the ON. for it is skugga-šěn; and we often find þórstein as a man's name, e.g. Egilss. 476. Another Finnic name for the bolt is ûkkoisen malki, U.'s wedge; Lith. Lauomes papas, L.'s pap, Nesselm. 277b, 353b, and L.G. mare-tett, the (night-)mare's teat, N. Pr. prov. bl. 2, 380. Silex is in ON. hvigtill, quasi rorem generans.


The carbuncle is taken from the unicorn's forehead, Parz. 482, 29; hebt den moed van een Espetin, want hi draegt karbonkelen in sin hoorn, Ndrl. Heemskind p. m. 12. The carbuncle shines in the darkest night, and puts out other stones, Hartm. büchlä. 1500.
SPELLS AND CHARMS.

1687

Reinh. 920. Morolt 45. Gr. Rud. 8, 10 (Valte-lys are in Dan. superstition small stones, which the spirits had for lamps, Molb. Dial. 663). The carbuncle pales its lustre when the hero dies, Rol. 196, 10; it lies 'ze Loche in dem Rine,' Ms. 1, 15°. Sommer on Flore p. xxvii. 1667.

The magnet: ON. væðar-stéinn, Landn. 1, 2; E. loadstone [i.e. leading, as in loadstar]. Prov. aziman, ariman, ayman, Fr. aimant, Sp. imán. MHG. age-stein, Diut. 1, 60-1. Trist. 204, 14. 36. M. Neth. tôch-stêin diese up-tôch, Maecl. 3, 124. It has been used in navigation since the 13th cent., Bible Guiot 633—653; legend of the loadstone, Altd. w. 2, 89.


CHAPTER XXXVIII.

SPELLS AND CHARMS.

p. 1224.] On the power of the three words, Kalev. 9, 34. 161; conf. Arnim’s March. 1, 47. [Tibetian and Mongolian writers dilate on the force of each syllable in the Buddhist formula ‘om mani padmi hoi.’] Singing and saying turn to magic: ἴπωδη ἱατρῶν, Plato’s Charmides p. 156-8; ἡλεκτρήρων, charm, incantation; verba puverera dixit (Lucina), Ov. Met. 10, 511. OHG. pi-galan (be-sing) in the Mersebg spell; galdr gala, Sæm. 97-8-9; vilt göl Oddr, vant göl Oddrân, bitra galdra 240°. Fr. charme is fr. carmen: un bon charme vos aprendré, Ren. 7650; carminare plagam, to charm a wound (away), Altd. bl. 2, 323; conf. ‘er sprach zer wunden wunden-segen,’ Parz. 507, 23. The sorceress is ansprecherin, Mone’s Anz. 7, 424; conf. berufen, beschweien, becall, beery, Ettu. Moulaffe 546-7. ON. ord-heill, Sæm. 120°. Finn. sanoa, to say = conjure; sanat, conjuration, Castrén.

Blessings are pronounced more esp. at morning and evening: swer bi liebe hât gelegen (had a good night), der sol dar senden sinen morgen-segen, MS. 2, 169°; gesegenen unde tiefe bewern, Mar. 188, 30 (conf. ‘tiefe floochen,’ p. 1227); beworn sîs du vil tiure! Ges. Abent. 3, 53; einem die krankheit absegunen (bless
SPELLS

To wispel, akin Cursing nihil to neinristi var’daz veijiuocJiet Tit. dit the he jumps per. is ramen. you owner's lengthwise winison, sweetly iloSi, iSra'Si que imprecari, luadun. imprecari /^ofc. O. 30. 30. 3072. N. deJiait, Garin 1, 10. 209. 2, 46. Ren. 404. 1512. 9730. 11022. Méon's N. réc. 1, 202. 232. 4, 12. Orange 1, 202. 2, 151, etc. Trist. 3072. Aspr. 1a. 46b. 23b. Ferabr. lixa. As Walloon haüi =sain, and mâlaiti=malsain (Grandgagn. 1, 265), we may suppose a Celtic origin (Suppl. to 952).—Einen mit fluoche born (suite), Mart. 163e, mit dem fluoche seilen 226a (fleuche lidon, Walth. 73, 5; fluoche bejagen, MS. 2, 137; in sib selbon luanan (they loaded) mihilan fnhah, O. iv. 24, 30); bist unde ilôk, Upstand. 1837 (the Goth. beist?); diven einen, precari, imprecari, Gramm. 4, 655. AS. wyrügean, maledicere, Homil. 2, 30. ON. bólca, diris devovere, Sæm. 186; roggva, a diis mala imprecari (lit. to fold? akin to rögger, roggvar, pallium plicatum?). O. Slav. kláti, pres. kl'nu, Serv. kléti, pres. kunem [Russ. kliásti, klináti], to curse.

p. 1224.] The AS, beside hwistlian, has hwisprian, to whisper. MHG. slangen (snake's) wispel, Diut. 1, 58; wispler, who sweetly wispell to the fishes, Gesta Rom. ed. Keller p. 65. OHG. winisón, to matter. Apuleius p. m. 79 speaks of magicum susurramen. Piping too has a magical effect: il dit un charme que il avoir aprins, trois fois sigla, Garin 2, 104. A shirt laid lengthwise on the table is bemurmered till it stands upright, jumps about, and lies down again; you judge by this of the owner’s illness, Ettn. Medie. maunlaffe 269, 270. Neth. luisteren is both to listen and to speak low; the witch is a luister-vink, luister-zuster.

p. 1226.] MHG. rânen is to whisper: 'daz ir mit ir rânet, you whisper to her'; 'daz si mit in niht rânen kan,' MS. 2, 83b. Runes were also cut on the roots of trees: risti à rôtia rûnir, riôdrâdi i bloodi, quaê sídan yfir galdra, gêck öfug ok andselis (against the sun) um trêt, meû mörg rûm um-måeli; he then throws the wood into the sea, and lets it drift to one's de-
The might of the Word is extolled by Freidank 67, 1:

*Through a word one can bind a slumbering snake (that snake goes)*

*One can fool with a sword (forbear)*

*One cannot cut anyone (cuts no one)*

*One cannot burn with a sword (cut the other)*

Let one or two good wishes precede the curses:

Got müeze im ère mèren (add honour)!

Zuo fleze im aller selven fluż,

Niht wildes münde sînen schen (shun his shot);

Sîns hundes louf, sîns hornes duz (tooting)

Erhelle im u. erschelle im wol naçh èren! Walth. 18, 25.

Conf. the curse, Ls. 2, 425. Here is a beautiful blessing:

Der sumir si sô gnot (be so kind),

daz er die schoene in sîner wunne (bliss)

láze wünnecliehe leben (let blissful live)!
Swaz wol den ougen tuot (whate’er delights the eye),
und sich den liuten lieben kunne (can please),
daz műeze ir din Sælde geben,
swaz grüinez ûf von orden gê,
odder touwes obenan nider risen muoz (may trickle down),
lopf (foliage), gras, bluomen und klê (clover)!
Der vogel doenen (melody) geb der schoohen
wûnnecke gruzo (blissful greeting)! MS. 2, 183a.
Again: ze heile erschine im tages sunne, nahtes mane,
und iegslich storn! MS. 2, 174a; din zunge grüne iemer, din herze
erstber niemer! Trist. 7737; Got làze im wol geschehen!
MS. 1, 74b; Got des geve en jummer hêl, dat kraket (so that
it roars), Wizlau 9, 28.

Curses are far more frequent and varid: mine vlüeche sint
niht smal, Beneke 377. They operate quickly: ein swinder fûoch,
MS. 2, 71b; mit snellern fûoche, Tit. 2588; ein wilder fûoche,
Wolkenst. 42. They hold men like a vice: uns twinget noch des
fûochez zame, MS. 2, 166a. They alight, settle, cling: solten alle
vlüeche klíben, ez műeze lützel liutes leben, Freid. 130, 12; der
fûoche bekleepl, Hpt 5, 516; dem muoz der ûl. beklen 5, 550; der
ûl. klebet 8, 187. They burn you up, Nalus p. 177. They take
flight, they turn home as birds to their nest, Berth. 63; die flüeche
dlohen um die wette, Günther 163.—Strong above all is the
curse of the dying: Ûat var trûa peirra ô forneskjnu, at ord feigs
manns mætti mikit, ef han Bölraði û-vin sînum meðnafüi (cursed
his unfriend by name), hence names were suppressed, Sæm. 186a.
Sigfrit, wounded to death, scolds, Nib. 929, 3. 933, 4 (see scellen
below). A father’s blessin’ bigs the toun, A mother’s curse can
ding it doun. A mother’s curse is not to be turned aside,
Holtzm. 3, 144. Effectual too is the pilgrim’s curse, Gudr. 933,
and the priest’s, Holtzm. Nib. 117. The curse of aged men that
fear God works fearful woe, Insel Felsbg 1, 22. Car ters have
curses on the tip of their tongue, Philander 2, 345; so have
officers, Gellert 4, 145.

Oaths and curses coll. by Agricola nos. 472—502; spell-bindings
in Ls. 1, 410-1. 2, 424—8. Sæm. 85. Fornald. s. 3, 203-4; a
song of curses on Otto III. in Pertz 2, 153. De Vries of Hoofts
Warenar 97—100; Servian curses in Talvij 2, 385. Vuk nos.
152-4-7. 162. 219. 393.
The savage heartiness of the cursing is set forth in a number of strong phrases: 'his cursing was *cruel* to hear,' Bttn. Unw. d. 743; 'he set up a *cursing* and *sholding*, no wonder if the *castle had sunk* into the ground, Schweinichen 2, 70 (daz se då *flohicht* niemen, unde daz Hagenent kint bleip unbescholten, Gudr. 953, 4); er fahet an (begins) ze flächen u. ze schweren, dass das *erdreich möcht undergou* (?); 'cursing, enough to send stones flying into the sky,' Kaserei 126; 'he swore fit to make the sky bow down,' Wickram's Rollw. 9; 'cursing, so that it might have thundered,' Garg. 149e; 'cursing, till the rafters crack,' Diet. sub v. balke; 'he curses *all signs* (omens), till the floor cracks,' Hebel 44; to curse *all signs*, Stalld. 2, 468 (p. 1105 end); 'swearing till the *toads jump*,' Firmenich 2, 262 (conf. the krotten-segen, Garg. 230); 'he curses *one leg* off the devil's haunch, and the *left horn* off his head,' Garg. 232a; 'he cursed the nose off his face,' Schuldab. 27 (?).—Ejaculations that call upon God to curse and crush, are the most solemn: daz ez *Got verwése*! Er. 7900; sô sô ich verwäzen vor *Gotes ongen!* Herb. 1068; daz in *Got com himele* immer gehœnee! Gudr. 1221, 4; *God's power confound thee!* Melander 2, no. 198; *Hercules éique istam perdant*, Plaut. Cas. ii. 3, 57; qui illum *di omnen dæucque perdant* 61: *Got du sende* an minen leiden man den tol, daz ich von den *ölven* werde onbunden, MS. 1, 81a (p. 1161); swer des schuldig sô, den velle *Got u. nem im al sín ëre* 81b; Serv. *ubió gha Bogh*, Vuk (ed. nov.) no. 254.—M. Neth. curses use the word 'over' in consigning to the devil: nu *ocer* in duvels ere, Limb. 4, 62; *ocer* in's duvels name 4, 1088; nu *ocer* in der duvel de hant 7, 638; nu *ocer* in's duvels geleide, Karel 2, 4447. MHG. der tievel *var ime* in *den munt* (get in his mouth), Reinh. 1642; dass dir der henker in *den rachen fähre* (in your throat), Felsenb. 3, 443; dass dich! (devil take, underst.) dass dich das wetter verborne, Meland. 2, no. 362; ir letz' die *schach der schauer u. krazt der wilde ber*, Wolkenst. 30.—ON. eigi hann *jotnar*, *gilgi görvallan*, Sæm. 275a; träll hafi pik allan, ok svá gull pit, Kormakss. p. 188; far þu nu þar er *smygl* hafi pik (to one's ship on landing), conf. the formula of benediction in Kgr Horney, 143.*

* With the curse 'daz die vor kitchen laegen!' conf. also 'Joh. vor Chilkun,' Oeestr. arch. 6, 173; ein jär vor kitchen stán, MS. 2, 121a; numter du in rint lát vor *spital* oder *kitchen* ligen, Remm. 18576; an ein ver *let* lejen (in unconscr. ground), Berth. 290, 390; *begrebnisse af dem eide*, Gefk. Beil. 10.
Du scholt varen in dat wilde brök, Mone's Schausp. 2, 100;1; an den wilden wolt 2, 101; conf. 'ze holze varn,' Kolocz 262; Klinsör und waerest über sé, MS. 2, 6°; versigelen maeze er ëif daz mer von wibe u. von kinde 1, 6a. Lett. eïg vilkum, go to the wolves; vilkeen apendtums, wolves eat thee, Stender 360; so ezzen di die wilden krän, Keller's Erz. 196; ëitt skyli hiarta hrofnar slita, Sæm. 232a; dat uch de raven schinnen, Karln. 140, 23; des maezen si die wolve nagen, Altd. w. 2, 56; ir herzen maezen kränvnoz nagen, MS. 2, 119b; den vermiiden (shun him) rösen, u. alle zitelösen (daisies), u. aller vogelvine sane 2, 63a; ich schaffe daz ir aller fröiden strüzen ie widerspenie maezen wesen 1, 4a; Marke du versink 2, 79b; ut te paries inclinans obruat, ut te ajflictia senio arbor caedulare obruat, Meland. 2, no. 198.—Death, disease and sorrow are often imprecated: nu īz dir (eat to thyself) den grimmem tôt, Ges. Abent. 2, 667; wolde Got, waere din haupt jëi (rotting in the ground), Renn. 12192; daz dich aeze nade (maggots), Helbl. 1, 1212; daz diu ongen im erglasen 2, 512 (a Gaelic curse: marbhphaisg, the shroud over thee!); sô er maeze erkuarëen (?) 8, 227; hin ze allen sühten 2, 745 (conf. albes, aller, Dict. 1, 213); sô dich diu suht benasche 1, 1202; Got geb dir die drüs u. den ritten, Pasq. 1, 157; diu suht an inwern lösen kragen (neck), Reinh. p. 302. Dahaz aie parmi le col, Méon N. r. 1, 202. 232; man-dahet ait et el col et el nes, Orange 5, 2650; cent dehez ait parmi la cane, Trist. 3072; tu ut oculos cumu-gare ex capite per nasum tuos, Plant. Cas. ii. 6, 39; dass du die nase in's gesicht behältst, Reuter olle kam. 3, 25-6. 48. 301; da var diu suht in inuwer óren, MSH. 3, 433a; wó dir in die zende (teeth), Ben. 321; la male gote aiez as dens, Ren. 14322; daz in der munt werde wan (without) der zungen, Parz. 316, 4; daz si (the tongue) verswellen maeze, u. ochu diu kel (gullet), MS. 2, 5a; din zunge maeze dir werden lum, Morolf 1150; in maezen erlamen die knübel (their nibblers, teeth?), Hpt 6, 492. Mod. 'may you turn sour.' Lith. kad tu sanuktum (shrivelf up). Wąfen über diu ongen, etc., woe to the eyes wherewith I saw thee, woe to the arms wherein I held thee, Ettm. Ortzn. 7, 2; daz er immir uál jár muoze haben, Ksrchr. 6958, conf. malannus (p. 1160 end).—There is a curse beginning 'Als leit så dir (so woe be to thee), Karajan, Teichn. 41; conf. 'Als unglück dich (=auf dich?) fliege, Kell. Erz. 244, 31: min sèle så ungeheilet, Rab. 79; daz si sín
SPELLS AND CHARMS.

q'uniret (they be dishonoured), MS. 1, 194b. ON. von sê su
vœtt vers ok barna, Sæm. 214b; wan, waer e swezer dan ein kol,
MS. 2, 100b; der werde z'eenem steine 1, 6a; on the contrary 'Be
born a man,' Somadeva 1, 7. 1, 81. Vervluech et si der tar, diu
wîfe (day, hour), Mai 137, 38. 138, 1; conf. vloecet die wîfe,
Lanc. 12224-755. 16250; só hazz mich allez daz sî, Helbl. 15, 677.

p. 1228.] (Rutam serentes) prosequuntur etiam cum maledictis,
Pallad. Rutil. 4, 9. Women boiling yarn must keep telling lies,
or it will not turn white.—A solemn adjuration is in Swed.
mana neder (to charm down?), Runa '44, 60 ; M. Neth. manen,
hemanen, Belg. mns. 2, 116-7. Finn. manan, monere, adjurare;
manus exsecratio.

p. 1229.] With hellerâna take the prop. name Walarïna,
Karajan 67, 16, and the sepulcerum viðlatriæ mentioned after
'adultera' and 'malesica' in Lex Burgund. 34, 3. Grôa sings
nine galdra to her son, and the galdr is called jölanytr, Sæm. 97b.
Conversely the child talks with the mother at her grave, Rhesa
dainos 22, and Svegder wakes his dead mother in the hill, DV.
1, 264. Eulogies sung at the grave-mound are also ment. in Hall-
bjôrn p. 859. Raising the dead comes easy to christian saints,
but it was more than Zeus could do: τούτων επώδας οὐκ εποιήσε, Aesch.
Eum. 619. 'Linguae defuncti dira carmina ligno insculpta
supponere' forces him to speak, Saxo Gr. ed. M. 38. The tongue
sings aloud after the head is cut off, Ecke 239.

p. 1230.] Wolvesdrüssel's and other magic is ascr. to Simon:

Bindet man ime die vuoze unde die hende,
schiere lösit er die gebende;
diu slôz heizit er úffían (bids the locks open),
nîhein isen mae vor im bestân.
in hulzinen siulen (wooden posts)
machet er die sèle,
daz die liute waenent daz sie leben.
alde ronen heizit er bern, etc. Kaiserchr. 2118.

Much the same is told of O'Sinn, Yngl. saga c. 7.

p. 1230.] Es regnet u. schviêt alles von sacramenten u.
flüchen, Albrecht's Fluch. ABC. 45. Men spoke contemptuously

vol. IV.
of aniles veteranarum fabulae, Pertz 6, 452<sup>b</sup>, and altes vibes fluochen, Ges. Abent. 3, 78.

p. 1231.] Kl. schr. 2, 1 seq. *Hera duoder* = AS. hider and þider, Hpt 9, 503<sup>a</sup>. Wright 289<sup>b</sup>. *Suma clúbóðun umbi cuino-widi*; so three white maidens pick and pull at flowers and wreaths, Müllenhn. p. 359. Freyr also sets free fr. bonds (Suppl. to 215). Gróa sings:

\[
\text{Jeg red mig (I rode) engang igjennem et led,}
\]

\[
\text{saa fik min sorte fole vred (my black foal got hurt);}
\]
Saa satte jeg kjød mod kjød, og blod mod blod.

saa blev min sorte føle gud.

Floget (ON. flog, dolor acer) botas genom denna lösning: ‘floget och flöendet skall fly ur brusk och ben i stock och sten, i munn Fader,’ etc. Då att upropas trenne fånger: ‘trollet satt i berget, hästen (horse) feck floget, spott i hand, slä i mun, bot i samma stund,’ Räät. Estonian spells in Kreutzwald and Neuss p. 97-8-9. 122-3. On the care for dislocation in Lapland, see Castrén’s Reise 153. Ernst Meier p. 516. We still say of a platitude, it wouldn’t cure a lime jade. To the spell in Cato, add the formula ‘mota et soluta,’ Grotefend’s Rud. Umbr. 4, 13. A similar spell in Atharva-veda, 4, 12: ‘Setting up art thou, setting up, setting the broken bone ; set this one up, Arndhafi! What in thee is injured, what is broken, thy Maker set it right again, joint to joint. Come marrow by marrow, and joint by joint; what is gone of thy flesh, and eke thy bone, shall grow; marrow to marrow be joined, skin with skin arise, blood arise on thy bone; whate’er was broken, set right, O Herb! Arise, walk, haste thee away, fair as a chariot runs on wheel, felloe and nave. Stand firmly upright! If it broke by falling in pit, or a stone being thrown have hit, together, as parts of a chariot, fit limb to limb the Elf [ribhu]!’
p. 1235.] Cod. Monac. lat. 536 sec. xii. has the spell altogether in narrative form: Nesia nociva perrexit vagando per diversas plateas, quaerens quem laedere posset; cui occurrit Dominus et dixit: ‘Nesia, quo vadis?’ ‘Vado ad famulum Dei N., ossa fricare, nervos medullare, carnes exsicare.’ Cui dixit Dominus: ‘praecipio tibi in nomine Patris, etc., ut deseras famulum Dei, et pergas in desertum locum.’ So in colic of the head or belly, the spell-speaking old woman grasps the painful part, presses it tightly together, and says 9 times: ‘in the name of God, etc., lady mother, I seize thee, I squeeze thee, do go to rest in thy chamber where the Lord created thee,’ N. Pr. prov. bl. 3, 172. In Masuria they say: ‘Depart, ye white folk (biale ludzie, p. 1157) fr. this christened Gottlieb, out of his skin, his body, his blood, his veins, his joints and all his limbs. Far in the sea is a great stone, thither go, thither sail, there drink and there devour, by the might of God, etc.,’ ibid. 3, 474. And for the evil eye:
'Dropped the dew from the sky, from the stone, on the earth. As that dew vanishes, has vanished, is blown away in air, so may thrice nine enchantments vanish, perish in air and be blown away,' ibid. 3, 475.

p. 1241.] Waehs, wax, is fr. wahsan, to grow, as cera fr. crescere; conf. 'Des genuhtsam nam zuo, als ein teic wol erhaben,' grew as a dough well risen, Ges. Abent. 2, 446. To 'bere pä turf to cyrcean' in the AS. bôt (p. 1237 beg.) corresp. the 'cespi- tem terrae super altare ponere,' Kemble no. 177. The spells in it, and the laying of a broad loaf in the first furrow, are illustr. by Pliny 25, 4, 10: 'hac (radice panaces) evulsa, scrobem repleri vario genere frugum religio est ad terrae piamentum.' Bebelii Facetiae p. 72: supplicationes circum agros frugiferos fieri solitae. As cakes were baked for Bealtine, so were 'Siblett cakes after wheat-sowing,' Hone's Yrbk 1596.—Old spells spoken at flax-sowing in Schaumburg, Lynker nos. 319, 320, in Bavaria, Panzer 2, 549—551, in Thuringia, Meland. Jocoser. tom. 2 no. 503. The Wallachians dance to the hemp (pentru cinnib), the dancer lifting her arms as high as she can, that the hemp may grow high, Schott p. 302. At Newyear's midnight the Estonian farmer throws a handful of each sort of grain on to the shelf, crying 'God grant the grain this year may grow that high,' Possart's Estl. 171.

p. 1242.] In Stricker's farce of the Thieves, Sant Martin professes to guard the oxen in the stall, Hahn pp. 22—27; and a blessing for swine says 'Johannes videat illos, Martinus expas- cat,' Hattemer 1, 410a. The 'Abraham's garden' in the herds- man's spell occurs elsewh. too: durch den Abrahamschen garten, Orendel 1240; ez leit uns in Abrahames garten, MSH. 3, 223b. A Finn. song in Kantel. 1, no. 176 says, Jesus guards the flock. Sveetur and Etelä (mother nature) watch the cattle, Kalevala (Castré 2, 50).

p. 1242.] Haltrich found a Germ. bee-spell in the pasteboard cover of a book (no. 245 of Schüssburg school library) entitled Disput. de Deo, etc. Claudiopoli 1570: Maria stund auf ein sehr hohen berg. sie sach einen suarn bienen kommen phliegen. sie hub auf ihre gebenedeyte hand, sie verbot in da zu hant, versprach im alle hilen n. die beim versloszen, sie sazt im dar ein fäs, das Zent Joseph hat gemacht: 'in das solt ehr phlügen (into
this shall ye fly), u. sich seines Lebens da genügen.' In nomine, etc. Amen.

p. 1243.] 'They made willow-flutes and elder-pipes,' Garg. 193; han spekade barken af all slags träd (could play the bark off any kind of tree), Arvidss. 2, 311; han sp. b. af härdeste träd 2, 314; han letke barken af björke, af boke-trä (birch, beech) 2, 317; gerath wol (turn out well), pfeifen-holz, ich pfeif dir ja wol darzu, oder du wirst zum holz, Garg. 213; will das holz nit zu'n pfeifen geraten, ich pfeif dir ja wol darzu, oder du wirst zum holz, ibid. Other rhymes for loosening bark in Woeste p. 20. Firmenich 1, 294. 352. 426. 442. 2, 102. Panzer 1, 269. Fiedler 97. p. 1244.] What herb is febrifuga? for which Sumerl. 56, 58 gives metere (Suppl. to 1216 n., mid.); Gl. Sletst. 39, 405 febre-fugia matirna; Dioscor. 3, 7 centaurium minus, multitradix, 3, 126 conyza, intybus; 'featherfowl, the plant feverfew,' Barnes. —A spell like the AS. one, in which the disease is hidden withdraw, is in Serv. called ustuk, fr. ustuknuti, to retire; and the herb employed is likewise ustuk. Not only witches, but rats and mice are sung away, as by the famed rat-catcher of Hameln. In Ireland it is a gift of hereditary poets, Proc. of Ir. Acad. 5, 355—366.

p. 1245.] With the AS. idiom agrees the MLG.: ie en-can den honger niet genesen, Ver Ave in Belg. mus. 6, 414; conf. M. Neth. ghenesen, ghenas = sanare, Lame. 1996. 8458. Maerl. 3, 190. 2, 111; but also = sanari, Maerl. 2, 156, was genesen = sanatus erat 2, 135.

p. 1247.] Mare, nightmares, Gefk. Beil. 151. Bocks-mahrte, spectre, Kuhn in Hpt 5, 490; kletter-m., drück-m., Sommer p. 46. Sloven. mora, both mare and nightm., fr. morim (I throttle)? kiki-mora, nightm., Hanusch 333. In the eastern parts of Mittelmark, murrave means oppressive as nightmare, but also a being like the Harke or Holle of other places, that has tangled eyebrows, that mats the hair and knits up branches of fir trees, Hpt 4, 386. 5, 488. A drom of the mère = maar-zopf? Dint. 1, 439. Mare-zitz, -teat (Suppl. to 1222). Fr. trousluide, nightm., fr. trom = heavy. —Of 7 boys or 7 girls born in succession, one becomes a nightmare. Nightmares slip through a buckle-hole in your belt, and press you, Müllenh. p. 242-3-4;
dich hât *geritten* der mar, Ges. Abent. 3, 60. Where the maar has alighted on the corn, it turns black or full of cockles; the hop on which she has sat spoils, Wolf p. 689. On maar-spells, see Hpt 7, 537-8. Altogether like the Hennebg spell is one fr. Kuhland:

Olle wasser wote (wade),
olle baemer blote (un-blade, disleaf),
olle bæge stæige (mountains climb),
olle kieche-speitze maide (spires avoid)!

Meinert p. 44.

And they are found in other parts too, Leopr. 26. Panzer 1, 269. Kuhn p. 461.

p. 1248.] With the spell 'Sprach jungfrau Hille: *blut stand stille!*' conf. the adjuring of blood in Hpt 4, 391, and the frequent formula: *stant pluot fasto!* Kl. schr. 2, 29; *stand still*, du wildes blut! Mone 6, 469; daz du *verstündest*, u. nit mè gangest 7, 420; dò *verstümont* daz bluot vil gar, Walth. v. Rh. 138, 11; *verstellen*, to stanch, Mone 6, 460. 7, 420. In a spell for stanching blood, the history of iron is related, Kaley's rune 3 (nov. ed. 9). There is a plant named *bluot-stant*, Sumerl. 56, 66; a Thracian herb *iοξ-αμος*, Welcker’s Kl. schr. 3, 29. Fris. 'blöd *sketta,*' protect, Richth. 236, 13.—In the names Blustülpe, Blut-gülpe, *stülpen* is to stanch, M. Neth. *stelpen*, Lanc. 3593. Part. 90, 15; *stelpet* mans bloet, Lanc. 42658, wonden *gestelpet* 44470; thaz bluot in *firsultti* = se sisteret, O. iii. 14, 22; and *gülpe* resembles the Norse Gylfi. MHG. daz bluot *verstrüet*, Pantal. 228.

**Sine wunden** si besach (she examined),
**ir segen** si darüber sprach. Wigam. 5267.

'Holy Tumbo bless this wound away' (p. 528-9. Suppl. to 1231 end).—Fingerworm-spells, see Happel in Mannhdt’s Ztschr. 3, 2. E. Meier’s Sag. no. 464-5. A red, a white, and a black worm in Mone’s Ndr. lit. 337; white, black, grey and green in a Cod. Dresd. M. 21a. ‘Christus in petra sedebat’ sounds like 'Tumbo saz in berke,' Kl. schr. 2, 29; Rother uf eime steino saz, Roth. 442. [Pillicock sat on Pillicock’s hill, K. Lear].

'God the Lord went over the land, there met him 70 sorts of gouts and goutesses. Then spake the Lord: Ye 70 gouts and
goutesses, whither would ye? Then spake the 70 g. and g.:
Then spake the Lord: Ye shall go to an elder-bush, and break
off all his boughs, and leave unto (namning the patient) his
straight limbs. In the name, etc.—Conf. 'flaugk blatter u.
nicht zubrist, das gebeut dir herr Jesu Christ,' fly, pustule, and
burst not, so bids thee, etc. (1597), Wolf's Ztschr. 1, 280.
p. 1248.] Zeter und weide liegen in streite, Hpt 4, 390; conf.
'die hünsche und der drache' (p. 1163).
p. 1249.] Animals are appealed to: 'I pray thee, swallow,'
Schm. 3, 362; adjuro te, mater aviorum (p. 1242). One's own
powers are summoned up: Finn. nouse luontoni, surge vis mea!
Renvall 1, 294. Again, there are particular words of great
magic power: berlicke, berlocke! policke, polucke, podrei! Fr.
Arnim's Märck. no. 8; Fr. brelique breloque! berlik berloc,
Biondelli's Dial. 133; conf. Boh. perljk tudes.

PREFACE.

p. xxiv.] The difference between the Norse and the German
system of gods appears the more considerable, when we reflect
that our Eru, Phol, Saxnot, Beowulf, Isis, Zisa and Sindgund
were unknown to the North; that in Germany thus far not a
vestige is discoverable of Heimdall, Loki or Hoenir (Färö. Höner,
not Hæner) and that of Meili, the son of Oðinn and Fiorgyn,
hardly anything is known but the bare name.—Thórr was
preeminently worshipped in Norway, Freyr in Sweden, Oðinn in
Denmark (p. 160-1). Hálogi, Thórigerdr and Irpa seem to be
local deities of Háloga-land (F. Magnusen p. 981).
p. xxiv.] The result of a new religion coming in is mixture
with the old, which never dies out entirely. The old faith then
becomes a superstition, as Nilsson 6, 3 very clearly shews.
p. xxvi.] When the rage for the outlandish and satiety with
the home-grown had passed away (tanta mortalibus suarum
rerum satietas, alienarumque aviditas, Pliny 12. 17, 38), there
set-in the equally unwarranted historical and geographical explana-
tion of Myths, the study of whose inner sense is yet to seek.
Deified heroes and saints, genealogies beginning with a god for ancestor, mark the point where myth and history touch.

p. xxix.] *Wolflietrich* has this other point of likeness to *Odysseus*, that he wears St George’s shirt, as O. does the scarf of Leucothea. A further resemblance betw. the German mythology and the Greek comes to light in Artemis and Hecate, who remind us of Bertha; see the Copenhagen Edda, pref. xxvii. seq. The ideas of Meleager and Norma-gestr (p. 853 end), of μεσογαία and middil-gard (p. 794), of ὄμφαλος and the dille-stein (p. 806), of Cerberus and the hell-hound (p. 997), of κηρύκειον and the wishing-rod (976-7), and of sieve-turning (p. 1108) are closely allied; and ἕλιος, ON. sól, Goth. sául, coincide even verbally (p. 701 end). With Roman usage agree our dislocation-spells (p. 224-5) and lustration of highways, RA. p. 73. On the other hand, the Zeus-Jupiter is in other nations split up into Wuotan, Donar and Zio, or Radegast, Perun and Svetovit, or Brahama and Vishnu, or Gwydion and Taranis.

p. xxx.] *Celtic* influence on Germ. mythology is pointed out by Leo in Malb. Gl. 1, 39; from it Nilsson 6, 13-4 derives the mistil-teinn and Baldrs-brand, believing as he does that many parts of Scandinavia were once peopled by Celts. Their gods Taranis, Hesus and Teutates answer to Jupiter, Mars and Mercury, see Stālin 1, 111-2. 109. GDS. p. 120.

p. xxx.] To the old words common to the Slavic and Teutonic, add Goth. gulp, OHG. kold, Sl. zólóto, zlátó; Goth. þaúruus, OHG. dornu, Sl. trn, teórn. The Sl. Sīva = Ceres corresp. to ON. Síf, Sitivrát to Saturn, Priya to Frowa (p. 303), and Prove to Frò.

p. xxxiv.] The harmonies of *Indian* mythol. with ours may be largely added to. Thus the Liliputian floating on a leaf is similar to Brahama and Vishnu (p. 451), bald-headed Oóinn and his day of the week to Buddha (p. 129 n. Iduna 10, 231), Vishnu’s wheel to Krado’s (p. 249), Prithivi to Fria (p. 303), Yama the death-god and his rope, the cow of creation, etc., to the corresp. German notions, Garuda’s wings to our wind (p. 633), madyamalóka to middilgard. Bopp in Gl. 71b says Káli is akin (not indeed to Halja, but) to hvéla, a while.

p. xxxviii.] Points of contact betw. *Paganism* and *Christianism*. On what is christian in the Edda, see Copenh. Edda,
pref. xxvi. seq., and consider the Last Judgment, the angel’s trumpet like Heimdall’s horn (p. 234), Surtr like ‘death the last enemy,’ 1 Cor. 15, 26. While the heathen often admitted foreign gods into the ranks of their own, and assimilated them, as the Greeks did sometimes to conciliate other nations; Christianity was exclusive, and hostile to all heathen gods. Yet even the Christian church, involuntarily or designedly, has adopted some heathen gods and practices. That saints of the Catholic church often receive divine homage, is acknowl. by Seb. Frank, Zeitb. 2, 243; conf. A. W. Schlegel’s Oeuvres 1, 219. Kingston’s Lusit. sketches, Lond. ’45. The saints heal (p. 1163 end): the Servians call Kosman and Damian vratci, soothsayers, physicians, Vuk’s Wtb. 82; John the Baptist foretells to Aeda the splendour of the race that shall spring from her daughter Oda, Pertz 6, 307. The saints make rain (p. 174-5); as water-saints they bring succour in a storm (Suppl. to 637): nay, nuns in German legends often take the place of white ladies, and munkar in Sweden turn up as jätter, Runa ’44, 13. The saints pacify God’s anger:

Des mugen si in stillen,
swä er zornic ûf uns wirt. Pass. 312, 56.
Müeze sin unser vorspreche (advocate),
daz Got mit zorne iht reche (not wread in wrath),
swä wir haben gesündet. Servat. 1705.

God’s anger and that of the saints are estimated about equally in curses: ‘habbe he Godes unmiltse and Saneti Martines!’ Kemble 2, 4;

Des haben in Sant Geörgen haz
und Gotes vluoch umbe daz! Helbling 8, 915.

‘Hilf Sanct Anna selb-dritt!’ A. and the other two, Anshelm 3, 252.

Mary above all other saints received a heartfelt adoration, which, if not in the first centuries, yet very early, was promoted esp. by women, Zappert 16. Epiphan. adv. haeres. p. 1058 (ed. Paris, 1622). Like Hulda, she is called ‘gudmoder,’ Asbjörns. no. 8, and is a ‘spinster,’ Zapp. 13. If in the legend of Crescentia Peter, like a second Woden, appears as an old man, con-
ducts the heroine back from the rock in the sea, and endows her with the gift of healing, or himself heals (K.M. no. 81); in other legends Mary takes the place of Peter, and shows the empress a medicinal herb. Both Christ and Mary leave the print of their fingers and toes on the rock, like the giants (p. 546), or devils (p. 1022); conf. 'ons Heren sprone,' our Lord's leap, Maeel. 2, 116. The O.Norw. Gulapings-laung p. 6 speaks of 'signa til Krist paccu (thanks) oc Sancta Mariu til års oc til fridar,' exactly as was done to Freyr (p. 212). Mary helps in childbirth, bestows rain, appears among harvesters, kisses and dries them, Maeel. 2, 248. 285-6. She instead of the Dioscuri makes light shine on the masts (p. 1137 beg.); she or her mother St Anne carries people from distant lands through the air (Hist. de la Bastille 4, 315), as Oßnu did (p. 146, Hading), or the devil (p. 1028). They make two Virgin Marys visit each other, carrying the inferior one to the grander. Childless couples cry to St Verena, and she gives them heirs, Pertz 6, 458—460, like Oßinn and Frigg, Vôls. saga c. 2; conf. the beginnings of many KM.

p. xliii.] The christian God merely sends his messengers upon earth, as in Gregor 2678: swenn dich unser Herre diner selden ermante, u. dir sînen boten sante, den soldest du enphåhen baz. But the heathen gods came down themselves: før at kanna heim allan, Sn. 135. (K.M. 3, 146). Zeus, Hermes and Plutus appear in Lucian's Timon; conf. Aristoph. Lysistrata 808, Birds 1549; whenever 3 gods seek a lodging, Hermes is sure to be one, GDS. 123. Zeus coming as an unknown guest, a child is served up for him to eat, Fragm. hist. Gr. 1, 31. The Dioscuri also travel unrecognised among men, Preller 2, 72.—What the Lithuanians tell of Perkunos's (or the Saviour's) encounter with the horse and ox, the Estonian legend relates of Jesus, Neus 435. Perkunos and Pikullos travel, and give gifts to men, Tettan and Temme's Ostpr. u. Litth. sagen p. 28. Also the horse, ox and dog put up at men's houses, and reward hospitality by giving their years, Babr. 74.

In such wanderings there keeps recurring the antique incident of the divine visitor granting three wishes. 'Theseus Hippolytum, cum ter optandi a Neptune patre habuisset potestatem,' Cie. de Nat. D. 3, 31; het ich drier wünsche gewalt, MS. 2, 145; conf. K.M. no. 87. Of this kind is the Breton fairytale of the
artful moustache, to whom Christ and Peter allow 3 wishes: he asks for a pretty wife, the winning card, and a sack in which to shut the devil up. When Peter denies him entrance into heaven, he flings his cap in, and so takes possession. Echoes of the player who wants to get into heaven, and is refused (p. 818 n.), are found in the Warnung 2710—2806; so brother Lustig and Jack the gamester wish to get into heaven, KM. no. 81-2. Lat. poem of Ma. p. 343, conf. the farce of the Miller who sits on his sack behind the gate of heaven, Altd. bl. 1, 381. Gamester Jack’s request for the tree from which no one can get down resembles a story in Hone’s Daybk 1, 417. Panzer 1, 94; the casting of dice for the soul is also in Cæs. Heisterb. 5, 31. Somm. sag. 175-6. The incident of the thieving cook meets us as in Aviani Fab. 30: sed cum consumt dominus cor quaceret apri, impatienis forteur cor rapuisse coquus.

Christ, being on a journey with Peter, pulls one ear out of a sheaf, and burns it at the candle; the grains keep spirting out till they form quite a heap. This happens in a barn, where lazy Peter has been cudgelled by a peasant; and he gets another backful of blows in the inn, because he will not play. Then the Lord made for these peasants boughs on their trees, whose hardness blunted their axes, as the request of a rude set of people for vines is also granted, but the wine is as good as their manners. In a farrier’s shop Christ cuts a horse’s foot off, shoes it, and puts it on the beast again. Peter will not stop to pick up half a horseshoe, but Christ does, and buys cherries with it, which Peter is glad to pick up one by one to quench his thirst. In the merry gest of the blind man whose wife sits up in the appletree, or the LG. poem in Dasent xxvi., Peter and the Lord act the part of Pluto and Proserpine in Chaucer’s Marchantes tale, and of Oberon and Titania in Wieland’s Ges. 6, 87. Again, Christ walks with two apostles and three disciples, and comes upon the girl carrying water, Wend. volksl. 2, 314. Peter catches the haddock, as the Ases do Loki, and he Andvari; conf. Wolf’s Ndr. sag. p. 706, and his Pref. to Zingerle 2, xx. Peter comes from heaven to earth on leave, H. Sachs iii. 1, 240, also i. 94b. St Peter sits on the roof, throwing pears down, and St Claus throws rotten apples up, Garg. 75h. Of a like stamp are the folktales of St Jost and the Bavarian, Renner 24583, of St Nicolas and the
Bavarian, Bebelii Facet. p. m. 1136. The return of saints to heaven is thus descr. in the Warnung 1767:

Die heilegen habent sich üfgezogen (hoisted up),
von der kuppel (dome) sint si geflogen
uf zuo ir Schepfaere.


The sky darkens when a villain is begotten or born, Pertz 2, 154; but nature rejoiced when Georis was begot, 261; conf. the Alexander-legend in Maerl. 1, 264. With Frödi’s blissful age conf. O’Kearney’s Gabhra p. 104: ‘They say the times were so prosperous and the produce of the earth so abundant, that when the kine lay down the grass reached above the top of the horns. Hence it is said that cows, whenever they lie, give utterance to three moans in remembrance of the good old times that once had been, and lamenting the hard days in which they live.’ So we hear of a Truce of God under Numa, Klaus. Aen. 953, and under Solomon, Diem. p. 113-4. The lines fr. Godfrey of Viterbo are based on Isai. 2, 4: et conflabant gladios suos in vomeres, et lances suas in falces, conf. Passional p. 17. Jorn. de regn. succe. p. 45. Ksrchr. 630.

The Germ. reverence for woman is also expr. in: ëre wol die muoter din, Pass. 224, 25. In a Serv. song a daughter calls her mother ‘bëla ztrkvitze,’ white little church, Vuk 1, 17. no. 27.

The good and evil of the New are hinted by Paus. i. 24, 4 in the words: ὅστις δὲ τὰ σοῦ τέχνη πεποιημένα ἐπιστροφ-
Become old-fashioned), conf. Lessing 8, 246.

p. li.] Even God, Christ and the Holy Ghost came to be imagined as sitting in the wood, as the old gods had been, Pröhle’s Märch. f. d. jugend p. 17.

p. lli.] The descent of all gods from a God of gods is assumed even by Helraold 8, 3. In India Brahma, Vishnu, Siva are the three supreme gods; all the rest are under these; their trinity is designated by the sacred word ṛṁ = amṛt, Brahma being ṛ, Vishnu u, Siva m, Bopp’s Gl. 61a. GDS. 122. Beside this trinitarian view, we find a dual conception of deity according to sex, as father and mother, or as brother and sister: thus arose Nóirdr and Nerthus, Freyr (Fro) and Freyja (Frouwa), Berhtolt and Berhta, Fáirguneis and Fórgyn, Geban and Gefjon, Hruno and Hreda. With the Germ. sunne, masc. and fem., conf. Lunus and Luna, Liber and Libera, GDS. 122.—Twelve gods are reckoned by Athen. 5, 330 (conf. Plato’s Phaedr. 246-7), and by Apuleius p.m. 59; τῶν δωδεκα ὄνομαζομένων θεῶν ἄργαλματα, Paus. i. 40, 2; si undecim deos præcter sese secum adducer Jupiter, Plant. Epid. v. 1, 4; duodecim deis, v. 2, 3; twelve adityas, Bopp 30a; tredecim dii exceptis Brahma, Vishnu et Siva, Bopp’s Gl. 160; váro ellipsis æsir taldir, Sæm. 117b; 12 ases, 8 asins, Sn. 79. In like manner, Hrölf’s 12 heroes, Sn. 152. Fornald. s. 1, 100, Kaleva’s 12 sons, the devil’s 12 disciples (Suppl. to 986 end).

p. lii.] The arguments with which the Fathers and authors like Arnobius combat the folly of heathenism in respect of gods, temples, images and sacrifices, would equally condemn a good deal in the Catholic doctrine. Even a worldly delight in spring, flowers and the song of birds is attacked almost as fiercely as polytheism; thus in the Warnung 2245:

Einer anbetet daz vogel-sane
unt die lichten tage lace,
darzao blumen unde gras,
daz ie des vihes spise was:
diu rinder vrezzent den got.

One man worships the bird’s song
and the days so light and long,
flowers also and the grass,
aye the food of ox and ass:
bullocks munch your god!

conf. 2077 seq. 2382 seq. From the Dualism that pits Evil
against Good as a power, our paganism is free; for our ancestors, like the Greeks, throw Evil on the shoulders of a few inferior deities, or let it come out in mere attributes of the gods.
APPENDIX.

I.—ANGLO-SAXON GENEALOGIES.
II.—SUPERSTITIONS.
III.—SPELLS.
ANGLO-SAXON GENEALOGENES.¹


The Anglo-Saxons, who left Germany for Britain in the 5-6th centuries, carried with them data of the descent of their noblest families. These all go back to Woden, and some of them a great deal higher, naming a whole series of gods or

¹ Conf. J. Grimm ‘On Kemble’s Geneal. of Wessex,’ Munich ’36 (Kl. schr. 5, 240 seq.)—EHM., i.e. Prof. E. H. Meyer, Editor of Grimm’s D.M. ed. 4.)
² Conf. the Geneal. tables coll. in Pertz 10, 314.—EHM.)

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deified heroes as Woden's ancestors. After the conversion to Christianity, they tried to connect this line of kings and gods with the O.T. tradition of the earliest race of man. Such an attempt to bring their still cherished heathen forefathers into harmony with the Noah and Adam of Holy Writ can only have been made very early, immediately after their adhesion to the new doctrine, at a time when the mind, convinced of the truth of the Bible story, was yet loth to part with its native tradition. As a church was often reared on the site of the heathen temple, as Christian and heathen ceremonies were fused together somehow, and to fortify the new faith the débris of the old soil was thrown in; so a simple-minded people might be allowed to retain genealogies interwoven with its past glory, and give them as it were a new groundwork. Later on, such a combination of irreconcilable facts would neither have been attempted nor thought necessary.

Beyond all doubt these pedigrees were pre-Christian, were known to Angles and Saxons in their old home, and therefore must have been equally diffused among other German nations on the Continent: every part of them shows connexion with national names and old heathen poetry. I am inclined to credit the Frisians, Westphals, and also Franks with possessing similar genealogies, though the emigrant Anglo-Saxons alone have preserved them for us.

Our earliest authority for these pedigrees is Beda [d. 735], and he only mentions that of Kent, yet in such a way that we may safely suppose he knew them all. Succeeding centuries furnish fuller accounts. These lists of names can have no chronological value as regards the oldest times; it is only in giving the lines of A.S. kings that they become historical. But that detracts nothing from the importance of the legend.

We know that the Anglo-Saxons formed 7 or 8 distinct kingdoms, founded on a pre-existing diversity in the immigrant tribes, and thus answering exactly to the difference of their genealogies. The Saxon Chronicle says the Jutes occupied Kent and Wight, the Saxons Essex, Sussex and Wessex, the Angles Eastangle, Mercia and Northumberland. Of Wessex, the state that soon overtopped and finally swallowed up the rest,
the genealogy is the most fully preserved. Those of Kent, Mercia, Deira (Brit. Deifyr) and Bernicia (Brit. Bryneich, Northumbria) are also handed down in old documents. Less genuine, or not so well accredited in certain names, appear the lines of Eastangle, Essex and Lindesfarn-ey.

It is convenient to divide these genealogies in two halves, a *Descending series* and an *Ascending*. At Wōden's sons they begin to split, in him they all unite. I will take first the several lines that descend from Wōden, and then deal with the older stock, which is the same for all. Here I bring under one view—

**Wōden's Posterity.**

<table>
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<tr>
<th>KENT.</th>
<th>EASTANGLIA.</th>
<th>ESSEX.</th>
<th>MERCIA.</th>
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<tr>
<td>Wōden</td>
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<td>Wiltgils</td>
<td>Trigel</td>
<td>Andseeg</td>
<td>Ōffa</td>
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<td>Hengest (d. 489)</td>
<td>Hróthmund</td>
<td>Sweppa</td>
<td>Angeltheow</td>
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<td>Eoric (Oese)</td>
<td>Hrippa</td>
<td>Sigefugel</td>
<td>Eomær</td>
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<td>Octa</td>
<td>Quichelm</td>
<td>Bedecca</td>
<td>Icel</td>
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<td>Óffa</td>
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<td>Tidel</td>
<td>Æséwine (527)</td>
<td>Cynewald</td>
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<td>Rædwald (d. 617)</td>
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<td>Eorpwald (632)</td>
<td>Sæbearht (604)</td>
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<td>Angenwit</td>
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<td>Eanfærth</td>
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<td>Usefréá</td>
<td>Ida (d. 560)</td>
<td>Cerdic (d. 534)</td>
<td>Eatta</td>
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<td>Yffe</td>
<td>Ælle (d. 588)</td>
<td>Cynric</td>
<td>Ealdfrith</td>
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[1 Succeeded by the brothers Ceolric, Ceolwulf, Cyngils, Gwichelm, Lappenb.
1. 154-6.—EHM.]

I begin with the general remark, that seven sons are here ascribed to Woden (for Bernicia and Wessex keep together till the third generation). But some chroniclers give him only three; thus William of Malmesbury, speaking of the Mercian line, says p. 17: possem hoc loco istius (Idae) et aliorum alibi lineam seriatim intexere, nisi quod ipsa vocabula, barbarum quiddam stridentia, minus quam vellem delectationis lecturis infunderent. Illud tamen non immerito notandum, quod, cum Wodenio fuerint tres fiUi, Weldegius, Withlegms et Beldegius, de primo reges Cantuaritarum, de secundo reges Merciorum, et de tertio reges Westsaxonum et Northanimborum originem traxerunt.'

Let us now examine the eight lines one by one.

KENT, the oldest kingdom, founded by the first invaders.—
Beda 1, 15: 'duces fuisse perhibentur eorum primi duo fratres Hengistus et Horsus, erant autem filii Veltisli, cujus pater Veeta, cujus pater Voden, de cujus stirpe multarum provinciarum regium genus originem duxit.'


Hengest had a son Eoric, surnamed Oisc (Oesc), after whom all succeeding kings of Kent were called Oiscingas; after Oisc came Octa, Irmimric, Ethelbert, Beda 2, 5. Oisc is called Æesc in Sax. Chron. and Ethelwerd. Florence has: 'Hengistus, Oricus

^1 So in AS.: 'waren thà aрест heora látteowas and heretogan twegen gebróðhra Hengist and Horsa, hi waren Wihtgísse suna, thas fæder wæs Wihta hátan, and thas Wílitan fæder wæs Woden nemned, of thas strynde moniga megða eyning-cynn fruman hædde.'
The names Hengest and Horsa are taken from the horse; one might also suspect in Wigtgisl, Wicta, Wecta the presence of wieg, OS. wigg, ON. vigg (equus), conf. Lat. vehere. The ON. Veg-tamr (way-tame, much travelled), as OSimon once called himself, stands apart, though an old king Wechtam occurs in Hunibald. The Wegdam in Otterbourne p. 32 is accus. of Wegda. Will. Malmesb. p. 17 calls the head of the Kentish line Wealdgus, prob. a corruption of Wealdgus (Swabians). The Traveller’s Song, line 43, brings up a Witta, king of the Swasfas (Swabians); could this name serve to explain the obscure rvittn in our Hildebrand-lied?


1 Otterbourne has only: ‘Woden genuit Casera, a quo regnum Estanglorum progrediens derivatur.’
2 Beda 2, 15 (Stevenson 140, 21) does name four: Erpwald, Redvald, Tytilus, Vija.—EHM.
The older names seem good Saxon. *Hrippa, Hrippus* answers to Hripo in Falke's Trad. Corb. 7, 104-7. 312 and OHG. Hriffo in Meichelb. 430. *Rothmund* for Hrōthmund? a name that occurs in Beow. 2378. *Titman* resembles Tiadman in Falke 114. Trigil may be the OHG. Drēgil, Wolfdre Gil, Wolfdrigil? though in that case we should expect Thrigel.1 *Tidil* is appar. the Tudil of Falke 37 [and Tital in Schannat no. 426.—EHM.]. *Uffa* is the OS. Uffo, and prob. the same as the Offas of Essex and Mercia, for the Trav. Song. 69 says ‘*Offa* weold Ongle,’ governed Anglia. *Eorp* in Eorpwald is the OS. Erp, OHG. Erpf, conf. ON. iarpr = fuscus. *Gwicum* is a good AS. name (Sax. Chr. 27. 30), of which Wihelm, Guillem are corruptions.

The *Casera, Caseras* or *Cusser* named as Wōden’s son is the same whom the Trav. Song celebrates as ruler of the Greeks, l. 39: ‘*Cāser* weold *Creacum*’; and l. 151: ‘mid Creacum ic wes and mid*Finnum,*and mid Cāser, se the winurga geweald ähte, wiolane (=welena) and wilna, and Wala rícès,’ who wielded winsome burghs, wealth, what heart can wish, and Welsh dominion. Here Saxon legend has turned the Latin *Caesar* into Cāser, and linked him to native kings, perh. in deference to that early opinion of Wōden’s having come from Greekland (p. 163 n.). Among Saxons and Angles of the 5-6th centuries there was prob. many a legend afloat about an old king Kēsor.


Of these, Aescwine (Ercenwine) is named as the first king of Essex, Sæbert (Sigebert) as the first to adopt Christianity in 604

1 *Cursor,* minister? conf. Gothic thragjan, currere, and in OHG. glosses trikil, drikil (verna), prob. the ON. threl, thrall.

2 Otterbourne says little, and that beside the mark: ‘*Woden genuit Watelgeat, a quo regum Essexiae prosapia sumpsit originem*’; conf. Mercia.
Then the name of Woden's son is very remarkable: Scænwæt, evid. the Sæmolt named with Thuner and Woden in the Abrehmittia; in OHG. it would be Sahs-nôz, Sahskinôz. Geseyc and Andseyc seem to be related in meaning; Bedeaca answers to the OHG. Patibbo; Sweppa is Saxon.


1 Conf. the Götting. Anzeig. 28, p. 550.
Langhorn, Florence, Matthew and Gale’s App. insert betw. Wōden and Wīthelceat two names that are wanting in Ralph and the Chron., Wīthelceat (Frethegeat) and Waga (Gueagau). As Florence puts Angen-geat for Angel-theow, his Wīthelceat might elsewhere have been Wīthel-theow, but Gale too has Guedol-geat.\(^1\) Angen (Gale’s ‘Origon’ is a misreading of Oungon) is unexceptionable, and Angentheow answers to the OHG. name Angandio, perh. to ON. Angantyr, which may be a corrup. of Anganthyr; the pure AS. form is Ongentheow, Beow. 3931. 4770. 4945-67, conf. Ingegentheow, Trav. Song 232. Öfin (miscopied Ossa), which occurs twice in the Mercian line, is likewise found in Beow. 3895. 3910. Wīthelceat seems faultless, Will. Malmesb. p. 17 has Wīthlecgus, and even Guthlīg in Gale confirms the short æ or e. Yet Ralph’s Wīthal agrees better with the ON. Vīgletus in Saxo Gram. 59; and it is a point of importance to our whole inquiry, that the series Vīgletus, Vermundus, Æfin of the Dan. genealogy (Saxo Gr. 59—65)\(^2\) is so evid. the same as the Mercian. For Gale’s ‘Pubba’ (AS. p for p) read Wubba, Wibba = OHG. Wipo.\(^3\)


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1 May we connect Wedelgeat, Wīthelgeat with the national name Wedelgeatæ, Beow. 2984. 3224. 4753?
2 The Genealogia runica in Langebek i. 32 has Wīthelæk, Vermund, Æfin; that at i. 27 gives Wīthelæk, Vermund, Æfin.
3 On the line of Mercia, to which Æfin II (757) belongs, see Lappenb. 1, 222; conf. the two Æfins above (p. 388) —EHM.
4 Some other writers also call the Deira genealogy the Sussex; yet Sussex lies some distance from Yorkshire.
ANGLO-SAXON GENEALOGIES. 1717


As the Kentish borrowed some names from horses, so does this from birds, Swafugel and Weste-falcna, whom the Chronicle makes father and son, but between whom the other lists insert two more links, Soemel and Swearta (or Swearta and Soemel). There is also a Sige-fugel (al. Sigewulf) in the Essex lineage. I doubt whether Sce-fola in the Trav. Song 230 can have anything to do with this. The mythic Westerfahna has perhaps a right to be regarded as ancestor of the Westphals, for the old form of that national name was Westfalah, and we know of a hero in the Wessex line who did give name to a branch of the nation. Swafugel and Sw-bald have their first syllable in common. Swefdag resembles the ON. Seipdagr, Saem. 111 [Hrólfrkr. sag. e. 18—23], Seiubdagerus, Saxo Gr. 9, though the f and p are at variance; and it is worth noting that his grandfather too is Wieg-dceg, and the head of the Wessex line Bealdceg. The relation of Wieg-dceg to the Kentish Wecta I shall discuss by and by in elucidating the Norse genealogy.

Ingebrandus], g. Alunon, g. Inqued, g. [Ingrugeat, g.] Edibirth, g. Ossa, g. Eobba, g. Idu.——Of these names, Esa seems to me akin to ós, pl. ēs (deus divus), and Inqu is the ON. Ingvi, conf. Ingumar freyr and Beow. 2638 freá Ingwina, 2081 eodor Ingwina.


In this series of Westsaxon names, the chief stress is to be laid on Wôden’s son Bealdæg (Beldeg, Beldig, Belde in Asser and those who follow him, Balder in Ethelwerd), evid. the Norse Baldur son of Odin; Fréawine too resembles the ON. Freys
vinr, still more Frowinns in Saxo Gr. pp. 59, 60; Esla, like the Northumbrian Esa, may come from òs, ês. Gevis must have been a distinguished hero and sovereign, for a whole race to be named after him; even Beda mentions the fact, where he says of Cynegilso, a successor of Cerdic, 3, 7: eo tempore gens Occidentalis Saxonum, quae antiquitus Gevisse vocabantur, regnante Cynegilso fidem Christi suscepit (yr 635); and again of Bp. Byrinus: sed Britanniam perveniens, ac primum Gevisorum gentem ingrediens, cum omnes ibidem paganissimos invenerit, etc.

LINDESFARAN.—These were a separate race, who had settled in a small island off the Northumbrian coast, and named it after them Lindesfarena-cá (Beda, 3, 17, 4, 12. Sax. Chr. ann. 780. 793), otherw. Hâlig eáland, now Holy Island. I find their genealogy in Flor. 566: Woden, Winta, Cretta, Quelpjilfus, Ceadbæd, Bubba, Beda, Eanferthus; another edition more correctly makes the fourth name Queldjils, the fifth Ceadbæd, and adds Biscop after Beda, Eatta and Ealdfrith after Eanferth. Bubba's successor was prob. called Bedeca or Baduca (like one of the Essex line), for Eddii vita S. Wilfridi cap. 3 (Gale p. 45) relates of the Kentish king Erconbert (d. 664): Rex secundum petitionem reginae, ducem nobilem et admirabilis ingenii quemdam Biscop Baducing, inveniens ad sedem apostolicam propteram, ut in suo comitatu esset adquascivit. Biscop's grandson Eata became (Beda 4, 13) one of the first bishops of Lindesfarn; but the grandfather himself, to judge by his name, must have held the same sacred office, perhaps elsewhere.

WÔDEN'S ANCESTRY.

So far we have dealt with Wôden's descendants. In treating of his ancestors, we shall again have to separate the purely heathen ones from those that were added after the Bible genealogy became known.

Some accounts reach back only 4 generations, others 8 or 16, stopping either at Fridhuwulf, Geât or Sceáf. Generally speaking, Sceáf is the oldest heathen name in any of the pedigrees.

<table>
<thead>
<tr>
<th>Wôden</th>
<th>Finn</th>
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<tr>
<td>Fridhuwald</td>
<td>Godwulf (Folewald)</td>
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<td>Freáwine (Freálaf)</td>
<td>Geât</td>
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<td>Fridhuwulf</td>
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Hathra (Itermod).  Hwala (Hathra).  Bedwig (Hwala).  Seaf (Bedwig).

Anglo-Saxon Genealogies.


The three generations inned. before Woden exhibit a number of variations, which I will bring under one view:

Chron. (Wess.): Fridhuwald
Asser: Frithowald
Ethelwerd: Frithowald
Flor. (Wess.): Frithewald
Simeon: Frithuwald
John: Frithewald
Ethelred: Frithewald
Ralph: Frederewald
Matthew: Frederwald

Freáiwine
Fricalaf
Fricalaf
Fricalaf
Fricalaf
Frithwulf
Frithwulf
Frithwulf
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Fricalaf
Fricalaf
Frithwulf
Frithwulf
Frithwulf
Fredwine rests then on the single auth. of the Chron., and even there some MSS. have Frealafing, Frealaf. In the following, there is one link wanting:

Chron. (Northumb.): ....  Freodholaf  Fridhowulf
Nennius: .................  Frealof  Fredulf
William:  ........  Fridhowulf  Frealaf  ....
Henry:  ........  Frealof  Fredulf
Alberic:  ...  Frithewaldus  Frelasius  ....

And some have only one name to shew:

Chron. (Deira)  ....  ....  ....  Fridhowulf
Flor. (Northumb.) ....  ....  Frithalaf  ....

But as some retain one name and some another, it is plain that the Wessex genealogy of the Chronicle is the complete and correct thing. *Fredwine* and *Freálf* may be regarded as identical, no matter that *Fredwine* occurs again in the descending series of the Wessex line, for certain names often repeat themselves. If we accept the Frithalaf of Florence [and Freodholaf in the Chron. under Northumb.], we have then *Fridho-wald, Fridho-láf, Fridhowulf* in immed. succession.¹

Finn and Godwulf are thrown into one as *Fingoldwulf* in Asser, *Fingondwulf* in Ethelred, *Fingoldwulf* in John, *Fringoldwulf* in Ralph [Fingoldwulth in Otterb.]. Both are wanting in Simeon, Finn in Matthew, Godwulf in Nennius and Henry. Instead of Godwulf, Nennius gives a *Folegwald* (Folecwald), Henry *Flocwald* and William *Godwine*.

*Geát* (Geata, Geta, Jeta, Gesius) is present in all.

*Tætwa, Tætwa, Tectius* appears also as Cætwa, Cetwa, Cethwa, Cedwa, Cetirwa, and Getwa, Geatwa, Gearwa, Rethlius.

*Beaw, Beaw, Beau, Beawa, Beu, Beo, Beowinns, Bedvins, Beir.*

*Sceldwa, Sceldwa, Seyld, Sceldwius, Sceldius, Seldwa, Seldua, Celdwa, Celdewa.*

*Horemód* remains unaltered wherever it occurs, except that Otterb. has Herecude; but it is wanting in Ethelwerd.

*Itermon, Itermod, Idermod, Etermode, Stermon*; wanting in Ethelw.

¹ [Friðlef suggests the 'jomfrue Fridlefshorg' in the Dan. song of Tord af Hafsgaard, where the Swed. has 'jungfru Froijenborg.'—EHM.]
Hithra, Hadra, Hatra, Athra, Hathras, Bathka; wanting in Ethelw.

Hvala, Huala, Wala, Guala; wanting in Ethelw.

Bedwig, Bedwig, Bedwi, Beadwig, Bedwignus, Bedwig, Bedwig; wanting in Ethelw.

Scæf, Seaf, Seaf is not found in Asser or Florence or any writers that follow these two, but only in the Sax. Chr. and four other authorities (Ethelwerd, Alberic, Will. Malmesb. and Matth. Westm.); and even here with the important distinction, that whereas the Chron. puts him at the very end, as father of Bedwig, the other four bring him in near the middle, as father of Sceldwa and son of Heremod.

Among the names are a few of more than common interest.

Fin is spoken of in the Trav. Song 53 as ruler of the Frisians: ‘Fin Folcwalding weold Fresna cynne,’ which confirms the statement of Nennius that his father’s name was Folcwald (or Folcwalda). Again, Fin appears in Beow. 2129-55-86. 2286, and still as Folcwaldan sunu 2172; so that the Kentish genealogy had preserved his name more truly than the others. Observe too, that it is side by side with Fin that Beow. 2159-86. 2218 introduces Hengest, a great name with the [Kentishmen; must not they have been a Frisian rather than a Jutish race?

Fin’s grandfather, Folcwald’s father, Geat, was worshipped as a god; this is expressly affirmed by many chroniclers, while Woden’s divinity is passed over in silence. We come across Geat in Beow. 3567-82, and if not in the Trav. Song, yet in another AS. lay (Conybear 241): ‘Geites frige wurdon grundlease.’ The Sax. Chr. and Ethelwerd make no mention of his godhood. Nennius and his transcriber Henry Huntgdn designate him the son of a god, ‘filius dei,1 non veri, etc. ’; with him they close the Kentish pedigree, and do not name his father. But Asser and those who follow him, notably Florence, Ralph and John, say of Geata himself ‘quem dudum pagani pro deo venerabantur,’ and then add the names of his father (Cetwa) and ancestors. At the same time they refer, absurdly enough, to a passage in Sedulius (Carmen paschale 1, 19. ed. Arevali. Romae 1794, p. 155), which speaks of the ‘boatus ridiculus Getae,’ or as

1 In myths the son of a god seems often ident. with the god himself, conf. Tacitus about Tuisco and Mannus.
Sedulius says in prose ' ridiculi Getae comica foeditate,' evid. a character in a play of the Old Comedy. That the AS. Geát or Gét was from the earliest times, long before the migration to Britain, regarded as a god, will be proved presently by a Gothic genealogy, which quite correctly names him Gaut, as in OHG. he would be Góz or Kóz. In the Grimmismål (Sæm. 47b, conf. Sn. 24. 195) Gautr is the name that Odhinn bears among the gods themselves.

Tætwa is prob. to be expl. by an adj. tæt, lost in AS. but extant in ON. teitr, OHG. zeiz, meaning laetus, hilaris, placidus.¹ Both Teitr and Zeiz, Zeizo were in use as men's names, but the great thing is that Odhinn himself is called Herteitr in the Edda, Sæm. 46⁴. Tætwa might bear the sense of numen placidum, benignum, the 'gehiure.'

The next three names, in the order Beaw, Sceldwa, Sceáf, give us a clear insight into the intimate connexion betw. these genealogies and the ancient poetry of the people. Beaw, Beo, Beu is no other than the elder Beowulf who appears at the very beginn. of the epic of Beowulf, and is called at l. 37 Scyldes eafera (off-spring), at l. 16 Scylding (S.'s son), and who must be distinguished from the younger Beowulf, the subject of the poem. Beo stands in the same relation to Beowulf as the simple form of a name does to the compound in so many cases.²—Scyld (Beow. 51) resembles the mythic Skjöld king of Danes (Saxo Gr. 5), and Skjöldr the Skåninga godh (p. 161); Skjöldr in the Edda is OŚin's son (Sn. 146. 193), from whom descend the Skjöldöngar (Sæm. 114-5), AS. Scyldingas. The termin. -wa, which makes Sceldwa a weak noun, is also seen in Tætwa as compared with Teitr and Zeiz, and arises out of the third decl., to which skjöldr = shield (gen. skialdar, dat. skildi) belongs, implying a Goth. skildus with gen. pl. skildivé.—In Beow. 7 Scyld is expressly called a Scæfing, son of Sceáf. About this Sceáf the AS. chroniclers have preserved a remarkable tradition with which his very name is interwoven (sceáf, sheaf, OHG. scoop, scohubis), and which is still current in the districts whence the Saxons migrated. As far as I know, Ethelwerd is the first who alludes

¹ Laetus is perh. for daetus (Goth. tatis), as lingua, levir, lautia for dingua, devir dautia.
² So Wolf means the same as Wolfgang, Regin or Regino as Reginhart, Dieto as Districh, Liuba as Liebgart. Hence Beowulf and Beowine mean one thing.
to it, and that precisely in tracing up the Westsaxon lineage, p. 812: ‘ipse Seej eum uno dromone advectus est in insula oceani, quae dicitur Scani, armis circumdatus, eratque valde recens puer, et ab incolis illius terrae ignotus, attamen ab eis suscipitur, et ut familiaris diligenti animo eum custodierunt, et post in regem eligunt.’ Then, with some variations, Will. Malmesb. p. 41: ‘iste (Seeaf), ut quidam ferunt, in quandam insulam Germaniae Scamptbam (al. Scandeneam), de qua Jordanes historiographus Gothorum loquitur, appulsus navi sine remige puerulus, posito ad caput frumenti manipulo, dormiens, ideoque Seeaf est nuneputus, et ab hominibus regionis illius pro miraculo exceptus et sedulo nutritus, adulta acetae regnavit in oppido quod tum Sleswich, nunc vero Ethelisi (al. Hurtleby) ¹ appellatur; est autem regio illa Anglia Vetus dieta, unde Angli venerant in Britanniam, inter Saxones et Gothos constituuta.’ And, in almost the same words, Alberic and Matth. Westm.; the former says: ‘in Scania insula quae est in Dania,’ and again ‘Sleswyk, quod Hartebi dicitur.’ Matthew: ‘in quandam insulam Germaniae, Scandalin nomine’; adding after manipulo: ‘quam patria lingua seaf (l. seeaf) dicimus, Gallice vero garbam.’—An unknown boy, in a ship without oars (RA. 701), sleeping with his head on a corn-sheaf, lands in Angeln, is received as a miracle by the inhabitants, is brought up, and made their king: he and his race must therefore have appeared of sacred and divine origin. This legend, no doubt, is touched upon in the obscure opening of the Beowulf, though the incident is there transferred to Seyld the son of Seeaf; his sleeping on a sheaf of corn is not mentioned, any more than it is by Ethelwerd, whose ‘armis circumdatus’ is more in accord with Beow. 72—81. 93-4-5. The difficult word umbor-wesende can hardly mean anything but ‘recens natus.’ ² The Trav. Song 64 speaks of a Sceafu as lord of the Lombards. Tales of strange heroes arriving asleps in their ships must have been early diffused in Germany. ³

¹ Read Haithaby, ON. Heidhabar, Heidhabae, a bp’s see in S. Jutland [Schleswig]. Ethelwerd p. 833: Anglia Vetus sita est inter Saxones et Giotos, habens oppidum capitale quod sermo Saxonico Sleswie nuncupatur, secundum vero Danos Haithaby.

² The acc. nunc. like a nom. may perh. be justified, else we must emend it to wesendne. A new passage in Kemble p. 253: ‘umbor yeee þær æl nimeð’ may mean ‘nova proles addit (restituit) quos morbus aufferit.’

³ The swan-knight, alone and asleip, his head reclined on his shield, arrives in

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APPENDIX.

But the divine repute in which Sceaf and Scyld were held is further enhanced by one or the other being likewise a son of Heremod, a simple hero in Beow. 1795. 3417, but a distinctly divine being in the Norse mythology. Hermödr in the Edda is a son of Oðinn, the AS. Heremod of Itermon. Itermon (with long i) can be expl. by a lost adj. ítor, ítór, signifying like ON. ítr præclarus, eximius; therefore, vir eximius. Itermann is still a family name in Westphalia.

To Hathra I shall return further on; of Hvala and Bedwig I have nothing particular to say.

It remains to be told in what way the chroniclers tried to bring these native gods and heroes into line with the earliest generations handed down by Holy Writ.

The Sax. Chr. p. 96, after 'Bedwig Sceafsing,' inserts in brackets, as not found in all the MSS.: 'id est filius Noè, se wæs geboren on ðære earce Noe,¹ Lamech, Mathusalem, Enoh, Jared, Malalahel, Cainion, Enos, Seth, Adam primus homo et pater noster, id est Christus, Amen.' Asser, who knows nothing of Sceáf, gives his place to Shem, and brings the two lines to touch as follows: 'Bedwig, qui fuit Sem, q. f. Noe, q. f. Lamech, q. f. Mathusalem, q. f. Enoch [q. f. Jared], q. f. Malahel, q. f. Cainan, q. f. Enos, q. f. Seth, q. f. Adam.' The same in Florence p. 294, except that Seth is put for Sem, and another Seth comes after Enos. Simeon, Ethelred and Matthew, like Asser; but Will. Malmesb. p. 41 has a way of his own: 'Guala Bedwëgii, Bedwegius Steresius, hic, ut dicitur, fuit filius Noae,' and the line goes no further. Is Stresaeus [Alberic's Steresius] a corrup. of Scefius? A totally different harmony [of heathen with Hebrew], one that does not touch the AS. lines, is propounded by Nennius p. 54.

Now to sum up the gains accruing from these genealogies to our German Antiquity. Names of gods they offer, in addition to Wóden: Geát, Beddey, Scæweat, Heremód, perhaps Tætwa. National names are treasured up in Gewis, Westerfalenca, and no

¹ Is there an intended allusion to the boy sailing in the earless ship?
doubt in _Saevát_ himself. Part and parcel of our Hero-legend are, so far as we can still desery, _Seyld, Secaf, Bram_; many links are doubtless lost, but the solidarity with the Beowulf Lay and the Traveller’s Song is in its full significance not to be overlooked. No less important seems the agreement of a string of names in the Mercian line with statements of Saxo Grammaticus. And in some names that stand side by side, we may detect traces of Alliteration, revealing the wrecks of heathen poems of a long past age, e.g. Hengest and Horsa, Seyld and Secaf, Fin and Folewald, Freedhowald and Freáwine.

Part of the Saxon pedigrees we have been examining had found their way, not later than the 13th cent., to Scandinavia, viz. the series from Wóden back to _Bedwig_ and perhaps one generation more, and also forwards to three sons of Wóden and their descendants. That the names were borrowed is plain from the way Snorri (in the _Formáli_ to his Edda p. 15) preserves their Saxon forms, and adds to many of them ‘whom _we_ call so-and-so.’ Bedwig’s father is here given as _Cospheth_ (al. _Sefsmeg, Sesep, Sescel_), which may be the Saxon _Seef_ in disguise; then: ‘hans son _Bedvig_, hans son _Atra_ er ver köllum _Annau_, h. s. _Herman_, h. s. _Bay_ er ver köllum _Bayr_, h. s. _Fjat_, h. s. _Gudolf_, [h. s. _Finnr_,] h. s. _Friarflj_ (al. _Frialafr_) er ver köllum _Friðhleif_, hann átti thann son, er nefnðr er (is named) _Vóðhinn_, thann köllum ver _Odhiu_ ; kona (wife) hans hét _Frigdíða_ er ver köllum _Frigg_.

It goes on to say, that Odhiu had three sons, _Vegdegg, Beldegg, Sigí_. 1) _Vegdegg_ (al. _Veggdegg, Vegdreg_ rules over East Saxons; his son was called _Vitrgil_, and had two sons, _Rifta_ (al. _Pieta_, evid. _Witta, Wicta_ the father of _Heingest_, and _Sigarr_ the father of _Sædegg_ er ver köllum _Sripdag_. 2) _Beldegg_ er v. k. _Baldr_, rules over _Vestfal_; his son is _Brandr_, his son _Friedhígar_ er v. k. _Frodha_, his son _Frocri_ (al. _Frocvin_), his son _Frígg_, his son _Gévis_ er v. k. _Gave_. 3) _Sigí_ (al. _Siggi_) has a son _Verir_ (al. _Rerir_); from them are descended the _Völsungar_ that rule _Fróken_.

But at the back of all this Saxon genealogy Snorri places another, which interweaves Greek names, and has nothing in common with the AS. accounts. _Munno_ or _Mennon_, a king in _Troia_, marries a daughter of _Priam_, and has a son _Tror_, thann köllum ver _Thór_.¹ He marries a wise woman named _Sibil_

¹ Egils _sub_ v. _frór_ = Odin and Thor.—EHM.
(Sibylla) er ver köllum Sif, their son is called Loride, his son Henrede, his Vintheðór, his Vinæger, his Móda, his Magi, his Cespeth, the link that joins this line to the Saxon.¹

Similar and more lengthened pedigrees, which add Hebrew to Greek and Latin names, are found in the piece called Frá Fornothingjotí ok hans ættmönnum, in the so-called Langsfjedga-tal (Langbek 1, 2), and at the beginning of one MS. of the Sverris saga (Heimskr. th. 4).

In Fornaldar-sögur 2, 13 we find the following list: Adam, Seth, Enos, Kaynan, Malaleel, Phareth, Enoch, Mathusalem, Lamech, Noi, Japhet, Japhan, Zechim, Ciprus, Cretas edha Telus (Coelins), Saturnus, Jupiter, Darius, Erichonius, Troes, Ihus, Lamidou, Priamus, Memnon edha Memnon, Trörr er ver köllum Thör, Lóriða er v. k. Hloridha, Erdei er v. k. Einridhiða, Vinæðhor, Vinæinerr, Módi, Mægi er v. k. Mæga, Sesæph, Bedhuis, Atra, Triun, Skialdéinn er v. k. Skiolðr, Beaf er v. k. Biur, Gæðhölfir, Barri er v. k. Fina, Friallæfr er v. k. Bors, Vóðhen er v. k. Odinum, hann var Tyrkja konungi, hans son Skildr, h. s. Friddhölfir, h. s. Frindfróðthi, h. s. Herleifr, h. s. Håvárdr, and so on down to Haraldr hinm hárflag (fair-haired).

In Langsfjedga-tal: Noa, Japhet, Japhans, Zechim, Ciprus, Celius, Saturnus, Jupiter, Darius, Erichonius, Troes, Ihus, Lameðon, Priamus. Priam’s daughter Troana marries Memnon, whose son is Tror er v. k. Thór; then follow Hloridhiða, Einridhiða, Vinæðhor, Vinæger, Móda, Magi, Sesæph, Bedhuis, Atra, Triun, Skialdéinn er v. k. Skiolðr, Beaf er v. k. Biur, Gæðhölfir, Barri er v. k. Fina, Friallæfr er v. k. Bors, Vóðhen er v. k. Odinum, hann var Tyrkja konungi, hans son Skildr, h. s. Friddhölfir, h. s. Frindfróðthi, h. s. Herleifr, h. s. Håvárdr, and so on down to Haraldr hinm hárflag (fair-haired).

In looking over this Norse genealogy, we see that its resemblance to the AS. ascending series ends with Bedvig, or at most

¹ Conf. F. Magnussen’s Lex. Myth. 553-4.—EHM.
² This sentence sounds exactly like that in Beda and the Sax. Chr. (under Kent).
with Sesep, Seskef, Cespheth, which may conceal Seeaf, Seaf; the older names have nothing Saxon about them. First come a few that have a well-defined position in the ON. theogony: Magni, Modi, Vingmir, Vingithor, Einridi, Hiordi, Thor, all the immediate kindred of Thor, who never once appears in the AS. pedigrees. The way they are introduced here is rather remarkable. First Thor himself, whom all the authorities on Norse mythology invariably treat as Osin's son, is here given out for his forefather, and one removed from him by 16 or 17 generations. Then these intermediate links are brought together curiously enough. In the Edda, Hiordidhi is a mere surname of Thor, not a separate person. Einrididhi (Eyndridhi) is another Eddie name for Thor (Thorlac. Observ. 6, 26), and the same holds good of Vingithor, sour Sidgrana (Saem. 48, 80). Vingmir does occur sometimes as the name of a giant (Thorsl. Obs. 6, 25), but Modi and Magni are Thor's two sons, and therefore brothers (Sn. 76). I do not mean to assert that the author of the pedigree wilfully perverted these by-names and brothers into descendants; a confusion in the popular tradition itself may account for it. And the tacking on to Greek gods and heroes was natural enough at a time when we Germans too were tracing our Franks and Saxons to Aescanius and Alexander. From the Greek to the Biblical genealogy was, to be sure, as great a leap as that from the Anglo-Saxon straight to Noah.

More important to our inquiry is that part of the ON. pedigree which mainly agrees with the AS., but differs in details. Alra is rendered by the ON. Anmar, for which the AS. would strictly be Odher, and that stands some distance from the Hathra of the AS. record. Biar, Biar (Beaw) is not far from Biar, Biar, and can hardly be the Norse Bjorr. Iat, Eit is not glossed by any Norse name; would it be Gaur ? Iotr ?

But what deserves the most attention is the different account given of Woden's Posterity. Here, as in Will. Malmesb. (see just before Kent), only three sons are given him, Vegleq, Beldeg, Sigi; the first two agree with those in Will. M., but Sigi has nothing to do with his Wihtleg. The account of the countries they ruled would of course be totally different from his. His Weldeg, Wihtleg and Beldeg were forefathers of the families that afterwards governed Kent, Mercia and Wessex; but the Formali
of the Edda is appar. indicating their ancient seats before the migration: to Vegdegr's line is attrib. East Saxony, to Beldeg's Westphalia, to Sigri's Franconia. Woden's immediate descendants were Wecta, Witta, Wultgils; those of Odhn are likewise Vegdegr, Vitrpils, Victa (the last two merely changing places); but from that point the two lists differ. Without once naming Horsa, the Norse genealogist gives Victa two sons, Heingest whose line is carried no further, and Sigarr whose son is Svebdceg, ON. Sigpdrgr. But this lands us in the line of Deira, which, after Woden and Wædeg, has Sigegir, Svefdceg. And we now become aware that Wecta of Kent is no other than Wædeg of Deira, that the two lines were at first one, like those of Bernicia and Wessex, and that we can no longer count seven, but only six sons of Woden. So much for Vegdegr and his line.—In the second line, Beldeg is expressly identified with Baldr; his descendants are named to the fifth generation, and agree with the Wessex line, except that Freodogur is said to be the Norse Frödhi, that Wig is called Vigg, and Gevis Geane.—The third line is altogether new and unknown to the Anglo-Saxons, starting with a son of Odhn named Sigi, from whom come Reyir and the Völsungar, rulers of the Franks. This agrees with the beginning of the Völsunga-saga, which calls Sigi a son of Odhn: from him descend Reyir (al. Berir, Beirir), Völsungr, Sigmundr, Sigurdhr. The word sig (victory) is a favourite in this line, Sigmund's sister being also called Sigyn. Völsungr has the form of a patronymic and national name, pointing to a Valsi or Velsi, which actually meets us in the Wælse of Beow. 1787, where Sigmund too is found 1743-62.

The same continuation down to Sigurdhr is in the Sverris saga, but not in the Langsvedga-tal. The 'Fornjot and his kin' gives quite a different one: Skiöldr, already mentioned as an ancestor of Odhn, reappears as his son, and from him descends a line of Norse kings to Harald the Fair-haired.1

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1 In Grögr. and Fiölsv. m. Sigpdrgr is Mengldö's lover. His father is Sólbiört (Sam. 1129), his mother Gröa.—EIM.]  
2 In Sigurdhr = Sigfrid, Lachmann (Critik der sage v. d. Nibel. p. 22) conjectures a god's by-name; the line of Deira too has compounds with Sig. Conf. what I have said of sibora (p. 27) and of Woden as god of victory (p. 134).  
3 The ordinary Danish genealogy begins: Odin, Skiöldr, Friðleif, Fröde, Torf. Series 279. Suhm's Crit. hist. 1, 355. [Sognbrot (Forumn. s. 11, 412-3); Thör, Odin, Skiöldr, Leifr = Frödhefr, Frödhi. Prologue to Gröttas: Skiöldr, Frödleifr, Frödi. In the AS. genealogies Sceldwa is made an ancestor of Woden:
This last account also contains some not inconsiderable variations in Odhín’s Ancestry. The outlandish Eredæi is transl. into good Norse as Eindridih, and Māji as Magni; Trīnan the corrup. of Ítrman is here (as in Sverris-s.), Hermódr is passed over, so is Eut (as in Sverris-s.); on the other hand, at Finn and Frialáf two names are introduced, Burri and Bors, which occur nowhere else in these lists.

With such important deviations in form and matter, we can scarcely say that these Norse genealogies were borrowed straight from the AS.; more likely they travelled into Scandinavia from some Saxon or Frisian district, where they were still cherished, say in the 10-11th century. The forms Beldeg, Vegdeg, Svebdeg differ, though slightly, from the pure AS. BaðiBG, VVsegdasg, Swaefda3g; Atra from Hathra, Skialdun (Skialdin) from Scelwa, Biaf from Beaw. The interpolation of Thór’s kindred comes, of course, from the Norse writer.

But even if a loan took place from the Anglo-Saxons, and at the later date of the 12-13th century, it matters little to the intrinsic value of these genealogies. The AS. version is of itself sufficient to vouch for their high antiquity and their solidarity with the German system of gods.

It is much to be lamented that in Continental Germany, where they must have existed, such pedigrees were never jotted down. Witekiud of Corvei, or his predecessor Bovo, could have given us priceless information about them. A table in Sam. Reyher’s Monum. landgravior. Thuringiae (Menken 2, 829, 830), which brings the fictitious line of a Saxon king Artharicus down to ‘Bodo vel Vudc7i,’ and then foists in ‘Veda vel Vichtus, WUf(t vel Wittich, Witgistits vel Wítgislus, Ilengistus,’ is taken from Petrus Albinus’s (d. 1598) Novae Sax. historiae progymnasmata (Viteberg, 1585). Albinus had copied an AS. chronicler.

For all that, we catch undoubted echoes of ancient genealogies in our poems of the 13th century. The Nibel. 88, 3 and 92, 1 preserves the names of Schilbane and Xibalba, and Biterolf 7821 calls them brothers. Now Scylfing, Scyλing (gomeia S.) and the Scyλингас occur in Beow. 125, 4406. 4758. 4970. 5850. 5931. The Edda (Sam. 4739) makes Scyλınıŋr a by-name of Óśim, and

‘Seeldwa, Friñuwulf, Freỳläf, Friñuwald, Woden’: so he is in some Norse ones (supra p. 1729), but usually a son of Óśim.—EHM.
the Hyndl-líoδ in its genealogies (Sæm. 114-5) joins Skýldánγar and Skýlfingar in alliteration. The above-mentioned 'Fornjot and his kin' (Fornald. s. 2, 9) counts among the mythic sons of Hálfdán the Old a Skel्यir, and derives from him and his son Skýldr those two kindred races: 'that heitir Skýlfinga ætt edha Skýldánγa ætt.' Here Skel्य seems a corrup. of Skel्य, for both Beowulf and the AS. pedigrees make Seyld or Sceldwa the son of Scéaf; and from such corruption arose the different forms in both countries independently. So we must reckon Schilbung [conf. Schiltunc, Hpt. 1, 7], Skýlfing as closely interwoven with the old genealogy. In Formm. sög. 5, 239 Skýldr is described as the national god of Schonen, 'Skánâŋga godh' (p. 161).

A still more striking instance of agreement is furnished by the Gothic genealogy which Jornandes, after saying that the ancestors of the Goths were Anses, imparts as follows: 'Quorum genealogiam pancis percurram, ut quo quis parente genus est, aut unde origo accepta, ubi finem effici[percipiat?] ; absque invidia qui legis vera dicentem ausculta: horum ergo, ut ipsi suis fabulis fervit, primus fuit Capt, qui genuit Halmal (al. humal, ulmal, lunal), Halmal vero genuit Angis, Angis g. eum qui dictus est Amala, a quo et origo Amalorum decurrit. Et Amala g. Isarnam, Isarna autem g. Ostrogotham, Ostrogotha g. Unilt (al. Hunnil), Unilt g. Athal, Athal g. Acliulf, Acliulfs g. Ansilam et Edinlf et Vuldfulf et Hermenrich; Vuldfulf vero g. Valeravans, Valeraevans autem g. Vinitharium, Vinitharius quoque g. Theodemir et Valenir et Videmir; Theodemir g. Theodericum, Theodericus g. Amalasenthum, Amalasenththa g. Athalaricum et Mathasenthum de Viderico (l. Eutharico) viro suo, qui affinitate generis sic ad eam conjunctus est: nam supradictus Hermonicius filius Achiulfs genuit Hunnimundum, Hunnimundus autem g. Thorismundum, Thorismundus vero g. Berimundum, Berimundus g. Videricym, Videricus g. Eutharicym, qui conjunctus Amalasenthae g. Athalaricum et Mathasenthae, mortuque in puerilibus annis Athalarico, Mathasenthae Vitichis est sociatus.'—Here again we see historic kings melting into heroes of the mythic time and into gods; but the first father of them all,

[1] In Sn. 215δ Skýlfingr is the name of a sword. Skel्यir, Skýlfingar = austrvegum, Sn. 123-4. Schilbung, Ried no. 68 (yr. 888).—EHM.
[2] The change of Skel्य into Skel्य may have been encouraged by the better alliteration of Skýling with Skýlding, Seyling with Seifing.—Trans.
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no doubt an Ans, is he that arrests our attention. Gapt seems to me a corrup. of Gaert, Gant.1 This granted, Gant is no other than our AS. Geät, on whose brow the chroniclers are so eager to press the crown of godhood. Now the Edda (Sem. 47b) makes Gauatr a mere by-name of OŠinn, who may therefore be reckoned a later re-incarnation of the same divine being. Thus Giants, Geät, Gauatr, OHG. Góz stands at the head of the Analunny family so famed in song and story.

The Langobardic genealogy of the Gunings or Gugings, preserved in the Prologue to the Laws and in Paul Diaconus, I leave on one side, as contributing little towards clearing up the story of the gods. It is one more witness, among so many, to the propensity of German nations to draw up and hand down lists of their forefathers’ lineage.

On that point, who would not remember, first and foremost, the oldest word on the origin of the Germani, as preserved, though but in faint outlines, by Tacitus, and expressly grounded on their ‘ancient songs, which are all the history they have’? (p. 344). ‘Celebrant carminibus antiquis, quod unum apud illos memoriae et annalium genus est, Tusconem, deum terra editum, et filium Mannum, originem gentis conditoreisque. Manno tres filios assignant, e quorum nominibus proximi oceano Ingaevones, medi Herminones, ceteri Istaevones vocentur. Quidam, ut in licentia vetustatis, plures deo ortos pluresque gentis appellationes, Marsos, Gambrixios, Suevos, Vandalos affirmant.’—As the Anglo-Saxons allowed their Wôden, now three2 sons, now seven, the same thing happens here to the offspring of Mannus. There is no further connexion between the two genealogies; but it is curious to find that in the first century A.D., various versions of the people’s pedigree are already in vogue, and have reached the Roman’s ear. He does not tell us the names of the sons, and in guessing them from those of the tribes they founded, we cannot feel sure of their exact form. Pliny 4, 4 supposes five principal tribes: Vindeli, Ingaevones, Istaevones, Herminones, Pevcini; the first are

1 The Gothic u might easily be miscopied as a v (V), and thus mistaken for a p, just as the AS. p is made p in ‘Pulba, Godpulf.’
Tacitus’s *Vandali*. The head of the Herminones was no doubt *Hermin*, i.e. *Irmin*, whom legends know of as a godlike hero; that of the Vandals *Vandal*, and of the Sueves *Sréf, Sväp*, which reminds one of AS. *Swefileg* and ON. *Sväfnir* (another by-name of Oðinn, Sæm. 47\(^b\)); the head of the Gambrivii perh. *Gambar*: OHG. kambar = strennus, and the Langobard lineage has an ancestress Gambara. Such a name as *Mars*, if that was the source of the people’s name, I have nowhere come across; Tacitus must have found it very acceptable.

The Ingaevones and Istaevones remain to be considered. *Ingo*, an OHG. name, which also forms the compounds Inguamár (Frank. Hincmar), Ingurát, Inguram, Ingulint, Inguwin, must previously have been *Ingawo, Inguio*, for Inguio-mérus occurs several times in Tacitus, and it also agrees with ON. *Ingvi*. A corresp. *Isto, Istaio* is wanting. As for the ending -aevo, we find Frisaéo, also a national name, in an inscript. in Hagenbuch 173-5, side by side with Frisins 171-2-4. Ingvi or Yngvi in the Norse mythology is a byname of Freyr, and Ingvi-freyr, Ingunar-freyr seems to mean the same thing. With this conf. *cedor Ingwina, frea Ingwina,* Beow. 2081. 2638, and above all *Ingvi* in the Bernician line; can there remain a doubt that this name belongs to the oldest period of the Germanic race, nay, that there hangs about it an air of deity? — *Istaio* is the great difficulty. I would not willingly throw suspicion on the reading Istaevones, though the fluctuation between Tuisto and Tuisco would almost tempt one to do so. If we read *Isecaevones*, and inferred an Isevio, Isco, we might connect this with ON. *Askr*, the first-created man, or with *Ose* of the Kentish line, if that be not a little too *numythical*. Well, I found a passage in an unknown compiler (Cod. Vat. 5001 fol. 140),\(^1\) which actually has *se*, not *st*: *Tres fuerunt fratres, ex quibus gentes xiii.* Primus *Ermenius* gennit Butes, Gnalan-gutos, Guandalos, Gepidos, Saxones. *Ingo* gennit Burgundiones, Turingos, Longobardos, Baioeros. *Esco* Romanos, Britones, Francos, Alamannos.\(^2\) And, strange to say, Nennius (ed. Gunn p. 53-4) has something very similar: *Primus homo venit ad Europam Alanus cum tribus filiis suis, quorum*

\(^1\) Graff 1, 497 has the passage not only from the Cod. Vat., but from the older Cod. S. Gall. 497: *Erminus, Inguo, Istaio*; conf. Graff 1, 501 and Pertz’s *Iter Ital.* and Mon. 10, 311. *Mone’s Ztschr.* 2, 256.\(^2\)
nomina Hisicion, Armenon, Negio. Hisicion autem habuit filios quattuor: Francum, Romanum, Alamannum et Brutoneum. Armenon autem habuit filios quinque: Gothum, Vala-gothum, Cibidum, Burgundum, Longobardum. Negio vero habuit tres: Vandalum, Saxonem, Богарум. Ab Hisicione autem ortae sunt quattuor gentes: Franci, Latini, Alamanni et Bryttones. Ab Armenone autem Gothi, Vala-gothi, Cibidi, Burgundi et Longobardi. A Negio autem Bogari, Wandali, Saxones, Turingi. And then, through many names that have nothing German about them, Alanos's line runs up to Adam. Gale's ed. of Nennius p. 102 reads Hisicion, Armenon, Negeo, and the last has 4 sons, Wandalus, Saxo, Bogarns, Targus. Evidently Negio, Negeo is a corrup. of Engel, Engio, Armenon of Ernino, while Hisicio makes for our supp. Hisco, Isco. And that Nennius and the Vatican MS. had not drawn from the same source is plain by the difference in details, despite the similarity of the whole. The great question remains, whether all these accounts were taken first from Tacitus, and then extended and distorted. Unless we are prepared to maintain that, they are, to my mind, of extraordinary value. MSS. of Nennius are supp. to be of the tenth century; of the Vatican MS., in extracting from it many years ago, I left the age unmarked: it can hardly be older than the 12th century. If we think it likely that any link between them and the passage in Tacitus can be established, it must be of a time before Nennius, and therefore pretty early [conf. GDS. 824-5-9].

Alanos has unquestionably arisen by sheer mistaking of the first few strokes, out of Mannus, i.e. the Mannus of Tacitus. This Mannus stands at the head of the Teutonic race, exactly as Woden does at that of the Anglo-Saxon. It means man in all Teut. tongues: Goth. man, mann, manna, AS. mon, ON. madhr, gen. manns; so does its derivative mannisk, mannisco, mensch. Perhaps 'the thinking being' from the verb man, munum: an apt designation for God as well as God-created man, and certainly of high antiquity. I do not find it as a by-name of Oðinn or Woden, but one of his ancestors is Hermon, of which the first part iter, itr may be considered an intensive epithet: homo praestans, hominum praestantissimus. Acc. to that, Mannus and Woden stand for the same thing. I throw out the guess, that in heathen songs the god might be called by either name.
Lastly, we turn to Mannus's own father, the earthborn Tuisco. What if the word be formed like mannisco, and abbrev. from tiudisco? The O.Fr. Tydios was shortened to Thyois, Tyois, Tiois, Thiodonis-villa [Dieten-hofen] to Thion-ville. In Gothic dialect the god would be Thiudisku, in OHG. Diutisco, the offspring of the people (thiuda, diot) itself. And the national name Teuto, Tiuto (OHG. Dieto) might be near of kin to Tiudisco.—But an entirely different derivation, suggested by Lachmann, seems preferable: Tuisco = Tvisco, the twin, διόνυσος, OHG. Znisco, meaning perhaps one of the Dios-curi, the 'Castor Polluxque' of Tacitus (p. 66)? The form Tuisto least of all lends itself to explanation, though there are some derivatives in -st, -ist; and to connect AS. Taetwa with Teuto or Tuisto would seem hazardous. Anyhow we shall not explain everything; it is enough to have proved that in Tacitus's German theogony we see an unmistakable connexion with later traditions.
SUPERSTITIONS.


Lib. 2, cap. 16. Ante omnia autem illud denuitio atque testor, ut nullas Paganorum sacrilegas consuetudines observetis, non *caragiós* (caragios),\(^1\) non *divinos*, non *sortilegos*, non praecantatores, nec pro ulla causa aut infirmitate cos consulere vel interro- gare praesumatibus, quia qui facit hoc malum statim perdit baptismi sacramentum. Similiter et *anguria* vel sternutationes nolite observare, nec in itinere positi aliquas *aviculas cantantes* attendatis, sed, sive iter seu quodcumque operis arripitis, signate vos in nomine Christi, et symbolum et orationem dominicam cum fide et devotione dicate, et nihil vobis nocere poterit inimicus. Nullus Christianus observet, qua die domum exeat, vel qua die rever- tatur, quia omnes dies Deus fecit; nullus ad inchoandum opus *diem vel annum* attendat; nullus in Kal. Jan. nefanda aut ridicu- losa, *velutus aut cerculos\(^2\) aut jollicos* (al. ularioteos) faciat, neque *mensas super noctem* componat, neque *strenas aut bibiliones* superfluas exerceat. Nullus Christianus in *pyras* (al. pyras) credat, neque in canto sedeat, quia opera diabolica sunt; nullus in festivitate S. Joannis vel quibuslibet sanctorum solemnitatibus *solstitialia aut vallationes* (balationes?) vel *sallationes aut caranaus* (i.e. choranaus) aut *cantica diabolica* exerceat. Nullus nomina *daemones* aut *Neptunum aut Orcum aut Minervam aut Genisim*, aut ceteras ejusmodi ineptias credere aut invocare praesumat. Nullus *diem Joris*, absque festivitatibus sanctis, nec in Maio nec ullo tempore in otio observet, neque *dies tininorum aut mororum*, aut *vel annum omnino diem*, nisi tantum dominicum.

\(^1\) Ducange sub vv. caragus, cararius.—EHM.

\(^2\) Ducange sub v. cerula. — Gl. Sletst. 23, 3 in cerula, in lidersâza; 23, 4 in cerula, in dero varentum tragidi; 23, 8 coragios, lidsersâzo —EHM.
Nullus Christianus ad \textit{fana} vel ad \textit{petras} vel ad \textit{fontes} vel ad \textit{arbores}, aut ad \textit{cellos} vel \textit{per trivias} luminaria faciat, aut vota reddere prae sumat. Nullus ad colla vel hominis vel enjuslibet animalis \textit{ligamina} dependere prae sumat, etiamsi a clericis fiant, et si dicatur quod res sancta sit et lectiones divinas contingat, quia non est in eis remedia Christi, sed venenum diaboli. Nullus prae sumat \textit{ilarationes} facere, nec \textit{herbas} incantare, neque pecora \textit{per cavum arborem} vel \textit{per terram foratum} transire, quia per haec videtur diabolo ea consecrare. Nullus praesumat \textit{succinos} de collum dependere, nec in tecta vel in tinctura sive quolibet opere \textit{Minervam} vel \textit{infanas ceteras personas} nominare; sed in omni opere Christi gratiam adesse optare, et in virtute nominis ejus toto corde confidere. Nullus, si quando \textit{luna obscuration}, vociferare prae sumat, quia Deo jubente certis temporibus obscuration; nec \textit{luna nova} quisquam timeat aliquid operis arripere, quia Deus ad hoc lunam fecit, ut tempora designet et noctium tenebras temperet, non ut alicuius opnis impediat, aut dementum faciat hominem, sicut stulti putant, qui a daemonibus invasos a luna pati arbitrantur. Nullus \textit{dominos solem} aut \textit{lunam vocet}, neque per eos juret, quia creaturae Dei sunt et necessitatis hominum jussu Dei inserviunt. Nullus sibi proponat \textit{fulum} vel \textit{fortunam}, aut genesin, quod vulgo nascentia dicitur, ut dicat 'qualem nascentia attulit, taliter erit;' quia Deus omnes homines vult salvos fieri, et ad agnitionem veritatis venire. Praeterea, quoties aliqua infrimitas supervenerit, non quaerantur praecantatores, non divini, non sortilegi, non \textit{caragi}, nec per fontes aut arbores vel bivos diabolica phylactera exercantur.

Ante omnia, ubicumque estis, sive in domo, sive in itinere, sive in convivio, verba turpia et luxuriosa nolite ex ore vestro profere . . . . Ludos etiam diabolicos et \textit{vallationes} (ballat.? \textit{i.e.} saltationes) vel \textit{cantica gentilium} fieri vetate, nullus haec christianus exerceat, qui per haec paganns efficitur, nec enim justum est ut ex ore christiano . . . . cantica diabolica procedant. . . . Nulli creaturae praeter Deo et sanctis ejus venerationem exhibeatis, fontes vel arbores \textit{quos sacros vocant} succidite; \textit{pedum similitudines quos per biva ponunt}, fieri vetate, et ubi inveneritis igni cremate, per nullam aliam artem salvari vos credatis nisi per invocationem et crucem Christi. Nam illud quale est, quod si arbores illae ubi miseris homines vota reddunt
ecciderint, nec ex eis ligna ad focum sibi deferunt? Et videte quanta stultitia est hominum, si arbori insensibili et mortuæ honorem impleunt, et Dei omnipot. præcepta contemnunt. . . .

Nullus se inebriet, nullus in convivio suo cogat alium plus bibere quam oportet; . . . nullus vel in qualibet minima causa diaboli sequatur adinventiones, nullus, sicut dictum est, observet egressum aut ingressus domum, quid sibi occurrit, vel si aliqua vox reclamantis fiat, aut qualis avis canthus guarrit, vel quid etiam portanter videat; quia qui haec observat, ex parte paganus dignoscitur. . . . Si quos cognoscitis vel occulite aliqua phylactera exercere, expedit ut nec cibum cum eis sumatis, neque ullum consortium apud eos habeatis. . . .

Omni die dominico ad ecclesiam convenite, et ibi non causas, non rixas, vel otiosas fabulas agatis, et lectiones divinas cum silentio auscultate.

B. Indiculus superstitionum et paganiarum (at the end of the Capitulare Karlomanni of 743 apud Liptinas.¹ Pertz 3, 20).

I. de sacrilegio ad sepulchra mortuorum.

II. de sacrilegio super defunctorum, id est daldias.

III. de spurecalibus in Februario.

IV. de casulis, id est fanis.

V. de sacrilegiis per ecclesias.

VI. de sacris silvarum quas nimidas vocant.

VII. de his quae faciunt super petras.

VIII. de sacris Mercurii vel Jovis.

IX. de sacrificio quod fit alieni sanctorum.

X. de phylacteriis et ligaturis.

XI. de fontibus sacrificialum.

XII. de incantationibus.

XIII. de auguriis, vel avium vel equorum vel bovum stercore, vel sternutatione.

XIV. de divinis vel sortilegis.

XV. de igne fricato de ligno, id est nolfyr.

XVI. de cerebro animalium.

¹ [Conf. Hagen in Jrb., 2, 62] Liptinae, an old villa regia, afterw. Listines, in the Kemmerich (Cambresis) country, near the small town of Binche.
APPENDIX.

XVII. de observatione pagana in foco, vel in incoatione rei alicujus.

XVIII. de incertis locis quae colunt pro sacris.

XIX. de petendo quod boni vocant sanctae Mariae.

XX. de feris quae faciunt Jovi vel Mercurio.

XXI. de lunae defectione, quod dicunt Vineluna.

XXII. de tempestatibus et cornibus et cocleis.

XXIII. de sulcis circa villas.


XXV. de eo, quod sibi sanctos fingunt quoslibet mortuos.

XXVI. de simulacro de consparsa farina.

XXVII. de simulacris de pannis factis.

XXVIII. de simulacro quod per campos portant.

XXXIX. de ligneis pedibus vel manibus pagano ritu.

XXX. de eo, quod credunt, quia feminae lunam commen-
dent, quod possint corda hominum tollere juxta paganos.

Evidently the mere headings of the chapters that formed the Indiculus itself, whose loss is much to be lamented. It was composed towards the middle of the 8th cent. among German-speaking Franks, who had adopted Christianity, but still mixed Heathen rites with Christian. Now that the famous Abrenuntiatio has been traced to the same Synod of Liptinae, we get a fair idea of the dialect that forms the basis here. We cannot look for Saxons so far in the Netherlands, beyond the Maas and Sambre, but only for Franks, whose language at that time partook far more of Low than of High German. I do not venture to decide whether these were Salian Franks or later immigrants from Ripuaria.¹

C. From the Collect. of Decrees by Burchard of Worms (d. 1024),² Colon. 1548.

1, 94. Interrogatio, 42 ³: interrogandum, si aliquis sit magus, ariolus aut incantator, divinus aut sortilegus, vel si aliquis vota ad arbores vel ad fontes vel ad lapides faciat, aut ibi candelam

¹ GDS. 537.—EHM.]
² D. 1025, Kl. sehr. 5, 417.—EHM.]
³ This and the foll. Interrogations are drawn ‘e decreto Eutychiani papae (d. 283), cap. 9.’
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seu quodlibet munus deferat, veluti ibi quoddam numen sit, quod bonum aut malum possit inferre. (Repeated 10, 32.)

Int. 43: perscrutandum, si aliquis subulcns vel bubulcns sive venator vel ceteri hujusmodi diabolica carmina dicat super panem, aut super herbas, aut super quaedam nefaria ligamenta, et haec aut in arbores abscondat, aut in vivio aut in trivio projiciat, ut sua animalia liberet a peste et claude, et alterius perdat. (Reptd. 10, 18.)

Int. 44: perquireandum, si aliqua femina sit, quae per quaedam maleficia et incantaciones mentes hominum se immutare posse dicat, id est, ut de odio in amorem, aut de amore in odium convertat, aut bona hominum aut damnat aut surripiat. Et si aliqua est, quae se dicat, cum daemonum turba in similitudinem mulierum transformata, certis noctibus equitare super quasdam bestias, et in corum consortio annumeratam esse. (Reptd. 10, 29.)

Int. 50: est aliquis, qui in Cal. Jan. aliquid fecerat quod a peganis inventum est, et dies observavit et luna et menses: et horum effectiva potentia aliquid speraverit in melius aut in deterius posse converti.

Int. 51: est aliquis, quodcumque opus inchoavit, qui aliquid dixerat, aut quacunque magica arte aliiud fecit, nisi ut apostolus docet omnia in nomine Domini facieuda.

Int. 52: quaerendum etiam, si mulieres in lanificis suis vel in ordiendis felis aliquid dican at observent.

Int. 54: est aliquis, qui supra mortuum nocturnis horis carmina diabolica cantaret, et biberet et manducaret ibi, quasi de eis morte gratularetur; et si alibi mortui in vigiliis nocturnis nisi in ecclesia custodiantur.

10, 1. Ut episcopi corumque ministri omnibus viribus elaborare studant, ut perniciosam et a diabolo inventam sortilegiam et maleficam artem penitus ex parochiis suis eradicent, et si aliquem virum aut feminam hujuscemodi sceleris sectatorem invenerint, turpiter dehonestatum de parochiis suis ejiciant . . . . Illud etiam non omitendum, quod quaedam sceleratae mulieres, retro post Satanam conversae, daemonum illusionibus et phantasmatisbus seductae, credunt se et profitteret nocturnis horis cum Diana Paganorum dea, vel cum Herodiade, et innumera multitudine mulierum equitare super quasdam bestias, et multa terrarum
spatia intempestae noctis silentio pertransire, ejusque jussionibus velut dominae obedire, et certis noctibus ad ejus servitium evocari. Sed utinam haec sola in perfidia sua perissent, et non multos secum in infidelitatis interitum pertraxissent! Nam innumera multitudo, haec falsa opinione decepta, haec vera esse credit, et credendo a recta fide deviat, et in errore Paganorum revolvitur.¹

10, 2. Pervenit ad nos, quosdam, quod dici nefas est, arborescolereetmulta alia contra christianam fidem illicita perpetrare.²

10, 5. Qui divinationes expetunt et more Gentilium subsequantur, aut in domos suas hujusemodi homines introducunt, cxquirendialiquidarte malefica aut expiandi causa, sub regula quinquenniijascet.³

10, 6. Si quis, Paganorum consuetudinem sequuntur, aut qui divines et sortileges in domum suam introduxerit, quasi ut malumforas mittat aut maleficia inveniat, quinque annos poeniteat.⁴

10, 8. Qui auguriis vel divinationibus inserviunt, vel qui credit ut aliqui hominem sint immissores tempestatum, vel si qua mulier divinationes vel incantationes diabolicas fecerit, septem annos poeniteat.⁵

10, 9. Auguria, vel sortes, quae dicuntur false sanctorum, vel divinationes, qui eas observaverint, vel quamcumque scripturarum vel votum voverint vel persolverint ad arborem vel ad lapidem vel ad quamlibet rem, excepto ad ecclesiam, omnes excommunicentur. Si ad poenitentiam venerint, clerici annos tres, laici annum unum et dimidium poeniteant.⁶

10, 10. Summo studio decertare debent episcopi et eorum ministri, ut arboredaemonibus consecratæ, quas vulgus colit et in tanta veneratione habet, ut vocramumvel surculum auteat amplutare, radicitus excidantur atque comburantur. Lapides quaque quos in ruinosis locis et silvestribus, daemonum ludificationibus decepti, venerantur, ubi et vota vovent et deferunt, funditus

¹ Extra, above (p. 283). The whole passage was taken from the Council of Ancyra (yr 314) and is also in Régionis De disc. eccl. 2. 361, but without the words 'vel cum Heriodiade'; the Decree of Gratian II. 26. quaest. 5, 12 § 1 has it complete.
² Ex registro Gregorii Magni.
³ Ex concil. Ancyri. cap. 23.
⁴ Ex concilio Martini papae (in Spain, abt 572), id est, ex Capit. Martini Praeaccessis cap. 71; whence also Deer. Gat. II. 26. quaest. 5, 3 § 2.
⁵ E poenitentiali Romano.
⁶ From the same.
SUPERSTITIONS. C. 1743

effodiuntur, atque in tali loco projiciantur, ubi nunquam a cultori- 

bus suis venerari possint. 1

10, 14. Mulier si qua filium suum ponit supra tectum aut in 

formae eum pro sanitate febrorum, unum annum poeniteat. 2

10, 15. Non licet quias observationes agere calendarem, et 

ottiis vacare, neque lauro aut viriditate arborum cingere domos. 

Omnis haece observatione Paganorum est. 3

10, 16. Si quis calendas Januarias ritu Paganorum colere, 

vel aliquid plus novi facere propter novum annum, aut mensas 

cum lapidibus vel culpis in domibus suis praeparare, et per vicos 

et plateas cantatores et chorus ducere praesumpserit, anathema 

sit. 4

10, 31. Quiunque nocturna sacrificia daemonum celebraverint, 

vel incantationibus daemones quacunque arte ad 

tua vota iuvaverint, tres aunos poeniteat.*

10, 31. Laici, qui excubias funeris observant, cum 

timore et tremore et reverentia hoc faciant; nullus ibi 

praesumnet at 

nuUus ibi praesumet 

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post soleres facere, ita dico, ut aut measam tuam cum lapidibus vel epulis in domo tua praeparare eo tempore, aut per vicos et plateas cantores et choros duceres, aut supra tectum domus tuae sederes ensce tuo circumscriptus, ut ibi videres et intelligeres, quid tibi in sequenti anno futurum esset; vel in bicio sedisti supra tuinam eadem, ut et ibi futura tibi intelligeres, vel si panes praedicta nocte coquere fecisti tuo nomine, ut si bene elevarentur et spissi et alti fieren, inde prosperitatem tuae vitae eo anno praevideres.

Pag. 193: interfuisti aut consensisti vanitatibus quas mulieres exercent in suis lanificiis, in suis tels; quae, cum ordiuntur telas suas, sperent se utrumque possere facere cum incantationibus illarum, ut et fila staminis et subtalgminis in invicem ita com- misceantur ut, nisi his iterum alis diaboli incantationibus e contra subveniant, totum pereat.

venisti ad aliquem locum ad orandum nisi ecclesiam, . . . id est, vel ad fontes vel ad lapides vel ad arbores vel ad bivia, et ibi aut candelam aut faculam pro veneratione loci incendisti, aut panem aut aliquam oblationem illuc detulisti aut ibi comedisti, aut aliquam salutem corporis aut animae ibi requisisti.

Pag. 194: credidisti unquam vel particeps fuisti illius per- fidiae, ut incantatores, et qui se dicunt tempestatum immissores esse, possent per incantationem daemonum aut tempestates com- movere aut mentes hominum mutare.

credidisti ut aliqua femina sit quae hoc facere posset, quod quaedam a diablo deceptae se affirmant necessario et ex praeceto facere debere, id est, cum daemonum turba in similitudinem mulierum transformata, quam vulgaris stultitia Holldam (al. un- holdam) vocat, certis noctibus equitare debere super quasdam bestias, et in eorum se consortio annum erat esse.

Pag. 195: fecisti phylacteria diabolica vel characteres diabolicos, quos quidem diabolo suadente facere solet, vel herbas vel succinos vel quinatum feriam in honorem Jovis honorasti.

comedisti aliquid de idolothito, i.e. de oblationibus quae in quibusdam locis ad sepulchra mortuorum sunt, vel ad fontes aut ad arbores aut ad lapides aut ad bivia, aut comportasti in aggerem lapides, aut capitis ligaturas ad cruces quae in biviis ponuntur.

Pag. 195: misisti filium tuum vel filiam super tectum aut super

1 'Friga holdam' in Cod. Madrid., see Kl. schr. 5, 416-7.—EHM.}
SUPERSTITIONS. C. 1745

furnacem pro aliqua sanitate, vel incendisti grana ubi mortuus homo erat, vel cingulum mortui pro damno alienius in nodos colligasti, vel pectines, quibus mulierenalae lamam discerpere solet, supra funus complosisti, vel quando efferebatur funus a domo planstum in duo dividisti et funus per mediam divisionem planstri asporstare fecisti.

fecisti illas vanitates aut consensisti, quas stultae mulieres facere solet, dum cadaver mortui hominis adhuc in domo jacet, currant ad aquam, et adducunt tacite vas cum aqua, et quam sublevatur corpus mortui, candem aquam fidem sunt funibus; et hoc observat dum extra domum asportatur funus, (ut) non altius quam ad genua ecerur, et hoc faciunt pro quadam sanitate.

fecisti aut consensisti, quod quidam faciunt homini occiso cum sepelitur; dant ei in manum uingulum quoddam, quasi illo unguento post mortem vulnus sanari possit, et sic cum uinguento sepeliunt.

Pag. 195*: fecisti quod plures faciunt: scopant locum ubi facere Solent it>ularem in domo sua, et niittunt irana hordd locae adhuc calido, et si ealierint grana, periculosum erit, si iufcem bi per-manserint, bonum erit.

fecisti quod quidam faciunt: dum visitant aliquem infirmum, cum appropinquaverunt domui ubi infirmus decumbit, si invenerint aliquem lapidem juxta jacentem, revolunt lapidem, et requirunt in loco ubi jacebat lapis, si ibi sit aliquid subitus quod vivat, et si invenerint ibi humberum aut muscam aut formicam aut aliqua quod se moveat, tunc affirmant agrotum convalescere; si autem nihil ibi invenerint quod se moveat, dicunt esse moriturum.

fecisti puericles arcus parvulos et puerorum natilaria, et pro-jecisti sive in cellarium sive in horreum tuum, ut satyri vel pilosi cum eis ibi jecarentur, ut tibi aliorum bona comportarent, et inde ditor fieres.

fecisti quod quidam faciunt in calendis Januari, i.e. in octava natalis Domini; qui ea sancta noete plant, unut, consuunt, et omne opus quodcumque incipere possunt, diabolo instigante propter novum annum incipient.

Pag. 198*: credidisti quod quidam credere solet: dum iter aliquod faciunt, si cornicula ce sinistra corum in decleram illis cantaret, inde se sperant habere prosperum iter; et dum auxii fuerint hospitii, si tunc avis illa quae murieps vocatur, eo quod
mures capiat et inde pascatur nominata, viam per quam vadunt ante se transvolaverit, se illi augurio et omni magis committunt quam Deo.

credidisti quod quidam crederé solent: dum necesse habent ante lucem aliisum exire, non audent, dicentes quod posterum sit, et ante galli cantum egredi non licet et periculosum sit, eo quod immundus spiritus ante gallicinium plus ad nocendum potestatis habeant quam post, et gallus suo cantu plus valeat eos repellere et sedare, quam illa divina mens quae est in homine sua fide et crucis signaculo.

credidisti quod quidam crederé solent: quod sint agrestes feminae, quas silvaticas vocant, quas dicunt esse corporeas, et quando voluerint ostendant se suis amatoribus, et cum eis dicunt se oblectasse, et item quando voluerint abscondant se et evanescant.

fecisti ut quaedam mulieres in quibusdam temporibus anni facere solent, ut in domo tua mensam praeparares, et tuos cibos et potum cum tribus caldellis supra mensam poneres, ut si venissent tres illae-sorores quas antiqua posteritas et antiqua stultitia Parcas nominavit, ibi reficerentur; et tuliisti divinae pietati potestatem suam et nominii suum, et diabolo tradidisti, ita dico, ut crederes illas quas tu dicis esse sorores tibi posse aut hic aut in futuro prodesse.

Pag. 199\(\textsuperscript{a}\): fecisti quod quaedam mulieres facere solent et firmiter credunt, ita dico, ut si vicinus ejus lacte vel apibus abundaret, omnem abundantiam lactis et mellis, quam suus vicinus ante se habere visus est, ad se et sua animalia vel ad quos voluerint, a diabolo adjutae, suis fascinationibus et incantationibus se posse convertere credunt.

credidisti quod quaedam credere solent, ut quametìaque domum intraverint, pullos ancarum, pavonum, gallinarum, etiam porcellos et aliorum animalium foetus verbo vel visu vel auditu obfascinare et perdere posse affirmant.

credidisti quod multae mulieres retro Satanam conversae credunt et affirmant verum esse, ut credas in quietæ noctis silentio cum te collocaveris in lecto tuo, et marito tuo in sinu tuo jacente, te, dum corporea sis, januis clausis exire posse, et terrarum spatia cum alii simil-errore deceptis pertransire valere, et homines baptizatos et Christi sanguine redemptos, sine armis visibilibus, et
SUPERSTITIONS. C. 1747

interficere et de coetis carnibus eorum vos comedere, et in loco cordis eorum stramen aut lignum aut aliquod lujusmodi ponere, et comestis, iterum vivos facere et inducas vivendi dare.

Pag. 200a: credidisti quod quaedam mulieres eredere solent, ut tu cum aliis diaboli membriis in quietae noctis silentio clausis jannis in aërem usque ad unbes subleveris, et ibi cum aliis pugnes, et ut vulneres alias et tu vulnera ab eis accipias.

fecisti quod quaedam mulieres facere solent: prosternunt se in faciem, et discopertis matibus, jubent ut supra nudas nates conficiatur panis, et eo decocto tradunt maritis suis ad comedendum; hoc ideo faciant, ut plus exardescant in amore illorum.

posuisti infantem tuum juxta ignem, et alius caldarium supra ignem cum aqua misit, et ebullita aqua superfusus est infans et mortuus. (Repeated 19, 149.)

fecisti quod quaedam mulieres facere solent, diabolicis adimpletae disciplinis; quae observant vestigia et indagines Christianorum, et tollunt de corum vestigio eespitem et illum observant, et inde sperant sanitatem aut vitam eorum auferre.

Pag. 200b: fecisti quod quaedam mulieres facere solent: tollunt testam hominis et igni comburunt, et cinerem dant viris suis ad bibendum pro sanitate.

fecisti quod quaedam mulieres facere solent, illae dico quae habent vagientes infantes, ejodunt terram et ex parte pertusant eam, et per illud foramen pertrahunt infante et sic dicunt vagientis infantis cessare vagitum.

fecisti quod quaedam mulieres instinctu diaboli facere solent: cum aliquis infans sine baptismo mortuus fuerit, tollunt cadaver parvulii, et ponunt in alio secreto loco, et pala corpuseulium ejus transfiguant, dicentes, si sic non fecissent, quod infantulus surgeret et multos laedere posset.

Pag. 200c: cum aliqua femina parere debet et non potest, in ipso dolore si morte obierit, in ipso sepulchro matrem cum infante pala in terram transfiguat.

Pag. 200d: cum infans noviter natus est, et statim baptizatus et sic mortuus fuerit, dum sepiimnunt eum, in dexterum manum ponunt ei pateram ceream cum oblata, et in sinistrum manum calicem cum vino similiter ceream ponunt ei, et sic eum sepiimnunt.

Pag. 201a: fecisti quod quaedam mulieres facere solent: deponunt vestimenta sua, et totum corpus nudum melle inungunt,
et sic mellito suo corpore supra triticum in quodam lindeo in terra deposito sese hac atque illae saepius revolvunt, et cuncta tritici grana, quae humido corpori adhaerent, cautissime colligunt et in molam mittunt, et retrorsum contra solem molam circuire faciunt, et sic in farinam redigunt, et de illa farina panem conficiunt, et sic maritis suis ad comedendum tradunt, ut comesto pane marcescant et deficiant.


D. From the Zurich Pap. MSS. (Wasserkirch-bibl.) B 233/730. 4to. written 1393, perh. at Zurich, cert. in Switzld. (Com- munic. by Wackernagel.)

38. r. . . . du solt nüt glöben an zöber noch an luppe noch an hesse noch an lachenen noch an fürs-chenen 2 noch an messen noch an die wuht-fröwen, noch an der agelster schrien, noch an die brawen vū der wangen inecken, noch an die balenien, noch an deheiner haut dinges das vnglöb si.

140. r. . . . Dis stuk seit (tells) von den lossern vū von den walschen propheten.

Die lossern vū dio walschen got-förmingen wissagen das sint die lüt die inen selben zū-eigenent vū zū-legent (arrogate) etlichū

[1 'Herbam quantomvis inveniunt, quae Teutonice bilisa vocatur,' Cod. Madrid., see Kl. sehn. 5, 417. Bilisa sounds like Pol. blica, bielica, but that is artemisia. Our bīše, henbane, is Pol. bicham, Russ. beleuá.——EHM.]

[2 Evid. fürs-chenen (fire-gazing), not für-schen (fore-seeing).——EHM.]
ding, daß allein des waren Gottes eigen sint, an alles vrlöb, von er eignen bosheit vi ir grossen valseheit. Das ist, das sū kūntig ding vor-wissagent, vnd zūhend da-mit vnzallich vil seien mit inen zū der helle. wan sū begnūget mūt (ūr, not content) an ir selbs bosheit, si wellen och ander hūt mit inen ziehen in den ewigen tot, diä bietrūgent von des tūvels rat mit ir bösen listen. ĩv sū dirre valseben ivissen vil, das ist, der lossiiugcn vnd solicher wissagung. Etlich geschiheit dur den bösen geist phytomem appollinem, der ein vrbāb ist der selben bosheit. Etlich geschiheit in dem für (fire), dū wirt genemmet pyromancia. Ein andrū heisset aeromancia, dū geschiht in dem luft. Ein andrū geopromancia, dū geschiht in dem ertrich. Ein andrū pyromancia, dū geschiht in dem wasser. Ein andrū heisset (Here begins 140. v.) nigromancia, das da zue Latine ist ein toter. Wan dur trūgnisse werdent etwenne geacbtet die toten erstan- den sin von dem tot, vnd dunket die hūt wie si warsagen, vnd entwūrten der diingen, der sū gefraget werdin (for the dead are imagined to have risen, and to prophesy and answer things that they are asked). Vnd di₃ geschiheit dur die anrūfung vnd be- schwerung der tūvelen.

Hier-vmb sūlent ellū Mν (therefore should all men) bekennen vnd für war wissen, das ein ieklicher mensche, wib oder man, der da haltet oder vebet (practises) solich wissagung oder løsen von zōber, oder bescherten, oder luppe, oder hezze, oder lachen, oder jür-sehen¹ oder messen, oder der angelster schrii(en), oder vorgel- sang, oder brawen oder wangen icken, oder von den bathinißen oder deheiner hant das ungelōb ist, oder der es gern hört vnd vernimet, oder den gehiilet, die es vebent vnd haltent, oder es wol glūbt, Ald der in ir hunz zu in tag (l. gat, goes), Ald der sū in sin hūs fūret, vmb das er sū rates frag (or who brings them to his own house, to ask their advice), Der sol wissen, das er sinen kristallen glōben vnd sinen tuf hat vber-gangen vnd gebrochen. Vand das er si ein heiden. Ein abtrūniger vnd ein vient Gottes. Vand wisse sich swarlich in-lōffen (incurred) oder in-valled in den zorn Gottes. Vand das er ab sūle varn in die ewigen verdampnūssē. Es si denne das er vor (unless he first) mit kristenlicher penitencie oder Ĭv̓r werde gebessert vnd gesiūnt Got.

¹Evid. jür-sehen (fire-gazing), not für-sehen (fore-seeing).—EHM.]

Hier-vmb sülent die priester dur die kilchen, die inen eupholben sint, dem volk Gottes mit grossem flisse steteklich ob-ligen, vnd inen predien vnd sicherlichen bewisen, das si bekennent werden, das disü ding ellú velsch sint vnd nüt sint von dem göttlichen geist, me das si halten das dis trügnust ingegebe si, entrüwen (verily) von dem bösen geist dem gemüt der glöbigen werden (arise) solichen wibs gemüt (sic omnia), vnd dur vnglöben er si im selber hat undertenig gemacht. Alzhant wandlet er denne aber sich in gesteltmüs vnd in glichheit menger hant personen. Vnd das gemüt das er gevangen haltet, das betrüget er in dem slaf. Vnd offenbart im jetzent frölichü ding, denne trurigú, ietz bekaut personen, den vnbekant, vnd fürt die dur die wildinen vnd dur die lender. Vnd so der unglöbig geist dis trügnug allein lidet, so haltet er nüt das dis in dem gemüt gescheh, sunder in dem liebe (body); wan wer ist der mensche der nüt in trömen vnd in offenbarungen oder gesichten der nechten nüt vs-geleitet werde von im selber, da er slaffend meniges siht (sees) das er wachend nie gesach (saw) oder villich niemer gesicht (will see)? Vnd hier-vmb wer ist
SUPERSTITIONS.  D.  1751

also torcht ald so vunernünfing, der disú ellú, dú da allein in dem geist geschehent, über ein wenet vnd haltet das es geschehe in dem lie, etc.

(Fol. 143. r.) . . . Nv mugent dis valsch vnd vppig erznien (fulsome remedies) geteilet werden nach den menig-

vltigen dürften, von der wegen sie geübß werdent (classed acc.
to their uses). Etlich geschehent von der lüt siechheit wegen
oder des vihes. Etlich für unberhaftigkeit. Etlich für die erbeit

der fröwen, die mit gebern mugen. Etlich wider den hagel vnd
das ungewitter. Ander wider allerlei pin. Hier-vmb ist den ze
ratenne, die suslichv ding lident (we advise them that suffer
such things), das sí ellú tünellich gespenst lassent, vnd den allein rates

vmb ir notturf fragen (ask Him alone for counsel in their need)
vnd von im es sichen, von des gewalt ellú ding geschaffen sint,
vnd von des willen ellú ding berichtet werdent. Vnd súllent

sprechen demútlich. 'Herre Got, kum vns ze helf.' Wan

(for) dur vns vermugen wir nihtes mit, sunder vns gebristet (we
fail) ob wir geträwen haben dur vns. Vnd dar-vmb wer da

lidet siechheit, der hab allein in die barmherziket Gottes ein
gütes geträwen, vnd euphahi (receive) den heiligen fron-lichamen
(Lord's body) vnd das heilige blüt vnsers lieben Herren Ihesv

Christi mit festem glöben vnd mit güter andaht. Vnd begere
och das gesegnet óli von der heiligen kilchen geträwlich. Vnd
also nachdem vns der apostel sprichet, so behaltet das gebette
des glöben (prayer of faith) den siechen.

Nu gat aller-meist mit diser úppikeit der zöbrie vmb (what
has the chief hand in sorcery is) die (143 v.) bóz kúndikeit der

valschen vnd schellichen wiwen, als och glich da-vor geseit (said)
ist. Wan dik (for often) vnd vil als vil es an inen ist, so
enteren vnd verschmacht solich die sacrament der heiligen
kilchen. Vnd etwenne wûrkent sú mit inen, das erschrokenlich
och ze sagenne vnd ze höeren ist allen wol glöbendem Mew (men).
Vnd hier-vmb werden si gesehen bóser vnd wirser den die
tünel. Wan die tünel glöbent Got vnd fûrhtent in mit zittrunge.
Zu dem disé än vorht vnd än zitter gânt (go without fear or trem-
bling). Vnd wûrkent mit Gottes fron-licham vngenemú vnd uner-
lîchü ding. Des man ein gliches zeichen oder wunder liset in der

geschrift von ein wib, die in der selben wis unsers Herren fron-
lîcham enphieng, vnd behûb den in irem mund, vnd gieng also
hin, vnd kuste iven man, vmb das sin minne grósser wurde zu ir denne vor. Und zehant wart du hostie gewandlet in fleisch. Vnd do si des gewar ward, do wolt si unsern Herren wider vs han geworfen. Do würdt vnser Herre da sin wunder, das si in weder mocht vsgewerfen noe geslinden (wafer in mouth, she went and kissed her husband, to increase his love for her; the wafer turned into flesh, and she could neither spit it out nor swallow it), etc.

(Wol. 144. r.). . . . Wie das nv da-vor geseit si, das man miden sûle solich erzenie die in solicher tütel-licher wis geschehent. Doch wer der weri der das heilsami krut mit den xij stükken des glöben vnd mit dem pater noster schribe (144. v.) an einen brief, vnd den denne leiti (then laid it) vi den siechen, vmb das Got aller ding schepfer also geeret werde, das en-wirt nüt verworfen noch versmachet, so man keins der vorgenanten verworfenen vnd falschen dingen mit dar-zû mischelt. Vnd zit halten erznie ze gebenne, vnd zu den lessinen ist öch nüt ze verwerfenne. vnd och bedût die der zit war-nement ze seîenne (sow) vnd böm ze behöwenne (hew). Vnd zû solichen dingen die zû gebürschen (farming) werken behörent, die sint dar-vmb nüt ze straffene. Wan die natûrlichen bescheidenheit mag man halten oder veben in den dingen. Vnd si heint öch ein sicher bescheidenheit Alsdenne So man kein ander vppig haltunge meinet, noch dar-zû lat gan. Ze verstemmmene suslicher vertûnlicher vnd schedlicher bosheit sol in allen wis geslitten sin, vnd hier zû munder sin die kündikeit der priester, der selen besorger. Das nüt die kristenlich geistlicheit mit disen valschen vorgeseiten dingen werde en-treinet vnd verwiset. Vnd wider infalle in die sitten der heide-schen vnd tütelschen vnglöben, das ein glöb der menschen gemüt werde vnd si, vnd ein miltikeit der werken An ze betten einen waren Got den Vater vnd den Sun vnd den heiligen Geist, der da ist gebenediet in die welt der welten.1

E. From a paper MS. of the Basle Univ. Libr., fol., 15th cent., marked A. v. 19. (Communic. by Wackernagel.)

1. r. a. Incipit registrum super libro. de supersticionibus ab eximio magistro Nicolao magni de gawe. sacre theologie pro-

[Conf. the eccles. and non-eccles. benedictions in Hpt's Ztschr. 4, 576. —EHM.]
SUPERSTITIONS. E. 1753
fessore anno a natiuitate salvatoris MCCCCXV. edito secundum ordinem alphabeti.¹

10. v. b. Per hoc statim patet falsitas et error quorumdam fatoorum astronimorum dicensium se posse facere ymagines sub certa constellacione, per virtutes suas cogentes demones ut veniant ad istas ymagines, ad operandum quaedam mira et ad dandum responsa. Sed veniant non coacti propter duo, ut Thomas dicit ibidem (ante: sanctus thomas parte prima, q xiiiij) in solucione 2 articuli et hoc incertis constellationibus. Primo quidem, ut homines in hunc errorem inducant ut credant aliquod numen esse in celis. Sicut vnum noluiam noui, quae credit Solum esse deam, vocans eam sanctum dominam.

11. r. a. et alloquendo eum solen. benedixit per eum sub certis verbis, sub osservacione quaedam supersticiosos, que dixit se plus quam quadragina annos credidisse, et multas infirmitates curasse. Insuper hodie inveniuntur homines tam layci quam clerici, literati quam illiterati, et quod plus dolendum est, valde magni, qui cum novilunium primo viderint, flexibus genibus adorant, vel deposito capucio vel pilco, inclinato capite honorant alloquendo et suscipiendo. thusci eciam plures ieiunant ipso die novilunij, sive sit dies dominica in qua secundum ordinacionem ecclesie non est ieiunandum propter resurrectionis leticiam, sive quacunque alia die, eciamsi esset dies dominice natuiitatis, que omniam habent speciem ydolatrie, ab idolatris relictæ. de quibus Jeremie vij scribitur. quod fecerunt placentas regine celi s. lune oflerendo eas e. Et quidam volentes hoc palliare dicunt quod non honorant lunam ieiunando, sed omnes sanctos, quorum festa et ieiunia incidunt in mese lunacionis vise. Ecce qualis est ista excusacio, etc.

11. r.b. Sic eciam de mandato quo preceptum fuit, quod nidiun cum ouis vel pullis et matre desuper incubante non dierent simul seriare, sed matrem permettere anolare. Deut. xxij. hoc enim quando innenerunt, trabeant ad fecunditatem et ad fortunam, si conservarentur simul. Et per oppositum ad infortune, quod gentile erat. Sic modo vetule dicunt ininclassionem aens vel obali reservati esse prestigium magna fortune. Et per oppositum de iinmencione magni thesauri.

11. v. b. Similiter prohibitum fuit eis ne viri vterentur vesti-

¹ Several MSS. at Munich. Gave is Jauer in Schlesien.—EHM.]
APPENDIX.


12. r. a. Sed quia observaciones somniorn, auguriorum, constellationorum, stertuationum, obuicacionum, dierum et horarum, stigmatum, caracterum, ymaginum, et impressionum astrorum non solum vicine sunt ydolatrie, sed eciam vere ydolatrie cum radicibus et intime sunt perscrutanda (l. extirpandae?) quibus omni-bus se fraus antiqui serpentes immiscet, quemadmodum prius dictum est.

12. v. b. Sed forte adhuc diceres. videtur utique quod demones propriie generent, quia compertum est et apud vulgares communiter dicitur, quod filij demonum incuborum mulieribus, eorum filijis subtractis, ab ipsis demonibus supponuntur. et ab eis tanquam propri filij nutriantur. propter quod eciam cambiones dicuntur, eciam cambili vel mutinati, et mulieribus parientibus, propriis filijis subtractis, suppositi, hos dicunt macilentus, semper cinalantes, lactis eoque bibulos, ut quod nulla vberitate lactis vnum lactare sufficient. 13. r. a. Hij tamen, postquam in terris commorati sunt, dicuntur euanuisse. . . . Ex quo patet quod tales pueri non generantur a demonibus, sed sunt ipsimet demones. sicut eciam possent apparere in specie vetularum rapiencium pueros de cunis, que wligo fatue vocantur, de nocte apparentes et parnulos ut apparent lavare et igne assare, que demones sunt in specie vetularum.
SUPERSTITIONS.

From a paper codex of the 14th (15th?) cent., in the
library at St. Florian. (Communic. by Chmel.)

1. So ain fraw pracht wirt zu dem chind, so czoncht sy dem chind ainen zwelf-poten, so stirbt das chind an tauft nicht (conf. 39 and 11, 50).

2. Item an dem Vaschang-tag, so werseyt sy prein an die dillen, velt er herab, so stirbt er des iars.

3. Item milich essent sy des nachts, so waschent sy weis des iars.

4. Item ayr (eggs) essent sy, so wernt sy nicht hertt an dem pauch des iars.

5. Item so man an dem Oster-tag legt man würst (sausages) vnder das chrawt vnd ain gens (goose), welcher die würst siech, der siecht des iars chain slangen, vnd wer der gens ist (cats), der gewint des iar des chalten siechten nit.

6. Item den speck (lard) den man weicht mit den praitigen, do smirent dy pawrn (farmers) den phläig mit, so mag man sew nicht zaubern.

7. Item an dem Weihnacht abent, so get ainew zu ainen scheiterhauffen vnd zuht ain scheidt (pulls a log) aus dem hauffen [in] des tenfels nam, pegreiß sy ain langs, so wirt ir ain langer man (conf. 49).

8. Item an dem Vaschang-tag, steigt ains avf ainen pawn (tree) vnd schraigt 'alheit!' mit schelt-warten 'trag die phaim her haim,'1 so wirt des iars nicht nattig.

9. Ee man zu der metten an dem Weihnachttag get, so greißt ains vnder die panche vnd nynt ain haut-ulle molten (mould) heraus. vint es etwas labentijigs in den molten, so stirbt es des iars nicht.

10. So man die palm haim-trait von kirchen, so legent sy sew ee in die chue chrip (lay it first in the cows' crib), ee das sy sew under das tach (roof) tragent. so gent die ehue des iars gern haim.

11. Item die pürsten die man zu den palm stekcht, do pürsten sy das viech (they brush the cattle) mit, so wernt sie nicht lausig.

12. Item palm legent sy vnder das chrawt hefen, so val lent nicht fleugen (flies) in das chrawt.

[1 'ja izz hie haim nicht olheit,' Helbl. 8, 594.—EIM.]
13. item si tragent vmb das haws, ee si sew hin-in tragent, so essent die fuchs der huner (fowls) nicht.

14. item an dem Weinacht-tag zu metten-zeit get man mit liecht zu einem prunn (well), vnd lâgt in den prunn; siecht es sten in dem prunn ain man, so nymbt es des iars ainn man.


16. item so ainen von taten vischen trawmt (dreams of dead fish), sol ains sterben aus dem selben haus.

17. item so ainen viech nicht gen mag (if a beast cannot walk), so pintt man im ain pant (bindeth a band) an einem Santag vnb, vnd macht den chnoph oben zu, so wir't im sein puzz.

18. item so ain chue ain erst-chalb trait, so nympt die peyrinn ain aichen-laub (farmer's wife takes an oak-leaf), vnd stekcht en mitten ain nadel darin, vnd leg't es en mitten in den schchter, vnd nympt dan das vberruekh mit dem hor vnd spindl ab dem rokchen, vnd stekcht es auch en mitten in den schchter, so mag man der chue nicht nemen die milich, vnd des ersten milcht sy in den schchter, do das ding inn stekcht die selb chue [am ersten], die weil das dunkh dar-inn stekcht.

19. so man die chuee an die waid (pasture) treibt, so grebt (buries) man ain eckl unter den gatern, vnd treibt das viech dar-vber, so mag man sew nicht zaubern.

20. item Sand Blasen wasser gibt man ze trinkchen den iungen hueu[n] vnd gensen (fowls and geese), ee man sew ab dem nest nymbt, so trait sew der fuchs nicht hin, vnd sind sicher von dem orn.

21. item so aine ain chalb verchauft (sells), so sneyt sy dem chalb das we'dl ab ab seinem swenzl [cuts the tuft off its tail], vnd des hars ab dem rechten arm, vnd gibts der chue ze essen. so rert sy nicht nach dem chalb.

22. item so aine der andern ir milich wil nemen, vnd macht das sy pseichent, so nymbt sy drey chroten (toads) auf ein mel-müller ain abichen, vnd traitz der chue für, dy lef't dy chroten in sich,

[1 The word means steel.—EHM.]
so ist ir nachpawrin irer milich prawbt (bereft), vnd sy hat dy milich.

23. item so ains stirbt, so hant etleicht den glauben (some think), di sel hab nicht rueb (ruh, rest?), unez man ir aus leitt.

24. item etleicht sprechent, di weil man lewwt (toll), so wert die sel peichicht. etleicht sprechent, so sich die sel schaid von dem leichnam, so sey sy die erst nacht hinez Sand Gerdrwlen, dy ander macht pey Sand Michel, die dritt wo si hin verdint hab (has deserved).

25. item etleicht glaubent, die sel gemm aus den weiczen an der Sambstag-nacht, vnd sein herasssen vnez an den Mantag, so mussen sy wider in die pen.

26. item etleicht essent nicht fleichgs des Phinez-tags in der chottener, so sterbent sy nicht in dem sterb.

27. item so ainem die orez seusent (one's ears ring), so habent sy den glauben, man red vbl von inn.

28. item so ainem die ehnie geswellent, so get es zu einer frawn die zwedlling getragen hat, vnd heist sey (bids her) im ain faden spinnen, den pintz (this he binds) yber die ehnie, so wirt hin pas.

29. item das die hüner hanbat werden (chicks be tufted), so sy die henn anseczt, so halt sy ain zuebl an, vnd macht ainen chnoph auf dem hanpp, vnd halt in also auf dem hanpp, so geschiecht es.

30. item an dem Sunnbent-tag (solstice), so geht aine ersling auf allen viern mit plussen leib zu irs nachtpahirn tar (backwards on all fours, naked, to her neighbour's gate), vnd mit den fuzzzen steigt sy ersling an dem tar auf, vnd mit einer hant halt sy sich, vnd mit der andern sneit sy drey span (cuts 3 chips) aus dem tar, vnd spricht, zu dem ersten span spricht sy 'Ich sneit den ersten span, Noch aller milich wan.' zu dem andern auch also. zu dem dritten spricht sy 'Ich sneit den dritten span, Noch aller meiner nappaurinnen milich wan.' vnd get ersling auf allen viern her wider dan haim.

31. item die swangern (pregnant) frawn messent ain dacht noch Sand Sixt pild (measure a wick by St Sixtus's image), als lank

1 Souls come out of Purgatory (OHG. wizi, AS. wite) every Saturday.
2 Thursday in the Whitaun Ember-days (quatember).
3 'Wan milich ' in orig.
es ist, vnd guertns (gird it) vber den pauch, so misslingt in nicht an der purd (birth). oder des man's gurtl gurtln se vmb.

32. item so man in den Rauch-nachten auf ain tisch siezt, so habent des iars dy lewt vil aiss.

33. item in der lestn Rauch-nacht tragent sy ain ganczen laib vnd ches (loaf and cheese) vmb das haus, vnd peissent (bite) darab. als manig pissen man tan hat. so vil schober (stacks, cocks) wernt im auf dem veld.

34. das man das viech des iars nicht schindt (not have to skin as carrion). item in den Rauch-nachten so schint man nicht sponholz (not rend laths, shingles), noch reibscht (rummage) an den ofen nicht, noch lakchen (shreds, litter) macht in der stuben. so wernt nicht in den velden plas fleckch (bare patches). Aber vmb das raissen dy spen vber den ofen, das tät man darvmb, das der habern nicht praktig wert (oats be not blighted).

35. item in den Vnder-nachten trait man nicht reitter (sieve) vber den hof, das das viech nixt da-durich luey, das es nixt werd scheich, noch hin scherff.

36. item durich ain reitter saicht ainew (if a girl sift), so tanczt man mit ir vor fur (in preference to) die andern (conf. 60).

37. item an dem Weihnacht-morgen haist man die ros rennen gen wasser (horses run against water), vnd wirft der (if he throw) ainaphl in das wasser die weil es trincht, das der aphl gegen dem ross rinn, so wirt das ross resch zu arbeit des iars.

38. item so ainem airst mit wie der ofen nider sey geuallen, so stirbt aintweder wirt oder die wirtin (master or mistress).

39. die schwangern frawn, so sew zu Gotz tisch gent, an demselben tag ziechent si dem chind ainen XII poten, so stirbt das chind nicht (conf. 1).

40. so zway chon-lewt die erst nacht pey ligent, welchs ee entslegt, das stirbt ee (whichever sleeps first will die first).

41. item man windt nicht wid (not twist osiers) in den Under-nachten, das sich dy lewt in kranchait nich vnten (writhe).

42. item man haspht nicht, so wirt das viech nicht haspen.

43. item an dem Weihnacht-abend, noch an dem rauchen, so messent die lewt 9 lefj wasser in ain hefen (measure 9 spoonfuls into a pail), vnd lassent es steu vncz an den tag, vnd messent her-wider auf. ist sein mynner (less of it), das dy mass nicht gancz ist, so chumpt es des iars in armüt (poverty). ist sy gancz, so
SUPERSTITIONS. F. 1750

peset es (stay as before). Ist sein aber mer, so wirt es vberfluss-sikleich reich.

44. item man wirft gruenat (throw after-hay) vnd quiets habern (oats) in denselben nachten auf an doch, vnd lassentz darauf ligen unez sy ent nement (till those nights end). So gebent's es dem viech's ze essen, so schullen es die chran (crows) des iars nicht essen, vnd wernt darzue fruchtper.

45. item spanholz schint man nicht, das man des iars des viech nicht schint (conf. 34).

46. item man lokeht dy saw für das tar (entice the pigs outside the gate) an dem Weinacht-marjen, vnd gibt in habern in einem raf, vnd sprechent: 'die meins nachtpawrn ain sümpl. die mein ain grumpl.' So sind sew des iars frisch, vnd seins natpawr kranck. Vnd des iars gentz (they go) gern an das veld.

47. item die paum chust man (kiss the trees), so werden se fruchtper des iars.

48. item zu dem Weinacht-tag, so man gen metten gedit, so schlecht ainer ain holz ab (chops a stick down) vnd traid's mit im haim, vnd an dem Sunbent-abent legt er's an das fewr. So choment all znaubla [knüppel, cudgels ?] zu dem fewr, dew in der ganzen pharr (parish) sind.

49. item in den Unter-nachten lauffent dy innkfrawn an den sumerlängen zwon (hedge) des nachts. Pegreifft sy einen langen stekchen, so wirt ir ain länger man (conf. 7).

50. item allew milich-hfuen stürzen sy (turn all the milkpails upside down) auf den tisch, vnd rau Sentz (smoke them). So stilt (steals) man in dy milich nicht.

51. auch so man gen metten get. So der mensch ain runczt vnd get vber sich, so stirbt er des iars nicht.

52. item in denselben nachten ist chain mensch auf der welt nicht, so hungert es des iars nicht vast, vnd gwint leicht genüg.

53. item zu derselben zeit, so ains chrophat ist (has the goitre), so wirt er sein also an (rid of it?), so ains chlocht, vnd spricht 'se hin mein chroph an deinen chroph,' vnd greift an den chroph, und töt das renster die weil auf, vnd wirft in hinans, so verget er im glucklaw.

54. item man nist (sneezes) nicht in den nachten. So stirbt das viech nicht.

¹ Thrashed, beaten, pounded?
APPENDIX.

55. item den rauch-scherben (censer?) gebut sy drey stand (3 times eber sich. so peissent es (bite them) dy . . . nicht des iars.

56. item abdroin phenning, twecht man im (a worn-out penny, if one twigs it), an den Weihnacht-tag, so lassent sich dy phening gern gwinen.

57. item wer wolf oder fichs nent, dem stet des iars das gewant (clothes) nicht recht.

58. item hent v. oren (hands on ears) habent sy eber das fewer, so chumpt chain or-hol in das or nicht, noch dy negel swerut (fester) in nicht.

59. item so man ain taez gen kirchen trait fur (past) ain haws, so lauft aine in dem haus hin vnd seetz (a girl in the house runs and sits down) auf ainn drivüzz, so wirt ir der selbe man (conf. 65).

60. das man mit ainer var tacz (sooner dance with her). ee das sy zu dem tanz get, so sicz auf ainn drivues, oder sy saicht durch ain reitter. so tanz man mit ir var für die anders (conf. 36).

61. ain schuester, so er schuech zu-sneyt (cuts out shoes), so legt er das leder auf ain stil, so let es sich pald verkauffen (soon sold).

62. item an einem Freytag sneid chaine ab ainen pachen (pock, pimple). so wert dy saw nicht phinnig (measly).

63. item so ain chind geporn wirt, vnd hat ainen raten rinkch eber den hals (red ring round the neck). es wirt erhan gen.

64. item wer VII paternoster spricht, vnd den . . . . iar guenz aus, der lebt das iar aus. spricht er dew pr. nir. nicht aus, so stibrt er des iars.

65. item so man ain taez gen kirchen trait (59), siecht es ain mensch im haus fur-tragen (carry it past), so spricht es 'mert es das fewer mit dem elkl (19), so stirbt chains aus dem haus nicht.

1 Taz, tax, due, offering? Höfer 3, 220.
2 Merren, to stir, Schm. 2, 611.—EHM.

1760
Superstitions. G.

From Hans Vintler’s ‘Blume der Tugend’ comp. in 1441 (acc. to the Gotha MS.).

Die zaubry die ist Got fast vuwerd,

Die zubrig die ist Got fast vuwerd,

5 auch sprechend sy ‘mich hautz gelert (has taught it)

ain münch, wie möchtz pösz gesin (be bad) ?

daz sprich ich py den trewen mein,

daß man ain sollichen münch oder paffen

also soltt straffen (should so chastise),

10 das sich zechen stiessend daran;

wann sey (for they) sind alle samt jm pan (ban),

die den glauben also fast krenken (sorely wound religion).

wann es ist wider dich, du höchstes Gütt,

alles das man mit zaubry tüt;

15 vnd wie fast es wider dich ist (how much it is against),

damnocht findt man (they shall yet find) zu disser frist,

die zaubry dannochn pflegen (who yet practise).

Ettlich wellent **pfeyl ans-segen** (pretend to bless arrows),

do wellent si dem **tergiel bannen**, 15

das sy jn bringent gütt (bring them wealth) zu-samen;

so wellent ettlich war-sagen (soothsay),

vnd vil wellent den **tergiel fragen** (ask)

wa gütt lig (where riches lie) vnd edel gestain.

20 Do habent denn ettlich gemain (are in league)

mit der **pössen Erodianna** (wicked Herodias),

do wellent gelauben (believe) ettlich an **Diana,**

die da ain felsche göttin ist;

vnd auch ettlich mainent (think) haben den list (skill)

als sey die lewtt kundent schiessen (can shoot people)

durch alles gemütre (walls), vnd 3 **giessen** (cast)

wechssinew **pild** (waxen images) vanerlay;

so wissen dissew das **vogel-geschray** (-cry)

vnd auch darzü die **trem auslegen** (dreams interpret);

etttlich kument **den schwert-segen** (sword-charm),

das sy nicht auf diser erden

van kaimen dorf erstachen werden (can be stabbed);

1 The text is often corrupt, and I was not able to use the Augsbgr ed. of 1486

(Panzcr 1, 164. 2, 58); conf. Adelung’s Püterich p. 34—38.

2 Orig.: an die dyadema.

3 Orig. has this ‘vnd’ at beginn. of line.
ettlich kunnent an fewr erkennen
wie sich die sach hie sol enden;
so kunnent ettlich ju der hand
schouwen (see) eyttel laster vnd schand.
Vil allte weib kunnend den handel (trade)
zu lieb oder findtschaft (enmity);
ettlich gebent losz-bücher krafft,
vnd ettlich kundent patonicken graben (dig betonica),
vnd vil wellent den eys-vogel haben,
so nutzen ettlich den allrawn (madrake);
vnd ettlich glaubent an die fraun
die haisset Precht mit der langen nas.
so send ir vil die yehen, das (many who affirm, that)
die hand-gift 1 sy alz wol getan (is so wondrously made),
das sie sy von ainen man
pesser (better) denn von den andern;
vnd vil die wellend nit wandern (will not travel)
an den verworffen tagen (accursed days);
so send denn vil, die hie haben
glauben, es pring grossen frum (benefit),
ob ju (if to them) des morgens ain wolf kunn,
vnd ain has (hare) pring ungelücke;
vnd ettlich lütt hand die dücke,
das sy den tewfFel petten an (adore),
stern, sunnen, vnd auch den maun.
Vil wellent auf oblaut schriben,
vnd das fiepper da-mit vertryben;
ettl ich segnent für daz zene-we (toothache),
so hand ettlich den fierde kle
das sy daunon gauglen sechen (thereby juggling see);
ist auch vil, die da yechen,
sy kunnend vngewitter (storms) machen;
vnd ettlich zaubrer die wachen
dem stern Venus vmb die mynne (love);
so send auch ettlich, die schlinden (swallow)
drey palmen an dem palmtag,
vnd ettlich segnen den schlag
mit ainer hacken auf ainen trischublen (179),

[1 Hantgift, Troj. 12334; Oberl. sub v. (=strena).—EHM.]
vnd ettlich stellen auss den kublen (tubs) das schmalz (grease), die weil man's rürt (stirs); ettlich der lewt fürt das sey send juvisibilis, vnd ettlich habent den pijöys (beifuss, mugwort).

So sprichet menger turner lib (silly body), die teutle [trute ?] sey ain altes weib vnd kunne die lütt sugen (suck people), vnd ettlich lütt die gelauben
der albe mynne die lutte; 1 so sagt manger die teutle,1 er hab den orken gar oben gesehen (just seen); vnd ettlich die yechen, das schrättlin sy ain klaines kind, vnd sy alz ring (as small) alz der wind, vnd sy ain verzwißlotter gaist (lost spirit).

So glaubent ettlich aller-maist, das der sigel-stein hab die kraft das er macht syghafft (victorious), vnd vil wissen der erkennen sitt (?).

So nutzend (avail) auch vil die erd-schnitt (slices of earth) zu mangerlay zaubry (for many kinds of magic); vnd ettlich schribent auf daz ply (blei, lead) vnder der Crist-messz fur den wurm; so nemen ettlich fur den sturm den elsen-paum, hör ich sagen; vnd ettlich wellent kol graben wann sy den ersten schwalm sechen. vill kunden ju jr gwand spechen (spy in their clothes) ob es glücklich sull gaun (go luckily); so habent vil lütt den waun (fancy) das verbene daz selb krutt (herb) mach die lewt ain ander trut (fond of), wann man sy grab (dig it up) ze abend; vnd auch vil pösz lütt die gend (bad people go) des nachtes durch verschlossen tür (closed door); vnd ettlich lütt tragen herfür (bring out) silber vnd gold, alz ich hör yechen (as I hear tell),

1 Should it not be 'mynne die teutte' and 'manger der lewtte'?—Trans.
wenn sy *neuen mon* sechen;
so tragent ettlich lutt auss
das *wasser* alles *auss dem husz*,
wenn man *totten traitt* (carry the dead)
für (past) das *hns*, als man *saitt*;
so send ettlich alz besint,
wenn man *jn junge honer* (fowls) bringt,
so spreichend sy 'blib (stay) her-haim
als die fud pey meinem pain (bone leg)!'
Und vil die yechen *die weg-wart* (plaintain)
sey gewesen (was once) ein *fraw zart,*
vnd wart jrs *püllen* (waits her lover) noch mit schmertzen.
ettlisch legent *des widhoffen hertze* (lay a hoopoo’s heart)
des nachtes auf die schlaffende lüt (on sleeping folk),
das es in haimlich ding betitt (suggest)
vnd vil *zaubry vnrain* (unclean);
die sechend an dem *schulter-pain* (by a shoulder blade)
das (what) menschen sol beschehen (happen);
vnd ettlich die yechen (affirm)
das sy (that it is) nicht güt daz man
den *tenggen schüch* leg an (left shoe put on)
vor *dem gerechten* des morgeus frû;
vnd vil die yechen, man stel der *kü*
die *milch* aus der wammen.
do send ettlich der ammen (nurses),
die selben nement die *jungen kind*
do sy erst geporen synd,
vnd stossend’s (push them) *durch ain hole*
do ist denn nichts wole,
oder es werd ain horen-plässel darusz [horn-blase, p. 1061].
auch treibt man mit der *fleder-miss* (bat)
menig tewschlich spil (juggling tricks);
vnd ist des vngelaubes so vil,
das ich es nit gar sagen kan.
Do habent ettlich lüt den waun (fancy)
das sy mainent, vnser leben (they think our life)
das unsz daz die . . . geben,¹
vnd das sy *vns hic regieren* (govern us).

¹ The Innsbrk. MS. fills the gap. 'die gach scheffen.'—EHM.]
so sprechend ettlich [von?] diernen (Maids),
sey ertailen (apportion) dem menschen hie auf erden.
vnd ettlich sendent die pferde
für elenpg (elbow) vnd auch für rencken (dislocat.);
Vnd auch vil lütt die gedencken
vnd habent sein auch gantzen syn (feel quite sure),
sy mugent nicht haben gwin (make gains)
des tages, und sy fechten 1
ain pfeyyßlin, als sy yechen.
es spricht manger: 'ich bin gogel,
ich haun gescehen Sant Martis vogel
hewt (to-day) an dem morgen früh,
mir stosset (befalls) kain vngelück nit zů.'
do wellent ettlich da-pey,
wen es ruegewitler sey (is a storm),
das sey alles von der munch wegen (because of monks)
die da gand aftter der wege (going their ways);
vnd auch ettlich mainent sicherlich,
wen der rapp kopp, 2 daz tütta lich (means a corpse).
Ettlich habent denn ainen newen fund,
sy behatten den pisz jn dem mund (wafer in mouth)
wenn man Ave Maria lütt (rings).
do send denn ettlich pruett (brides),
die legent jr hemmet (chemise) an jrs mans ort (place).
so kan auch manger drew wort (3 words)
das er nymmer tewrer wirt;
so ist ettlicher hirt (herdsman)
der sein vich segnen kan (his cattle bless),
das jn kain hase (hare) tret dar-von (dar-an?);
vnd ettlich nement jrew kind,
wen sy ain wenig krauek sind,
vnd legent's ouf ain dryschwüfel;
nil kunnen salben den kubel (grease the tub),
das sy obn-an ansz faren (fly out above).
etttlich spynnent am Samps-tag garen (yarn),
vnd machend dar-usz Sant Iorjca hemd (shirt);
vnd send ettlich so behend (nimble)
das sy varent hundert meyl

1 For 'unz sy seechen,' until (unless) they see? 2 Si corvus ructet.
APPENDIX.

dar in einer kurtzen weil.
Ertlich przechend den lutten ab (break off people’s) die pain (bones, legs), als ich gehört hab, vnd legent dar-ein porst (bristles) vnd kol. mangew maint, sy kund auch wol .

Eitlich die lütt preceed (strike blind) mit einer hand von dem galgen; will wend den taig talgen an der hailigen Samps-tag nacht.

Manger auch karakteres macht ausz pirmit virgineum (ber-mutter ?), ettlich die puchtieren den linium in der kunst (art of) geometria, so nympt der denn oben praw (eyebrow) non den gerechten augen vnd daz plüt von den krawen (blood of crows), vnd macht dar-usz zaubery;
manger nympt ain järiges zwy (year-old twig) von einen wilden hassel-pawn.

So send denn ettlich frawen die erschlingen vmb die kirchen gen vnd hiassent die toten auf-sten (bid the dead arise), vnd niement den ring (knocker) von der kirchen tür in die hand, vnd ruffend ’her für’ (cry ‘come forth ’), vnd spreechend ‘ich rür disen rink, stett auf, ir alten pärtling!’
do send auch ettlich man, sie nement von dem galgen ain span (lath), vnd legent den vnder die kirch-tür,

1 For talken, knead the dough.
2 The MS. has kuechen, kitchen; which seems out of place, yet occurs again in the Strolling Scholar, from which I will extract a corresp. passage (Aw. 2, 55-6):

Mit wunderlichen sachen lär ich sie (I teach her) denne machen von wals einen kobolt, wil sie das er ir werde holt; und tufen in dem brunnem, und legen an die sunnen, und wundersins vmb die kichen gän.

So beginn ich sie dan leren den ars des nahtes keren gän des lichtest mänen schen; lär ich iñe da ze velde sin, lär ich koh dä caschen, die bronzene in die aschen, lär ich braun betrechen, lär ich warchen brechen, lär ich batônen graben, die ungeprochen traben, lär nahtes naquet sten, dvo erslingen gän dem jütre gên.
SUPERSTITIONS. G. 1767

so solt kain pfennig gaun hin für;
vnd ettlich nützend den strangen (rope)
da ain dieb (thief) an ist erhangen;
vnd an der Rerch-nacht wirffet man (they throw)
die schüch (their shoes), als ich gehört han,
über daz haubt (head) erschlingen (from behind),
vnd wa sich der spitz kert hyn (where the tips point to),
da sol der mensch beliben (stay).
Vnd vil hutt die tribent (perform)
wunder mit dem hüff-nagel (horseshoe nail),
vnd ettlich steckend nadel (needles)
den litten jn die magen (stomachs);
vnd sämlich laund nicht jagen (let not hunt)
die hand auf der rechten fert (track).
ettlich send so wol gelert (well taught),
das sy an sich mit gewalt (perforce)
nemen einer katzen gestalt (shape).
so findet man den zanbriniun varain (unclean),
die den lütten den wein
trinkend auss den kelern verstolen,
die selben haisset man vunerholen.
So send denn ettliche,
wenn sy sechend ain liche (see a corpse),
so rämnt (whisper) sy dem toten zü
vnd sprechend 'kum morgen frå (tomorrow morrn)
vnd sag mir, wie es dir dort gee.'
So faret man vber see
die lewt mit gütttem winde;
vnd ettlich nement jre kinde
wenn es nit geschlaufen mag (cannot sleep),
vnd treitz herfür an die hayttren tag,
vnd legzt für sich (before her) ain aichin prandt,
vnd nympt ain scheilt (log) jn sein hand
vnd schlecht (beats) den prand mer denn zwir (twice).
so gett ain andrew (other woman) denn py jr
vnd spricht 'waz newestu?'
da nae ich hie nu
meins kindes mass-laid vnd nacht-geschrey (-crying)
vnd alle main zunge en-zway.'
So send denn ettlich also getan, 255
wenn sy den or-mützel han,
so nemend sy ain küssy (pillow) in die hand 256
vnd schlachend's an den schlau (temple) zehand
vnd spricht 'flewch, flewch, or-mützel !

dich jagt ain küssi-zypfel.' 260
manig zaubererin die sein,
die nement ain hacken (hatchet) vnd schlachen wein
auss ainer dur aichin saul (oaken post) ;
vnd ettlich machen mit dem knul (ball) 265
vaden (of thread) mangerlay trauffey (trickling);
so nempt manger gersten-pry (barley-pap)
vur dryaffel, hör ich sagen.
Mangew wil den dieb laben (thief revive)
der an dem galgen erhangen ist ;
auch habent vil lütt den list (art) 270
das sy nützen daz toten-tuch (shroud);
vnd ettlich stelen aus der pruch
dem man sein geschirr gar ;
so farent ettlich mit der far (=naht-fare)
auf' kelbern (calves) vnd auch pecken (böcken, goats)
durch stain vnd steeke.

H. From Doctor Hartlieb's (physician in ordinary to duke
Albrecht of Bavaria) Book of all forbidden arts, unbelief
and sorcery ; written in 1455 for Johans, markgraf of Bran-
denburg. (Cod. Pal. 478. Another MS. at Wolfenbüttel is
mentioned in Uffenbach's Reisen 1, 310).1

Chap. 31-2. Of journeying through the air. In the vile art
of Nigramancia is another folly that men commit with their
magic steeds, which come into an old house, and if a man will, he
sits thereon, and rides in a short time a great many mile. When
he gets off, he keeps the bridle only, and when he would mount
again, he jingles the bridle, and the horse comes back. The steed
is in truth the very Devil. Such sorcery requires bat's blood,
wherein the man shall sign himself away to the Devil with

[1 Additions in Mone's Anz. 7, 315.—EHM.]
unknown words, as 'debra ebra.' This kind is common with certain princes: Your Grace shall guard you thereagainst.

To such journeys men and women, the *ruhulden* by name, use also an ointment that they call *vumetum pharedis*. This they make out of *seven herbs*, plucking every herb on a day proper to the same, as on *Suntag* they pluck and dig *solsequium*, on *Mentag* *lunaria*, on *Erctag* *verbena*, on *Mittwoche* *mercurialis*, on *Phinztag* *barba Jovis*, on *Freitag* *capilli Veneris*; thereof make they ointment, mixing some blood of birds and fat of beasts, which I write not all, that none be offended therewith. Then, when they will, they besmear *beach* or *post*, *rake* or *fire-fork*, and speed away.

Ch. 34. To make *hail* and sudden *shower* is one of these arts, for he that will meddle therewith must not only give himself to the devil, but deny God, holy baptism and all Christian grace. This art none practise now save *old wives* that be forsaken of God. Hear and mark, august Prince, a great matter that befell me myself in the year of Christ's birth 1446. There were some women burnt at *Haidelberg* for sorcery, but their true instructress had escaped. The next year came I as envoy from *München* to His S.H. the Palatine duke Ludwig, whom God save, for if any prince shall be upheld by his faithfulness, then is he evermore with God. In the same days came tidings, that the instructress was now taken. I prayed the Prince to let me have speech of her, and he was willing. He had the woman and the chief inquisitor brought to a little town named Götscham, into the house of his high steward, Petter von Talhaym. I obtained of the Prince the favour, if the woman taught me to make *shower and hail*, that he would let her live, but she should forswear his land. I went alone into a chamber to the woman and the inquisitor, and craved to know of her lore. She said she could not learn me this thing but—if I would do all that she learned me. I asked what that was, and so it did not anger God nor go against Christian faith, I would do it. She lay with one leg ironed, and spake these words: 'My son, thou must deny God, baptism and all the sacraments wherewith thou art anointed and sealed. After that thou must deny all the saints of God, and first Mary his mother, then must thou give thee up body and soul to the *three devils* that I name to thee, and they will grant thee a time to live, and
promise to perform thy will until the time be ended.' I said to the woman: 'What shall I do more?' She said: 'Nothing more; when thou desirest the thing, go to a private chamber, call to the spirits, and offer them that. They will come, and in an hour make hail for thee where thou wilt.' I told her, I would do none of these things, for that I had said before, if she could impart to me this art, so that I neither offended God nor harmed religion, I would set her free. She answered that she knew no other way. And she was delivered up again to Hans von Tailhaim, who had her burnt, for he had taken her.

Ch. 50. There is another 'unbelief' (un-gelanbe = heresy ?), if one have lost anything, there be those that beswear a loaf, and stick therein three knives to make three crosses and a spindle and an enspin¹ thereon, and two persons hold it on the unnamed finger, and he beswears by the holy zwölf-boten [12 messengers, apostles? see F, 1. 39.]

Ch. 51. Others bless a cheese, and think he that is guilty of the theft cannot eat of the cheese. Although some soap be given for cheese, yet it is a sin.

Ch. 55-6-7. When a master of this art (Ydromancia) will search out a theft, dig up treasure, or know of any secret thing, he goes on a Sunday before sunrise to three flowing springs, and draws a little out of each in a clean polished glass, brings it home into a fair chamber, and there burns tapers before it, doing honour to the water as unto God himself. Then he taketh a pure child, sets the same in a fair seat before the water; and standing behind him, speaketh certain strange words in his ear. After that he readeth strange words, and bids the pure child repeat them after him. What the words mean, can no master expound more than that a person thereby puts away God and gives himself to the foul fiend. So the master having the lad before him, bids him say what he sees, asking after the theft or treasure or what else he will. The child's simplicity makes him say he sees this or that, wherein the foul fiend takes part, making the false appear in the place of the true.

Ch. 58. There be divers ways of drawing the water; for some fetch it from running waters, putting the same in a glass; others from standing pools, and boil it in honour of the spirits whom

¹ Schmeller 3, 570.—EHM.
they suppose to have power over the waters, the lord and prince of them all being Salathiel, as the masters declare.

Ch. 60. Some women sprinkle their herbs and plants with hallowed water, supposing that the worms shall not come thereat; that is all an 'unbelief.' There be some courtiers, when they get new spurs, do plunge them with the rowels in a holy-well, saying that what they strike therewith shall in no wise swell; that is all an 'unbelief.' Some sorceresses go to a mill wheel, and catch the water that flies off the wheel in the air; with this water they ply all manner of sorceries for loving and for enmity. And who so may not be good man (husband), they help him therewith that he can be good man; that is all an 'unbelief.'

Ch. 61. There be bad christians that carry on sorcery with divers waters, as that of the blest and hallowed font, wherein lies every christian's health and wealth, therewith they juggle and do much that is not meet to be written; yea, an old wife that hath gotten font-water, she thinks to have borne off the prize.

Ch. 63. Another trick with water. Two persons take two things, as little sticks or straws, rings or small coins, and name one after one person and the other after the other, and if the two things run together on the water in a basin, then shall those two come together; but if one flee from the other, they come not together, and whose thing fleeth first, his shall the blame be. And the masters of this 'unbelief' also prove thereby, whether of two wedded folk shall soonest die for they think that whichever sinketh soonest shall die first.

Ch. 67-8. Now will I write of the fourth art that is forbidden: it is called Aremancia, and has to do with air and whatsoever flies or lives therein. The art is very strong among the heathen, whose 'unbelief' therein is so great, that they honour the first thing that appeareth to them in a day, and worship it that day for their god. And evil christians do much 'unbelief' therewith, for they say, if a hare do meet them, it is a misfortune, and if a wolf meet them, it is a great luck. Of 'unbeliefs' there be many in divers beasts. Some say that if birds fly to one's right hand, it signifies great gain and luck, and if they fly to the left (ginggen) side, it signifies unluck and loss. All that is an 'unbelief.' There be those that have great faith in an eagle (aren), and think whatsoever he fly pocket-side, it promiseth great luck or gain.
And so great is the faith of some, that they shift their pocket to the other side; if then the eagle also turn him round, as may often hap, then have they the fullest faith, and think it cannot fail. Without doubt the Devil is the right inventor and inspirer of the art; he it is that changeth himself into the said birds that he may deceive men.

Ch. 69. There be also princes, poor and rich, that hold their hunting on certain days, and when this or that wind doth blow; that is all 'unbelief.' Some men do wear high feathers in their hats, that they may know whence cometh the wind, supposing that in sundry matters they have luck against the wind, and in others with the wind: that is all an 'unbelief' and sorcery.

Ch. 73. There is one more 'unbelief' in this art, that is, when a man sneezeth, whereby the brain doth naturally clear itself, they hold it to be a great sign of luck or unluck, and draw forecasts therefrom, such as, if the sneezes be three, there are four thieves around the house. If they be two, the man shall rise, and lie down another way to sleep; but if thirteen, then is it exceeding good, and what appeareth to him that night shall in very deed come to pass. Also in the morning, when a man goeth from his bed, the sneezes shall mean other things again; the things are many, and it is all a downright 'unbelief.'

Ch. 74. Again, some natural philosophers do say that this sneezing cometh very nigh the stroke (apoplexy). For should the crude humours remain obstructed in the brain, and not come out, the stroke would strike the man right soon; therefore do some masters call it the minor applexia, i.e. the lesser stroke. For, when a man sneezeth, he is of many of his limbs in nowise master, but of God's grace it lasteth not long, the better for him.

Ch. 77. There are also people, and verily great princes, that do utterly believe and suppose, when great uproars come, that then great treasons are afoot: that is a great delusion.

Ch. 79. We find some sorceresses that make an image or atzman of wax and other things. This they make at certain hours, and utter certain known and unknown names, and hang it up in the air, and as the wind stirs it, they think the man in whose name it is made shall have no rest. All this is a great 'unbelief' and sorcery. Some do the same with an aspen-leaf, writing their sorcery thereon, and think thereby to breed love
between people. Of such alzmancn I have read much in the
Art Magica, where the constellations are brought in, and also
some strange words, and very many foreign things besides. All
this is downright sorcery and a wicked ‘unbelief.’ And I have
heard say much, how that woman make such alzmers, and roast
them by a fire, thereby to chastise (kestigen) their husbands.

Ch. 80. There be women and men, which dare to make fires,
and in the fire to see things past and to come. The masters and
mistresses of this devilish art have particular days, whereon they
have wood prepared for them, and when about to practise their
art, they go to a private place, bringing with them the poor silly
folk unto whom they shall prophesy. They command them to
kneel down, and after worshipping the angel of the fire, to offer
sacrifice unto him. With the sacrifice they kindle the wood,
and the master looks narrowly into the fire, marking well what
shall appear to him therein.

Ch. 83. The art of Pyromancia1 is practised in many divers
ways and forms. Some masters of the art take a pure child and
set him in their lap, then lift his hand up and let him look into
his nail, and beswear the child and the nail with a great adjuration,
and then speak in the child’s ear three unknown words, whereof
one is Oriel, the others I withhold for fear of offending. After
that they ask the child whatsoever they will, thinking he shall
see it in the nail. All this is a right ‘unbelief,’ and thou christen-
man shalt beware thereof.

Ch. 84. Another deceitful trick in the art is, that the masters
take oil and soot from a pan, and anoint also a pure child, be it
girl or boy, namely his hand, doing much the same, and raise
the hand against the sun if the sun be shining, else they have
tapers which they raise against the hand, and letting the child
look therein, ask him of what they will; their belief is, that
what the child tells them must be true; they know not, alas,
how the devil mixeth himself therein, making far more of wrong
to appear than that of right.

Ch. 88. The masters and their like do also practise the art in
a common looking-glass, letting children look thereinto, whom
in like manner they strongly beswear and whisper hidden words
unto, and think to search out many things therein. That is all

[1 Fursehen, Altd. bl. 1, 365. — EHM.]
an ‘unbelief’ and the devil's jugglery and trickery. Beware, O Christian, I warn thee right faithfully. The same thing they do in a beautiful bright polished sword, the masters thinking that some one may haply ask about wars and such deadly matters; then, if the sword be one that hath killed many men, the spirits shall come all the sooner and quicker. If one will ask of pleasure and peace, find out arts or dig up treasure, then shall the sword be clean and maiden (unvermailigt, unwedded, i.e. unfleshed). I know a great prince: whoso bringeth him an old worn-out sword (haher sivord), hath done him much honour.

Ch. 90-1. In Pyromancia are many more ‘unbeliefs,’ esp. one that is thought to be infallible, and is the vilest and worst, for the more firmly men believe in such sorcery, the more is it sin. The thing to be done is, that boys shall see in a crystal things to come and all things. It is done by false castaway Christians, to whom dearer is the devil's delusion than the truth of God. Some have an exceeding clear and fair-polished crystal or parille [beryl? pearl?], they have it consecrated and keep it very clean, and gather for it frankincense, myrrh and the like; and when they will exercise their art, they wait for a very fine day, or have a clean chamber and many consecrated candles therein. The masters then go to bathe, taking the pure child with them, and clothe themselves in pure white raiment, and sit down, and say their magic prayers, and burn their magic offerings, and then let the boy look into the stone, and whisper in his ear hidden words, which they say are mighty holy, in truth the words are devilish. After that they ask the boy whether he sees aught of an angel. If the boy answer yea, they ask what colour he is of? and if he say red, the masters declare that the angel is angry, and again they pray, and sacrifice to the devil again, and thereat is he well pleased. Then if the boy say the angel is black, the master saith the angel is exceeding wroth, we must pray yet again, and burn more lights; and they pray once more, and sacrifice with incense and other things . . . And when the devil thinks he hath had service enough, he makes appear the angel in white. Then is the master glad, and asks the boy, what hath the angel in his hand? and ceaseth not to ask till he says ‘I see a writing in the angel's hand.’ Then he asketh on, until he see letters: these letters the master collects, and
thereof maketh words, until he has that which he desired to know.

Ch. 94. It hath chanced doubtless, that certain priests were so captivated by these visiones, that they took the sacred patenas, whereon at Mass the elements are changed into God, and have made the children look into them, believing that holy angels alone could appear therein, and no devils. These have mightily mis-
took, etc.

Ch. 96. Another trick of sorcery that is set down to Pyro-
mancia. . . . The masters take and melt lead or tin, then pour it into a water, and soon take it out again, and beswear the colour and little pits of the lead or tin, and declare things past or future thereby, which is all an 'unbelief.'

Ch. 102. Know besides, that men do also look at fingers, whether the little finger reach beyond the last joint of the ring-
finger. They say that is a sign of great luck, and the farther it reaches, the greater the luck; but if the little finger be even with the said joint, the man shall be unfortunate. Heed it not, good christian, it is a trifle.

Ch. 103. There is a folk strolleth about much in the world, named Zygainer (gipsies): this people, both man and wife, young and old, do greatly practise the art, and mislead many of the simple, etc.

Ch. 106-7-8. Of a fortune-teller whom Dr Hartlieb knew, and who gave out that the art had been in her family for ages, and at her death the grace would descend to her eldest (daughter). The woman is well looked upon, and bidden to people's houses. I asked her to impart her cunning unto me. She was willing, bade me wash my hands, and dried them with her own, and bent her face very close to my hands, and told me things that cannot possibly happen to me.

Ch. 115-6. Spatulamancia is of the seven forbidden arts one, and is done by a cunning outlandish artifice. When I consider all the arts, I find no other 'unbelief' that hath so little ground, indeed I think it to be a mockery. . . . The masters of this art take a shoulder of a dead ox or horse, cow or ass; they have said when I asked them, that next to a man's shoulder, which is best, any great animal's shoulder is good. They wash well the shoulder with wine, and thereafter with holy water; they tie it
up in a clean cloth, and when they will practise the art, they unite it, and carry it to a place outside of roof, then gaze into the shoulder, and think it changes after every question. They have neither lights nor sacrifice, yet it is a great 'unbelief' to wash the shoulder with holy water, and to think the shoulder changes for their questions. Their faith is so great that they ask for no reasons of the art: they speak out of their own head whatsoever comes into it, to solve and settle the questions. . . . They think they can search out all things.

Ch. 120. The masters of this art have also lavg [MHG. loun, flame? or lange, lye?] and observe what colours the shoulder has at the ends, in the middle and in all the parts; and according to these the devil suggests to them what to believe and say.

Ch. 121. First I will write of the goose-bone (genus-pain). On St Martin's day or night, when they have eaten the goose, the eldest and the wise do keep the breast-bone, and let it dry till the morning, and then examine it in every particular, before and behind and in the middle. Thereby they judge of the winter, if it shall be cold, warm, wet or dry, and are so firm in their faith, that they wager their goods and chattels thereon. And thereon have they an especial 'loss' (lot-drawing) that shall not and cannot fail, to tell whether the snow shall be much or little; all this knoweth the goose-bone. Aforetime the old peasants in desert places dealt in this matter, now is the 'unbelief' grown in kings, princes, and all the nobility, who believe in such things.

Pag. 76b. 77a. Moreover I will write thee a thing that lately a great victorious captain told me, in whom prince and peasant put great confidence, one for his deeds, another for his wisdom, a third for his faith that he had kept alway in every need to his own prince. This good man on St Nicolas day in this year 1455 said to me, 'Dear master, how shall the winter be this year, as ye star-gazers opine?' I was quick and quick (hasty?) as I still am, and spake, 'Lord Saturn goes this month into a fiery sign, likewise other stars are so disposed, that in 3 years no harder winter shall have been.' This dauntless man, this christian captain drew forth of his doublet that heretical 'unbelief,' the goose-bone, and showed me that after Candlemas an exceeding great frost should be, and could not fail. What I had said he said yet more, and told me that the Teutonic Knights in
Prussia had waged all their wars by the goose-bone, and as the goose-bone showed so did they order their two campaigns, one in summer and one in winter. And furthermore he spake these words, 'While the Teutonic Order obeyed the bone, so long had they great worship and honour, but since they have left it off, Lord knows how it stands with them.' I said, 'Had the T. O. no other art, help or stay than the goose-bone, then should their confidence be small.' With that I parted from my rich host.

Pag. 76*. This know the physicians well, and say that the disease named bolismus (βολισμος) or apetitus caninus can by no eating or drinking be stilled, but by medicine alone; for all food passeth undigested through the body, whereby the flesh falls away, but the bones remain great as ever; and this makes the child so unshapely, that men call it a changeling (wächsel-kind). 1

I. EXTRACTS FROM MODERN COLLECTIONS.

a. From the Chemnitzer Rocken-philosophie.

1. Whoever goes into a childbed chamber, carrying a basket, must break a chip off the basket, and put it in the cradle; otherwise he will take the child's or mother's rest (sleep) away.

2. When a mother wants to know if her child is bewitched, let her lick its forehead: if bewitched, it will taste salt; then fumigate with sweepings from the four corners of the room—with shavings off the four corners of the table—with nine sorts of wood.

3. Who pulls out an article from the wash upside down or leftwards, will not be bewitched.

4. Boil frauen-fluchs, szysche or ruf-kraut, bathe the sick man in the water, and leave the bath under his bed: if he is bewitched, it will shrink; if not, not.

5. If you are taking much money, put some chalk to it, then bad folk cannot get any of it back.

6. Wash your money in clean water, and put salt and bread to it, then the dragon and bad folk cannot get it.

7. Women boiling yarn should tell lies over it, or it won't turn white.

8. To walk over sweepings is unlucky.

9. If you call a young child little crab, it will be stunted, for crabs crawl backwards.

10. If you set out on a journey, and a hare runs across your path, it bodes no good.

1 At the end of pag. 78a stands the name of the copyist: 'Clara Hützlerin.' In the same handwriting is Cod. Pal. 677.
11. In drinking out of a jug, do not span the lid with your hand, or the
next drinker will have tension of the heart.
12. Do not buy your children rattles, nor allow any to be given, else
they are slow in learning to talk.
13. For tongue-tied children it is good to eat beggar's bread.
14. If in leaving home you have forgotten something, don't go back
for it, but have it fetched by another; else everything is thrown back
(goes wrong).
15. If a stranger comes into the room, he shall sit down, so as not to
take the children's rest away with him (see 1).
16. When you cover a table, put some bread on at once, or a corner of
the cloth will trip some one up.
17. Men shall not stay in the house while the women are stuffing feathers
into the beds, else the feathers will prick through the bed-tick.
18. Set the hen on to hatch while people are coming out of church, and
you'll have plenty of chicks crawl out.
19. If you want large-headed chickens, wear a fine large straw-hat
while you set the brood-hen on.
20. The straw for a nest should be taken out of a marriage-bed, from
the man's side if you want cocks, from the woman's if hens.
21. After washing in the morning, don't flirt the water from your hands,
or you'll waste your victuals that day.
22. Never rock an empty cradle: it rocks the baby's rest away.
23. The first time a baby's nails want paring, let the mother bite them
off, else they learn to pilfer.
24. When about to stand godfather or godmother, borrow something to
wear, and your godchild will always have credit.
25. If you call children alt-männchen, alt-weibchen, they'll be stunted,
and have wrinkles on the forehead.
26. If you want children to live long, call the boys Adam, and the girls
Eve.
27. If a child is to live 100 years, the god-parents must be fetched from
three parishes.
28. If you take a child into the cellar under a year old, it will grow up
timid.
29. If you let it look into the looking-glass under a year old, it will grow
up vain.
30. Children that cry at the christening don't grow old.
31. If the first children take their parents' names, they die before the
parents.
32. If a dog looks into the oven when you are baking, the loaves will be
loose (verlösset), or the crust leave the crumb.
33. If there is dough in the trough, don't sweep the room till it is
carried out, or you'll sweep a loaf away.
34. The vinegar spoils if you set the cruet on the table.
35. If a woman within six weeks after confinement walks a field or bed,
nothing grows on it for some years, or everything spoils.
36. If a woman dies in the six weeks, lay a mangle-roller or a book in
the bed, and shake up and make the bed every day till the six weeks are up, or she cannot rest in the ground.

37. Do not blow the baby's first pap, and it will not afterwards scald its mouth with hot things.

38. Would you wealthy be, cut the loaf quite evenly.

39. Eat not while the death-bell tolls, or your teeth will ache.

40. If red shoes are put on a child under a year old, it can never see blood.

41. If a woman with child stands and eats before the bread cupboard, the child will have the wasting-worm (mit-esser, fellow-eater); see 817.

42. To mend clothes on the body is not good.

43. If you sew or mend anything on Ascension-day, the lightning will come after him that wears it.

44. Eating cracknels on Monday Thursday keeps fever away.

45. If you stride over a child, it will stop growing.¹

46. Who works in wood will not be wealthy.

47. Never shew a light under the table where people sit, lest they begin to quarrel.

48. God-parents shall buy the child a spoon, lest it learn to dribble.

49. If a woman who is confined put a black stomacher on, the child will grow up timid.

50. In the six weeks don't take a child inside your cloak, or it will be gloomy, and always meet with sorrow.

51. He that lends money at play will lose.

52. He that borrows for play will win.

53. Let a mother who is nursing go silently out of church three Sundays, and every time blow into her child's mouth, and its teeth will come easily.

54. Between 11 and 12 the night before Christmas, the water is wine. Some say, water drawn at 12 on Easter night will turn into wine.

55. When lights are brought in on Christmas-eve, if any one's shadow has no head, he will die within a year; if half a head, in the second half-year.

56. In the Twelve nights eat no lentils, peas or beans; if you do, you get the itch.

57. One who is about to stand sponsor shall not make water after he is drest for church; else the godchild will do the same in bed.

58. If you go out in the morning, and an old woman meets you, it is a bad sign (see 380).

59. Don't answer a witch's question, or she may take something from you.

60. Stone-crop planted on the roof keeps the thunderbolt aloof.

61. Get out of bed backwards, and everything goes contrary that day.

62. If the Jädel won't let the children sleep, give him something to play with. When children laugh in their sleep, or open and turn their

¹ My brother too stept with one leg over me, saying 'Oho Thömilin, now wittow grow no more!' Life of Thomas Plater, p. 19.
eyes, we say 'the Jüdel plays with them.' Buy, without beating down
the price asked, a new little pot, pour into it out of the child's bath, and
set it on the oven: in a few days the Jüdel will have sucked every drop out.
Sometimes eggshells, out of which the yolk has been blown into the child's
pap and the mother's candle, are hung on the cradle by a thread, for the
Jüdel to play with, instead of with the child.
63. If a loaf is sent away from table uncut, the people are sure to go
away hungry.
64. If you spill salt, don't scrape it up, or you'll have bad luck.
65. If you tread your shoes inwards, you'll be rich; if outwards, poor.
66. If you have the jaundice, get the grease-pot stolen from a carrier's
cart; look into that, and it will soon pass away.
67. If a dog howls the night before Christmas, it will go mad within a
year.
68. Great evil is in store for him who harms a cat, or kills it.
69. If the cats bite each other in a house where a sick man lies, he will
die soon.
70. A woman churning butter shall stick a three-crossed knife on the
churn, and the butter will come.
71. Splinters peeling off the boards in the sitting-room are a sign of
stranger guests.
72. When the cat trims herself, it shews a guest is coming.
73. If magpies chatter in the yard or on the house, guests are coming.
74. If a flea jumps on your hand, you'll hear some news.
75. If a child does not thrive, it has the Elterlein: shove it a few times
into the oven, and the E. is sure to go.
76. To kill spiders is unlucky.
77. Let a newborn child be dressed up fine the first three Sundays, and
its clothes will sit well on it some day.
78. If women dance in the sun at Candlemas, their flax will thrive that
year.
79. If a stranger looks in at the room-door on a Monday, without walking
in, it makes the husband beat his wife.
80. If a man buys or gives his betrothed a book, their love will be over-
turned (ver-blättert, when the leaf turns over, and you lose your place).
81. In making vinegar, you must look sour and be savage, else it won't
turn out good.
82. If your ears ring, you are being slandered.
83. A hen crowing like a cock is a sign of misfortune.
84. He that fasts on Maundy Thursday will catch no fever that year, and
if he does he'll get over it.
85. He that lends the first money he makes at market, gives away his
luck.
86. When at market selling goods, don't let the first customer go, even if
you sell under value.
87. A man shall not give his betrothed either knife or scissors, lest their
love be cut in two.
88. Bathing the children on a Friday robs them of their rest.
80. If you are fetching water in silence, draw it down stream.
89. Draw crosses on your doors before Walpurgis-night (Mayday eve), and the witches will not harm.
91. In going to bed, leave nothing lying on the table, else the oldest or youngest in the house can get no sleep.
92. If a woman going to be chambered meet a man, she'll have a son next time; if a woman, a girl; if nobody, no more children; if two people, twins.
93. If you sneeze before breakfast, you'll get some present that day.
94. Don't let fire and light be carried out of your house by a stranger, it is taking the victuals away from the house.
95. A new maidservant shall look into the oven's mouth the first thing, she'll soon get used to it then (see 501).
96. If you are having false scones, give the sower a fee, or the flax will spoil.
97. If a single woman on Christmas-eve pour melted lead into cold water, it will shape itself like the tools of her future husband's trade.
98. If you have a wooden pipe or tap turned for you out of a birchtree growing in the middle of an anthill, and draw wine or beer through it, you'll soon have sold your liquor.
99. He that cuts bread unevenly, has told lies that day.
100. Single women that want husbands shall, the night before St Andrew's day, call upon that saint naked, and they'll see their sweetheart in their sleep.
101. When a maid wants to know if she shall keep her place, let her on Christmas-eve turn her back to the door, and fling the shoe off her foot over her head: if the tip of the shoe is towards the door, she'll have to go; if the heel, she will stay.
102. If a maid wishes to know what sort of hair her lover will have, let her grope backwards through the open door on Christmas-eve, and she'll grasp the hair in her hand.
103. Whoever finds by chance a hare-laurel (? hasen-lorbeer) in the wood, and eats it, will have his share of the hare wherever he goes.
104. He that looks in the mirror at night, sees the devil there.
105. To find out if she'll get a husband during the year, let the damsel knock at the hen-house on Christmas-eve or at midnight: if the cock cackles, she'll get one; if the hen, she won't.
106. If children in the street ride with spears and banners, there will be a war; if they carry each other on crosses (Banbury chairs) a pestilence.
107. If you are out of money, mind the new moon does not peep into your empty purse, or you'll be short of money the whole month.
108. If the stock builds on your roof or chimney, you will live long and be rich.
109. To know if her lover will be straight or crooked, a girl must go to a stack of wood on Christmas-eve, and with her back to it, pull out a log; as the log is, so will the lover be (see F, 7).
110. To know what he is called, let her stretch the first piece of yarn she spins that day outside the house-door, and the first man that passes will be a namesake of her future husband.
111. Never set a gridiron or trivet over the fire without putting something on it; she that does so will have an apron (puckers) on her face.

112. Let a woman, when going to bed, salute the stars in the sky, and neither hawk nor vulture will take her chickens.

113. In putting straw into a bed, don't leave the knots in the strawbands, there's no sleeping on them.

114. A woman going to market will get better prices for her wares if on getting up she put her right shoe on first.

115. He that wears a skirt woven of yarn, that a girl under seven has spun, will find luck in it (see 931).

116. If it rain on John's-day, nuts will spoil and harlots thrive.

117. Onions, turned in their bed on John's-day, turn out fine.

118. The maids shall not weed the cabbage-beds on Bartlemy's day; Bartlemy is putting [orig. throwing] heads to the cabbages, and would be scared away.

119. If you find a four-leaved clover [shamrock], hold it dear; as long as you have it, you'll be happy (see G, 62).

120. A raven or crow, that sits cawing on a sick house, betokens the patient's death.

121. Shepherds must not name the wolf during the Twelves, or he will worry their sheep.

122. If a child has a date-stone about him, he does not fall, or is not much hurt.

123. When you go into a new house or room, what you dream the first night comes true.

124. If a woman or maid loses her garter in the street, her husband or lover is unfaithful to her.

125. When a woman is going to bed, she shall move her chair from the place where she has sat, or the alp will weigh upon her.

126. While a fire burns on the hearth, lightning will not strike the house.

127. A calf born on St. Valentine's (Valentine's) day is of no use for breeding.

128. If a wolf, stag, boar or bear meets you on a journey, it is a good sign.

129. He that finds a horse-shoe, or a piece of one, has luck (see 220).

130. The flax or tow that a maid leaves unspun on the distaff of a Saturday, does not make good yarn, and will not bleach.

131. Let the father put a sword in the baby's hand directly it is christened, and it will be bold and brave.

132. When a boy is born, let his feet push against his father's breast, and he will not come to a bad end.

133. As soon as a girl is born, seat her on her mother's breast, and say 'God make thee a good woman'; and she will never slip or come to shame.

134. If a spider crawl on your coat in the morning, you'll be happy that day.

135. If a man on a journey meets a woman who is spinning, it is a bad sign; let him turn back, and take another road.
SUPERSTITIONS. I.

136. If the clock strikes while bells are ringing, it betokens fire.
137. Don't lay a new-born child on its left side first, or it will always be awkward.
138. On Walpurgis-eve let him that has cornfields fire his gun over them, and the witches cannot hurt the corn.
139. A blue cornflower pulled up by the roots on Corpus Christi day stops nose-bleeding, if held in the hand till it gets warm.
140. Root out the reeds in a pond or the thorns in a field on Abdon-day (July 30), and they will not grow again.
141. If a woman's neck or throat itches, she will soon go to a christening or wedding; if her head itches, it means blows.
142. Bright Christmas, dark barns; dark Christmas, light barns.
143. Whoever hurts or even sees an earth-hinchen or a house-adder, is sure to die that year.
144. Smear the point of your sword with car-wax, it will melt your enemy's courage.
145. When two nursing mothers drink at the same time, one drinks the other's milk away. And when two people begin drinking at the same moment, one drinks the other's colour away.
146. If you eat bread that another has bitten, you'll become his enemy.
147. If a woman lets another person wipe hands on her apron, that person will hate her.
148. Swallows building on a house bring poverty, sparrows riches.
149. A hoop coming off a cask on Christmas-eve shews that some one in the house will die that year.
150. If the light on the altar goes out of itself, it shews the priest is going to die.
151. A woman gets rid of carache by wrapping a man's breeches round her head.
152. When the maids are making tinder, they must tear pieces out of men's shirts; tinder made of women's shifts does not catch.
153. Tying wet strawbands round the orchard-trees on Christmas-eve makes them fruitful.
154. Fruit-trees clipt at Shrovetide are proof against worm and caterpillar.
155. To keep a cat or dog from running away, chase it three times round the hearth, and rub it against the chimney-shaft.
156. If a man sees a wolf before the wolf sees him, he need fear no harm; but if the wolf saw him first, he is in danger: some say he will be dumb, or hoarse.
157. John's blood (plantain), culled at noon on John's day, is good for many things.
158. If a magpie sits chattering on the infirmary, before noon, and looking one way, the meaning is good: if after noon, and seen from behind, it is bad.
159. The howling of dogs bodes misfortune.
160. A swarm of bees hanging on to a house signifies fire.
161. The dark sings as long before Candlemas as she is silent after.
162. If a bachelor and spinster stand sponsors to a child, the priest shall plant himself between the two, or they will always be falling out.

163. A man shall not marry his gossip (fellow-sponsor), for, every time they come together as man and wife, it thunders.

164. Let him who gets the first can of beer out of a cask run away fast, and the rest of that beer will soon go off.

165. Don't let a baby tread barefoot on a table; it will get sore feet.

166. After putting the candle out, don't leave it upside down in the candlestick; else nobody can wake if thieves should come.

167. A boy born in the Venus-morningstar gets a wife much younger than himself; in the Venus-eveningstar one much older. And the contrary with girls.

168. On rising from a meal, don't leave any of your bread behind; if any one takes it and throws it over the gallows, you won't escape hanging.

169. An elder planted before the stable door guards the cattle from sorcery.

170. He that has about him a string with which a rupture was bound up, can lift the heaviest load without danger.

171. A piece of wood off a coffin that has been dug up, if concealed among your cabbages, keeps away the caterpillars.

172. Eat no soup at Shrovetide, or you'll have a dripping nose.

173. On Nicasius eve write the saint's name on the door in chalk, and you rid the house of rat and mouse.

174. If the cartier plaits a snake's or adder's tongue into his whip, his horses can pull the biggest loads out of the ditch, and will not over-drink themselves.

175. Make nests for the hens on Peter's-day, and many's the egg they will lay.

176. A woman with child, who stands godmother, shall not lift the babe out of the font herself; else one child dies, the christened one or hers.

177. If the first person you meet in the morning be a virgin or a priest, 'tis a sign of bad luck; if a harlot, of good.

178. If a weaned child is put to the breast again, it grows up a blasphemer.

179. If a woman with child pass under a waggon-pole, she'll go over her time.

180. The seventh son is a lucky man, for healing, planting, or doing anything.

181. Malefactors on the rack pin a paper to their back with Psalms 10th and 15th written on it: they can stand the torture then without confessing.

182. If you have bread and salt about you, you are safe from sorcery.

183. For a fever: Take three bits of stolen bread, spit in two nutshell, and write this note: 'Cow, will you go to your stall, Fever (frorer, ague), go you to the wall.'

184. If a mouse has gnawed at your dress, it means mischief.

185. If the women or maids are washing sacks, it will soon rain.
186. To sneeze while putting your shoes on, is a sign of bad luck.
187. To put a clean skirt on of a Friday is good for the gripes.
188. Eating stolen cheese or bread gives you the hicouough.
189. If you dig devil's bit the midnight before St. John's, the roots are still unbitten, and good for driving the devil away.
190. John's wort drives witches away and the devil; that's why he out of spite pricks holes in all the leaves with his needle.
191. When a person dies, set the windows open, and the soul can get out.
192. For a child to grow up good, its godmother or the woman that carries it home from church must immediately lay it under the table, and the father take it up and give it to the mother.
193. A year without skating is bad for the barley.
194. If they are building a weir across the river, it will not rain in that country till they have done.
195. Put a goose through your legs three times, give her three mouthfuls of chewed bread with the words 'Go in God's name,' and she'll always come home.
196. He that has fits of cold fever shall crawl to a running stream, strew a handful of salt down-stream, and say: 'In God his name I sow for seed this grain. When the seed comes up may I see my cold friend again.'
197. The first time you hear the cuckoo in spring, ask him: 'Cuckoo, baker's-man, true answer give, How many years have I to live?' And as many times as he sings, so many years more will you live.
198. If an unmarried maiden eat the brown that sticks inside the porridge-pot, it will rain at her wedding; and if it rains, the new couple get rich (see 198).
199. To sell your cattle well at market, smoke them with the black ball dug out of the middle of an ant-hill.
200. Never hand things over a cradle with the child in it; nor leave it open.
201. A thief's thumb on your person, or among your wares, makes them go fast.
202. If you throw a bunch of inherited keys at a door when some one is listening outside, the eavesdropper is deaf for the rest of his life.
203. Eat milk on Shrove Tuesday, and you'll not be sunburnt in the summer.
204. If a bride wishes to rule her husband, let her on the wedding-day dress in a baking trough, and knock at the church door.
205. To wean a child, let the mother set it down on the floor, and knock it over with her foot; it will forget her the sooner.
206. If a dog runs between a woman's legs, her husband is going to beat her.
207. Put money in the mouth of the dead, and they will not come back if they have hidden a treasure.
208. Toothpicks made of wood that lightning has struck, send the toothache away.
209. A knife shall not lie on its back, for fear of its hurting the angels.
210. If two clocks in the town happen to strike together, a married couple will die.
211. A boil will safely heal if squeezed with a three-crossed knife.
212. Let the bride arrive at the bridegroom's house in the dark, then they'll have every corner full.
213. If a dog runs through between two friends, they will break off their friendship.
214. He that would dig up a treasure, must not speak a word.
215. To draw storks to your house, make them a nest on the chimney with your left hand.
216. If you have a swollen neck, go in silence to the mill, steal the tie from one of the sacks, and tie it about your neck.
217. When you see the first swallow in spring, halt immediately, and dig the ground under your left foot with a knife; you will there find a coal that is good for a year against the ague (see G, 98).
218. In digging for treasure, have bread about you, and the spectres can't disturb you.
219. Godfather's money (gift) makes rich and lucky.
220. When you have been robbed, drive an accidentally-found horseshoe nail (see 129) into the place where the fire always is, and you'll have your own again.
221. Bastard children are luckier than lawful ones.
222. At a christening get a mite of bread consecrated, and the child's parents will never want for bread.
223. He that counts his money at new moon is never short of it.
224. Drop a cross-penny on a treasure, and it can't move away.
225. Eat lentils at Shrovetide, and money will pour (quellen, swell?).
226. He of whom a boy (or girl) makes his (or her) first purchase at market, will have good luck in selling that day.
227. Let a merchant throw the first money he takes on the ground, and plant his feet upon it; his business will go the better.
228. For the cuckoo to sing after St John's is not good, it betokens death.
229. When the bride is fetched home, she shall make no circuit, but go the common road; otherwise she has ill luck.
230. If a man passing under a henroost is dropt by the hen, it bodes misfortune, if by the cock, good luck (see 105).
231. A new garment should not be put on empty, something should be dropt into the pocket first for luck.
232. In choosing sponsors, ask an unmarried woman, else the child will be unlucky in marriage, and also have no children.
233. He that is lucky when young will beg his bread when old; and vice versa.
234. He that carries wormwood about him cannot be cried (bewitched).
235. If you find a needle, and the point is towards you, you'll be unlucky; if the head, lucky.
236. Put nothing in your mouth of a morning, till you've had a bite of bread.
237. If the first frog you see in spring leaps in water and not on land, you may expect misfortune all that year.

238. Move into a new dwelling with a waxing moon or at full moon; and carry bread and salt into it, then everybody in it will be full and want for nothing.

239. If you hear horses neigh, listen attentively, they announce good luck.

240. If a woman in the six weeks spin wool, hemp or flax, the child will be hanged some day.

241. Women shall not brush or plait themselves on a Friday, it breeds vermin.

242. If you find money before breakfast, and there is no wood under it, it is unlucky.

243. He that was born on a Sunday is luckier than other men.

244. If after sunrise on Shrove Tuesday you thrash in silence, you drive the moles away.

245. Stand with your face to the waning moon, and say: 'Like the moon from day to day, let my sorrows wear away' (see 492).

246. Don't leave the oven-fork in the oven; if you do, the witches can take a dollar a day from the house.

247. Nothing out of the way shall be built, planted or planned in a Leap-year: it does not prosper.

248. If in going out your clothes get caught in the door or on the latch, stay a while where you are, or you'll meet with a mishap.

249. Pare your nails on a Friday, and you have luck (see 310).

250. If you lay a broom in a witch's way, so that she must step over it, she turns faint, and can plot no mischief.

251. He that has about him an owl's heart, or the stone out of a bat's back, or a hoopoo's head, will have luck in play (see 329).

252. When the candle at night burns roses (forms a death's head), there's money or some luck coming next day.

253. Of the first corn brought in at harvest, take a few of the first sheaves, and lay them cross-wise in the four corners of the barn; then the dragon can't get any of it.

254. If it freezes on the shortest day, corn falls in price; if it is mild, it rises.

255. As many grains as the threolings (darlings, a kind of mushroom) have in them, so many groschen will corn be worth from that time.

256. If you search in vain for something that must be there, the devil is holding his hand or tail over it.

257. On your way to market, see that no one meets you carrying water; else you'd better turn back, you'll have no luck buying or selling.

258. By the grain of the first sheaf you thrash, you may guess the rise or fall in the price of corn, thus: fill and empty a measure four times, making four heaps; then put the heaps back into the measure, and level off. If grains fall from any heap, or if they seem short, then in the corresponding quarter of the coming year corn will fall or rise.

259. Lay by some bread from your wedding, and you'll never want it.
260. He that keeps and carries about him the bit of coat he brought into the world (the glücks-haube), will prosper in everything.
261. He that has about him a bitten-off mole's paw, will buy cheap and sell dear.
262. Deduct nothing from the cost of making a child's first dress; the more you take off, the less luck he'll have.
263. If the seed you are going to sow be laid on the table, it will not come up.
264. The first baking after Newyear's day, make as many little cakes as there are people in the house, give each a name, and prick a hole in it with your finger: if any one's hole gets baked up, he will die.
265. When a child is going to church to be christened, lift him out through the window: he'll be the stronger, and live the longer.
266. If you are telling something, and you or anybody sneeze, the tale is true.
267. If two people rock one child, it is robbed of its rest.
268. Never burn straw that any one has slept on, else he cannot rest.
269. If you are taken ill at church, you do not easily recover.
270. He that touches tinder with his fingers, cannot make it catch.
271. If you scrape cheese on the tablecloth, people will dislike you.
272. He that eats much mouldy bread, lives to be old.
273. If the man sharpen his knife otherwise than on the whetstone, there will be strife in the house.
274. Who eats no beams on Christmas-eve, becomes an ass.
275. Who eats not of nine herbs on Maundy Thursday, gets the fever.
276. He that sews or patches anything on his own body, shall always take something in his mouth, or he becomes forgetful.
277. If a child in its first year smell at anything, it learns not to smell afterwards.
278. Your blessed bread (liebe brot) shall not be left lying on its back.
279. To eat up clean what's on the table makes fine weather the next day.
280. Let him that has the hiccough, put a bare knife in a can of beer, and take a long draught in one breath.
281. If a sick or dying man has hen's feathers under him, he cannot die.
282. To appease the storm-wind, shake a meal-sack clean, and say: 'There, wind, take that, To make pap for your brat!'
283. If after washing you wipe your hands on the tablecloth, you'll get warts.
284. When the bells ring thick, there is generally some one just going to die; if the church-bell rings clear, it means a wedding.
285. When a bride is on her way to church, if it rains, she has been crying; if the sun shines, laughing.
286. If some one happens to come where a woman is churning, and counts the hoops on the churn first up and then down, the butter will not come.
287. It is not good to look over your fingers or the flat of your hand.
288. If you give a baby part of a red baked apple to eat the first time instead of pap, it will have red cheeks.
289. A baby does not thrive if you call it würmchen (mite) or jircel.
290. If the cat looks at you while she trims herself, you'll get a dressing or a wigging.
291. A cook that lets the dinner burn on to the pot, is betrothed or promised.
292. A maiden who is fond of cats, will have a sweet-tempered husband.
293. If a woman with child walk over a grave, her child will die.
294. He that has a lawsuit, and sees his opponent in court before the opponent sees him, will win his cause.
295. When you are in court, pocket your knife bare, and you'll win your cause.
296. When any one, old or young, can get no sleep, put a ruhe-wisch (wisp of rest) under his pillow, i.e. straw that breeding women lay under their backs; only you must get it away from them without saying a word.
297. If you pity cattle that are being killed, they can't die.
298. Never lay bread so that the cut side looks away from the table.
299. If you hear a ghost, don't look round, or you'll have your neck wrung.
300. Sow no wheat on Maurice's day, or it will be blighted.
301. It is not good to look over your head.
302. If you top a tree on John's Beheading day, it is sure to wither.
303. If a maid who is kneading dough clutches at a lad's face, he'll never get a beard.
304. If your first godchild be a bastard, you'll be lucky in marriage.
305. When you drink to any one, don't hand him the jug open.
306. Whoever can blow in a blown-out candle, is a chaste bachelor or maiden.
307. He that makes a wheel over his gateway, has luck in his house.
308. If a woman in the six weeks fetches spring-water, the spring dries up.
309. If you turn a plate over at a meal, the witches can share in it.
310. When a witch is being led to the stake, don't let her touch the bare ground.
311. He that gets a blister on his tongue, is slandered that moment; let him spit three times, and wish the slanderer all that's bad.
312. A patient that weeps and sheds tears, will not die that time.
313. When the keinmen or crickets sing in a house, things go luckily.
314. He that sleeps long grows white, and the longer the whiter.
315. If on their wedding day a bride or bridegroom have a hurt on them, they'll carry it to the grave with them, it will never heal.
316. If the moon looks in at the chamber window, the maid breaks many pots.
317. If anything gets in your eye, spit thrice over your left arm, and it will come out.
318. When frogs fall in March, a great flood follows 100 days after.
319. He that walks over nail parings, will dislike the person they belonged to.
320. If a woman that suckles a boy, once puts another's child, which

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is a girl, to her breast, the two children when grown up will come to shame together.

321. He that walks with only one shoe or stocking on, will have a cold in his head.

322. When the fire in the oven pops, there will be quarrelling in the house.

323. Just as long as the meat on the table keeps on fizzing or simmering, will the cook be beaten by her husband.

324. He whose women run away, and whose horses stay, will be rich.

325. When the candle goes out of itself, some one in the house will die.

326. He that smells at the flowers or wreaths at a funeral, will lose his smell.

327. If you cut off a stalk of rosemary, and put it in a dead man's grave, the whole plant withers as soon as the branch in the grave rots.

328. When you eat eggs, crush the shells (witches nestle in them), or some one may get the fever.

329. He that has on him a moleskin purse with a hoopoo's head and penny piece inside, is never without money (see 251).

330. When the wind blows on a New-year's night, it is a sign of pestilence.

331. If a man eating soup lays his spoon on the table, and it falls with its inner side up, he has not had enough; he must go on eating, till the spoon turns its outer side up.

332. If you cut bread at table, and happen to cut one more slice than there are people, there's a hungry guest on the road.

333. If you wear something sewed with thread spun on Christmas eve, no vermin will stick to you.

334. Never point with your fingers at the moon or stars in the sky, it hurts the eyes of the angels (see 937).

335. Keep a cross-bill in the house, and the lightning will not strike.

336. In brewing, lay a bunch of great stinging-nettles on the vat, and the thunder will not spoil the beer.1

337. If a woman with child has gone beyond her time, and lets a horse eat out of her apron, she has an easy labour.

338. When a wedding pair join hands before the altar, the one whose hand is coldest will die first.

339. He that steals anything at Christmas, New-year, and Twelfthday-eve, without being caught, can steal safely for a year.

340. To cut the finger and toe nails on Friday is good for the toothache.

341. At Martinmas you can tell if the winter will be cold or not, by the goose's breastbone looking white or brown (see II, ch. 121).

342. Let farmers baptize their maids or souse them with water, when they bring the first grass in the year, and they will not sleep at grass-cutting.

343. As a rule, when a tempest blows, some one has hung himself.

1 The thunder-nettle resists thunder, and is therefore put to young beer, to keep it from turning. On Glum-dumming (Mammy Thursday) young nettles are boiled and eaten with meat. Dav. Frank's Mecklenbg 1, 59.
341. Hens hatched out of eggs that were laid on Monday Thursday change their colour every year.

342. When a child is taken out of doors, don't keep the upper half of the door closed, or it will stop growing.

343. If fathers picked up on a bourn (between two fields) are put in a bed, a child can't sleep in it; if it is a marriage-bed, the man and wife will part.

345. If you sing while you brew, the beer turns out well.

346. Salute the returning stock, and you won't have the toothache.

347. When you go out in the morning, tread the threshold with your right foot, and you'll have luck that day.

348. When a foot-bath has been used, don't empty it till next day, or you spill your luck away with it.

349. If you happen to find the fellow of an old wheel, and throw it into the barn in the name of the H. Trinity, mice will not hurt your corn.

350. A silver ring made of beggar penny-pieces, and worn on the finger, is sovereign against all diseases.

351. Don't keep putting the bathing towel on and off the child, or it will have no abiding place when old.

352. Before a wedding, the bridegroom shall broach the beer-cask, and put the tap in his pocket, lest bad people should do him a mischief.

353. Hang your clothes in the sun on Good Friday, and neither moth nor woodlouse can get in.

354. Suffer thirst on Good Friday, and no drink will hurt you for a year (see 913).

355. In walking to your wedding, it is not good to look round.

356. On coming home from your wedding, make a black hen run in at the door (or window) first, and any mischief to be feared will fall on the hen.

357. In moving to another town or dwelling, if you lose bread on the way, you forfeit your food ever after.

358. In walking into a room, it is not good to turn round in the doorway.

359. A woman that has a cold in her head, shall smell in her husband's shoes.

360. If another looks on while you strike a light, the tinder won't catch.

361. If a woman with child jump over a pipe through which a bell is being cast, it will lighten her labour.

362. A man can pray his enemy dead by repeating Psalm 109 every night and morning for a year; but if he miss a day he must die himself.

363. If you steal hay the night before Christmas, and give the cattle some, they thrive, and you are not caught in any future thefts.

364. Some houses or stables will not endure white cattle: they die off, or get crushed.

365. If a corpse looks red in the face, one of the friends will soon follow.

366. If after a Christmas dinner you shake out the tablecloth over the bare ground under the open sky, brosam-kraut (crumb-wort) will grow on the spot.
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370. If you drink in the mines you must not say 'gllück zu,' but 'gllück auf,' lest the building tumble down.

371. In a dangerous place, if you have a donkey with you, the devil can do you no harm.

372. Put feathers in a bed when the moon's on the wane, they'll very soon creep out again.

373. If you twist a willow to tie up wood in a stable where hens, geese or ducks are sitting, the chickens they hatch will have crooked necks.

374. If you have no money the first time you hear the cuckoo call, you'll be short of it all that year.

375. A baby left unchristened long, gets fine large eyes.

376. If a maiden would have long hair, let her lay some of her hair in the ground along with hop-shoots.

377. It is not good to beat a beast with the rod with which a child has been chastised.

378. Every swallow you have slain makes a mouth of steady rain.

379. A child's first fall does not hurt it.

380. He that walks between two old women in the morning, has no luck that day (see 58).

381. When swallows build new nests on a house, there will be a death in it that year.

382. When the cats eat their food up clean, corn will be dear; if they leave scraps lying, the price will fall, or remain as it is.

383. To get rid of the rose (St. Anthony's fire), have sparks dropt on it from flint and steel by one of the same christian-name.

384. In cutting grafts, let them not fall on the ground, or the fruits will fall before their time.

385. A spur made out of a gibbet-chain without using fire, will tame a hard-mouthed horse or one that has the staggers.

386. Hang in the dove-cot a rope that has strangled a man, and the doves will stay.

387. He that has all-men's-armour (wild garlic) on him can't be wounded.

388. It is not good to burn brooms up.

389. In a lying-in room lay a straw out of the woman's bed at every door, and neither ghost nor Judel can get in.

390. A bride that means to have the mastery, shall dawdle, and let the bridegroom get to church before her.

391. Or: after the wedding she shall hide her girdle in the threshold of the house, so that he shall step over it.

392. She must eat of the cauldle, or when she comes to suckle, her breasts will have no milk.

393. On no account shall married people eat of the house-cock.

394. He that sells beer, shall lay his first earnings under the tap, till the cask is emptied.

395. If you burn wheat-straw, the wheat in the field will turn sooty that year.

396. Of a firstborn calf let no part be roasted, else the cow dries up.

397. Let no tears drop on the dead, else he cannot rest.
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398. When one is attired by another, she must not thank her, else the finery will not fit her.

399. The fruit-trees must not see a distaff in the Twelves, or they'll bear no fruit.

400. A maid who is leaving must make one more mess of pottage, and eat it.

401. He that mows grass shall whet his scythe every time he leaves off, and not put it away or take it home unwhetted.

402. When girls are going to a dance, they shall put zehrenzel-krant in their shoes, and say: 'Herb, I put thee in my shoe, All you young fellows come round me, do!'

403. When the sun does not shine, all treasures buried in the earth are open.

404. If your flax does not thrive, steal a little linseeds, and mix it with yours.

405. Put the first yarn a child spins on the millwheel of a watermill, and she will become a first-rate spinner.

406. If clothes in the wash be left hanging out till sunset, he that puts them on will bewitch everybody.

407. He that comes in during a meal shall eat with you, if only a morsel.

408. If a woman with child step over a rope by which a mare has been tied, she will go two months over her time.

409. The first meal you give a child shall be roast lark.

410. If a pure maiden step over a woman in labour, and in doing so drop her girdle on her, the woman shall have a quick recovery.

411. When the carpenter knocks the first nail in a new house, if fire leap out of it, the house will be burnt down (see 500, 707).

412. When the flax-sower comes to the flax-field, let him three times sit down on the bagful of seed, and rise again: it will be good.

413. If sparks of fire spirit out of a candle when lighted, the man they fly at will get money that day.

414. Beware of washing in water warmed with old waggon wheels.

415. If a child is backward in speaking, take two loaves that have stuck together in baking, and break them loose over his head.

416. Strike no man or beast with a peeled rod, lest they dry up.

417. Pick no fruit [bruise no malt?] in the Twelves, or apples and pears will spoil.

418. Do no threshing in the Twelves, or all the corn within hearing of the sound will spoil (see 916).

419. A shirt, sewed with thread spun in the Twelves, is good for many things.

420. He that walks into the winter corn on Holy Christmas-eve, hears all that will happen in the village that year.

421. Let not the light go out on Christmas-eve, or one in the house will die.

422. It is not good when a stool lies upside down, with its legs in the air.

423. If a man puts on a woman's cap, the horses will kick him.
424. In sweeping a room, don't sprinkle it with hot water, or those in the house will quarrel.
425. As the bride goes to church, throw the keys after her, and she'll be economical.
426. On her return from church, meet her with cake cut in slices; every guest take a slice, and push it against the bride's body.
427. When the bridegroom fetches home the bride, let her on the way throw some flax away, and her flax will thrive.
428. If an infant ride on a black fool it will cut its teeth quickly.
429. Move to a new house at new moon, and your provisions will increase.
430. If you have schwaben (black worms), steal a drag (hemm-schuh) and put it on the oven, and they'll go away (see 607).
431. Put a stolen sand-clout (-wisch) in the hens' food, and they won't hide their eggs.
432. At harvest, make the last sheaf up very big, and your next crop will be so good that every sheaf can be as large.
433. When dogs fight at a wedding, the happy pair will come to blows.
434. Hit a man with the aber-rück of a distaff, and he'll get an aber-bein.
435. If the latch catch, and not the match, a guest will come next day.
436. After making thread, don't throw the thread-water where people will pass; one that walks over it will be subject to giddiness.
437. If you sneeze when you get up in the morning, lie down again for another three hours, or your wife will be master for a week.
438. When you buy a new knife, give the first morsel you cut with it to a dog, and you will not lose the knife.
439. If a dying man cannot die, push the table out of its place, or turn a shingle on the roof (see 721).
440. If you sit down on a water-jug, your stepmother will dislike you.
441. If you keep pigeons, do not talk of them at dinner-time, or they'll escape, and settle somewhere else.
442. He that sets out before the table is cleared, will have a toilsome journey.
443. When children are 'beeried' and cannot sleep, take some earth off the common, and strew it over them.
444. To look through a bottomless pot gives one the headache.
445. In the bridlechamber let the inschlit-light burn quite clean out.
446. On the three Christmas-eves save up all the crumbs; they are good to give as physic to one who is disappointed.
447. If you are having a coat made, let no one else try it on, or it won't fit you.
448. If two eat off one plate, they will become enemies.
449. Light a match at both ends, you're putting brands in the witches' hands.
450. When fire breaks out in a house, slide the baking oven out; the flame will take after it.
451. Let a woman that goes to be churched have new shoes on, or her child will have a bad fall when it has learnt to run alone.
A *spoon*-stealer keeps his mouth open in death.

If you happen to *spit* on yourself, you will hear some news.

When cows *growl* in the night, the *Jüdel* is playing with them.

If women with child go to the *bleaching*, they get white children.

A bride at her wedding shall wear an *old blue apron* underneath.

Put your *shoes wrong-wise* at the head of your bed, and the *olly* will not press you that night.

If she that is confined stick *needles* in the curtains, the babe will have bad teeth.

If a *woman* with child tie a *cord* round her waist, her child will be hanged.

If she that is confined *handle* dough, the child's hands will chap.

If *glasses* break at a wedding, the wedded pair will not be rich.

The first time cows are driven to pasture in spring, let them be milked through a *wreath of ground-ice* (gundert-man).

He that goes to church on Walburgis-day with a *wreath of ground-ice* on his head, can recognise all the witches.

Cows that have calved, the peasants in Thuringia lead over *three-fold* iron.

If a woman with child follow a *criminal* going to execution, or merely cross the path he has gone, her child will die the same death.

Mix the milk of *two men's cows*, and the cows of one will dry up.

Give no thanks for *given milk*, or the cow dries up.

As often as the *cock crows* on Christmas-eve, the quarter of corn that year will be as dear.

On Ash-Wednesday the *devil* hunts the *little woodwife* in the wood.

If a woman with child follow a criminal going to execution, or merely cross the path he has gone, her child will die the same death.

Mix the milk of two men's cows, and the cows of one will dry up.

Give no thanks for given milk, or the cow dries up.

As often as the cock crows on Christmas-eve, the quarter of corn that year will be as dear.

On Ash-Wednesday the devil hunts the little woodwife in the wood.

He that deals in *vinegar* must lend none, even should the borrower leave no more than a pin in pledge.

For headache, wash in water that *rebounds* off a mill-wheel (see 766).

A *cock built into a wall* brings a long spell of good weather.

If the *Jüdel* has *burnt* a child, smear the oven's mouth with bacon-rind.

If a child has the *freisig* (lockjaw ?), cover its head with an inherited fish-kettle, and force its mouth open with an inherited key.

*Water* cannot abide a corpse.

Throw devil's bit under the table, and the guests will quarrel and fight.

To get a good crop, go out in silence on a certain day, fetch mould from three inherited fields, and mix it with your seed.

b. From the Erzgebirge about Chemnitz.

(Journal von und für Deutschland 1787. 1, 186-7. 261-2).

At the first bidding of the banns the betrothed shall not be present.

On a barren wife throw a tablecloth that has served at a first christening dinner.
480. At a wedding or christening dinner let the butter-dishes have been begun, or the bachelors there will get baskets (the sack) when they woo.

481. When the bride goes from her seat to the altar, let the bridesmaids close up quickly, lest the seat grow cold, and the bride and bridegroom's love cool also.

482. If there is a grave open during a wedding, all depends on whether it is for a man, woman or child; in the first case the bride will be a widow, in the second the bridegroom a widower, in the last their children will die soon.

483. If a girl meets a wedding pair, their first child will be a daughter; if a boy, a son; if a boy and girl together, there will be twins.

484. Put a key beside the baby, and it cannot be changed.

485. Of a wedding pair, whichever gets out of bed first will die first.

486. The godmothers help in making the bridal bed, the straws are put in one by one, and care is taken that no stranger come into the bride-chamber. The bed must not be beaten, but softly stroked, else the wife will get beatings.

487. If a pillow fall off the bridal bed, the one that lay on it will die first.

488. On the wedding day, man and wife must wash crosswise, then they can't be becried (bewitched).

489. Of the wedding bread and roll, some shall be saved, that man and wife may not want. Such bread does not get mouldy, and a piece of it put in their pottage is good for pregnant women who have no appetite.

490. At the prayer for the sick, if there is perfect silence, the sick man dies; if any one coughs or makes a noise, he gets well.

491. If a sick man, after receiving the sacrament, ask for food, he will die; if for drink, he will recover.

492. For increasing goitre or warts, fix your eyes on the waning moon, and say three times: 'May what I see increase, may what I suffer cease,' (see 245).

493. Dogs howling foretell a fire or a death.

494. New servants must not go to church the first Sunday, or they'll never get used to the place.

495. Whatever dishes the sponsor does not eat of at the christening-feast, the child will get a dislike for.

496. Crows crying round the house mean a corpse, if only of a beast.

497. If the church clock strike while the death-bell tolls, there will die in the parish a man, a youth, or a child, according as it is the great, the middle, or the small bell.

498. No bride shall move in when the moon's on the wane (see 238); but wealth she will win, who comes riding through rain (198).

499. When you move into a new house, throw something alive in first, a cat or dog: for the first to enter a house is the first to die.

500. When carpenters are felling timber for a new building, if sparks fly out at the first stroke, the building will burn down (see 411).

501. Before you go into the sitting-room of your new house, peep into the copper, to get used to the place. The same rule for new servants
(see 95); beside which, they have to creep between the legs of their masters.

502. Journeymen, the first time they travel, must not look round, or they'll be homesick, and can't stay anywhere.

503. Let no strangers into the stable at milking time.

504. After candles are lighted, don't empty a wash-hand basin in the street, or the family will fall out the next day.

505. When children shed their first teeth, let the father swallow the daughter's teeth, and the mother the son's; the children will never have toothache then.

c. From the Saalfeld country.


506. On Christmas-eve the girls sit up from 11 to 12. To find out if they shall get married the next year, they strip themselves naked, stick their heads into the copper, and watch the water hissing.

507. If that does not answer, they take a broom and sweep the room backwards, and see the future lover sitting in a corner: if they hear the crack of a whip, he is a waggoner, if the sound of a pipe, a shepherd.

508. Some rush out of doors naked, and call the lover; others go to a cross-road, and call out his name.

509. A woman who is confined must never be left alone; the devil has more hold upon her then.

510. She dare not sleep unless some one watches by the child, for a changeling is often put in the cradle. Let the husband's trowsers be thrown over it.

511. The village children dread the minister. The unruliest is hushed by the threat: 'Sit still, or parson'll come and put you in the pitch-pot.'

512. If a girl has not cleared her distaff the last day of the year, it is defiled by Bergda: this Bergda is a shaggy monster.

513. A bride preserves her bridal wreath and a piece of wedding bread; so long as she keeps that hardened lump, she never wants bread. When man and wife are weary of life, they eat it soaked in cottage.

514. After the wedding, one of the bridesmaids hurries home first, gets beer or brandy, and offers a glass to the bridegroom, who empties it and tosses it behind his back: if the glass breaks, it is good; if not, not.

515. If one is taken ill suddenly without cause, a sage old woman goes, without greeting any one, draws water from a spring, and drops three coals into it; if they sink, he is 'beeried'; she then draws nigh, and sprinkles him three times with the water, muttering: 'Art thou a wife, let it light on thy life! art thou a maid, may it fall on thy head! art thou a servant, thou art served as thou hast well deserved!' (See 805.)

516. When cattle are first driven out in spring, acres, saers and other iron tools are laid outside the stable-door, to keep them from being bewitched.

517. On the great festivals, women do not work after church, or they would be bumed and struck by lightning (the clouds would come after them).
518. In setting cabbages, women say: ‘Stalks (? dursche) like my leg, heads like my head, leaves like my apron, such be my cabbages!’

519. Flax is thus adjured: ‘Flax, don’t flower till you’re up to my knee, etc.’ On St John’s night the girls dance round the flax, they strip themselves naked, and wallow in it.

520. When the dragon is taking eggs, butter, cheese and herring to his worshippers, call out the Saviour’s name several times, and he’ll drop them.

521. If the bride is coming to her husband’s homestead, and the shepherd drives his sheep in her way, let her give him a fee, and she’ll have luck.

522. If a whirlwind falls on the aftermath, ‘tis the Evil One wishing to convey it to those who serve him. Cry out, and call him foul names.

523. The hare with his front-teeth often cuts a path across whole cornfields. They call it pilsen-scheiden, and think the devil cuts the corn and carries it to his good friends.

524. Old women often cut out a turf a foot long, on which their enemy has trodden just before, and hang it up in the chimney: the enemy then wastes away (see 556).

525. On the last day of the year, many eat dumplings (strötzel) and herrings, else Perchte would cut their belly open, take out what they have eaten, and sew up the gash with a ploughshare for needle, and a röhm-chain for thread.

526. The fire is kept in all night before Christmas day.

527. He that goes to the beer on Newyear’s day, grows young and ruddy.

528. A dream in Newyear’s night comes true.

529. If the butter won’t come, put a fire-steel or knife under the churn.

530. When your hands are soiled with setting cabbages, wash them in a large tub, and the cabbage will have large heads.

531. In setting cabbages a girl can find out if she’ll ever get the man she loves. She nips a piece off the root of one seedling, splits the remaining part, and puts the root of another through it; the two plants are then set close to a stone, and squeezed together tight. If they stick, the marriage will come about.

532. If you force a man to sell you something cheap, it won’t last you long.

533. In sowing flax, throw the cloth that held the seed high up in the air: the flax will grow the higher.

d. From Worms and its neighbourhood.

(Journ. v. u. f. D, 1790. pp. 142-3-4.)

534. A crackling fire betokens strife.

535. So does split salt.

536. So do yellow spots on your finger: if they are too large to be covered with a finger, the strife will be serious.

537. If the left ear sings, evil is spoken of you, if the right ear, good.

538. Let no fire, salt or bread be given out of a house where a woman lies in.
539. He that has on him a horned mail (tooth?) found on the highway, can recognise all witches (see 636).

540. Red milk of a bewitched cow shall be whipt with switches while boiling: the pain makes the witch reveal herself and heal the cow.

541. He that goes out unwashed is easily bewitched.

542. Ringing consecrated bells on Walburgis-night hinders the witches that dance with the devil on cross-roads from hurting any one.

543. If a coffin rings hollow in malling down, one more in the house will die.

544. He that is in great trouble shall touch the great toe of a dead man.

545. The dead shall be laid with their face to the east, lest they be scared by the winseln (?) that swarm from the west.

546. Combs, knives, cloths, used about a dead man, shall be laid in the coffin, and be buried with him.

547. If a pregnant woman lift a child from the font, either that child or her own will die.

548. If a loaf be laid on its brown side, witches can walk in.

549. If a yellow-footed hen lies over a jaundiced man, he can't be cured.

550. To sow a strife 'twixt man and wife, press a padlock home, while parson makes them one.

551. If a garment or linen come before a dead man's mouth, one of the family will die.

552. When there's death in a house, knock at the wine-casks, or the wine spoils.

553. If thirteen eat at a table, one is sure to die.

554. Into a whirlwind fling a knife with crosses on it, and you know the witches who made it.

555. If a mole burrow in the house (see 691), and the cricket chirp, some one will die; also if the hen crow, or the screech-owl shriek.

556. If one steals in rainy weather, cut out his footprint and hang it in the chimney: the thief will waste away with the footprint (see 524).

557. Combed-out hair, if thrown on the highway, lays you open to witchcraft (see 676).

e. From Gernsback in the Spire Country.

(Journ. v. u. f. D. 1787. 1, 454-5-6.)

558. Bride andbridegroom, on your way to church avoid the house-eaves, and do not look round.

559. Stand close together before the altar, lest witches creep in between you.

560. During the wedding whichever of you has your hand above the other's, shall have the mastery.

561. Let a woman with child, when she has a wash, turn the tubs upside down as soon as done with, and she'll have an easy confinement.

562. If sponsors on the christening day put clean shirts and shifts on, no witch can get at the child.
563. If at night there’s a knock at the door of the lying-in room, never open till you’ve asked three times who it is, and been answered three times; no witch can answer three times.

564. In swaddling the babe, wrap a little bread and salt in.

565. In the bed or cradle hide a sword or knife with its point sticking out: if the unhole tries to get over mother or child, she’ll fall upon it.

566. If at the wash a woman borrows lye and thanks you for it, she’s a witch.

567. A woman that plumps butter on a Wednesday, is a witch.

568. If you go out and are greeted with ‘good morning,’ never answer ‘thank you,’ but only ‘good morning’; then, if one of the greeters be a witch, she cannot hurt.

569. If your hens, ducks, pigs etc., die fast, light a fire in the oven, and throw one of each kind in: the witch will perish with them (see 645).

570. When a witch walks into your house, give her a piece of bread with three grains of salt sprinkled on it, and she can’t hurt anything.

571. If the cloth is laid wrong side up, people can never eat their fill.

572. If you leave it on the table all night, the angels won’t protect you.

573. Smear a goitre with the wick out of a lamp that has burnt in a dying man’s room, and it will heal.

574. If you make a promise to a child, and do not uphold it, it will have a bad fall.

575. If a woman set her hen to hatch with her garters dangling, her hair streaming and her worst frock on, she’ll have chickens with knobs on their heads and feathery feet (see 19).

576. If any one dies in the house, shift the beehives, shake the vinegar and wine; or bees, wine and vinegar will go bad (see 664, 698, 898).

577. When you buy poultry, lead them three times round the table’s foot, cut a chip off each corner of the table to put in their food, and they will stay (see 615).

578. The first time a pig is driven to pasture, make it jump over a piece of your apron, and it will readily come home (see 615).

579. If a girl on St Andrew’s night melt some lead in a spoon, and pour it through a key that has a cross in its wards, into water that was drawn between 11 and 12, it will take the shape of her future husband’s tools of trade.

580. To measure a child for clothes in its first year, spoils its figure.

581. A mouse’s head bitten off with teeth, or cut off with gold, and hung about a child, helps it to teethe.

582. The same if you give a child an egg the first time it comes into a house; though some say it makes them talkative.

J. From Pforzheim.

(Journ. v. u. f. D. 1787. 2, 341—345.)

583. A seven year old cock lays a small egg, which must be thrown over the roof, or lightning will strike the house; if hatched, it yields a basilisk.

584. If you’ve a cold, drink a glass of water through a three-pronged fork.
585. He that eats a raw egg fasting on Christmas morning, can carry heavy weights.

586. Eat lentils on Good Friday, and you'll not be out of money for a year.

587. If the stork does not finish hatching an egg, one of the highest in the land will die.

588. White spirits such as have buried money when alive, must hover between heaven and earth.

589. At an eclipse of the sun, cover the wells, or the water becomes poisones.

590. If you leave a glass of wine standing between eleven and twelve on Newyear's night, and it runs over, the vintage will be good that year.

591. In going out, put your right foot out of the door first.

592. Lizards were once maidens.

593. A child cannot die peacefully on fowls' feathers.

594. It is unlucky to yoke oxen on Innocents' day.

595. If you cross a bridge or see a shooting star, say the Lord's prayer.

596. If you lay a knife down edge upwards, you cut the face of God or those of the angels.

597. If you carry a rake teeth upwards, or point up with your finger, it will prick God's eyes out: it also destroys the rainbow.

598. Where the rainbow touches the earth, there is a golden dish.

599. The gravedigger's spade clatters when a grave is bespoke.

600. Crickets, dogs and waybirds foretell a death by their cry.

601. If a mole burrows under the room, the grandmother dies (see 555).

602. If the palace-clock is out of order, one of the reigning family dies.

603. If clocks strike while bells ring for prayers, some one dies.

604. He that dawdles makes the devil's bed (see 659).

605. Whoever commits a crime that is not found out in his lifetime, walks after death with his head under his arm.

606. He that buries money must walk after death, until it is found.

607. If you don't pray, the schwaben (black worms) steal flour out of your bin.

608. Schwaben are got rid of by being put in a box and given to a dead man.

609. Swallow's nests and crickets bring a blessing to the house.

610. Don't beat down the joiner's charge for the coffin, if the dead are to rest.

611. Cry to the fiery man: 'Steuble, Steuble, hie thee, Be the sooner by me!' then Will wit the wisp will come, and you must take him on your back. If you pray, he approaches; if you curse, he flees.

612. If you find a treasure, don't cover it with any clothing worn next the skin, or you're a dead man; but with a handkerchief, a crust of bread. The treasure appears once in seven years.

613. Wednesday and Friday are accursed witch-days. Pigs first driven to pasture on a Wednesday, don't come home; a child begins school on Wednesday, and learns nothing. On Wednesday nobody gets married, no maid goes to a new place.
614. Every one has his star.  *Stars are eyes of men* [ON.].

615. The first time pigs cross the threshold, make them jump over the *wife’s garter, the man’s girdle, or the maid’s apron*, and they'll come home regularly (see 578).

616. When a fowl is bought, chase it *three times round the table*, give it *wood off three corners of the table* with its food, and it will stay (see 577).

617. If you lose a fowl, tie a farthing in the corner of a tablecloth upstairs, and let the *corner hang out of window*: the fowl will come back.

618. If you creep *under a carriage-pole*, or let any one *step over you*, you’ll stop growing (see 45).

619. Creep *between a cow’s forelegs*, and she’ll never lose a horn.

620. *Pigs* bathed in water in which a swine has been scalded, grow *famously*.

621. He that stares at a tree on which a *female* sits, is struck *blind*.

622. To make a *will-tree* bear, let a *pregnant* woman pick the first nuts.

623. If you’ve the *gout*, go into the fields at *prayer-bell time* on a Friday.


625. If you laugh till your eyes run over, there will be quarrels.

626. If you are in league with the *devil*, and want to cheat him, *don’t wash or comb for seven years*; or else ask him to make a *little tree grow*, which he can’t, and so you are rid of him.

627. The *thorn-twister* (a bird) carries thorns to *Our Lord’s crown*.

628. The *swallow mourns* for *Our Lord*.

629. If you pull down a *redbreast’s nest*, your cow will give *red milk*, or *lightning* will strike your house.

630. When a *tooth* is pulled out, nail it into a young tree, and draw the bark over it; if the tree is cut down, the toothache will return. Take a *sliver* out of a *willow*, and pick your bad tooth till it bleeds, put the sliver back in its place, with the bark over it, and your toothache will go.

631. When a *tooth* falls out, put it in a *mousehole*, and say: ‘Give me, mouse, a tooth of bone, You may have this wooden one.’ [Räaf 130].

632. If a woman dies in *childbed*, give her *scissors and needlecase* (yarn, thread, needle and thimble), or she’ll come and fetch them.

633. When a child is dead, it visits the person it was *fondest of*.

634. *One born on a Sunday* can see *spirits*, and has to carry them pick-a-back.

635. Nail up *three pigeon’s feathers* of the left wing inside the cot, swing the pigeons you let in *three times round the leg*, and don’t let their first flight be on a Friday.

636. Have about you a *harrow tooth* found on a Sunday, and you’ll see the *witches at church with tabs on their heads*; only get out before the P.N. is rung, or they’ll tear you to pieces (see 553. 685. 783).

637. A child in the *cradle*, who does not look at you, is a *witch*.

638. Take a *crossed knife* with you at night, and a witch can’t get near
you; if she comes, throw the knife at her, and she'll stand there till daylight.

639. If the eldest child in the house ties up the calf, witches can't get at it.

640. If a goat in the stable is black all over, the witch can't get in; nor if the cow has white feet and a white stripe on her back.

641. Any beast with a black throat you've no hold upon.

642. If you are afraid of a witch at night, turn your left shoe round.

643. If you meet a doubtful-looking cat, hold your thumb towards her.

644. A drud's foot (pentagram) on the door keeps witches away.

645. If a thing is bewitched, and you burn it, the witch is sure to come, wanting to borrow something: give it, and she is free; deny it, and she too must burn (see 639, 642).

646. If your cattle are bewitched, go into the stable at midnight, and you'll find a stalk of straw lying on their backs: put it in a sack, call your neighbours in, and thrash the sack; it will swell up, and the witch will scream (see 642).

647. Witches pick up money at the cross-ways, where the devil scatters it.

648. They can make rain, thunder and a wind, which sweeps up the cloth on the bleaching ground, the hay in the meadow.

649. They anoint a stick with the words: 'Away we go, not too high and not too low!'

650. When a witch has gone up (in ecstasis), turn her body upside down, and she can't come in again.

651. Under bewitched water, that will not boil, put wood of three kinds.

652. If a child is 'beeried,' let its father fetch three stalks of straw from different dung-heaps unbeeried, and lay them under its pillow.

6. From Württemberg.


653. Give no milk out of the house without mixing a drop of water with it.

654. On the day a woman is delivered, or a horse gelded, lend nothing out of the house, lest horse or woman be bewitched.

655. If in bed you turn your feet towards the window, you get the consumption.

656. A shirt spun by a girl of from 5 to 7 makes you magic-proof.

657. When a spectre leads you astray, change shoes at once, put your hat on another way, and you'll get into the right road again.

658. If you talk of witches on a Wednesday or Friday night, they hear it, and avenge themselves.

659. Who runs not as he might, runs into the devil's arms (see 694).

660. Children dying unbaptized join the Furious Host.

661. If a bride at the altar kneels on the bridegroom's cloak, she gets the upper hand. And if she gets into bed first, and makes him hand her a glass of water, she is sure to be master.
662. Of a wedded pair, the one that first rises from the altar will die first.

663. If at the altar they stand so far apart that you can see between them, they'll pull two ways.

664. When a sick man is dying, open the windows, and stop up all in the house that is hollow, or turn it over, so that the soul may have free exit. Also shift the vinegar, the birdcage, the cattle, the beehives (see 576. 698).

665. See that the dead on the bier have no corner of the shroud in their mouth.

666. Fold your thumb in, and dogs cannot bite you.

667. Set the churn on a ‘handzwehl,’ and put a comb under it, and you'll have plenty of rich butter.

668. The first time you hear the cuckoo call in spring, shake your money unbecried, and you'll never run short.

669. The boundary where a suicide is buried, will be struck by lightning three years running.

670. The farmer that goes into another’s stable for the first time without saying ‘Luck in here!’ is a witch-master.

671. Step into a court of justice right foot foremost, and you'll win.

h. From Swabia.

(Journ. v. u. f. D. 1790. 1, 441.)

672. Let a woman in childbed take her first medicine out of her husband’s spoon.

673. In the pains of labour, let her put on her husband’s slippers.

674. Put water under her bed without her knowing it.

675. A child under three, pushed in through a peep-window, stops growing.

676. Hair that is cut off shall be burnt, or thrown into running water. If a bird carry it away, the person’s hair will fall off (see 557).

677. If a child learning to talk says ‘father’ first, the next child will be a boy; if ‘mother,’ a girl.

678. If a man drink out of a cracked glass, his wife will have nothing but girls.

679. When you’ve bought a cat, bring it in with its head facing the street and not the house; else it will not stay.

i. From the Ansbach country.

(Journ. v. u. f. D. 1786. 1, 180-1.)

680. She that spins on Saturday evening will walk after she is dead.

681. If a dead man’s linen be not washed soon, he cannot rest.

682. He that eats millet-pap at Shrovetide is never out of money.

683. Spin at Shrovetide, and the flax will fail. The wheels must all be packed away.
684. If the farmer is tying strawbands at Shrovetide, and uses but one to a sheaf in a whole stack of corn, no mouse can hurt.

685. Have about you three grains found whole in a baked leaf, and on Walburgis-day you'll see the witches and night-hags at church with milk-pails on their heads (see 636. 783).

686. In the Twelve-nights neither master nor man may bring fresh-blackened shoes into the stable; else the cattle get bewitched.

687. He that cooks or eats peas at that time, gets vermin or leprosy.

688. If a pregnant woman pass through the clothes-lines or anything tangled, her child will tangle itself as many times as she has passed through lines.

689. If a child has convulsions, lay a horseshoe under its pillow.

690. A sick child gets better, if its godfather carries it three times up and down the room.

691. If a mare foals at the wrong time, she must have stept over a plough-fork. If you knock that to pieces, she can give birth.

692. When bewitched with vermin, wrap three in a paper, and hammer on it. The witch feels every blow, and comes in to borrow something; if you refuse, she can't get free, and will sink under the blows (see 645-6).

693. Never burn a broom, and you are safe from Antony's fire.

694. When the Christmas-tree is lighted, notice the people's shadows on the wall; those that will die within a year appear without heads.

695. Draw the first three corn-blossoms you see through your mouth, and eat them; you'll be free from fever for a year (see 784).

696. He that passes palm-brushes (catkins) over his face, will have no freckles.

697. Nor he that washes his face during the passing-bell on Good Friday.

698. When a man dies, his bird-cages, flower-pots and beehives must be differently placed; and you must knock three times on his wine-casks (see 552. 576. 664).

699. It furthers the dead man's rest, if every one that stands round the grave throws three cloths in.

700. The comb and knife that have combed and shaved a dead man, shall be put in his coffin; or the hair of those who use them will fall off (see 546).

701. If you leave any of the bread set before you, you must at any rate store it away, or you'll have the toothache.

702. If you hand bread to a pregnant woman on the point of a knife or fork, her child's eyes will be pricked out.

703. If you see or even thread a needle on Ascension day, your house will be struck with lightning (see 772).

704. Lightning strikes where a redbird builds; but a swallow's nest brings luck (see 629).

705. If children bring home the female of a stagbeetle, get it out of the way directly, or lightning will strike the house.

706. On Good Friday and Saturday one dare not work the ground, for fear of disquieting the Saviour in the sepulchre.

707. If the last nail the carpenter knocks in a new house give fire, it
will burn down (see 411. 500); and if the glass he throws from the gable after saying his saw break, the builder will die; if not, he will live long.

708. He that comes into court, wearing a shirt of which the yarn was spun by a girl of fire, will obtain justice in every suit.

709. They put tarf or a little board under a dead man's chin, that he may not catch the shroud between his teeth, and draw his relations after him.

710. A girl can be cured of St Antony's fire by a pure young man striking fire on it several times.

711. Who steps not barefoot on the floor on Easterday, is safe from fever.

712. If the first thing you eat on Good Friday be an egg that was laid on Maundy Thursday, you'll catch no bodily harm that year.

713. Three crumbs of bread, three grains of salt, three coals, if worn on the person, are a safeguard against sorcery.

714. If a woman getting up from childbed lace a crust of bread on her, and make her child a zuller or schlotzer of it, the child will not have toothache.

715. If on the wedding day the bridegroom buckle the bride's left shoe, she'll have the mastery.

716. If he tie her garters for her, she'll have easy labours.

717. Whichever of them goes to sleep first, will die first.

718. If you eat the first three sloe-blossoms you see, you'll not have the heartburn all that year.

719. To get rid of freckles, take the first goslings without noise, pass them over your face, and make them run backwards.

720. Turn the loaf over in the drawer, and the drude can't get out of the room.

721. If a man can't die, take up three tiles in the roof (see 439).

722. If a child has the gefrais, put a swallow's nest under his pillow.

723. He that lies on inherited beds, cannot die.

k. From Austria above Enz.

(Journ. v. u. f. D. 1787. 1, 469—472.)

724. If a pregnant woman dip her hand in dirty water, her children will have coarse hands.

725. If she dust anything with her apron, they will be boisterous.

726. If she wear a nosegay, they'll have fetid breath, and no sense of smell.

727. If she long for fish, her child will be born too soon, or will die soon.

728. If she steal but a trifle, the child will have a strong bent that way.

729. If she mount over a waggon-pole, it will come to the gallows; if she dream of dead fish, it will die.

730. If women come in while she is in labour, they shall quickly take their aprons off, and tie them round her, or they'll be barren themselves.

731. In fumigating, throw in some sprigs from the broom that sweeps the room.
732. When the child is born, she shall take three bites of an onion, be lifted and set down three times in the stool, draw her thumbs in, and blow three times into each fist.

733. In the six weeks she must not spin, because the B. Virgin did not; else the yarn will be made into a rope for the child.

734. If the child, when born, be wrapt in fur, it will have curly hair.

735. Put three pennies in its first bath; it will always have money; a pen, it will learn fast; a rosary, it will grow up pious; an egg, it will have a clear voice. But the three pennies and the egg must be given to the first beggar.

736. The first cow that calves, milk her into a brand-new pot, put three pennies in, and give them with the milk and pot to the first beggar.

737. The smaller the jug in which water is drawn for a little girl's bath, the smaller will her breasts be.

738. Empty the bath under a green tree, and the children will keep fresh.

739. Three days after birth, the godfather shall buy the child's crying from it (drop a coin in the swathing), that it may have peace.

740. If the child still cries, put three keys to bed in its cradle.

741. If the child can't or won't eat, give a little feast to the fowls of the air or the black dog.

742. If the baby sleep on through a thunder storm, the lightning will not strike.

743. The tablecloth wherein ye have eaten, fumigate with fallen crumbs, and wrap the child therein.

744. Every time the mother leaves the room, let her spread some garment of the father's over the child, and it cannot be changed.

745. If the churching be on Wednesday or Friday, the child will come to the gallows.

746. Before going out to be churched, let the mother stride over the broom.

747. If a male be the first to take a light from the taper used in churching, the next child will be a boy; if a female, a girl.

748. On her way home, let the mother buy bread, and lay it in the cradle, and the child will have bread as long as it lives.

749. Before suckling the child, let her wipe her breasts three times.

750. The first time the child is carried out, let a garment be put upon it on the side aforesaid (inside out).

751. As soon as you see the child's first tooth, box his ear, and he'll cut the rest easily.

I. From Osterode in the Harz.

(Journ. v. u. f. D. 1788. 2, 425—431.)

752. The first time you drive out to pasture in spring, put an axe and a fire-steel wrapt in a blue apron just inside the stable threshold and let the cows step over it.

753. In feeding them the evening before, sprinkle three pinches of salt
between their horns, and walk backwards out of the stable; then evil eyes will not affect them.

754. If the girl wash the cow unwashed, the milk will not cream.
755. For the cow not to go more than once with the bull, a blind dog must be buried alive just inside the stable door.
756. When you drive the cow past a witch's house, spit three times.
757. Cattle born or weaned in a waning moon are no good for breeding.
758. If swallows' nests on a house are pulled down, the cows give blood.
759. If a witch come to the churning, and can count the hoops on the churn, the butter will not come.
760. Three grains of salt in a milk pot will keep witches off the milk.
761. To make hens lay, feed them at noon on Newyear's day with all manner of fruit mixed.
762. Set the hen to hatch just as the pigs are coming in; in carrying her, keep pace with the pigs, and the eggs will hatch pretty near together.
763. Whichever loses the wedding ring first, will die first.
764. Let a wedding be at full-moon, or the marriage is not blest.
765. The first 'warm-bier' for an accouchée no one may taste, but only try with the fingers, or she'll have the gripes.
766. To cure ouspring (a kind of rash) on a child, get a piece of wood out of a millwheel, set it alight, and smoke the swathings with it; wash the child with water that bounds off the millwheel (see 471); what is left of the wood shall be thrown into running water.
767. Wean no child when trees are in blossom, or it will be gray-headed.
768. While the babe is unbaptized, no stranger shall come in; he might not be dicht (=gehener), then the mother's milk would go.
769. If a baby has the kinder-scheuerchen (shudder ?), let the 'goth' if it is a boy, or the godmother if it is a girl, tear its shirt down the breast.
770. When a baby is weaning, give it three times a roll to eat, a penny to lose, and a key.
771. On Monday lend nothing, pay for all you buy, fasten no stocking on the left.
772. A stroke of lightning will find its way to whate'er you work at on Ascension day (703).
773. On Matthias-day throw a shoe over your head: if it then points out-of-doors, you will either move or die that year.
774. On Matthias-day set as many lechter pennies as there are people in the house, afloat on a pailful of water: he whose penny sinks will die that year.
775. Water drawn downstream and in silence, before sunrise on Easter Sunday, does not spoil, and is good for anything.
776. Bathing the same day and hour is good for scurf and other complaints.
777. If a new maidservant, the moment she is in the house, see that the fire is in, and stir it up, she'll stay long in the place.
778. In building a house, the master of it shall deal the first stroke of the axe: if sparks fly out, the house will be burnt down.
SUPERSTITIONS. I.

789. If a bed be so placed that the sleeper's feet point out-of-doors, he'll die.

780. Bewitched money grows less every time you count it: strew salt and dill amongst it, put a crossed twopenny-piece to it, and it will keep right.

781. A hatching-dollar makes your money grow, and if spent always comes back.

782. A woman that is confined must not look out of window: else every vehicle that passes takes a luck away.

783. He that carefully carries about him an egg laid on Maundy Thursday, can see all witches with tubs on their heads (see 636. 659).

784. The first corn-blossom you see, draw it three times through your mouth, saying "God save me from fever and jaundice," and you are safe from them (see 05).

785. Three knots tied in a string, and laid in a collin, send warts away.

786. If a woman have seven sores one after another, the seventh can heal all manner of hurts with a stroke of his hand.

m. From Bielefeld.

(Journ. v. u. f. D. 1790. 2, 389-390. 462-3.)

787. If an old woman with running eyes comes in, and talks to and fondles a child, she bewitches it; the same if she handles and admires your cattle.

788. If you walk down the street with one foot shod and the other bare, all the cattle coming that way will fall sick.

789. If an owl alights on the house hooting, and then flies over it, some one dies.

790. Wicke-weiber tell you who the thief is, and mark him on the body.

791. Old women met first in the morning mean misfortune, young people luck.

792. At 11-12 on Christmas night water becomes wine and the cattle stand up; but whoever pries into it, is struck blind or deaf, or is marked for death.

793. Healing spells must be taught in secret, without witnesses, and only by men to women, or by women to men.

794. The rose (Antony's fire) is appeased by the spell: 'hillig ding wike (holy thing depart), wike un verslike; brenne nich, un stik nich!'

a. Miscellaneous.

795. If a woman tear her wedding shoes, she'll be beaten by her husband.

796. If you've eaten peas or beans, sow none the same week: they will fail.

797. If she that is confined go without new shoes, her child will have a dangerous fall when it learns to walk.

798. For belly-ache wash in brook-water while the death-bell tolls.
799. When you've bought a knife, give the first morsel it cuts to the dog,
and you'll never lose the knife.
800. Eggs put under the hen on a Friday will not thrive; what chicks
creep out, the bird eats up.
801. He that turns his back to the moon at play, will lose.
802. If your right ear sings, they are speaking truth of you, if your left,
a lie; bite the top button of your shirt, and the liar gets a blister on his
tongue.
803. If a maid eat boiled milk or broth out of the pan, it will soon rain,
and she'll get a husband as sour as suakerant.
804. Heilwag is water drawn while the clock strikes 12 on Christmas
night: it is good for pains in the navel.
805. Waybread worn under the feet keeps one from getting tired.
806. Have a wolf's heart about you, and the wolf won't eat you up.
807. He that finds the white snake's crown, will light upon treasure.
808. He that looks through a coffin-board, can see the witches.
809. To win a maiden's favour, write your own name and hers on virgin
parchment, wrap it in virgin wax, and wear it about you.
810. He that is born on a Monday, three hours after sunrise, about the
summer equinox, can converse with spirits.
811. It is good for the flechte (serofula) to sing in the morning, before
speaking to any one: de flock-achn un de flechte, de flogen wol över dat wilde
meer; de fock-achn kam wedder (back), de flechte nimmermer.
812. A drat's foot (pentagram) must be painted on the cradle, or the
schlenz will come and suck the babies dry.
813. At Easter the sun dances before setting, leaps thrice for joy: the
people go out in crowds to see it (Rollenhagen's Ind. reise, Altstet. 1614,
p. 153).
814. If you eat pulse (peas, beans) in the Twelves, you fall sick; if you
eat meat, the best head of cattle in the stall will die.
815. A death's head buried in the stable makes the horses thrive.
816. When sheep are bought and driven home, draw three crosses on the
open door with a grey field-stone (landmark?), so that they can see.
817. If a woman that is more than half through her pregnancy, stand
still before a cupboard, the child will be voracious (see 41). To cure it, let
her put the child in the cupboard itself, or in a corner, and, cry as it may,
make it sit there till she has done nine sorts of work.
818. If a child will not learn to walk, make it creep silently, three Friday
mornings, through a raspberry bush grown into the ground at both ends.
819. When the plough is home, lift it off the dray, or the devil sleeps
under it.
820. The milk will turn, if you carry a pailful over a waggon-pole, or a
pig smell at the pail. In that case, let a stallion drink out of the pail, and
no harm is done (conf. K 92, Swed.).
821. What's begun on a Monday will never be a week old: so don't
have a wedding or a wash that day.
822. Plans laid during a meal will not succeed.
823. If a woman walk up to the churn, and overcry it in the words,
'Here's a fine vessel of milk; it will go to froth, and give little butter. Answer her: 'It would get on the better without your gab.'

824. Do not spin in the open country. Witches are called field-spinners.

825. If your left nostril bleed, what you are after won't succeed.

826. If it rains before noon, it will be all the finer afternoon, when the old wives have cleared their throats.

827. Till the hunter is near the game, let his gun point down, or it will miss.

828. If a corpse sigh once more when on the straw, if it remain limp, if it suck in kerchiefs, ribbons, etc., that come near its mouth, if it open its eyes (todten-blick); then one of its kindred will follow soon.

829. If a corpse change colour when the bell tolls, it longs for the earth.

830. Never call the dead by name, or you will cry them up.

831. If two children kiss that can't yet talk, one of them will die [Räff 129, 132].

832. If two watchmen at two ends of the street blow together, an old woman in that street will die.

833. If a stone roll towards a wedding pair walking to church, it betokens evil.

834. If you read tombstones, you lose your memory [Nec sepulcra legens vereor, quod aiunt, me memoriam perdere. Cie. de Seneect. 31].

835. Two that were in mourning the first time they met, must not fall in love.

836. A thief must throw some of what he steals into water.

837. At a fire, he whose shoes catch and begin to burn, is the incendiary.

838. If a farmer has several times had a foal or calf die, he buries it in the garden, planting a young willow in its mouth. When the tree grows up, it is never pulled or lopped, but grows its own way, and guards the farm from similar cases in future (Stendal in Altmark. allg. anz. der Dent. 1811, no. 306; conf. Müllenh. no. 327).

839. At weddings, beside the great cake, they make a bachelor's cake, which the girls pull to pieces; she that has the largest piece, will get a husband first.

840. A betrothed pair may not sit at the same table as the pair just married, nor even put their feet under it; else no end of mischief befalls one of the pairs.

841. In the wedding ride the driver may not turn the horses, nor rein them in; else the marriage would be childless.

842. At a christening the sponsors must not take hold of the wester-hemd (chrism-cloth) by the corners.

843. Those who have lost children before, don't take a baby out by the door to be christened, but pass it out through the window.

844. A woman in her six weeks shall not go into a strange house; if she does, she must first buy something at a strange place, lest she bring misfortune to the house.

1 Nos. 839 to 861 are from Jul. Schmidt's Topogr. der pflege Reichenfels (in Voigtlind), Leipzig. 1827. pp. 113—126.
845. Nor may she draw water from a spring, or it will dry up for seven years.
846. A corpse is set down thrice on the threshold by the bearers; when it is out of the homestead, the gate is fastened, three heaps of salt are made in the death-chamber, it is then swept, and both broom and sweepings thrown in the fields; some also burn the bed-straw in the fields.
847. The evening before Andrew's day, the unbetrothed girls form a circle, and let a gender in; the one he turns to first, will get a husband.
848. Between 11 and 12 on John's day, the unbetrothed girls gather nine sorts of flowers, three of which must be willow, storksbill and wild rue; they are twined into a wreath, of which the twiner must have spun the thread in the same hour. Before that fateful hour is past, she throws the wreath backwards into a tree; as often as it is thrown without staying on, so many years will it be before she is married. All this must be done in silence.
849. He that has silently carried off an undertaker's measure, and leaves it against a house-door at night, can rob the people inside without their waking.
850. A root of cinquefoil dug up before sunrise on John's day, is good for many things, and wins favour for him that wears it.
851. Girls wear a wasp's nest, thinking thereby to win men's love.
852. If a man has strayed, and turns his pockets inside out, or if a woman has, and ties her apron on the wrong way, they find the right road again.
853. If a child has fräsel (cramp, spasms), turn one shingle in the roof, or lay the wedding apron under its head.
854. At Christmas or Newyear, between 11 and 12, they go to a crossway to listen, and learn all that most concerns them in the coming year. The listening may be from inside a window that has the 'träger' over it; or on Walpurgis-night in the green corn.
855. If from the fires of the three holy eves (before Christmas, Newyear and High Newyear) glowing embers be left the next morning, you'll want for nothing all that year.
856. It is bad for a family if the head of it dies in a waning moon, but good in a waning moon. It is lucky when a grave turf's itself over. A reappearance of the dead is commonest on the ninth day after death.
857. If a tree's first fruit be stolen, it will not bear for seven years.
858. The dragon carries the dung in the yard to his friends.
859. A woman with child must not creep through a hedge.
860. If a corpse is in the house, if a cow has calved, beggars get nothing.
861. Servants who are leaving take care not to be overhast; they go, or at least send their things away, before the new one comes in.
862. A new manservant comes at midday, and consumes his dumplings on the chimney-seat; the mistress is careful to set no sauerkraut before him that day, lest his work be disagreeable to him. One who is leaving gets a service-loaf for every year he has been in the service.
863. If three thumps be heard at night, if the web-klage howl, if the earth-cock burrow, there will be a death.
864. For debility in children: their water being taken in a new pot, put
into it the egg of a coalblack hen bought without bargaining, with nine holes pricked in it; tie the pot up with linen, and bury it after sunset in an ant-hill found without seeking. Any one finding such a pot, lets it alone, lest he catch the buried disease.

863. In the Diepholt country, headache (de farren) is cured thus: a woman of knowledge brings two bowls, one filled with cold water, and one with melted tallow. When the head has been held in the water some time, the tallow is poured into the water through an inherited hatchet (flax-comb), and the woman says: ‘Ik geete (I pour).’ Patient: ‘Wat güst?’ Woman: ‘De farren.’ Then she speaks a spell, the whole process is repeated three times, the water is emptied on a maple-bush (elder), the cold tallow thrown in the fire, and the ache is gone. (Annals of Brunszk-Lünebg Churlaude, 8th yr. st. 4, p. 596.) See 515.

866. In the country parts of Hildeshein, when any one dies, the grave-digger silently walks to the elder-bush (sambucus nigra), and cuts a rod to measure the corpse with; the man who is to convey it to the grave does the same, and wields this rod as a whip. (Spiel u. Spangenbg’s Archiv ’28, p. 4.)

867. On Matthias night (Feb. 24) the young people meet, the girls plait one wreath of periwinkle, one of straw, and as a third thing carry a handful of ashes; at midnight they go silently to a running water, on which the three things are to float. Silent and blindfold, one girl after another dances about the water, then clutches at a prognostic, the periwinkles meaning a bridal wreath, the straw misfortune, the ashes death. The lucky ones carry the game further, and throw barleycorns on the water, by which they mean certain bachelors, and notice how they swim to one another. In other cases three leaves are thrown on the water, marked with the names of father, mother and child, and it is noticed which goes down first. (Ibidem.)

868. In some parts of Hanover, churching is called brumme, because in the villages on such an occasion, the mother and father and the invited sponsors, both of the last baptized and of earlier children, set up a groveling (brummen) like that of a bear. (Bruns. Auz. 1758, p. 1926; Hanov. Nützl. saml. 1758, p. 991, where it is brumme.)

869. Of elder that grows among willows, they make charms to hang on children, nine little sticks tied with a red silk thread, so as to lie on the pit of the stomach. If the thread snaps, you must take the little bundle off with little pincers, and throw it in running water. (Ettner’s Hebamme p. 859.)

870. Amulets of the wolf’s right eye, pouch of stones, blind swallows cut out of his maw. (Ibid. 862.)

871. Puer si veri genitoris indasium nigrum sen mucubatum involvatur, si epilepsia ipsum anget, numquam rebit. (Ibid. 854.)

872. When a child dwindles, they tie a thread of red silk about its neck, then catch a mouse, pass the thread with a needle through its skin over the backbone, and let it go. The mouse wastes, the child picks up. (Ibid. 920.)

873. When an old wife blesses and beets (bœct) tension of the heart, she
A marriage is to be seized with spasms, let him stretch himself on a plum-tree, saying: "Ranke-bom, stand! plumke-bom wasse (wax)!

874. Some men's mere look is so hurtful, that even without their knowing it, they put men and beasts in peril of their lives.

875. Some men, by bespeaking (muttering a spell), can pull up a horse in full gallop, silence a watch-dog, staunch blood, keep fire from spreading.

876. You may recover stolen goods by filling a pouch with some of the earth that the thief has trodden, and twice a day beating it with a stick till fire comes out of it. The thief feels the blows, and shall die without fail if he bring not back the things.

877. To save timber from the woodworm, knock it with a piece of oak on Peter's day, saying: "Sunte worm, wut du herut, Sunte Peter is komen!"

878. If the nightmare visits you—a big woman with long flying hair—bore a hole in the bottom of the door, and fill it up with sow-bristles. Then sleep in peace, and if the nightmare comes, promise her a present; she will leave you, and come the next day in human shape for the promised gift.

879. No bird will touch any one's corn or fruit, who has never worked on a Sunday.

880. He that was born at sermon-time on a Christmas morning, can see spirits.

881. Where the mole burrows under the wash-house, the mistress will die.

882. If a herd of swine meet you on your way, you are an unwelcome guest; if a flock of sheep, a welcome.

883. If the crust of the saved up wedding-loaf goes mouldy, the marriage will not be a happy one.

884. In some parts the bride's father cuts a piece off the top crust of a well-baked loaf, and hands it to her with a glass of brandy. She takes the crust between her lips, not touching it with her hand, wraps it in a cloth, and keeps it in a box; the glass of brandy she throws over her head on the ground.

885. The first time a woman goes to church after a confinement, they throw on the floor after her the pot out of which she has eaten caudle during the six weeks.

886. If a suspicious looking cat or hare cross your path, throw a steel over its head, and suddenly it stands before you in the shape of an old woman.

887. He that kills a black cow and black ox may look for a death in his house.

888. If on coming home from church the bride be the first to take hold of the house door, she will maintain the mastery, especially if she says: "This door I seize upon, here all my will be done!" If the bridegroom have heard the spell, he may undo it by adding the words: "I grasp this knocker-ring, be fist and mouth (word and deed?) one thing!"
889. If aogpiee chatter or hover round a house, if the logs at the back of a fire jump over and crackle, guests are coming who are strangers.

890. In setting out for the wars, do not look behind you, or you may never see home again.

891. If you leave yarn on the spool over Sunday, it turns to sausages.

892. Ghosts are banished to betwixt door and doorstep; if a door be slammed to, they are too much tormented (895).

893. Look over the left shoulder of one who sees spirits and future events, and you can do the same.

894. If two friends walk together, and a stone fill between them, or a dog run across their path, their friendship will soon be severed.

895. If in going out you stumble on the threshold, turn back at once, or worse will happen.

896. The day before Shrove Sunday many people cook for the dear little angels the daintiest thing they have in the house, lay it on the table at night, set the windows open, and go to bed. (Obersensbach in the Odenwald.)

897. At harvest time he that gets his corn cut first, takes a willow bough, decks it with flowers, and sticks it on the last load that comes in. (Germshiem.)

898. At the moment any one dies, the grain in the barn is shuffled, and the wine in the cellar shaken, lest the seed sown come not up, and the wine turn sour. (Ibid.) Conf. 576, 664, 698.

899. On St. Blaise's day the parson holds two lighted tapers crossed; old and young step up, each puts his head between the tapers, and is blessed; it preserves from pains in head or neck for a year. (Ibid.)

900. In some parts of Westphalia a woman dying in childbirth is not clothed in the usual shroud, but exactly as she would have been for her churching, and she is buried so.

901. The ticking of the wood-worm working its way through old tables, chairs and bedsteads we call deadman's watch; it is supposed that the dead man goes past, and you hear his watch tick.

902. Set your hens to hatch on Peter-and-Paul's, they'll be good layers.

903. Pull the molehills to pieces on Silvester's, they'll throw up no more.

904. If the cuckoo calls later than John's, it means no good.

905. Thrush before sunrise on Shrove Tuesday, you'll drive the moles away.

906. If it freeze on the shortest day, the price of corn will fall; if it's mild, 'twill rise.

907. Sow no wheat on Maurice's, or it will be sooty.

908. Who at John's beheading would fell a tree, will have to let it be.

909. A March fog, and a hundred days after, a thunderstorm.

910. When the wind blows of a New Year's night, it means a death.

911. At Martinmas you see by the goose's breastbone if the winter'll be cold or not.

1 902—919 from Schmeller's Dialects of Bavaria, p. 529.
912. Chickens hatched out of duck's eggs change colour every year.
913. Who drinks not on Good Friday, no drink can hurt him for a year (see 356).
914a. Stuff a bed with feathers in a waning moon, and they slip out again.
914b. On Ash Wednesday the devil hunts the little wood-wife through the forest.
915. If on Christmas eve, or Newyear's day, or eve (?) you hung a washclout on a hedge, and then groom the horses with it, they'll grow fat.
916. If you thrash in the Rauch-nights, the corn spoils as far as the sound is heard (see 418).
917. Set no hens to hatch on Valentine's, or all the eggs will rot.
918. Jump over John's fire, and you'll not have the fever that year.
919. If a horse be let blood on Stephen's, it keeps well all the year.
920. A wound dealt with a knife whetted on Golden Sunday will hardly ever heal.
921. If shooting at the butts that Sunday, you wrap your right hand in the rope by which a thief has hung on the gallows, you'll hit the bull's eye every time.
922. If a man has a new garment on, you give it a slap, with some such words as 'The old must be patched, the new must be thrashed;' and the garment will last the longer.
923. Sick sheep should be made to creep through a young split oak.
924. If a pregnant woman eat or taste out of the saucepan, her child will stammer.
925. If on a journey she mount the carriage over the pole or the traces, the child entangles its limbs in the navelstring (see 688. 933).
926. If a baby cries much in the first six weeks, pull it through a piece of unboiled yarn three times in silence. If that does no good, let the mother, after being churched, go home in silence, undress in silence, and throw all her clothes on the cradle backwards.
927. The first time the horned cattle are driven to pasture, draw a woman's red stocking over a woodman's axe,\(^1\) and lay it on the threshold of the stable door, so that every beast shall step over it (see 752).
928. To keep caterpillars off the cabbages, a female shall walk backwards naked in the full moon three times in all directions through the cabbage garden.
929. If a single woman be suspected of pregnancy, let the manservant pull a harvest-wagon in two, and set the front part facing the south and the hind wheels the north, so that the girl in doing her work must pass between the two halves. It prevents her from procuring abortion.
930. When a cricket is heard, some one in the house will die: it sings him to the grave.
931. A skirt of safety, proof against lead or steel, must be spun, woven and sewed by a pure chaste maiden on Christmas day; from the neck down, it covers half the man; on the breast part two heads are sewed on,

\(^1\) Any steel tool laid on the threshold will do; conf. Reichs-Anz. 1794, p. 656.
that on the right with a long beard, that on the left a devil's face wearing a crown (see 115).

932. The key-test: a hymn book is tied up, inclosing a key, all but the ring, which, resting on two fingers, can turn either way; questions are then asked.

933. A woman with child may not pass under any hanging line, else her child will not escape the rope. They avoid even the string on which a birdcage hangs (see 688. 925).

934. In setting peas, take a few in your mouth before sunset, keep them in silently while planting, and those you set will be safe from sparrows.

935. The sexton does not dig the grave till the day of the burial, else you'd have no peace from the dead.

936. Children dying unbaptized hover betwixt earth and heaven.

937. Children must not stretch the forefinger toward heaven; they kill a dear little angel every time (see 334. 947).

938. Many would sooner be knocked on the head than pass between two females.

939. One man puts his white shirt on of a Monday; he'd rather go naked than wear clean linen on Sunday.

940. I know some that think, if they did not eat yellow jam on Ash Wednesday, nine sorts of green herbs on Maundy Thursday, plaise and garlic on Whit Wednesday, they would turn donkeys before Martinmas (see 275).

941. Bride and bridgroom shall stand so close together that nobody can see through.

942. They shall observe the tap of their first beer or wine cask, and step into bed together.

943. The bridgroom shall be married in a bathing apron.

944. He that wipes his mouth on the tablecloth hath never his fill.

945. 'Tis not good to have thy garment mended on thy body (see 42).

946. The last loaf shoved into the oven they mark, and call it mine host: 'So long as mine host be in house, we want not for bread; if he be cut before his time, there cometh a dearth.'

947. 'On thy life, point not with thy finger, thou wilt stab an angel!'

948. 'Dear child, lay not the knife so, the dear angels will tread it into their feet!' If one see a child lie in the fire, and a knife on its back at one time, one shall sooner run to the knife than to the child (see 209. 596.7).

949. Cup or can to overspan is no good manners; who drinks thereof shall have the heart-crimp (see 11).

950. It shall profit the sick to smoke them with a rod that is broke out of an old hedge and hath nine ends or twigs.

951. Or with hay that is fetched unspoken, unhidden, from the loft of an inherited barn.

2 950-1 ibid., p. 360.
952. On the *Absolution nights* (before Advent, before Christmas, before Twelfthday, and Saturday in Candlemas) the Gastein girls, as soon as it is dark, go to the sheep-fold, and *clutch blindly among the flock*; if at the first clutch they have caught a *ram*, they are confident they'll be married that year.\(^1\)

953. Some, in the middle of the night before Christmas, take a *vessel full of water*, and ladle it out with a certain small *measure* into another *vessel*. This they do several times over, and if then they find more *water* than the first time, they reckon upon an increase of their goods the following year. If the quantity remain the *same*, they believe their fortune will stand still, and if there be less water, that it will diminish (see 258).

954. Some tie the end of a *ball of thread* to an *inherited key*, and unravel the ball till it hangs loose, maybe an ell, maybe six; then they put it *out of window*, and swing it back and forwards along the wall, saying *'hark, hark!*' From the quarter where they shall go a wooing and to live, they will hear a voice (see 110).

955. Some, the day before Christmas, cut wood off *nine sorts of trees*, make a *fire* of it in their room *at midnight*, strip themselves *naked*, and throw their *shifts outside the door*. Sitting down by the fire, they say: *'Here I sit naked and cold as the drift. If my sweetheart would come and just throw me my shift!'* A figure will then come and throw the shift in, and they can tell by the face who their lover will be.

956. Others take *four onions*, put one in *each corner of the room*, and name them after bachelors; they let them lie from Christmas to Twelfth-day, and the man whose *onion then buds* will present himself as a suitor; if none have budded the wedding won't come off.

957. Some, the day before Christmas, buy the *fag-end of a wheat loaf* for a penny, cut a piece of crust off, tie it under their right arm, wear it like that all day, and in going to bed lay it under their head, saying: *'I've got into bed, and have plenty of bread. Let my lover but come, and he shall have some.'* If the bread looks gnawed in the morning, the match will come off that year; if it's whole, there's no hope.

958. At midnight before Christmas-day, the men or maids go to the stack of firewood, *pull one log out*, and look if it be straight or crooked; their sweetheart's figure shall be according (see 109).

959. Some, on Christmas eve, buy *three farthings* worth of *white bread*, divide it in *three parts*, and consume it *along three streets*, one in every street; in the third street they shall see their sweetheart.

960. The night before Christmas, you take two *empty nutshells*, with tiny wax tapers in them, to stand for you and your sweetheart, and *set them afloat* on a dishful of water. If they come together, your suit will prosper; if they go apart it will come to nought. (Ungewiss. *Apotheker* p. 649.)

961. If a master is left in the lurch by his man, or a girl in the family

\(^1\) Muchar's *Gastein* p. 146.
\(^2\) 953—9 from Prætorii *Saturnalia*, Lips. 1663.
way by her lover, you put a certain penny in the pan of a mill, and set the mill going. As it turns faster, such anguish comes upon the fugitive, that he cannot stay, but neck and crop he comes home. This they call 'making it hot for a man.' (Beschr. des Fichtelbergs, Lpzg. 1716. 4, p. 154.)

962. To discover what the year shall bring, they plant themselves on a cross-roads or parting of ways at 12 the night before Christmas, stand stockstill without speaking for an hour, whilst all the future opens on their eyes and ears. This they call 'to go hearken.' (Ibid. p. 155.)

963. On Andrew's day fill thee a glass with water: if the year shall be moist, it runneth over; if dry, it standeth heaped atop. (Aller Prachtig Grossm.)

964. On Andrew's eve the maids mark whence the dogs bark; from that quarter comes the future husband.

965. They tie a farthing to their great toe, sit down on the way to church, and look among the Matin-goers for their bridegroom. (Tharsander I, 84.)

966. To know if an infant be bewitched, put under its cradle a vessel full of running water, and drop an egg in; if it float, the child is bewitched. (Val. Kräutermann's Zaubерarzt 216.)

967. Evil persons in Silesia did upon a time have a knife forged, and therewith cut but a little twig off every tree, and in a short time all the forest perished. (Carlowitz's Sylvicultur p. 46.)

968. The oak is a prophetic tree: in gallnuts a fly betokens war, a worm death, a spider pestilence (conf. 1946).

969. Wood felled in the dog-days will not burn.

970. A piece of oak passed lightly over the body in silence, before sunrise on John's day, heals all open sores.

971. The elebeer-tree is also called dragon-tree: branches of it hung over house and stable on Walburgis-day keep out the flying dragon.

972. Oak and walnut will not agree: they cannot stand together without (one ?) perishing. So with blackthorn and whitethorn: if placed together, the white one always gets the upper hand, the black dies out.

973. Cut no timber in the bod wädel (waxing moon): timber [schlagholz = strike-wood] felled at new-moon is apt to strike out again; that felled in a waning moon burns better.

974. When a sucking babe dies, they put a bottle of its mother's milk in the coffin with it; then her milk dries up without making her ill.

975. If you have warts, nail a big brown snail to the doorpost with a wooden hammer; as it dries up, the wart will fade away.

976. If an old woman meet you at early morn, and greet you, you must answer 'As much to you!'

977. Some people can stop a waggon of hay on its way, so that it will not stir from the spot: knock at every wheel-nail, and it will be free again.

978. In a thief's footprints put burning tinder: it will burn him and betray him.

979. If a swallow fly into the stable, and pass under the cow, she will
give blood for milk; lead her to a cross-way, milk her 3 times through a branch, and empty what you have milked backwards over her head three times.

980. A bunch of wild thyme or marjoram laid beside the milk keeps it from being bewitched.

981. If you walk once round your garden-fence on Shrove Sunday, not a plank will be stolen out of it for a year to come.

982. If you have many snails on your land, go before sunrise and take one snail from the east side; then by way of north to the west, and pick up another; then to the north; then by way of east to the south: if you put the four snails in a bag, and hang them inside your chimney, all the snails on your land will creep into the chimney, and die.

983. If, in cutting the vegetables in autumn, a molehill be found under the cabbage, the master will die.

984. In Westphalia, when a loaf is cut, they call the upper crust laughing-knot, the under the crying-knot. When maid or man goes out of service, they get a jammer-knot (wailing-crust), which they keep for years after.

985. When children have the schlackak (hiccough?), their heart is growing.

986. The first stork a peasant sees in the year, he falls on the ground, rolls round, and is then free from pains in the back for a year.

987. On buying a cow from another village, you give beside the price a milk-penny, so that her milk may not be kept back. At the boundary you turn her three times round, and let her look at her old home, to banish her regret.

988. Many fasten fern in blossom over the house-door: then all goes well as far as the waggon-whip reaches.

989. On the first day of Lent, boys and girls run about the fields like mad, with blazing wisps of straw, to drive out the evil sower. (Rhône).

990. The first night of Christmas the people of the Rhôn roll on un-threshed pea-straw. The peas that drop out are mixed with the rest, which improves the crop.

991. On Innocents’ day, every adult is flogged with a rod, and must ransom himself with a gift. The trees too are beaten, to promote their fertility.

992. Whoso doth any sewing to bed or clothing on a Sunday, cannot die therein till it be unripped.

993. If you rise from the spinning-wheel without twisting off the strap, the earth-manakin comes and spins at it: you don’t see him, but you hear the spindle hum.

994. A beggar that would pay his debt in full ought to say as many paternosters as it would take blades of grass to cover the bread given him. As he cannot, he says ‘God yield ye!’

995. Never slam the door: a spirit sits between, and it hurts him (892).

996. The first child christened at a newly consecrated font receives the gift of seeing spirits and things to come, until some one out of curiosity step on his left foot and look over his right shoulder; then the gift passes
over to him. But that can be prevented by the sponsors dropping a straw, a pin or a piece of paper into the basin.

997. He that is always praying, and prides himself on it, prays himself through heaven, and has to mind geese the other side.

998. If you drop bread-and-butter, and it falls on the buttered side, you have committed a sin that day.

999. When girls are weeding, they look for the little herb ‘leij in de mente’ (love meet me), and hide it about them: the first bachelor that then comes towards them is their sweetheart.

1000. Whoever builds a house must use bought, stolen and given timber to it, or he has no luck: a belief so general in Lippe, that even a large farmer who has wood of his own, will steal a beam, then go and accuse himself, and pay for it.

1001. When the holy weather (lightning) strikes, it can only be quenched with milk, not with water (conf. 1122).

1002. In weeding flax, the girls pull up the weed Red Henry (mercury?): whichever way the root grew, from there will come the sweetheart; if it grew straight down, the girl will die soon (conf. Dan. Sup. 136).

1003. Whoever is the first to see the stork come in, and to bid it welcome, not a tooth of his will ache that year.

1004. If you go to bed without clearing the table, the youngest in the house will get no sleep.

1005. If a maid have not spun her distaff clear by Sunday, those threads will never bleach white.

1006. She that sets the gridiron on the fire, and puts nothing on it, will get an apron in her face (be wrinkled).

1007. If you stand a new broom upside down behind the street-door, witches can neither get in nor out.

1008. If a woman nurse her babe sitting on the boundary-stone at the cross-way, it will never have toothache.

1009. Children born after the father’s death have the power of blowing away skin that grows over the eyes for three Fridays running.

1010. Why give ye not the bowes of the Easter lamb, that is blessed, unto dogs? They will go mad, say ye. Ye may give them, it harmeth not (Keisersb. Ameisz. 52).

1011. Wouldst brood a horse? Take of a tree stricken by hail, and make thereof a nail, or of a new gallows, or of a knife that hath been a priest’s cell-woman’s (conf. priest’s wife, Spell xxxiv), or the stump of a knife wherewith one hath been stuck dead; and push it into his hoofprint. (Cod. Pal. 212, 53b.)

1012. To know how many ‘good Holden’ are conjured into a man, he shall draw water in silence, and drop burning coals out of the oven into it: as many coals as sink to the bottom, so many good Holden has he in him.

1013. If a tempest lasts three days without stopping, some one is hanging himself.

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1 Nos. 1013—1101 from the New Banzlau Monthly for 1791-2.

VOL. IV.
1014. Who bathes in cold water on Easterday, keeps well the whole year.

1015. If you go out on important business, and an old woman meet you, it is unlucky; if a young girl, lucky.

1016. When the night-owl cries by day, a fire breaks out.

1017. If you look at a babe in swaddling-bands, cross it and say 'God guard thee!'

1018. Whoever sees the corn in blossom first, and eats nine of the blossoms, will keep free from fever (conf. 718).

1019. If a howling dog holds his head up, it means a fire; if down, a death.

1020. Whoever on St. John's Eve puts as many John's worts as there are people in the house, into a rafter of his room, naming the plants after the people, can tell in what order they will die: he whose plant withers first will die first (conf. Dan. Sup. 126).

1021. It is not good to point with your finger at where a thunderstorm stands.

1022. Blood let out of a vein should always be thrown into running water.

1023. Let no milk or butter be sold out of the house after sunset.

1024. Moles are removed from the face by letting a dead person's hand rest on them till it grow warm.

1025. The rainwater left on tombstones will send freckles away.

1026. If you see blue fire burn at night, throw a knife into it, and if you go there before sunrise, you will find money.

1027. Hairs that comb out should be burnt: if a bird carries them to its nest, it gives you headaches, or if it be a staar (starling), staar-blindness (cataract).

1028. When the scholaster (magpie?) cries round the house, guests are near.

1029. If you have the hiccough, drink out of your jug (mug) over the handle.

1030. When it rains in sunshine, the sky drops poison.

1031. Let a sold calf be led out of doors by the tail, and the cow will not fret; let a bought cow be led into stable by the tail, and she'll soon feel at home.

1032. When the floor splinters, suitors are coming.

1033. When a hanged man is cut down, give him a box on the ear, or he'll come back.

1034. If the moon shine on an unbaptized child, it will be moonstruck.

1035. If the dead man's bier falls, some one will die in 3 days; it will be one that did not hear it.

1036. If your right hand itch, you'll take money; if your left, you'll spend much.

1037. When a sudden shiver comes over you, death is running over your grave.

1038. If the altar-candle goes out of itself, the minister dies within a year.
1039. If you run in one boot or shoe, you lose your balance, unless you run back the same way.

1040. A horse goes lame, if you drive a nail into his fresh footprint (conf. 1041).

1041. On Christmas-eve thrash the garden with a flail, with only your skirt on, and the grass will grow well next year.

1042. As long as icicles hang from the roof in winter, so long will there be flax on the distaff the next year.

1043. If a straw lies in the room, there is snow coming.

1044. Good Friday's rain must be scratched out of the ground with needles, for it brings a great drought.

1045. If the godfather's letter be opened over the child's mouth, it learns to speak sooner.

1046. Flies in gallnuts betoken war, maggots bad crops, spiders pestilence (conf. 1048).

1047. Rods stuck into the flax-bed keep the cattle unbewitched.

1048. Three knocks at night when there's nobody there, some one at the house will die in 3 days.

1049. If a woman dies in childbed, wash out her plötsche (porringer) directly, or she will come back.

1050. If bride and bridegroom on the wedding day put a three-headed bohemian (a coin) under the sole of their right foot, it will be a happy marriage.

1051. Snow on the wedding day foretells a happy marriage, rain a wretched.

1052. If you stir food or drink with a knife, you'll have the cutting gripes; if with a fork, the stitch.

1053. When one is dying hard, lay him on the change (where the ends of the boards meet), and he'll die easy.

1054. Give your pigeons drink out of a human skull, and other people's pigeons will come to your cot.

1055. When hen's crow, a fire breaks out.

1056. A house where cock, dog and cat are black, will not catch fire.

1057. One where the chain-dog is burnt to death, will soon be on fire again.

1058. If the butter won't come, whip the tub with a willow rod, but not one cat with a knife.

1059. To win a maiden's love, get a hair and a pin off her unperceived, twist the hair round the pin, and throw them backwards into a river.

1060. If by mistake the pull be laid over the coffin wrong side out, another in the house will die.

1061. When you buy a dog, a cat or a hen, twist them 3 times round your right leg, and they'll soon settle down with you.

1062. Under a sick man's bed put a potful of nettles: if they keep green, he'll recover; if they either, he will die.

1063. A worn shirt shall not be given to be a shroud, else he that wore it will waste away till the shirt be rotten.

1064. If a women in childbed look at a corpse, her child will have no colour.
1065. A hanged man's finger hung in the cask makes the beer sell fast.

1066. If it rain on the bridal wreath, the wedded pair will be rich and fruitful.

1067. In measuring grain, sweep the top towards you, and you sweep blessing into the house; if you sweep it from you, you send it into the devil's hand.

1068. If a child's navel sticks out, take a beggar's staff from him silently, and press the navel with it cross-wise.

1069. To make a broodhen hatch cocks or hens, take the straw for her nest from the man's or the woman's side of the bed.

1070. He that has white specks on his thumb-nails, he whose teeth stand close together, will stay in his own country.

1071. If wife or maid lose a garter in the street, her husband or lover is untrue.

1072. To find out who has poisoned your beast, cut the creature's heart out, and hang it pierced with 30 pins, in the chimney; the doer will then be tormented till he come and accuse himself.

1073. Wheat, sown in Michael's week, turns to cockle; barley, in the first week of April, to hedge-mustard.

1074. If you have fever-frost (ague), go in silence, without crossing water, to a hollow willow tree, breathe your breath into it three times, stop the hole up quick; and tie home without looking round or speaking a word: the ague will keep away.

1075. Young mayflowers picked before sunrise, and rubbed together under your face, keep summer-freckles away.

1076. A woman with child shall not sit down on any box that can snap to under her, else her child will not come into the world until you have set her down on it again and unlocked it three times.

1077. If you see dewless patches in the grass before sunrise, you can find money there.

1078. Let linseed for sowing be poured into the bag from a good height, and the flax will grow tall.

1079. If you have fever, walk over nine field-boundaries in one day, and you'll be rid of it.

1080. Or: hunt a black cat till it lies dead. It is good for epilepsy to drink the blood of a beheaded man, and then run as fast and far as you can hold out.

1081. On Christmas-eve make a little heap of salt on the table: if it melt over night, you'll die the next year; if it remain undiminished in the morning, you will live.

1082. Whoever on St Walpurg's eve puts all his clothes on wrongside out, and creeps backwards to a cross-way, will get into witches' company.

1083. If the red hang away, and the thread doubled downwards, when a child came into the world, it will hang itself. If a knife was lying edge upwards, it will die by the sword.

1084. The smallest box in the house is usually placed before the childbirth bed: if any one sit down on it, and it snap to of itself, the woman will never be brought to bed again.
1825

SUPERSTITIONS. I.

1085. As many times as the cock crows during service the night before Christmas, so many böhmen will the quarter of wheat fetch the coming year.

1086. Whosoever shall spy the first ploughman ply, and the first swallow ply, on a year of good luck may rely.

1087. If a spinster in spring time, when birds come back, see two way-tails together, she'll be married that year.

1088. If a bridal pair on their way to the wedding meet a cartload of dung, it betokens an unhappy marriage.

1089. Before sowing barley, let the seed run through a man's skirt, and the sparrows will spare it.

1090. If you eat peeled barley, apoplexy cannot strike you while there is a grain of it left in your stomach.

1091. If you strike a light on the corner of the table or fireplace, the "brand" (blight) will fall on your miller.

1092. When the women are going to wash, every one in the house must get up in a good temper, and there will be fine weather.

1093. Spinster's on St John's-eve twine a wreath of nine sorts of flowers, and try to throw it backwards and in silence on to a tree. As often as it falls, so many years will they remain unmarried (conf. 848).

1094. If a chip in the fire in wintertime has a large catstail, it is a sign of snow; and if the catstail splits down the middle, of guests.

1095. It is not good to walk over sweepings (see Swed. I).

1096. Children beaten with rods off a broom that has been used, waste away.

1097. If you want your cows to give much milk, buy a summer from the summer-children, and stick it over the stable-door.

1098. The first time the cows are driven to pasture, you tie red rays round their tails, so that they cannot be bewitched.

1099. If you want the witch to have no hold over your cattle, shut a bear up in their stable for a night: he scratches out the hidden stuff that holds the magic, and when that is gone, they are no longer open to attack.

1100. Flax bought on St Lawrence day will get 'burnt' (blasted).

1101. If you had something to say, and forget what, step out over the threshold and in again; it will come into your head again.

1102. Let a beemaster at honey harvest give away to many, and the bees will be generous to him.

1103. On Christmas-eve put a stone on every tree, and they'll bear the more.

1104. When a girl is born, lay over her breast a net made of an old (female) cap, and the alp (night-elf) will not suck her dry.

1105. On Allhallow's eve young folks in Northumberland throw a couple of nuts in the fire. If they lie still and burn together, it augurs a happy marriage; if they fly apart, an unhappy marriage (Brockett p. 152).

1106. When the bride is undressing, she hands one of her stockings to a bridesmaid, to throw among the assembled wedding guests. The person on whom the stocking falls will be married next (ibid. 218).

1107. Bride and bridegroom, at the end of the wedding, sit down on the
bridal bed in all their clothes except shoes and stockings. Each bridesmaid in turn takes the bridegroom's stocking, stands at the foot of the bed with her back to it, and throws the stocking with her left hand over her right shoulder, aiming at the bridegroom's face. Those who hit will get married soon. The young men do the same with the bride's stocking (ibid.).

1108. On St Mark's-eve some young people watch all night in the church porch, and see the spirits of all that are to die that year go past, dressed as usual. People that have so watched are a terror to the parish: by nods and winks they can hint men's approaching deaths (ibid. 243). In E. Friesland they say such people 'can see quad' (bad).

1109. On Christmas-eve the yule-clog is laid on, and if possible kept burning 2 or 3 days. A piece of it is usually kept to light the next year's log with, and to guard the household from harm (ibid. 243). If it will not light, or does not burn out, it bodes mischief.

1110. In spring, when the farmer goes afield, and turns up the first furrows with unbolted plough, he sprinkles this earth in the four corners of the living-room, and all the fleas retire (Kruinitz 1, 42).

1111. Dogs and black sheep have also the gift of 'seeing quad,' and you may learn it of them. When the howling dog has a vision, look through between his ears, and lift his left leg; or take him on your shoulder, and so look between his ears. If you wish to be rid of the art, you can transfer it to the dog by treading on his right foot and letting him look over your right shoulder.

1112. Whichever way the howling dog points his muzzle, from the same quarter will the coming corpse be brought.

1113. Sometimes the steeple-bells give out a dull dead clang: then some one in the parish will die soon (conf. 281). When the death-bell tolls whichever side of it the tongue touches last, from that side of the village will the next corpse come.

1114. If a cabbage-plant blossoms the first year, or gets white places on its leaves, a misfortune will happen in the owner's house.

1115. A house beside which a star has fallen will be the first to have a death.

1116. It betokens war when the cherry-tree blossoms twice in a year.

1117. When the sun shines on the altar at Candlemas, expect a good flax-year.

1118. A witch can hurt cattle by skimming the dew off the grass in their pasture.

1119. Eggshells should be smashed up small; else the witch may harm the men that ate out of them, and the hens that laid them.

1120. If you find something eatable, throw the first mouthful away, or witches may hurt you.

1121. When 7 girls running are born of one marriage, one is a werewolf.

1122. When lightning strikes, the fire can only be quenched with milk (conf. 1061).

1123. If you point your finger at the moon, you'll get a wooden finger.
1124. Wisps of straw, taken out of a bed on which a dead man has lain, and stuck up in the cornfield, keep the birds away.
1125. Birds are kept out of the corn, if in harrowing you go to the left, and say a certain spell, but you must have learnt it from one of the apostles.
1126. If a child look into a mirror, and cannot yet speak, it is not good.
1127. Two babes that cannot talk shall not be let kiss one another.
1128. Crickets or often-everyhen bring ill-fortune.
1129. Ye shall not spit nor wish while a dead person is yet above ground.
1130. Three drops of blood falling from one's nose signifies something strange.
1131. On the sea one shall not say thun or kirche, but shift, spitze and the like.
1132. One shall not speak the while another drinks.
1133. It is not good that two drink together.
1134. Wood, when it lies on the fire, and by reason of wetness letteth out air and funeth, it signifies chiding.
1135. When a mess, though it be off the fire, still simmers in the pot, 'tis good warrant there be no witches in the house.
1136. Pocks can be sold, and he that buys gets not so many as otherwise.
1137. When one bath to do out of doors, and turns about in the door, and goes not straightway, it is not good.
1138. Itching of the nose signifies a sudden fit.
1139. If a nail being driven into the coffin bends, and will not in, another shall follow soon.
1140. Go not into service on a Monday, nor move into a house, nor begin aught, for it shall not live to be a week old.
1141. To stretch over the cradle is not good, thereof comes tension of the heart.
1142. When ye move into a house, if ye bring salt and bread first thereinto, ye shall lack therein nothing needful.

1126—1142 from 'Des unthalten jungen leiermatz lustigem correspondenz-geist,' 1668, pp. 170—176.
APPENDIX.

K. SCANDINAVIAN.

a. Sweden.¹

Personal Pronouns:

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<td>D.A.</td>
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Poss. Pron.: M.F. sin, N. sit, Pl. sina, his, her, its, their (own), Lat. suis.

Indef. Art.: M.F. en, N. et.

Indef. Pron.: någon, något (Dan. nogen, noget), some, any. Ingen, intet, none.

Def. Art.: usually a Suffix: M.F. -en, -n, N. -et, -t, Pl. -ne, -na. Thus in No. 9, skor, the shoe; fot-en, the foot; golvv-et, the floor; in No. 12, skor-na, the shoes.

Passive formed by adding -s to the Active: No. 19, lägo-s, is or are bathed; lägges-s, is or are laid.

An initial j or v (Engl. y, w) is often omitted before an o or u sound: är year, ung young; ord word, Ort wort.

Swed. often changes ld, nd to ll, nn: skulle should, andre, annars, etc. other. The reverse in Dan.: fulle fall, mond man.

1. Ej må man möta soror i dörren, om man vil bli gift det året (one must not meet sweepings in the doorway, if one would get married that year).

2. Om en flicka och gosse öta af en och samma beta, bli de kära i hvar-andra (if a girl and boy eat off one morsel, they get fond of each other).

3. Midsommarnatt skal man lägga 9 slags blomster under hufvudet, så drömer man om sin fäste-man eller fäste-mö, och får se den samma (dreams of his or her betrothed, and gets to see them).

4. Ej må ung-karl (young fellow) gifva en flicka knif eller knap-nålar (pins), ty de sticka sönder kärleken (for they put love asunder).

5. En flicka må ej se sig i spegelen sedan ned-mörkt är, eller vid ljus (not look in her glass after dark or by candle), at ej förlora manfolks tycket (not to lose men's good opinion).

6. Bruden skal laga (the bride must contrive), at hon först får se brudnymmen, så får hon husbonda-kaaet (mastery).

7. Hon skal under vigseln (at the wedding), för samma orsak (reason) sättu sin fot framför hans (in front of his).

¹ Nos. 1—71 from Erik Fernow's Beskrifning över Wärmeland (Götheborg 1773, pp. 254—260); 72—109 from Hüphers's Beskrif, över Norland, 4 (Westerås 1780, pp. 308—310); 110—125 from Johan Odman's Bahuslans beskrifn. (Stockh. 1716, pp. 75—80).
8. Äfven för samma skäld (reason) skal hon laga, at hon sätter sig först ned i brud-stolen (sit down first in the bridal chair).
9. För samma orsak skal hon, liksom af våda (accident), slöppa skon af fötten, eller näs-dukken (drop her shoe or kerchief), eller något annat på golvet (floor), som brudgummen af höllighet bugar sig (politely stoops) at hjelpa til rätta. Hans öde blir, at kröka rygg under hela ägten-skapet (bend the back all his married life).
10. Brunden skal stå brudgummen nära, at ingen framdeles må tränga sig dem inellan (no one in future squeeze in between them).
11. De hålla (they hold) i kyrkan et brud eller kände inellan sig, at de måga bli ensame tilhopa ( dwell in unity together).
12. Bägge bör hafta pengar i skorna (both should have coins in their shoes), at mynt må aldrig tryta (never run short).
13. Den som (the one who) under vigslen lutar (turns) från den andra, dör (dies) först; äfven-så den som ser bäst ut (looks best).
14. Brunden skal tuga med så många fingrar på bara kroppen (touch her bare body with as many fingers), under det hon sitter i brud-stolen, som hon vil hafta många barn (as she wishes to have children).
15. At hon må få latt barn-sång (easy child-bed), skal hon, vid hemkomsten från kyrkan, til vänster spänn ut från bok-hjolen om hon ridet, men fömme-stangen om hon åket (undo lefwards the saddle-girth or the traces).
17. Til mat (for food) på första barn-sången, skal hon förse sig (provide herself) med en kaka och en ost (cheese), som hon har hos sig ligande (lying by her) i brud-sången.
18. När barn äro nyss-födde, lägges (when babes are newly born, there is laid) en bok under deras hufvud, at de må bli nimme at låsa (quick at reading).
19. När de första gången lógas (when they are bathed the first time) lägges pensningar i vatnet, at de må bli rika. En pung (purse), med pengar utt, sys ok kring halsen (is sewed also round the neck).
20. Något af judrens kläder bredes på flickobarn (is spread over girls babies), och modrens kjortel på gosse, at få tycke hos andra könet (to find favour with the other sex).
21. Modren bör möta barnet i dörren, när det föres bort (when it is carried off) til christendom; men när det föres hem, sedan (after) det är döpt, skal man möta det i dörren med en bröd-kaka, at det aldrig må fattas bröd (that it may never want bread).
22. Så länge barn ej fått namn, må ej elden stöckas, (the fire go out).
23. Ej må man gå mellan eld och spen-barn (between fire and sucking babe).
24. Ej må man sent bira in vatten, där (bring water in late where) spen-barn är, utan at kasta eld deruti (without putting fire therein).
25. Ej må någon som (Let no one that) kommer in i huset, taga et barn i sina händer, utan at förut tuga i elden (without first touching the fire).
26. När barn få snart tänder, vänta de snart nya syskon efter. (If
children teethe quickly, they expect new brothers and sisters soon).
27. Om barn trivas gerna i varmt vatten, bli de horaktiga.
28. Ej må man vaga låta vaga (rock an empty cradle), ty barnet blir
grätt och olättigt.
29. När ett först-födt barn, som är födt med tänder (born with teeth), biter
över onda betet (the evil bite), så blir det läkt (it will be healed). See 37.
30. Barn må ej på en-gång läsa och åta (at once read and eat), ty det
får trögts minne (sluggish memory).
31. Barnet skal först taga i (touch) huvud, men ej i kätt.
32. Om barn leka med eld, (play with fire) få de svårt att hålla sit vatten.
33. Barn som är afladt före vigslen (begotten before marriage) skal
mådren sjelf hålla vid dopet (hold at the font), ejelst blir det icke ägta (else
not legitimate); men är det födt förut (if born before), skal hon hålla det
på armén när hon står brud (is married).
34. Om den sjuka får främmande mat (stranger’s food), blir han frisk.
35. För läke-medel (medicine) bör man ej tacka (not thank), ty det har
ingen verkan (for then it has no effect).
36. Ej må man gå öfver grafvar med öpet sår (open sore), ty det likas
sent eller aldrig (heals late or never).
37. Onda betet botas (is cured) af förstfödt barn med tänder (see 29).
38. Ej må man före morgonen omtala (talk of), om man sedd spöke (seen
a spectre), at ej bli kramad och spotta blod.
39. Sedan nedmörkt är (after dark), må man ej gå til vatten, et ej få onda
betet.
40. För samma orsak (reason), eller och at ej bli kramad, skal man spotta
3 gånger (spit 3 times), då man går öfver vatten sedan nedmörkt är.
41. För den sjuka bör man låta bedja (have the sick prayed for) i 3
kyrkor, dock bör gerna där-ibland vara (but among them should be an
ejfyr-kyrka så-som Gunnarskog, Visnumm, Rada, om man bor dem så när
(lives near enough). Det måste då hastigt slå ut, antingen til hela eller
döden (speedily issue either in healing or death).
42. Stora fiskars tänder börja upbrännas, at bli lyklig i fiske. (Big fishes’
teeth should be burnt, to be lucky in fishing).
43. Man bör ingen tilsäga (tell no one), då man går åstad at fiska; och
ej omtala, antingen (nor talk about whether) man får mycket eller litet
(see 169).
44. Ej heller bör någon främmande (nor must any stranger) få se hur
micket fisk man fått.
45. När man ror ut från landet at fiska, må man ej vända botten
änsöls.
46. Knappmålar (pins) funna i kyrkan och där gjorda till meta-krokar (and
there made into bait-hooks) nappa bäst, eller äro gätvast.
47. Går spinfolk (if a female walks) öfver meta-spö, nappar ej fisken.
48. Stolen fiske-redskap (stolen fishing-tackle) är lyklig, men den
bestinhe misterlycken (the person robbed loses the luck).
49. Ej må man köra lik (drive a corpse) til kyrka, ty hästen blir skämd
(the horse gets shy).
50. Ej må man lyss under bordet (shew a light under the table), att ej gästerne skola bli o-ense (get dis-united, quarrel).

51. Ej må man vända om (turn back), då man går i något ärende (any errand), att det icke må allöpa illa (turn out ill).

52. För knappnålar må man ej lecka, ty de tappas bort (get lost).

53. Qvinfolks möte är omd, om det ej är en lönorna.

54. Kommer en främmande in, der ljus stöpes (where candles are being dipped), skal han taga i elden, eljest losnar talgen af ljusen.

55. Ej må man spinna Torsdags kväll (evening), eller i Dymmelvekan (Carnival); ty det spinner efter om natten (spins on all night).

56. Kommer främmande in, der korf kokus, spricker han sönder.

57. Om någon som har ömt ågon (evil eye) ser då man slagtar, har kreaturen omd för att dö (the beast dies hard).

58. Slår man (if you beat) kreatur med eiden vidja (turned wood), får det tarm-topp (bowel-twisting).

59. Vänder man toflor eller skor med tun in at singen (slippers or shoes with the toes towards the bed), så kommer maran (the mare) om natten.

60. Pust-aflon skal man göra kors (Easter-eve, make a cross) öfver fahnsdörren (cowhouse-door) för troll-kåringar.

61. När man ligger första gången i et hus, skal man rikna bjelkarna (count the rafters), så blir sand (comes true) hvad man drömer.

62. Om man glömer något (forget something) då man reser bort (sets out), är godt hopp för de hema varande (home-stayers), att den resande kommer tillbaka; men see sig tillbaka (to look back) är ej godt märke.

63. När kartor tvätta sig (wash), eller skator skratta (maggies scratch) vid husen, vänna de främmande (they expect strangers). Har en sölaktig matmoder eller vårdlös piga icke förr sopat golvet (not before swept the floor), så bör det då vist ske (be done then).

64. Den som om Jul-dagen först kommer hem från kyrkan, slutar (will finish) först sin ande-tid.

65. Om man går 3 gånger kring kal-singen (round the cabbage-bed) sedan man satt kålen, blir han fri för mask (free from slugs).

66. Om qvinfolk klätter öfver skaklor (climb over the shafts), skenar hästen eller blir skämt.

67. När väf-stolen tages ned (loom is taken down), skal man kasta et duel där-egenom (burning coal through it); så får man snart up ny väf.

68. Läggges edd i karet före mäskningen, surnar ej drikat (if fire is put in the vessel before melting, the drink will not turn sour).


70. Tom säch må ej bärns oknuten (empty sacks not to be carried untied). Går en hufvande hustru dår-där, så blir hennes foster aldrig mött (baby never satisfied). Men råkar en ko (but if a cow chance) på den olykliga vågen, så tar (gets) hon sig aldrig kalf.

71. Då man fögar sig, sättes stål i vatnet (in bathing, steel is put in the water), och träcken binds sålunda: Xack, nuck, stål i strand ! far din var en stål-tjuf, mor din var en nål-tjuf; så långt (so far) skal du vara här-
ifrán, som detta rop höres (as this cry is heard).’ Och då ropa alle med full-hals: ’Ho bagla!’

72. Om korven till milly sig (moulds well), är tech till god års-växt (year's-growth). När gönning om våren (manne in spring) skattas af kläpp, hurast den legat över vinteren, kastas några korn in, brakningen. Likäs, när man sår (sows), bör en näfva-mull läggas i säd-skorgen (handful of mould be put in the seed-basket); den dagen bör ock ej tagas eld ifrán gran-gården.

73. Om Påsk-lördag bläses (on Easter Saturday they blow) med en lång lur genom fälms-gluggen (through the cowhouse window); så långt ljusdet då hörs (far as the sound is heard), så långt bort-blifva o-djuren (beasts of prey keep away) det året.

74. När man söker efter boskap i skogen (seek cattle in the wood), och rök en käling (talg-oxe) på högra handen (and a fatling turn up on your right), skall det söka funa igen.

75. Släppes svinen (if the swine are let out) Lucy dag, få de ohyra (uncanny); likäs sågar de bli åker-gängse, om de komma ut at Påskafon.

76. Går man vilse (astray) i skogen, skal man stul-vända sig (vända ut och in på kläderna), så kommer man till rätta (see Germ. 852).

76 b. Om boskapen Mikelsmäss-afton körstyst in (are driven in silently), skal han vara rolig (quiet) i fältet hela året.

77. När kon blir sprungen af oxen, bör man med koksfef slå henne på ryggen, annars bottnar hon (får ej kalven från sig).

78. När askan (ashes) brinna väl ihop (together), görs boskapen väl til (bliver dragtig, breed well).

79. At boskapen skal sjelfmant (may of themselves) komma hem ur skogen, måste sparas af Fat-Tisdags mat (some of Shrove Tuesday's food saved up), at ge då den (against when they) om våren först släppes ut.

80. Vid första hoo-ladningen (hay-loading) sjäges, att då dröngen (if the lad, manservant) först får in sin hoo-fann (fathom of hay), skal ox-kalfvar födas; men tvåtom, då pigan (and the contrary if the maid) har förtrådet.

81. Om den, som byter sig till en häst (if he who acquires a horse) eller annat kreatur, låter det åta af en jordfast sten, så trives det väl. Någre hår af svansen bindas ok för den orsaken utt spållet.

82. När en byter sig till hemman (homestead), bör litet jyllning tagas ifrán gamla stall och fälms, och läggas i hvar spilta elles bås i det nya, att kreaturen må träffas. Äfvenså sättes en stor gran i fälms-dörren, at kreaturen må gå der-igenom första gången.

83. Alt fullgjordt arbete korras öfver (all finished work has the sign of the cross made over it).

84. Om man Fat-Tisdag går i rämbaka at åka på skida, ok mäktar stå utan at falla kull (without falling), skal det året blifva långt lin (the flax be long).

85. Garnet får ej tvettas i nedan (not washed downwards), ty då blir det grätt.

86. Om alt är under lås (lock and key) Miehelsmäss-afton, skola tjufvar ej göra skada (thieves do no harm) det året.

87. Om et korn eller annat finnes under bordet (if some grain or other be
found under the table), då der sopas (swept) Ny-års morgon, skal blifva ymnog års-vext (pretty good harvest).

88. När man på de 3 första sådes-dagar (days of sowing) sätter 3 stickor i en myr-stak (ant-hill), får man se, hvilket såde bäst lyckas: kryper myran öfevst på den 3, blifver den lykligast.

89. År sjö-redskap stulen, bör den rökas med röden eld (if sea-tackle is stolen, it should be smoked with need-fire)

90. Vil värten ej rinna genom rästen, bör man sätta en all-sae emellan bunden och rästaret.

91. När brännvins-pannor vora i bruk (use), troddes (it was believed) at bräningen geck bäst i nedanet, om pannan då var förfärdigad; och tvärton (und v.v.).

92. Då sein kommo at lukta eller smaka (smell or taste) af brännvins-ämnet (vapour), skulle hela bräningen förolyckas, så framto ej en hast fick bliasa (would be a failure, unless a horse blew) i pannan eller piporna (see Germ. 829).

93. Påsk-mattens ligga i strumpor (stockings) var at förekomma (prevent) skabb.


95. Gropar vårtiden på gården (cracks in the yard in springtime) betyder at någon snart skal dö i huset.

96. Om någon mistänkt kom (suspicious person came) i gården, skulle man, att undgå (escape) spådorns sändningen, äntingen ša henne (either beat her) så at blodet rana, eller kasta edhbrand efter en sådan (such a one).

97. När bruden är kläd, bör hon först få se brudgumen i sin skrud, at äktenskapet må blifva kärligt.

98. När bruden kommer från kyrkan, skal hon sjelf spännen ifram eller sadla af (unharness or un-addle) hästen, at hon måtte lindrigt få barn.

99. Åven bör hon då först gå i kok-stugan (kitchen), och se i sop-tran, at hennes fada må bli tillräcklig.

100. Dansar bruden med pengar i skorna (money in her shoes), kan ingen trolddom bita på henne.

101. När en spännen lyktat sin väf (has finished her weaving), och tar en spjelka, som sutit i väfsket, rider derpa ut genom dörren, och möter en man, så skal den hafrande hustrun, hon tänker på (the woman she thinks ot), få et goss-barn; men tvärton (and v. v.).

102. Dricker hafrande hustun ur breda kär (out of a broad vessel), blir barnet bred-mynt (wide-mouthed).

103. Går hon genom et hag-skott, d. ä., der gårds-balken slutas, skal hon få full-sjuka.

104. Om barnet får sofva (go to sleep) i christnings-kläderna, skal det ej bli okynnigt (not be stupid), utan godt.

105. När spjell om spjällen skjutes, hafrav de ock fordom haft en särdeles (special) sång: 'Skjuter jag mitt själl sent om en sväll (late of an evening), . . . aldrig (never) skal min eld släckas ut.'

106. Den som först kommer från kyrkan Jul-dagen, tros (is believed) först få så och berga (sow and reap), samt vara främst i alt arbete (all work).
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107. 

108. Då boskapen först om våren utslöpnes (let out in spring), gå de äfver eld i et rykande froske eller annat ämne (vapour).

109. Man bör gå bort, utan att soga till, eller möta någon, om fiske i vissa sjöar skal lyckas (if fishing in certain lakes is to prosper; see 43).

110. Island (among) the större amneter ärbo-trä (dwelling-trees), stora hugar och berg, uti hvilka man tror (believes) underjordskt folk bo; så akta de sig högeli gen, att icke allenast intet hugga (are careful, not only to hew nothing) af slikt bo-trä,—til undvikanda (avoidance) af o-lycka, som skedde in Foss-pastorat för 2 år sen, tå en bonde inbillade sig (imagined) at han fått sin o-lycka, för het allenast hög en grev (eat a branch) af slikt bo-trä, om gjorde knä-fall ok bad om förlätelse, hvartöre han blef skriftad ok måste pliktä;—utan ok hålla de särdeles (but also keep espec.) Torsdags kväller så heliga, at the hvarken töra hugga eller spina, at icke tome gubbarne (lest the homesprites), som bo i sidanne bo-trä når vid gården, må fortornas (be offended) och vika bort med all välsignelse.

111. De låta intet gärna (willingly) någon brud få god häst, at rida på, ty om hon intet er mō (for if she be no maid), blir han aldrig god thereafter.

112. Tå the äro fäste eller vigde (betrothed or married), lagar bruden, at ingen kommer at gå emellan brudgummen ok henne, ty eliest tro the, at the bli snart skilje genom döden eller eliest (soon parted by death or otherwise).

113. När bruden kommer till bröllops gårdens ägor (wedding house's grounds), komma the emot brudgummen ok henne med bränevin, och dricka til hela foliet (whole party) från kyrkan: tå hon står bälaren med dricken bak om sig (throws the cup of brandy behind her), så långt (far) hon kan, i hopp, at hennes ägo-delar skola bliiva förmerade (increased).

114. Måden (the food) står på bordet, natt ok dag, så länge brölopet påstår (lasts), i then tron, at brude-folken aldrig skal fattas (lack) mat eller dricka.

115. Få the barn, så låta the intet gerna sina barn döpas på samma dag the äro fødde (born). Hvarföre the dömma (deem), at the barn, som om Sändag födas ok döpas, intet skola länge lefva. Men (but) lefva the, tro man, at intet tröll eller spöke (no witch or bogie) kan gjora them skada.

116. Dopelse-vatnet, ther i (baptism-water, wherein) barnen döpte äro, söka the micket efter, thet the sedan, om the prästen o-vitterligt kunna få, (can get it unknown to the priest), bruka (use) til at bota siukdommar med.

117. Til sina sinka (to their sick) kalla the intet gärna prästen, forrån the ligga på thet yttersta (till the last extremity); ty the tro, at the o-felbart (without fail) dö, sedan the tagit Herrans helga nattvard (supper).

118. Hustrorna akta noga (watch strictly) sina barn; tils the bli döpte, ha the altid stål ok sy-nåler (needles) i barnets kläder, at the icke af spöken skola bliiva förbytt (not become booty of bogies).

119. Om våren äro the micket rädde for fugler-rop (much afraid of birds' cries) at the icke skola däras (fooled) af them, särdeles göken (esp. the euckoo); theföre gå the 1 April ok Maji aldrig ut fastandes (never go out fasting). See 123.
120. Om en flicka, enka (widow), eller kard blir *dørad*, tror then samma
sig bli gift (fancy they’ll be married) thet året; om gamla ok gitte bli
døade, befara the thet året svåra sinkdommar eller olycks-fall.

121. Somlige bruak slå sina spåda (backward) barn; *slay med ristet i
änden*, innan mörkarna gå i kyrkan, eller hålla sin kyrko-gäng (church-
ing); og tå mena the, barnen skola få *godt minne* (memory).

122. Som (as) the i gamla dagar dyrkat elden (worshipped fire), så ha
the ok, här så väl som än i Norriget, bruak *dricka eldborgs skol* hvar
Kyndel-mässso (ty ‘kindel’ på gammal Götska betyder lins); hvartfor,
när the skulle *dricka eldborgs skol*, täden the 2 stora lins ok satte på golfi-
vet (lit 2 great candles and set them on the floor), emillan hvilka lades et
hyende (a pillow between), på hvilket alla som i huset voro, then ene etter
then andre, skulle sätta sig ok *dricka eldborgs skol* med dricka i en trå-
skål (wooden cup). Ok når the utdrucikt, skulle skålen *kastas bak eftér
husradet i golffet*. *Hvistsles* ta skålen öfver-ända (if the cup tipped over),
trode the at then skålen kastat (he who threw it) skulle thet året dö;
men *stod han rätt upp*, vore tek at han skulle lefva.

123. Innan dager har husstrum (housewife) lagt eld i bak-ugnen, ok tå
thet bäst brunnit, haft tilreds en smör-klening (buttered slice) på kake-
bröd, jämte en skål öl (ale). Therpå har hon kallat alt sitt hus-folk hop
(together), ok ställt them in en half-måne mit för ugns-holet (oven’s mouth).
Ok tå the alla under njöt-björande ok *lyck-sinskan* (luck-wishing) att a bit
af smör-kleningen ock druckit hvar (each) sin drick eldborgs-skol, sen
hafva the kastat thet öfvariga af kleningen ok dricken *uti elden*, i tro
(belief) at thet året bli bevarade för elds-vada (safe from fire-accidents).

124. Så ha the ok bruak *tända eld* på then balmen lik *ha legat* (burn the
straw a corpse had lain on), ok thet strax efter liket blivit burit til gravta,
tå the noga satt på *röken* (watched the smoke). Om han *slagit ned på
gården*, tå the säkert trodt (firmly believed) någon af närmaste släkten
(kindred) på gården skulle snart följa efter. Men ther *kan gik langt i
höjden eller längden upp i vädret (air)*, skulle sinkdomen ok döden flytta sig
ther bån i öster eller vester, som röken for (E. or W., as the smoke went).

125. På det liket icke skulle spöka (that the dead might not haunt),
brukade the at *strö hösfrö* (strew rye-seed) på kyrko-vägen ok graftven, 
tå the månte (then they thought) at Satan ingen makt hade (see 150).

* SUPERSTITIONS. K. 1835

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126. Det er skik (custom), at pigerne (girls) paa S. Hans-dag plukke de
saa-kaldte S. Hans urter (worts, herbs), og sätte dem i bjelkerne (beams)
under loftet, for at (so that) de deraf kunne slutte sig til det tillkommende
(guess the future). Saaledes pleie de (thus they are wont) at sätte en *urt
för sig og en för köttens* (sweetheart); og hvis disse da *vore sammen*
(if these grow together), betyder det hryllap (marriage). Ogsaa sätte de
saadanne (such) urter i bjelken for deres paarörende (relatives), at de deraf
maa kunne vide (know), hvo der skal have langt liv, og hvo et stakket

1 Drinking the fire’s health; prevalent esp. in Krokstad and Nafverstad.
2 From Thilde’s Danske Folkesag 3, 95—121.
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(and who a short). 

\(\text{Væver urten op, i-mod loftet (toward the ceiling), da er det gode tegn; men væver den nedad (downwards), da betyder det sygdom og død.}\)

127. Naar piger og karle ville have at vide, hvor der skal skifte (leave), og hvor der skal blive (stay) i huset, da kuste de en skoe over hovedet mod døren. Faldet (falls) da skoen saaledes, at huden vender (the heel points) mod døren, da betyder det, at personen skal blive; men vender taven mod døren, da er det tegn til, at han skal skifte.

128. Seer man første gang i aaret gjøgen (cuckoo), medens man endnu (still) er fastende, da hedder det ‘gjøgen gantet os!’ (i Fyen: ‘g. døver os!’); og er det et mandfolk, skal han i dette aar ikke hitte kreaturer (not find cattle) eller andet hvad han monne søge. Er det en pige, maa hun vel voge (guard) sig for ung-karlene, at hun ikke bliver gantet (fooled) af dem. Er det gamle folk, da have de vel aarsag til at frygte (reason to fear) for sygdomme (see 119).

129. Naar tjeneste-folk (servants) gaae i tjeneste, da maa de vel give agt paa, hvem de møde (notice whom they meet). En gævende betyder ondt, men rørende godt.

130. Naar tyende (servants) første-gang see storken flyende, da betyder det, at de endnu i samme aar skulde komme at skifte. Men see de den støvende, da skulle de blive i deres tjeneste.

131. Naar noget er bort-stjaalet (stolen), da kan man lade (let) en smed slaa oiet ud paa tyven (knock the thief’s eye out).

132. For at opnæ, en tyn, besynderligen mellem tyndet (espec. among servants), har det tilforn våret skilk, at lade soldet löbe (it was the custom to let the sieve run). Husbonden pleiede (used) da at tage et sold, og sætte det i lige-vægt pa spisden af en sax (balance it on the points of scissors), derpaa at opremse navnene (then call out the names) paa alle sine folk, og vel give agt paa soldet, som ufeilbarligen (unfailingly) kom i bevægelse (motion), naar tyvens navn nævntes.

133. Naar noget er bort-stjaalet, da skal man henvende sig (resort) til de saa-kaldte kloge folk, hvilka have den evne, at de kunne tvinge (force) tyven til at bringe det stjaalne igjen.

134. Fra Jule-dag til Nytaars-dag maa man ikke sätte nogen ting, som løber rundt, i gang (set nothing that runs round a-going), altsaa hvarken spinde eller vindé.

135. Jule-at vid midnats-tid reiser guget sig på stalden (the cattle rise in their stalls).

136. Naar man Jule-aften sidder til bords, og ønsker at vide, om nogen blandt de tilstede værende (wish to know if one of those present) skal døe inden næste Jul, da kan ‘man erfare dette, naar man gaaer stil-tenende udenfor og kiger ind igjennem en vindues-rude (go silently outside, and peep in through a pane). Den som man da seer at sidde ved bordet uden hoved (without head), skal døe i det kommende aar.

137. Ved gjestebud (feast) er det ikke godt at sidde trettet (13) til bords, thi da maa en af dem døe forinden (before) aaret er omme.

138. Om Førbogen skal man skjære (pare) sine nágle, da faer man lykke. Naar man har klippet sine nágle eller sit haa, da maa det afklippede enten
brændes eller graves ned (either burnt or buried); thi dersom onde mennesker faaer fat paa saadant (for if bad men get hold of such), da kunne de dermed forgjøre (undo) den person, som har baaret det.

139. Hvo der finder en afbrudt sye-need (broken needle) paa gulvet, førend han har læst sin morgen-bön, faaer enten hug eller onde ord (blows or ill words).

140. Staer cíuene aabne paa et liig (if the eyes of a corpse stand open), betyder det, at snart nogen af samme familie skal følge efter.

141. Klader og linied-stykker, som have tilhört en afdødt (belonged to one dead), henfalde og gaac let i-ta (to pieces), altsom legemet forraudne (rots) i graven.

142. Man maa ei give et liig ung-klader af en endnu levende (of one yet living) med i graven; thi altsom kladderne forraudne i jorden, saa vil ogsaa den, som har baaret (he who has worn) disse klader tilforn, tid efter anden forsvinde og hentæres (day by day waste away).

143. Naar talgen (tallow), som sidder omkring et brændende lys, højer sig ligesom en høvle-spaan (shaving), da betyder det, at nogen skal døe, og er det sädvanligen (usually) den, til hvem høvle-spaanen peger (points).

144. Naar man om morgenen finder blaa plotter (blue spots) paa sit legeme, da er det dødlings-knus, og har det slægtninges eller kjære venners (kinsman’s or dear friend’s) når fore-staaende død at betyde.

145. Naar en skade (magpie) sätter på huset, da kommer der fremmede (strangers).

146. Naar man første-gang om aaret hører gjøgenat at kukke (cuckoo singing), da skal man spørge: ’Hvor gammel bliver jeg?’ eller ogsaa: ’Hvor länge skal det vare, indtil det eller det sker (till so and so happens)’?

Og giver den da svar ved at kukke (answer by cuckooing).

147. Naar man finder en fire-klovar, eller en tillings-need eller en skilling, skal man vel gjemme det (save it up), eftersom sligt bringer lykke.

148. Naar man vil see djævelen, eller have med ham at gjøre (to do), skal man gaae tre gange om kirken, og tredje gang standse ved kirke-døren, og enten raabe: ’Kom herind!’ eller ogsaa fløtte igjennem nogle-hullet.

149. Naar man ønsker atvide, om en afdød mand har i levende live havt med founden at bestille (dealings with the devil), da skal man kige igjennem seletojet paa de heste (peep through the harness of the horses), som trække hans liig-vogn; og hvis det saa har været (if it was so), da vil man see en sort hund at sidde bag (black dog sit at the back) paa voguen.


151. Naar man slaer en heste-skoe fast paa dør-trinnet (nail a horse-shoe on the doorstep), da kan intet spøgerie komme derover.

152. Naar man om morgenen kommer alt-fortidligt (too early) i kirken, da kan det vel hände (happen), at man seer de døde, hvorledes de sidde i stole-studerne.

153. Troldene tør (dare) ikke nævne Korsets navn (the Cross’s name), men kalde det blot ‘hid og did’ (merely Hither-and-thither).

154. Naar man er paa fiskerie, da maa man vel Vogte sig for at tratte
om fangsten (guard against quarrelling over the lake); ej heller maa man mis-unde (grudge) andre, thi da forsvinde fiskene strax fra stedet.

155. Er nogen død, som frygtes for, at han vil gaae igjen (who you fear will come again), da kan man hindre sligt ved at kaste en skaal-fuld vand (cupful of water) efter liget, naar det ud-baires.

156. Det er daarligt at skyde (silly to shoot) paa et spögelse, thi kuglen farer tilbage (ball flies back) paa den, som ud-skyder. Men lader man bössen med en søde-kaap (silver-button), da vil den visselig træffe.

157. Den tredje nat efter begravelsen pleie de døde at gaae igjen.

158. En frugtsommelig (pregnant) kone maa eis gaae over et sted, hvor man har selbet en kniv, thi det volder en svær forløsning. Men naar man i forvejen spytter tre gange paa stedet, da har det ei fare (no danger).

159. Naar et barn veies strax, som det er født (weighed as soon as born), da vil det siden ei trives (not thrive afterwards).

160. Naar man løfter et barn ud af et vindue, og tager det ind i, gjennem et andet (in again through another), da vil det aldrig siden blive større (never grow bigger).

161. Naar en barsel-qind döer uden at vare bleven forlöst (dies without being delivered), da vil hun fyretve uge deretter fode (give birth 40 weeks after) i graven. Derfor gives hende naal, traud, sæ (needle, thread, scissors) og andet sligt med, at hun selv kan sye børne-tøjet (sew the baby-linen).

162. Det er et godt middel imod tand-pine (remedy for toothache), først at tage en hylde-pinl i munden (elder-twigs in mouth), og der-næst stikke den i væggen (wall) med de ord: 'Viig bort, du onde aand (go, evil spirit)!' Saa er ogsaa gavnligt mod kold-feber (good for ague), at stikke en hylde-pinl i jorden, dog uden at måle (without speaking) et ord der-ved. Da holder febren sig til hyldepinden, og hænger sig ved den, der u-heldig viis først kommer til stedet. —In a MS. of 1722: Paganismo ortum debet superstiti, sambucum non esse excindendum, nisi prius rogata permissione, his verbis: 'Mater sambuci, mater sambuci, permite mihi tuam caedere silvam!' Videmus quoque rusticos orsuros caesionem arboris ter cespure, quasi hac excretione vetlas aliosque latentes ad radicem arboris noxios genios abacturos. Passim etiam obvium, quod bacillum vel fracturi vel dissecturi, partem abruptam abseissamve non projiciant in terram, nisi ter in extremitatem fragminis exspuerint, enjus quidem rei aliam non norunt rationem, quam curasse, ne quid sibi a vettis nocuatur.

163. Af bryst-bone (breast-bone) paa Mortens-gaasen kan man see hvorledes (how) vinteren vil blive. Det hvide deri (white therein) er tegn paa snee, men det brune paa meget stærk kulde. Og er det at mærke, at den forreste deel ved halsen spaser (part by the neck foretells) om vinteren før jul, men den bageste (hindmost) om vinteren efter Junil.

164. Oft hænder det, at söesfolk i rum söe see et skib (ship), i alle maader som et andet, at selve forbi (sail past), og i samme stund forsvinde (vanish) for deres æsyn. Det er dødning-seideren, som varsler om (announces), at et skib snarligen (soon) skal gaae under paa det samme sted.

165. Naar man taler om skadelige dyr (noxious beasts), da maa man ikke
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nårne deres rette navn, men omskrive det (periphrase it), og saaledes kalde rotterne (call rats) ’de lang-rumpedere,’ musene (mice) ’de små gru."  
166. Naar man vil vide sin tilkommende lykke i det nye aar, da skal man tage et brød, en knie, og en skilling, og dermed gaae ud at se maaen, naar nyet tandes (moon newly lighted). Og naar man da slaer op (opens) i en Psalme-bog, vil man af dens indhold kunne slutte sig til det vigtigste (guess the weightiest).

167. Naar en pige ved midnat ud-spänder mellem fire kieppe den hinde, i hvilken fæallet er, naar det kastes (stretch betw. four sticks the afterbirth of a foal), og derpaa uopnen kryper der-igjennem (creep naked through it), da vil hun kunne føde børn uden smerte (without pain). Men alle de drenge (boys) hun undfanger, blive vør-ule, og alle de piger blive marer.1  
168. Skjer-Torsdag-afhen (Maundy Thursd.) kaster bonden øger og jvra-kiler paa de besaaede agre (axes and iron bolts on the sown fields), og fæster staal paa alle døre, at ikke gamle kjerlinger (lest old witches) skulle skade ham.  
169. Naar en kommer til kirke Skjer-Torsdag, og haver da, uden selv at vide det, et høne-øg (chicken’s egg), det er, det første øg en høne lægger, paa sig; saa vil han see alle de kvinder, der ere heze, at gaae lige-som med sit-bøtter eller matke-bøtter paa hovedet (see Germ. 785).

L. FRENCH.2  

1. Le 24 décembre, vers les six heures du soir, chaque famille met à son feu une énorme biche appelée souchê de noël. On défend aux enfants de s’y asseoir, parceque, leur dit on, ils y attraperaient le gale. Notez, qu’il est d’usage dans presque tous les pays, de mettre le bois au foyer dans toute sa longueur, qui est d’environ 4 pieds, et de l’y faire brûler par un bout. See 28.  
2. Le jour de la fête de la Trinité quelques personnes vont de grand matin dans la campagne, pour y voir lever trois soleils à la fois.  
3. Le 24 juin, jour de Saint Jean, quelques personnes vont aussi sur une montagne élevée, et y attendent le lever du soleil, pour le voir dresser.  
4. Les herbes et plantes médicinales, cueillies la veille de la Saint Jean, passent pour avoir plus de vertus, surtout contre certains maux.  
5. La coupe de cheveux ne doit se faire que lorsque la lune est nouvelle, sans cela les cheveux ne pourraient plus pousser. On ne doit point jeter la recope des cheveux sur la voie publique, les sorciers pourraient y jeter un sort.  
6. Les linges, qui ont servi au pansement des maux, ne doivent être ni brûlés ni jetés dans la rue, pour les mêmes motifs.

1 ’Om bruden kryper genom en sela (horse-collar), får hon barn utan möda, hvilke dock skola blifva minor.’ Westerdahl's Beskrifning om Svenska seder, p. 28.  
7. Si quelqu’un meurt, on voile les glaces de sa chambre.
8. Lorsqu’une personne est gravement malade, on a soin d’observer, si quelque hibon, chouette ou chathamant viennent voltiger autour de l’habitation.
9. L’hirondelle est un oiseau d’heureux présage; aussi ne la dérange-t-on jamais. Détruire son nid, c’est détruire ou atténuer les heureuses destinées, qu’on y attache en faveur de la maison.
10. L’araignée est un signe de bonheur, et annonce particulièrement de l’argent pour la personne, sur laquelle elle est trouvée. Plus une étable est garnie de toiles d’araignées, plus elle est digne de regards de la Providence.
11. Si une jeune taure s’égare la première fois qu’elle est mise aux champs, les Solonaises vont jeter deux liards dans la serrure, se mettent à genoux, et disent tout haut cinq pater et cinq ave, qu’elles adressent au bon saint Hubert; cette prière faite, elles sont bien sûres que les loups respecteront la taure, fût-elle au milieu d’eux, et qu’ils la ramèneront même à la bergerie.
12. Dans la nuit du jour de noël, jusqu’à midi, les chevaux, les vaches, les bœufs, les taureaux, les ânes parlent. Ces animaux se plaisent ou s’applaudissent du traitement de leurs maîtres. Ce don de la parole leur arrive seulement avant minuit sonnant, et finit à midi du jour de noël, ou plutôt si la personne, qui les soigne, est coupable d’un péché mortel.
13. Le même jour de noël il ne faut pas mettre paître les bêtes à corne avant midi, parceque de suite elles se battrait, et se blesseraient certainement.
14. La veille de noël, pendant la généalogie qui se chante à la messe de minuit, tous les trésors cachés s’ouvrent.
15. Dans la plupart des églises de campagne on fait encore aujourd’hui des offrandes de la première gerbe de froment coupée dans un champ. Ces premières de la moisson ne reçoivent d’autres ornements qu’en paille plus ou moins façonnée. Cette gerbe est presque toujours surmontée d’une croix aussi en paille.
16. L’usage des brandons est consacré partout les premier et second dimanche de carême. On va brûler dans les champs, ou sur les chemins vicinaux, des flambeaux formés de paille en chantant : ‘Brandons, brûlez pour les filles à marier!’
17. Quand le mari met l’auneau au doigt de la mariée, il ne le porte que jusqu’à la seconde jointure. Celle-ci doit donc vite le pousser à la troisième, afin d’empêcher le maléfice des sorciers, qui n’ont que cet instant du passage de l’auneau, pour l’opérer la noueure de l’aiguillette.
18. Les mariés entendent la messe à genoux. A l’évangile on a soin de remarquer lequel des deux époux se lève le premier; on en augure que c’est lui qui sera le maître.
19. Au moment qu’on montre le bon dieu de la messe, ceux qui se trouvent placés auprès des mariés, leur frappent trois petits coups sous les

1 Conf. Mém. des antiquaires 1, 237 : ‘Brandelons, brûlez par ces vignes, par ces blés; brandelons, brûlez pour ces filles à marier.’ Puis on s’écria : ‘Mais les vieilles n’en auront pas.’
talons, avec le manche d’un couteau, pour empêcher qu’ils ne deviennent jaloux.

20. En sortant de l’église, on conduit la mariée en face d’une image de la vierge, auprès de laquelle est attachée une quenouille garnie de chanvre. On la lui présente ; elle file deux ou trois aiguillées, et l’emporte chez elle ; elle fait filer on file le reste, et rend ensuite, avec l’écheveau de fil qui en est provenu, cette même quenouille, qu’elle a eu soin de garnir d’autre chanvre.

21. Un enfant mâle qui n’a pas connu son père, a la vertu de fondre les loupes, en les touchant pendant trois matinées de suite, étant à jeun et récitant quelques prières.

22. Le cinquième des enfants mâles venus au monde et de suite, guérit les mains de rate par le simple attouchement répété.

23. A-t-on chez soi une poule, qui chante comme le coq, on se dépêche de la tuer ou de la vendre, dans la crainte qu’elle n’attire quelque malheur sur la maison.

24. Est-on en voyage, si l’on rencontre dans son chemin des pieux par nombre impair, c’est malheur.

25. Quand on veut savoir, quel mari ou quelle femme on épouser, il est d’usage de se lever, le premier jour de mars, au coup de minuit et pendant que l’heure sonne. On marche trois pas en avant de son lit, en prononçant ces paroles : ‘Bon jour Mars, de Mars en Mars, fais moi voir en mon dormant la femme que j’aurai en mon vivant!’ On revient à son lit en marchant en arrière ; on se recouche, on s’endort, on rêve, et l’homme ou la femme qui apparaissent alors, sont le futur époux.

26. Ceux qui possèdent de monches à miel, ont grand soin, lorsqu’il meurt quelqu’un dans la maison, d’aller d’abord annoncer à chaque ruche l’événement fâcheux, qui vient d’avoir lieu, et d’y attacher ensuite un petit morceau d’étoupe noire. Sans cela, ils périraient bientôt.

27. La veille de Saint Jean un feu de joie est allumé dans un carrefour. Au milieu du feu on place une longue perce, qui le domine, et qui est garnie de feuillages et de fleurs. Le clergé se rend en grande pompe au lieu de la cérémonie, allume le feu, entonne quelques chants, et se retire ; ensuite les assistants s’en emparent, sautent par dessus, et emportent chez eux quelques tisons, qu’ils placent sur le ciel de leur lit, comme un préservatif contre la foudre.

28. La veille de noël, avant la messe de minuit, on place dans la cheminée de l’appartement le plus habité une bûche, la plus grosse, que l’on puisse rencontrer, et qui soit dans le cas de résister pendant trois jours dans la foyer ; c’est ce qui lui a fait donner la nom de trôfuc, trôfoué, trois feux (see 1).

29. Une jeune fille qui désire savoir son futur époux, se lève avant le jour le premier mai. Elle prend un seau, qu’elle nettoie avec une branche de romarin, et s’achemine vers quelque fontaine solitaire. Rendue là, elle se met à genoux sur le bord de la fontaine, fait une prière, plante sa branche de romarin dans un buisson voisin, et remplit son seau de l’eau de la fontaine. Elle attend alors le lever du soleil. Aussitôt qu’il commence à paraître sur l’horizon, elle s’approche du seau, en trouble l’eau avec la main
gauche, et dit ces trois mots : "Ami rabi vohi!" Elle doit répéter neuf fois la même chose, et avoir fini lorsque le soleil paraît en entier. Alors, si elle n'a été vue par personne, ni en venant à la fontaine, ni pendant les cérémonies qu'elle y a faites, elle voit au fond du seau la figure de celui, qu'elle doit épouser.

30. Un jeune homme, pour connaître la couleur de cheveux de celle, qui doit être sa femme, fait, la veille de S. Jean, trois fois le tour du feu de joie, prend un tison enflammé, le laisse éteindre dans sa main gauche, et le soir, avant de se coucher, le met sous le chevet de son lit, enveloppé d'une chemise qu'il a porté trois jours. Il faut que tout cela se fasse les yeux clos. Le lendemain matin, au lever du soleil, le jeune homme trouve, autour de son tison, des cheveux de la couleur que doivent avoir ceux de sa future épouse.

31. Il est d'usage de se marier à jeun. On croit, que ceux qui y manquaient, sans des motifs bien puissants, n'auraient que des enfants mutés.

32. Les époux ont grand soin, le jour de leur mariage, de mettre du sel dans leur poche gauche avant de se présenter à l'église. Ce sel empêche le nœud de l'aguillette.

33. La rosée de la nuit de la S. Jean guérit la gale, et le premier seau tiré d'un puits à l'instant du minuit, qui commence le jour de S. Jean, guérit de la fièvre. Près de Nogent-le-Rotrou il y a une fontaine célèbre pour sa vertu curatrice pendant toute la nuit, veille de S. Jean. Hommes et femmes entrent dans ses eaux et s'y lavent : nulle idée d'indécence ne trouble la cérémonie.

34. Le feu de S. Jean ne brûle pas, on peut en prendre à la main les tisons enflammés.

35. Pour se défendre de la puissance des bergers sorciers, on met du sel dans sa poche, et en passant devant le berger on dit tout bas : "Berger sorcier, je ne te crains ni te redoute.'

M. ESTHONIAN.1

1. Marriages take place at the time of new moon.

2. If the suitor rides to the house where he goes a-wooing, he is careful not to take a mare, else there would be only daughters born of the marriage.

3. When the bride is betrothed, a red string is tied round her body; and when the wedding is completed, she must so inflate herself as to break the string. A sure preventive of difficult confinements.

4. In many places the young couple run out of church, hand in hand, at the top of their speed, to secure rapid progress in their business.

5. When the bride is fetched, if she falls on the way, it betokens the early death of her first three or four children.

6. If they see the suitor arrive on horseback, they hasten to undo his saddle-girth. This also tends to facilitate childbirth in the future wife.

7. The bride must not come out by a gate through which a corpse has lately been carried out.

8. When the bride is fetched in, she must wear no chains or bells, but be led in solemn silence; else she will have restless noisy children.

9. Directly the wedding is over, the strongest of the relations or guests lifts the bride and bridegroom aloft, thereby to heighten their married bliss.¹

10. As soon as the wedded pair have stept into their house, a watchman must stay a good while by the household fire, that no stranger may come near it, and contrive secret sorcery to their hurt.

11. The moment the bride enters, she is led through every part of the house, parlours, bedrooms, bathrooms, stables and gardens; and is bound, as she holds her husband's happiness dear, to drop ribbons or money into each part, even into the well and the fire.

12. When she sits down, they set a male child in her lap, that she may have the power to bear men-children.

13. In some parts they used, during the wedding feast, to stick two swords into the wall over where the bride and bridegroom sat; the one whose sword kept up the longest vibration, would live longest.

14. At the meal they are wilfully wasteful of the beer, and spill it about, so that superfluity may house with the happy pair.

15. Whichever of the pair first goes to sleep, dies first.

16. Rain on the wedding-day means frequent weeping for the wife.

17. At the marriage-feast they set two candles before bride and bridegroom; the one whose light goes out first of itself, is sure to die first.

18. The bridegroom's attendant cuts a small piece off a whole loaf, butters it, and puts it in the bride's mouth. Her children will then have a small smooth mouth.

19. In bringing the young wife into the husband's house, they pull down the fence on both sides of the entrance, that she may drive in swiftly without hindrance. Then her confinements will come off quickly and easily.

20. Women with child are careful, in lighting a fire, not to throw the wood in against the branches, else they would have a difficult labour.

21. A difficult labour is lightened by the husband striding over the wife.

22. No pregnant woman will sit on a vessel, lest she have too many daughters, or the fruit be lost in the water.

23. If two pregnant women sneeze together, they will have daughters; if their husbands sneeze, sons.

24. In beginning a loaf, a pregnant woman cuts a very small slice first, that her children may have pretty little mouths.

25. To change the bastels (bast-shoes) once a week in the middle of pregnancy, and to throw salt three times behind oneself shortly before confinement, will ease the labour.

26. None shall step over the feet of a pregnant woman, lest her children get crooked misshapen feet.

¹ RA. 433.
27. A newborn babe is not placed at once in the mother's arms, but first laid at her feet, that her left foot may touch its mouth; then it will not be rebellious.

28. A newborn baby’s bath-water is emptied on the most out-of-the-way spot, lest, if many trample on it, the child be down-trodden and despised.

29. The midwife with the baby shall, soon after the birth, take the uppermost seat at table; it will then be more highly esteemed.

30. Never pass anything over the baby's head, or it won't grow; if such a thing happens, pull the hair on the top of its head upwards.

31. What a baby first clutches at, shows what will be its favourite occupation.

32. The first time a babe is laid in the cradle, they put a knife, a cross-key, and some red yarn beside it; these defend it from sorcery.

33. One born on one of the last days of a week, will marry late or never.

34. If a married woman has boys only, it is a sign of war; if girls only, of peace.

35. When a priest visits a sick man, they watch the gait of his horse as he draws near. If the horse hangs its head, they despair of the patient's recovery.\footnote{Conf. Hupel's Topogr. Nachr. 2, 146.}

36. A funeral must on no account cross a cornfield, even when it lies fallow.

37. By a corpse they lay a brush, money, needles, and thread. Some brush the dead man's head, and lay the brush beside him, to bring him peace.

38. Some drive a nail into the threshold every time a person dies in the house.

39. The vehicle that has carried a corpse is not admitted within the gate at once, but left outside for a time; else more of the family would follow.

40. The straw on which the sick man died, is all carried out and burnt: by footprints in the ashes they can tell if the next loss will be of man or beast.

41. If one dies at new moon, he takes all the luck with him; if in Shrove-tide, he is buried as plainly as possible.

42. On All Souls day every family makes a feast for its departed members, and visits the churchyards. In some parts they set food for the deceased on the floor of a particular room. Late in the evening the master of the house went in with a pergel (a lighted brand split down its length), and invited the deceased by name to eat. After a time, when he thought the souls had made a hearty meal, he, while beating his pergel to pieces on the threshold, bade them go back to their places, and not trample the rye on their way. If there was a bad crop, it was ascribed to the souls having been entertained too scantily.\footnote{More fully in Thom. Hiärn 1, 49.}

43. About the Judgment-day the Estonian has the notion that all the churches will then topple over towards the North. He cannot bear the thought of being buried in that part of the churchyard.
44. Till the baby is baptized, it has a hymnbook laid under its head, and a fire kept up beside it, to ban the devil, and keep him from changing the child.

45. During baptism they fix their eyes on the baby, to see if it holds its head up or lets it sink down. If up, it will have a long life; if down, a short.

46. Sometimes, during the service, the father runs rapidly round the church, that the child may be gifted with fleetness of foot.

47. If by bribing the sexton they can get the baptismal water, they dash it as high as they can up the wall. The child will then attain high honours.

48. During baptism you must not talk, or the child will talk in its sleep.

49. Don't have a baptism directly after a burial, or the child will follow the dead.

50. Leave the chrism baby's hands free; it will then be quick and industrious.

51. During baptism a sponsor shall not look about him, or the child will see ghosts.

52. Many tie rings to the swathing's of a chrism boy, to make him marry early.

53. They do not like a child to be baptized on another child's birthday.

54. In the chrism child's clothes some insert, unobserved, money, bread, and garlic; then the first two will never fail him, and the last protects from sorcery.

55. A chrism child's sleeping shows it will not live long.

56. When none but girls are brought to the font, they will go unmarried long, perhaps always.

57. No sponsor eats flesh just before the christening, else the baby will have toothache.

58. Parents who lose their first children call the next ones Adam and Eve, and they live (see Germ. 26).

59. They will have no christening on a Friday; on Thursday it has more power.

60. A child christened on a Friday grows up a rogue, and comes under the hangman's hands.

61. Thunder comes of God chasing the devil, overtaking him, and dashing him down. During the storm they make doors and windows fast, lest the hunted devil take refuge in their house, and, as God is sure to catch him up, the house be thunder-struck.

62. Some during a storm fasten two knives outside a window, to prevent being struck.

63. Many, the first time they hear thunder in the year, take a stone, tap their forehead with it three times, and are free from headache for a year.

64. Anything struck by lightning they muse over gravely, especially certain riven rocks; they think the devil, having taken refuge in or under them, was there surprised and slain.

65. Many take the rainbow to be Thunder's sickle, with which he punishes malignant under-gods who try to injure men.
66. Many believe in the power of man to raise wind, and to change its direction. For this purpose they would hang up a snake, or set up an axe, in the direction whence they wished for a wind, and try to allure it by whistling.

67. A sudden noise on New-year’s night foretells the death of an inmate.

68. They give wild beasts periphrastic names, and avoid their real ones, when they have to speak of them. The fox they call Hallküh (grey-coat), the bear Layfalg (broad-foot).

69. The first time they drive their cattle out in the year, they bury eggs under the threshold over which they must pass, whereby all discomfort is banned away from them. Once, when a cattle plague broke out, it was found that they buried one head of the herd under the stable door, as a sacrifice to Death, and to stay the murrain.

70. If the cattle return from pasture, still chewing grass, there will be a hay-famine.

71. They send the wolf to the right about by sprinkling salt on his track.

72. A great howling of wolves at early morning foretells plague or famine.

73. Formerly the Ehsts believed, when they heard a great howling of wolves, that they were crying to God for food, and he then threw them dumplings down from the clouds.

74. If the wolf carries off a sheep or pig, they let something fall, of their clothes or of what they have in their pockets, believing that the wolf will then find his load too heavy, and drop his prey.

75. Some wear the tip of a hen’s wing about them, and think it promotes early rising.

76. They do not like to name the hare often, they think it tempts him to come and damage their rye-grass.

77. If a cock or hen walking in the yard trails a straw after it, there will soon be a corpse in the house, its sex depending on that of the fowl.

78. You can enable a hen to lay eggs by beating her with an old broom.

79. Some, the first time of driving out cattle, put an egg before the stable-door; the beast that treads on it is ripe for death, and they try to sell it.

80. They gladly sell the first calves of young cows, where the mistress is her own mother’s first child; such a calf cannot thrive.

81. The yoke just taken off or about to be put on must not be laid on the bare ground, or it will chafe and wound the ox.

82. A fire may be checked by throwing in a live black hen as a sacrifice.

83. In clearing out the corn and flour bins, leave a little behind, or it will bring misfortune.

84. No farmer is willing to give earth off his cornfields, he thinks it is parting with a good piece of his prosperity.

85. Let no one step over your girdle; it brings on the itch.

86. One is careful not to be beaten with dry twigs, it brings on consumption or leanness.

87. In cutting a new loaf they throw some aside; from a full cup they let some drops fall on the ground. It is a sacrifice to the Invisible Spirit.
88. Many a man looks glum if you try to find out the depth of his well, it would dry up if you did.

89. One does not like giving all the money in his purse at once; if it can't be helped, let your spittle fall in the purse.

90. They are anxious not to have clothes-props stolen: their loss runs them short of ash.

91. The first time the cowherds drive home in the year, they are on arriving sprinkled with water; it is thought to be wholesome for the cattle.

92. No shearing of sheep at seed-time, for then the wool does not grow again properly.

93. Dung fallen off the cart is not to be picked up again: it breeds vermin.

94. At flax-picking there is no talking, no question answered, no greeting returned; otherwise the flax does not answer well.

95. If the first that dies in a farmer's new abode be a beast with hairy legs, a blessing rests on the house; if a bird with bare legs, the farmer mopes, dreading losses and poverty.

96. At night when candles are lighted, the people sigh and cross themselves.

97. Every time they kill anything, if only a fowl, they put a piece of it behind the cattle-shed as a sacrifice.

98. On the accursed spot where a house was burnt down, they never build a new one; if, in laying the ground-beam, a single spark is kindled by a by-blow, it foretells a new fire, and they look out another place to build on.

99. On the site where a cowhouse is to be built, they first lay rags and herbs; if black ants creep on to them, it is a good sign; if red ants, the place is pronounced unfit to build on.

100. A whirlwind is the work of evil spirits: where you see dust gathering, you should throw stones or a knife into the heart of the whirl, and pursue it with cries.

101. At a wedding the bride treads on the bridegroom's foot, that she may never be oppressed by him.

102. Red streaks in the sky show that the dragon is setting out; a dark hue in the clouds, that he comes home with booty. Shooting stars are little dragons.

N. Lithuanian.1

1. When the elf is red, he brings people gold; when blue, corn or ill-luck.

2. It is not good for a corpse to lie so that it can be seen in the glass; some say the dead man gets up and looks at himself. Better hang it elsewhere.

3. On New-year's eve nine sorts of things—money, cradle, bread, ring, death's head, old man, old woman, ladder, and key—are baked of dough,

and laid under nine plates, and every one has three grabs at them. What he gets will fall to his lot during the year.

4. The same evening every girl takes tow or flax, rolls it into a little ball, sets it alight, and tosses it up. She whose ball rises highest, or burns longest, will get married that year.

5. If you spin on Shrove Tuesday, the flax will not thrive; if you go for a drive there will be good flax. All over Lithuania they drive on that day; if the gentlefolk don't themselves, they let their servants.

6. Sow peas when the wind sets from a soft (rainy) quarter; then they will boil well.

7. Grass mown under a new moon the cattle reject, or eat reluctantly.

8. The death of the master or mistress must be told the horses by jingling the keys, also to the other cattle, especially the bees. Otherwise the cattle fall, the trees decay, and the bees die out or move.

9. If a hare runs across your path, it means bad luck; a fox on the contrary a safe journey and good news.

10. If you take needle in hand on Good Friday, the lightning will be after you (see Germ. 43). All work on that day is fraught with mischief.

11. Girls must be weaned by a waning moon, or they'll have too large a bosom; boys at full moon, that they may grow big and strong; but no children during the passage of birds, else they'll be restless and changeable.

12. When visitors drive away, don't sweep your floors directly after; it would bring them ill-luck on their journey.
SPLELS.


III. *Exorcismus ad pecudes inveniendas.*

Ne forstolen ne forholen nán uht tháis dè he íc äge, ne má the mihte Herod (no more than H. could) urne Drihten. Íc gethohte sec Eid Eléman, and íc gethohte Crist on rőde áhange. sá ic þenêce þís feoh þo findanne, náis to outhforganne and to vitanne. náis to outhvyraceanne and to liulanne. náis to odlhædanne. Gármund, Godes dhégen, find þátt feoh, and fëre þátt feoh. and hafa þátt feoh and heáld þátt feoh, and fære hám þátt feoh. þátt he næfre n'ábbe landes þátt he hit odlhæde, ne fordan þátt odlférce ne húsa þátt he hit odlhæadé. Gif hit hví gedó, ne gedige hit him næfre binnan thrim nihtum. cumne ic his mihta his mägen and his mihta and his munderfâs. cälle he veornigne svá er vuda veornie, svá breðhel theo svá thiistel. so dè he feoh odlférgean þenche. odhde dhis orf odlhehtian ðhence. amen.

This man scean cvedhan dhonns his ceápa, hvilene man forstelenne. cydh, ær he ænig other vord cvedhe: Bethlehem hátto sec burh, dhe Crist on geboren vís. sec is gemærsod ofer ealne middangierd. svá dheos dæd yvrthe for mannum mære. per crucem xpi. And gebide the thonne thriva wést, and cvedh thriva: ↑ xpi ab oriente reducat. and thriva wést, and cvedh: crix xpi ab occidente reducat. and thriva süth, and cvedh thriva: crix xpi a meridie reducat. and thriva north, and cvedh: crix xpi asexcondita sunt (hit?) et inventa est. Judeas Crist áhengon. gedidon him dæda thá vyrstan. hælon thást hi forhelan ne mihton. svá nætre theos dæd forholen ne yvrthe. per crucem xpi. Gif feoh sy undernumen. gif hit sy hors, sin on his footere odlhhe on his bridel. gif hit sy other feoh, sin on thátt hafrec, and ontent dhreo caudela, and drýp on thátt ofrec veax thriva. ne måg hit the manna forhelan. Gif hit sy iuorj, sin on feower hafaða tháis hûses and æne on middan: crix xpi reducat. crix xpi per furtum peririt, inventa est. Abraham tibi semitas vias, montes concludat Job et illumina, Isac tibi tenebras inducat. Jacob te ad indicium ligatum perducat.

IV. Benediction.

Ic me on thisse gýrdre belúce, and on Godes helde bebeode, vidh (against) thane súra sée, vidh thane súra slege, vidh thane grymma gyryre, vidh thane micela egsa, the bíd ëghvam lâdh, and vidh eal thât lâdh, the in tô lande fare. Sigecomar ic bebale (sing), sigemURED ic me geve. vord-sige and veore-sige. Se me dege ne me merne gemyrrne. ne me maga ne gesvesce. ne me mefre minum fœcre forht ne gevurdlhe. ac gehele me Aelmihtig and Sanu frîstregât ealles vuldres vyrdig Drihten. Svanâ vce gebeyrde hcofna scyppende Abraham and Isaac and sylve men, Myoses and Jacob and Davit and Josep and Ean and Aunan and Elizabet, Saharie and ec Marie módur xps. and ec the gebrôðhru Petrus and Paulus and ec thûsend thira engla. clipige ic me tô âre vidh eallum feondum. Hi me fêrıon and fridhion and mine fêre inerion. eal me gehealdon, men gevealdon. Voreces stôrendic si me vuldres hyht hand ofer heáfd hûligrô fôf sige-raôf sceote sôdh-fêstra engla bidin ealle blidhu môde thât me beo hand ofer heáfd. Mathenus helm. Marcus byrne leocht lifes fôf. Lucas min swurd secarp and seireg. scild Johannes vuldre gevîtegôd. vega Seraphin. Fordh ic gefare. frind ic gemête. eall engla blæd. eádîges lâre. bidic ic nu God sigere Godes milte sidhût gûdne. smylte and lihte vind veredhum vindas geñran circinde vêter simbige hêlèdhe vidh eallum feordum. Freond ic gemête, vidh thât ic on this âlmihtigian (sic) môte belocun vidh thâ lâdhan. se me lifes eht on engla blå blad gestathelôd, and inna hêlre hand hofnàrices blæd, thâ hvile the ic on this life vunian môte. amen.

V. Adjuration contra grandiam.

(Munich MS. of 11th cent., Cod. Tegerns. 372.)

Signo te aev nominate Domini . . . . adjuro te diabole et angelos tuos . . . . adjuro vos . . . . ut non faretis grandinem neque aliâquam molestiam in terminum istum, et non habeatis dicere coram Deo, quia nemo vobis contradixerit. contradicat vobis Deus et Dei filius, qui est initium omnium creaturarum. contradicat vobis sancta Maria . . . . adjuro te Merment, cum sociis tuis, qui positus es super tempostatem, per illius nomen te adjuro, qui in principio fecit coelum et terram. adjuro te Merment per illius dexteram, qui Adam primum hominem ad imaginem suam plasmavit. adjuro te Merment per Jesum Christum filium Dei unicum . . . . conjuro te daemon et satanas . . . . te conjuro, ut non habeas hic potestatem in isto loco vel ini sto vico nocere nec damnum facere, nec tempestatem admittere nec pluviam valentissimam facere, etc.

A German weather-spell in a later Munich MS. (Cgm. 734, f. 208) has: 'ich pent (bid) dir Fauölt, dass du das wetter verfirst (removest) mir und meinen nachpauren ân schaden (without hurt).'

VI. For a sick Horse (p. 1235).

(from Cod. Vindob. theol. 259, bottom of right-hand page.)

Petrus Michahel et Stephanus ambulabrant per viam. sic dixit Michael. Stephani equus infusus. signet illum Deus. signet illum Christus et erbam comedat et aquam bibat.
VII. Contra malum malumuiyi.
(from a Bonn MS. of 1070–90, in Wackernagel's Wessobr. Gebet 67–70.)

Cum minimo digito circumdare locum debes ubi apparebit, his verbis: ich bimmium dih *suam* pi Gode jouh pi Christe. Tune fac crucem per medium et die: daz tū niewedar ni gitnu noh tole noh töt houpit. item adjuro te per Patrem et Filium et Spiritum sanctum ut amplius non crescas sed arescas.

VIII. For a bloody flux.
(Cod. Vindob. R. 3282, fol. 32. Twelfth cent.)

Dere hēligo Christ was geboren ce Betlehēm, dannen quam er widere ce Jerusalem, dā wart er getonfet vone Johanne in demo Jordāne, duo verstnout (stood still) der Jordānis fluz unt der sin runst. alsō verstapt dā *blut-riima* durch des heiligen Christes minna, dū verstapt an der nōte, alsō der Jordau tāte duo der guote sē Johannes den heiligen Christ tonfta. verstapt dū *blut-riima* durch des heiliges Christes minna.

VIIIb. Blessing on a Journey (Diut. 2, 70).

Ie dir nach sihe, ie dir nach sendi mit minen funf fingirin funvi madi *junvze ungli*. Got dich gumsndi heim gisendi. *öffin* si dir daz *sigi-dor*, sami si dir daz *selgidi-dor* (s.l. for 'selgidor'; query, sēde-dor?). *bislozin* si dir daz *wagi-dor*, sami si dir daz *weia-dor* des guotin sandi Uolrichtis segin vor undi hindir dir undi obi dir undi nebin dir si gidān, swā dū wonis (dwellest) undi swā dū sis, daz dā alsī guot fridi si, alsī dā warī, dā min frauwi sandi Marie des heiligiu Cristes ginas (was recovering).

IX. The same (An Engelberg Cod.; Diut. 2, 293).

Herre sē Michahēl hinte wis-tu (be thou) N. sīn schilt und sīn sper. min frouwa sēa Maria sīn *balsperge* (hauberh). hinte muozist er in deme heiligiu *fride* sīn, dā Got inne wāre, dō er in daz paradise chāme. Herre Got dū muozist in *beschirmin* vor wāge und vor wālne, vor fiure, vor allen sīnun liandun gesiumlichen und ungesiumlichen. er muozte also wol gese-

1 Gate of the flood; conf. *Egi-dor*, vol. i. 239.
2 Conf. MS. 2, 198b: 'der *fröiden* tor ist zuo getān.'
ginöt sin só daz heilige wizzot wäre, daz min herre sée Johannes mime herrin dem almehtigen Gote in den mund flozte, do er'n in deme Jordâne toufte. amén.

In nomine Domini. daz heilige lignum domini gisegine mich hiute, undenân und obenân, min béch si mir beinun, min herzsi mir stâhelin, min houbet si mir steinun (my belly of bone, heart of steel, head of stone). der guote sée Severin der phlege min, der guote sée Petir unde der guote sée Stephan gesegineigion mich hiute for allir minir fiande gewâfine. in nomine Dei patris et Fili et spiritus sancti. alse milte und alse linde (soft) muozisu hiute sin ufîn mîme libe (body) swert und aller slahted gesmide, só miner frouwun sée Mariun sweiz (sweat) wäre, dô si den heiligin Crist gebâre. Pater noster.

X. From a Munich MS. (Hoffm. Fundgr. 343).

Ich slief mir hinte suoze
datz mines Trehtîns fuózen.
daz heilige himel-chint
daz si hiute min frîde-schilt.
daz heilige himelchint bat mich hinte üf stan,
in des namen und gnåde wil ich hinte üf gin,
und wil mih hinte guten
mit des heiligen Gotes worten,
daz mir allez daz holt si (be gracious)
daz in dem himel si,
diu sunne und der mânec
und der tage-sterne scône.
mins gemuotes bin ih hinte balt,
hiute springe ih, Herre, in dinen gewalt
sant Marien lichemed

daz si hiute min frîd-hemede.
aller miner viende gewâfen
diu ligen hiute unde slâfen
und sin hiut alsô palwahs
als wære miner vrouwen sant Marien vahs,
dô si den heiligen Christum gebâre,
und doch ein reiniu mait wære.
min houpt si mir hiute stalin,
deheiner slahte (no kind of) wâfen snide dar in.
min swert eine wil ih von dem segen sceiden (exempt from the spell),
daz snide und bize allez daz ih ez heize,
von minen hauden
und von niemen andern;
der heilige himel-trût
der si hiute min halsperge guot.
XI. Tobias's blessing on Tobit's journey.

(Braunswg. nachr. 1755, p. 321. Hoffm. Fundgr. 261)."  

Der gnute hère sante Tobias,  
der Gotes wizage (prophet) was,  
sin en lieben sun er sande  
sô verre in vremdiu lande.  
sin sun was ime vile liëp,  
unsanfte er von ime schiet (parted),  
umbe in was im vil leide (very sad),  
er sande in über vierzec Tage-weide (10 days' journey).  
Er sprach: "der Got der vor niemen verborgen (hidden) ist,  
und des eigen schale (servant) dù bist,  
der an niemamne wenket (is faithless),  
die armen vil wol bedenket,  
der müze dich hinte behüeten  
durch sine vaterliche güete  
über velt, durch walt  
vor aller nöte manecz-valt,  
vor hunger und gevvrède.  
Got müze min gebete erhoeren,  
sô dù slâfest oder wachest  
in holze oder under dache.  
 din viende werden dir gevriunt,  
Got sende dich heim vil wol gesunt  
mit vil gnotem muote  
bin heim zuo dinem eigen-guote.  
gesegenet si dir der wee (way),  
uber strâze und uber stee,  
dà vor und dá binden  
gesegenen dich des Hêrren vûnf wunden.  
ietweder halben dar en eben  
gestè dir der himeliche degen.  
in Gotes vride dû var,  
der heilige engel dich bewar.  
der lip (body) si dir beïain,  
ez herze si dir steïain,  
ez houbet si dir stehrëlin,  
der himel si dir schëllin,  
din helle si dir vor versperret,  
allez übel si vor dir verirret (miss its way),  
ez paradis si dir offen,  
alliu wafen si vor dir verslozen (shut up),  
daz si daz vil gar vermiden (avoid)  
daz dich ir dekeinez steche noch en-snide (none prick or cut).  

1 First 4 lines borrowed; see Eschenbg's Denkm. p. 279. Tobias segen-spr.  
H. Sachs 1, 439."
der mâne und ouch diu sunne
diu luhten dir mit wunne.
des heiligen geistes siben gebe
läzen dich mit heile leben.
der guote sante Stephan
der alle sin nôt überwant (overcame his trouble)
der gestè dir bì (stand by thee),
swà dir din nôt kunt si.
die heiligen zwelf boten (apostles)
die èren (commend) dich vor Gote,
daz dich diu herschaft gerne sehe.
âlez liep müeze dir geschehen.
sante Johannes und die vier ëvangeliste
die râten dir daz beste,
min frouwe sante Marie
diu hère unde vrie.
mit des heiligen Kristes bluote
werdest dü geheiliget (ze guote),
daz din sèle (sò dü sterbest)
des himel-riches niht verstôzen werde
nach den weltlichen ñeren.
Got gesegne dich dannoch mère.
sante Galle ëerner spise pflege (thy food prepare),
sante Gertrüt dir guote herberge gebe (lodging give).
sælec sì dir der lip (body),
holt (kind) sì dir man unde wip,
guat rât (counsel) dir iemer werde,
daz dü gahes lôdes (sudden death) niene ersterbest.’
Alsò segente der guote
Santobias sinen sune,
und sande in dò in ein laute,
ze einer stat, diu hiez ze Mèdiàn,
diu burc diu hiez ze Råges:
sit wart er vil frò des.

Got sande in heim vil wol gesunt
mit vil guotem muote
hin heim ze sinem eigen-guote.
Alsò müezeust dü hiute gesegenet
des helfen hiute die heiligen namen dri,
des helfe hiute diu wihe,
min liebe frouwe Marie,
des helfen mir allin diu kint
diu in dem himel-riche sint,
und der guote Santobias
und sin heiliger trût-sun. amen.
XII. *For stolen goods.*
(MS. of 1347 at Sunt Paul in the Lavant valley.)

Darnach diese machgende gebette, daz soltu dri-stunt sprechen in eim gadem (chamber), daz dich niemen irre (disturb), so kument darius engel und sagen dir daz du fragest:

"Der heilig Crist vnor von himele mit engeln manegen, do inort er an sinen henden en Frones-bilde (Lord's image), under einem bonne er geraste (rested), do entshief er so vaste. do komen die leidigen diebe, und verstalen im sin Frones bide, do er erwachte, trurere er so vaste. do sprach din genedige min frowe sant Marie, 'des sol guot rat werden, wir sulen uf diser erden von dem heiligen kinde daz dunk noch hi-naht (tonight) vinden.'—Sabaoth Herre, ich bitte dich durch din einborn san Jesum Christum, daz du vergeben mir min sünde, und gib mir ein guot ende. Jesu Crist, des waren Gotes sun du bist. ich bit dich, und man dich, daz du dis dinges verrichtest mich."

Disen selben segen maht du noch sprechen, so dir oder ein anderan diner guten fründen ut (aught) verstolen wirt, daz gar schedelich si und redelich, nit umb kleine üppig sache, nuwent da ez noturtig und redelich si; wande (for) so di segen ie edeler und ie besser sint, ie minre (the less) sů helfent da man sů bruchet unnodurfteliech (spells lose their virtue if used on truffling occasions).

XIII. *Exorcism of Gout* (MS. at Götweich; of 1373).

Ich virbeden dir, gycht, bi der heyligr wandillungin. vnd bi den heylgin V wunden Crusser herren Jesu Christi. vnd bi deme bluode dat Gote vyt (out of) sinen V wunden ran. vnd bi dem erstein menschin dat Got vf erden ye gemacht, oder ye liiz geborren werden. Ich virbeden dir bi den *drin nagelin*, die Gode durch seine hende vnd durch seine rusze wrde geslagen. Ich virbeden dir bi den *eyer haben* (Gracious ones) de du stouden of *zewyn vuozin* vnd sprachin *vys* (out of) zweyir muodir libe, *wer si bede van rechtir lybden,* vumme allis dat mogelich is, des walden si in geweren." dat was Maria, Gods muodir, vnd was Jesus Christus. vnd was min frauwe sancte Elsebe, vnd was myn herre sancte Johannes der denfir. Ich virbeden dir bi deme bebinden vrdeil (varying verdicts) das Got wil gebin ubir mich vnd ubir alle doden und lebenden. Ich virbedin dir bi deme fronen eruce Crusser herren Jesu Christi, da he de martii ayn leyt (suffered) durch mich vnd alle cristeneyt. Ich virbedin dir bi der gotligir kraft de da ist in hymil vnd in erden, dat du mir Godes kneghte (servant) nyt in-shades an allen minen glederen (limbs), an hambde, an hirne, an augen, an cenden (teeth), an armes, an henden, an vingeren, an rippen, an rucke, an laden, an luifin (back, loins, hips), an beynen, an vnozin, an cein (toes), an adenren (veins), noch an allen, da ich mach keren (may turn) oder wenden. Des helfe mir de Godis kraft, vnd dat heylge graf, da Got selve inne lach (lay), da her bebede (quaked) allit dat da was. *Pylatus sprach, 'hais du gesugthe odir gegichte?'* neyn, ich in-han sin nyt.—It sy vranwe oder

1 Nos. XII. XIII. XIV. communic. by Hoffmann.
man, der düse wort ubir yme dreyt, der sal sigchir sin (may be sure) dat in
de geychte numero gelezen kan (never can lame). Ich geutenf dat keyn
wif noch keyn man, der düse wort ubir sprechen kan. want der sunder
(for the sinner) an denne eruce genade gewan. De mach mich Godis kneet
N. gesunt an selen und an libe, as Maria was, do si irs lieben kyndis genas
(got well). amen.

XIV. Heredeman's charm (see p. 1241).

XV. For the blowing Worm (Cod. Pal. 367, 173v).

Dis ist eyn guter seyn vor den blasihen worm: "Der gute herre senthe
Jeb der lak in deme miste. her elagete deme heilde Criste, wi syn gebeyne
essen die worme cleyne. Do sprach der heilde Crist. wen nymandt besser
ist. ich gebite (bid) dir, worm, du siest wies (white) adir swart, geel adir
gruene adir roet. in desir standt siestu in dem pferde toet. in Gotis
namen amen." Nota. man sal das pferd nennen als is geharet is (by hue
of hair; see XXXV).—Dis ist eyn seyn vor den pirczel: 1 "Horestu, worm
yn fleische und in beyne. vornem was das heilde euangelium meyne. du
seist weis, swartz adir geel, grüne adir roet. der gebutet myn herre senthe
Jeb in desir standt siest u in desem pferde toet. in Gotis namen amen." 
Nota. man sal deme pferde treten uf den vorder-fuss, und sal ym runen
(whisper) in das rechte oer desen seyn (conf. RA. 589).

XVI. Conjuring a magic Horse (Cod. Pal. 212, 45v).

Wiltu machen ein pferd das dich trag wo du wilt, so nymb ein plat von
einer fledermans (blood of a bat). wen es dan nacht ist, so gang zu einem
haus heimblich an das ende sin. und scriben an die haus-tur und die
. . . . in namen omnii. geapha. diado. wen du si geschriben hast,
so gang dan ein weil, und kom dan herwider, so findestu ein ros bereit mit
sull und mit zanum (bridle) und mit almen gezungen. Wen du dan uf das ros
wilt sitzen, so tritt mit dem rechter fuss in den linken stegfeli, und sprich
die beschwerung: "Ich beschwer dich, ros, bei dem Vater und bei dem
Sone und bei dem heilde Geist, und bei dem schepfer himelreichs und
erdereics, der alle ding aus nichts gemacht hat. Ich beschwer dich, ros,
bei dem lebendigen Got und bei dem waren Got, bei dem heilde Got,
das du an meinem leib noch an meiner sel noch an meinen gliedern nit
geschaden mugst, noch mit keinerlei hinderens." So sitz frolich uf das
pferd, und sotte dich nit segen, und forchet dich nit. Wan du komst an di
stat do du gern werest, so nymb den zanumb und grab in under die erden.
Wan du das ros wilt haben, so nymb den zanumb und schutel in cost, so
komt das ros. So beschwer es aber (again) als vor, und sitt dorauff und rit
wo du wilt, und lag (look) das du den zanumb wol behaltest (keestep).
verlurcsdu den zanumb, so mustu das pferd wider machen.}

1 Bürzel, gun-bürzel. Frisch 1, 157c. 383a.
2 Conf. supra, Hartlieb, p. 1768. The importance of bit and bridle in magic
horses is seen in the story of King Beder in the Arabian Nights.
XVII. Conjuring the Hedge-stick.\textsuperscript{1}

Geh zu einem zaum-stecken und sprich: \textit{Zaumstecken, ich weck dich!}

min lieb das wolt ich. ich heger (desire) vil mer, dan aller teufel her (host). Her zu mir, so rür ich dich zaumstecken. alle teufel müssen dich wecken, und füren (lead thee) in das haus, do mein lieb get in und aus. dass du miüssest faren in die vier wend (4 walls), wo sich mien lieb hin ker (turn) oder wend! es ist aller eren wol wert. ich send ir einen bock (zum pfert). Ich ruf euch heut alle gleich. bei den drei agele reich. und bei dem rosen-farben blut, das Gott aus seinen heilig wunden floss. ich heut (bid) euch teufel her. ir bringet zu mir mein lieb n. her, zwischen (twixt) himel und erden, das es nit berur (touch) die erden, furt es ob allen baumen her, als man Maria thet, do si fur in iringes Kindes reich."—Und nun die caracters alle zu dir, und blas dreimal auf die hant, und schlage dreimal gegen in (them), so mögen sie dir nit geschaden.

XVIII. Against Wolves, etc.

Christ sun gieng unter thür, mein fran Maria trat herfür: 'Heb uf Christ sun dein hand, und versegen mir das vieeh und das land, das kein wolf beiss, und kein vulp stoss, und kein dieb komm in das gebiet. Du herz trutz markstein, hilf mir das ich kom gesunt und gevertig heim!' (Conf. XL.)

XX. On Going Out.

Hude (to-day) wil ich uf sten, in den heilgen friden wil ich gen, do unser liebe frau trug an irem arm, das du noch alle dein genossen das viech nit beissen noch stossen. Es muss dis nacht sein als war und als vast, als das heilig paternoster was, das Got aus seinem munde sprach.

XXI. For a Journey.

Ich drenen hude (I tread to-day) uf den phat, den unser herre Jesus Cristus drat. der si mir also siis und also gut! nu helfe mir sin heiliges rose-farbes blut, und sin heilige funf wunden, das ich nimmer werde gefangen oder gebunden! von allen minen fienden mich behude, daz helfe mir die bere hude (heavenly care), vor . . . . fiessen, vor

\textsuperscript{1} Nos. XVII-XXXVII from Mone's Anzeiger for 1834, p. 277; the same Anz. for '31, p. 46, has a Wound-spell and a Blood-spell from a Wollenh. MS.; and those for '33, p. 234, and '37, p. 464, a spell against sorcery, and a few against fire.
swerten und vor schiessen, vor aller slacht ungehüre, vor schnoder gesellschait und abentüre; das alle mine baut von mir enbunden werde zu hant (at once), also unser here Jesus inbunden wart, do er nam die himelfart!

**XXII. Aine schöner segen, alle Sebtemer zu thun.**

Am Mantag vor der Fronfasten (ember-week). der Mantag is kräftiger dan die Fronfasten. vor aufgang der sonne, unbeschrauen. sprich also:

"Hier ein, in dese hof-stat gehe ich 'nein. solche land beschliesst (encloses) Got mit seiner aigen hand. er beschliesst sie also fest mit dem süssen Jesu Crist, disen gibel oben und disen gibel unden. disen gibel unden, der ist mit engeln überzogen verbunden. Feuer vom dach, dieb vom loch, rauber vor der thür! unser liebe frau trit heut selbst darfür, das ave-maria sei vor der thür, das paternoster der rigel (bolt) darfür. und was der lieb h. Lorenz hat gegeert, das hat der heilig Crist bewert, das niemand stärker ist dan der heilig Crist, der gehe herein und nemb was hier innen ist. im namen † † † amen." 15 pat., 15 ave, und credo.

**XXIII. Against Hail.**

Item, mach den pfeil (i.e. figure of an arrow) auf die erden gegen den wetter; oder auf ein delier (plate), und setz in gegen dem wetter; und nim ein weich-brun (holy-water pot), und spritz dreu kreuz gegen dem wetter im namen, u.s.w. und sprich: "Ich peut (bil) dir, schaur und hagl, in der kraft der heilgen drei nagl, die Jesu Cristo durch sein heilge hend und fuss wurden geschlagen, er du kambst zu der erd, das du zu wind und wasser werd, im namen etc." mach dreu kreuz mit dem weich-brun gegen das wetter.

**XXIV. For a Fire.**

Wellent ir feuer leschen (quench), so sprechent wie hernach folgt; auch das ir ain prant (brand) von demselbigen feuer in der hand hatb, wo aber solliches nit bescheln möcht, sol es dannacht mit andacht gesprochen werden: "Unser lieber hier Jesus Christus gieng uber land, und er fand einen riechenden prant, den hieb er uf mit seiner gotlichen hant, und gesegent disen riechenden prant, das er nimer weiter kum. in dem namen etc." und darzue bett 5 p. 5 a. 1 er.

**XXV. Against Fire.**

Wer feuer verhüet, dass sein haus und statel nit prinnent werd, der mach alweg mit der hand ein croiz, und sprech wie hernach folgt: "Mein haus das sei mir umbeschwaifen mit englischem raihen, mein haus sei mir bedeckt mit einer englischer deck! das helf mir Gotes minn, der sei alzeit haus-vater und wirt darin!"
SPells.

XXV*. For a Fire.

Sprich: "Feuer, ich gepeunt (bld) dir in dem namen Jesu, das du nit weiter kumest. behalt (hold in) dein fink und flammen, wie Maria ir jungfranschaft und er (honour)behalten hat vor allen mannern. das sei dem feuer zue press zelt (counted as quittance) in namen etc."

XXVI. Against Fever.

Zvig, ich buck dich, Rett nit mid mich (twig, I bend thee, fever, void me) bi dem heiligen nagel, der unserm lieben herren Cristo Jesu durch sin rechten hand ward geschlagen! und als menig bluts-tropf dar-von ran, als meniger rett mid mich, und gang mir ab! im namen u. s. w.

XXVII. Against Diseases.

Ich stand uf den mist (dunghill), und ruf zu werden Crist, das er mir buss (rid me of) die rechten sporen-fuss, und das kepft-geschneb und den herz-ritten, und allen seinen sitten, und get-sucht und sibenizich gesucht; und ist ir keiner mer (any more), den buss mir Gott der herre, und gang aus her ruck-bein, und gang aus her ripp, und gang ab in das wilt zorach! das buss dir der man, der den tot an dem heiligen creuz nam.

XXVIII. Against the Worm.

"Ich beschwör dich, Wurm und Würmin, bei der waren Gottes minn, und bei der waren Gothait gut, das dein aiter (matter) und dein blut werd lauter und auch rain (pure) als unser lieben frauen gspint, die sie gab Jesu Crist irem lieben kint! im namen Got des vaters etc." Item, nimm den gerechten dumen (right thumb) in die gerechte haut.

XXIX. The Same.

"Wurm, bist du dinne, so bent ich dir bei sant . . . . minne, du seiest weiss, schwarz oder rot, dass du hie digest tot!" Ist's ain vich (animal), so streichend im mit der rechten hand über den rucken ab. ist's dan ain mensch, so nemend im den finger (take his f. in die hand. und sprechend 5 vatter unser, 5 ave Maria und ain globen (belief).

XXX. Against Ague.

Grüss dich Gott, vil-heiliger tag! nimm mir mein 77 kalt-wee ab; is eben einer drunder, der nit zu erbitten ist, so hem mir's der lieb herr Jesus Crist, der am heiligen fran-kreuz verstorben ist. in dem namen u. s. w.

XXXI. To be worn under the right arm 24 houre.

Es giengen drei selige brüder aus in guter frist (time), begegnet inen herr Jesus Christ. unser lieber herr Jesus Christ sprach: 'Wo welent ir hin!' ——'Wir welent hinter den zaun (hedge), wir welent suchen das.

1 Ret = rite (febris). 'Mit der metten du mich mit!' Kolocz 263.
2 A spell in Keiserap. Ameis 50a begins: 'Es gieng drei brüder über feld.'
XXXII. A fine charm for Stanching Blood.

In unsers herren Gottes herz da stueden (stood) drei rosen. die erst ist sein dugent, die ander ist sein vermogen, die dritt ist sein will—Pluet sich still! im Namen u. s. w.

Another: Longinus der man, der unsern herren Jesu Crist sein gerechte seiten hat auf-getan (opened), daraus rann wasser und bluet—ich beschwore dich, bluet, durch desselbigen bluets ehre, das du nimer bluetest more! im Namen u. s. w.

Another: O Got, der immer ewig ist, der aller menschen hilf und trost ist—ich bitt dir, bluet, das du still standest, als die menschen am jungsten tag (last day) still stan müssen, die nicht nach Gottes willen hant getan (have done).

XXXIII. For the nail in a horse's eye.

Welches ros (whose horse) den nagel het in dem ongen, der sol ain stro nemen ain macht, als dick er mag, und sol im sin atem (breath) in das oog nitcher kuchen (breathe, fasting), und sol mit seinem finger gen dem oog grifen, und sol sprechen: "Ich gebüt dir's, Nagel, bi dem vil hailgen Gottes grab, da Got in selber lag unz an (until) den hailgen Oster-tag, das du versuschwinist. Nagel, und dörrest (dwindle and dry up), als die Juden taten, die versuschwinden und verderrending. das gebüt der Vatter u. s. w."

XXXIV. For the worm in horses.

Welches ros (whose horse) die wärn in dem gederm (guts) hat, und in dem magen, der sol das ros mit seinem linken fuss stossen, und sol sprechen: "Warm, und al di warm, die in dem ros sind, das euch des ros lib, flaisch, gederm und bain also laid sige (as loathsombe be) ze niessen und ze bruchen, und euch das als unmar (distas'teful) sig, als unsern Herren ains paffen wip, die des tiefels velt-monch (field-mare) ist, als was müssent ir (so surely may ye) in dem ros-flaisch sterben, das gebüt euch u. s. w."

Welches ros den uss-verfenden (vomiting) warm hat, der sol sprechen: "Ich gebüt euch, warm und wärmin, das du des rosses flaisch und bain und al sin lip [lassest], das dir darin sig als wind und als we, und dir darinne sig als laid, als S. Petern was unsers Herren marter, do er vor den richtern und den Juden floch; dar dir darinne werd als we, unz das er das wort
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XXXV. For a Horse.

Item ain pfört, das sich stricht, so zicht es unter den himel an einem Sonntag fru vor der sunne ufgang, und her dem ros den knopf gegen der sunne, und leg dine zwen dumen (thumbs) eruz-wis aber ain ander, und halt die hend umb den fuss, doch das sie den fuss nit an veren (not touch), und sprich: "Longinus war ain Jud, das ist war, er stach unsern Herrn in sein siten, das ist war (und nem das pfört bei der varh), das si dir für das streichen güt!"

XXXVI. On losing a Horse-shoe.

Item ain pfört, das ain isen verliert, so nim ain brot-messer (bread-knie), und umb-schnit im den huf an den wenden von einer fersen (heel) zu der ander, und leg im das meser eruz-wis uf die solen, und sprich: "Ich gebü ÿ dir, huf und horn, das du als lützel zerbrechist, als Got der herr die wort zerbrach, do er himel und erd beschüt." Und die wort sprich dri-stunt nach einander, und 5 pat. n. und 5 ave Maria ze lob; so trit das pfört den huf nit hin, bis das du gleichwel zu einem schnit komen magst.

XXXVII. Wo man die Millich stelt.

Nimb weich-wasser (holy water) und sprengs in den stall, nimb gun-remen (ground-ivy), geweicht salz und mer-linsen (duckweed); ich gib dir heut gunreben, merlinsen und salz; gang uf durch die volken und bring mir schmalz und milich und molken!

XXXVIII.† Against the Holdlichen.

Fahr aus, und fahr ein in X. wie bist du hereingekommen? du sollt gedenken, dass du da wieder heraus kommust, wer dich herein gebracht hat, soll dich wiederum heransbringen, er sei heu oder sei; und sollst einen beweis (sign) von dir geben, dass man siehet, dass du hinweg bist.

Another: Das walte Got und der teufel! fahr hin da du mutze bist, und thun wie ich empfangen habe!

Another: Alle in und alle ut! so spricht die liebe jungfrau sente Ger-drant.

Another: Wolanf elb und elbin, zwerg und zwergin, unterwärts und ober-wärts, du sollst zu dem und dem, du sollst seine beine neeken (tormen), du sollst sein fleisch schmecken, du sollst sein blut trinken, und in die orde stiken! in aller teufen namen.

Another: Du elven und du elbione, mir ist gesagt, du kannst den könig von der königin bringen, und den vogel von dem nest. du sollst noch ruhen

† Nos. XXXVIII. XXXIX. from Voigt's Quedlinburg Witch-trials.
APPENDIX.

noch rasten, du kommst denn unter den busch, das du den menschen keinen schaden thunst.

Another: Op unser Gottes born (well), in unsern herrn Geschichten (story) unsern herrn Gottes born (well), in unsern herrn Gottes born ist unsern herrn Gottes nap (bowl), in unsern herrn Gottes nappe ist unsern herrn Gottes appel, liegt sente Johannis evangeliun, das benümt einen (ridd one of) die bösen dinger. der liebe Gott wolle helfen, dass es vergehe, und nicht bestehé!

Another: Joseph und gardian die giengen vor Gott den herrn stan; da sie vor Gott den herrn kamen, traure (sorrowed) Joseph also sehre. Es sprach Gott mein herre: ‘Joseph, warum trauertest du so sehr?’—‘Die untersen kleinen wollen anhausen (the underground tinies want to rot) mein fleisch und meine bécne.’—‘Ich verbiede es den untersen kleinen, das sie nicht anhausen mein fleisch und meine bécne!’

Another: Die heiligen Drei König giengen über das feld, do mutten ihunen (met them) alp und elbin. Albinne, das solt du nicht thun, kehre wieder um.’ im namen u. s. w.

Another: Hebbe-mutter und hoch-mutter, lege still ein deinem blode, als Jesus lag in seiner mutter schote.

XXXIX. Against Diseases.

Unser herr Jesus Christus und dieser wasser-fluss. ich verbußé dir, sieben und siebenzig schuss (77 shot) ; sieben und siebenzig suche, die send mehr denn wir verbußé; weichen von diesem geruch (?) nunnerlei geschuss! das sei dir zur busse gezählt (counted as quittance). im namen etc.

Es giengen drei Salomen über einen öl-berg, sie giengen über eine grüne ane, da begegnet ihnen Marie unse liebe frate; ‘Wohn in drei Salomen?’—‘Wei willen hen-gahn ut, und seufen mangerlei god krut (see XXXI), dat stikt nicht, dat brikt nicht, dat killt nicht, dat swillt nicht.’ im namen u. s. w.

Unes leue frue gieng still over land. se gesegeone desen hilligen brand, dat he nich quillt oder schweit und inworts fritt!’

Wóllet ihr hören des Herrn wunder grot, da Jesus Christus von Marien auf den erdboden schot, in einer hilligen spangen, damit sie den herren Jesum Christ empfangen. sie trug ihn unterm herzen vierzig wochen ohne schmerzen, sie trug ihn gen Betlehem in die stadt, da Jesus drinne geboren ward. Sie schickten ihn über das wilde meer, es wäre noth sie hinter ihn kämen, drei scharfe dornen mit sich nähnen. das eine was de harte nagel, de ward dem heiligen Christ durch hände und fisse geschlagen. Die falschen Juden waren oft behende (quick), sie warfen ihm ein dornen kron auf sein haupt, dass ihm sein rosin-farbnes blaut durch seinen braunen bart floss. Johannes thät einen hellen schrei: ‘Hilf Gott, mir bricht mein herz entzwei. die mutter Gottes will gar verderben, J. Christus wird gar am kreuze sterben.’ Wie he do gestorben was, do verwandelt sich lamb und gras, und alles was auf dem erdboden was. Ut welken munde (out of

1 A similar formula in the little Book of Romanus (Görres's Volksbücher, p. 205).
2 The orig. has absurdly 'alfinadi alfina,' evid. for the L. Sax. alf indi elfin.
whose mouth) dies gebet wird gesprochen, der wird (may he be) nicht gehauen oder gestochen, dem wird kein haus verbrannt, kein jungfräulich herz wird auch zu schanden, keiner frauen ... gelungen! das helf mich Gott und seine heiligen fünf wunden.

**XL. Fragm. of a prayer against Fire and Tempest.**

(Andr. Gryphius’ Horribilic. p. 708.)

Das walte der es walten kann! Matthes gang ein, Pilatus gang aus, ist eine arme seele draus (i.e., out of hell). ‘Arme seele, wo kommst du her (from)?’—‘Aus regen und wind, aus dem feurigen ring.’

**XL.** *Beginning of a Spell (14th cent.).*

Unser Herr saz und stant under der kirch-tür, da kam sein lieb traut muter gangen (herfür): ‘Drunt son, mein herre, wie siezest du trawren so sere?’—‘Ach, herzen-liebew muter mein, selt ich nit trawrig sein?’ Da kom ich an bulwechs perg gangen, da schoz mich der bulwechs, da schoz mich die bulwechsin, da schoz mich als ir hin-gesind (all their household), etc. Conf. XVIII.

**XLI. For a Fire.**

A fire can be charmed, if he that speaks the charm *ride three times round the flame; it will then go out. But the third time, the fire makes a rush at him, and if it catch him, he is lost.*—‘Feuer, stand stille um der worte willen, die S. Lorenz sprach, da er den feurigen rost ansach (looked at the burning gridiron).’

Another: ‘Gott grüsse dich, liebes feuer, mit deiner flamme ungeheuer! das gebent (bids) dir der heilige mann Jesus, du sollt stille stan, und mit der flamme nit für bass gan (no further go) im namen etc.’

Another: ‘Feuer-glut, du sollst stille stehn, und wie das liebe Marien-kind die marter am kreuze hat ausgestanden, der hat um unserer sünde willen all still gestanden.’—While uttering these words three times, one shall take a little earth from under one’s right (or left) foot, and cast it in the fire (conf. a Danish spell in Nyerup’s Morskabsl. 200).

**XLI. Against Elbe.**

Ich beschwöre dich, alh, der du augen hast wie ein kalb, *rücken wie ein twig-trog, weise (shew) mir deines herren hof!*

*Ihr elben, sitzet feste, weicht (budge) nicht aus enrem neste!* *Ihr elben, ziehet fort, weicht bald an andern ort!*

Im thume steht die rosenblume, sie ist weder braun noch fahl. so müssen die höf-dinger (hip or thigh elben) zerstehen und zefahren (disperse), und kommen der hirtischen Margareten in’s teufels namen an! (Carpzov’s Pract. rer. crim., pars I. quest. 50. p. 420).

In *burying her elben*, the witch puts a little wax, some threads of flax, and some cheese and bread in the grave with them, and accompanies the
action with the words: ‘Da, elben, da, wringet das wuchs, spinnet das fluchs, esst den käs, esst das brot, und lasst mich ohne noth!’ (Elias Casp. Reichardt’s Verm. beitr. 3, 369).

XLIII. For Fever, etc.

Fieber hin, fieber her! lass dich blicken nimmermehr! fahr der weil in ein wilde an! das schaft dir ein alte frau. Turzel-täubchen ohne gallen; halte gichtchen, du sollst fallen!

For vorm in the finger. Gott vater fährt gen acker, er ackert fein wacker, er ackert wärme heraus. einer war weiss, der ander schwarz, der dritte roth; hie liegen alle wärme todt.

For ulcered lungs. Seher dich fort, du schändliches brust-geschwür, von des kindes rippe, gleich wie die kuh von der krippe! (see Superst. 873). For barm-grund. To uproot this eruption, wash in a pool where cats and dogs are drowned, saying the words: ‘In dit water, worin versupen manch katt und hund, darin still ik di barmgrund. im namen u. s. w.’ (Schütze’s Holst. Id. 1, 70).

XLIV. For the Gout.

Before daybreak on the first of May, the gouty man must go into the wood, there silently let three drops of his blood sink into the split of a young pine, and having closed up the opening with wax from a virgin beehive, must cry aloud: ‘Give you good morning, Madam Pine, here I bring you the gout so fine; what I have borne a year and a day, you shall bear for ever and aye! Earth’s dew may drench you, and heaven’s rain pour, but gout shall pinch you for evermore!’ (Ernst Wagner’s A B C eines henneberg, fiebel-schützen, Tüb. 1810, p. 229).

XLV. For Women in Labour.

Unser liebe fraun und unser lieber herr Jesus Christ giengen mit einander durch die stadt: 1 Ist niemand hier der mein bedarf (has need of me)? Liegt ein krances weib, sie liegt in kindes banden. Gott helft ihr und ihrem lieben kind von einander! das thn herr Jesu Christ, der schless auf (may he unlock) schloss, eisen und bein?’—Conf. the following in Mone’s Anz. for 1834, p. 278: Ich bitte dich, Maria und Jesu Christ, das mir das schloss verschlossen ist, der Maria ruhet unter ir brust, das mir das schloss wider uf wisch (fly open).

XLVI. To forget Women (conf. ON. ó-minnis-öl).

Ich weiss wol wo du bist, ich sende dir den vater herrn Jesu Christ, ich sende dir der trensten boten drei (three messengers), die auf erden und himmel sind, den einen in dein gemütte, den andern in dein geblüte, den dritten in deines herzens block: Gott gebe dass alle weder und müge in deinem herzen verstrocken (moulder)! Ich sende dir den süssen herrn Jesum, den süssen herrn Christum, die stampfen nügel drei, die Gott dem

1 Many such beginnings, e.g.: ‘Christ and his mother came out of a wood, went over field and went over land, up hill, down hill, taggot in hand, etc.’
herrn wurden geschlagen, den einen durch seine hände, den einen durch seine füsse, den dritten durch sein herze: Gott gebe dass du müsset vergessen alle weiber in deinem herzen! im namen etc.

XLVII. To stop Thieves.

Wie Maria im kinde-bette lag, drei engel ihr da pflagen (tended). der erste hiess S. Michael, der ander S. Gabriel, der dritte hiess S. Rafael. da kamen die falschen Juden, und wollten ihr liebes kindlein stehlen. Da sprach Maria: ‘S. Pete, bind!’—Petrus sprach: ‘Ich hab gebunden mit Jesu banden, mit Gottes selbst-eigen (very own) banden.' Wer mir ein diebstal that stehlen, der muss stehn bleiben wie ein stock, über sich sehen wie ein block. wann er mehr kann zählen (count) als sterne am himmel stehn, alle schnee-flocken, alle regentropfen, wann er das alles kann thun, mag er mit dem gestolen gut hin-gehn wo er will. wann er's aber nicht kann, so soll er stehn bleiben mir zu einem pledge, bis ich mit meinen leiblichen augen über ihn sehe, und ihm ur-laub (leave) gebe, wieder zu gheln.

XLVIII. To root one to the spot.

Hier stand so fust, als der baum hält sein äst (boughs), als der nagel in der wand (wall), durch Jesum Marien sohn; dass du weder schreitest noch reitest, und kein gewehr (weapon) ergreifest! In des Höchsten namen soll du stehn.

XLIX. The Same.

Ich thu dich anblicken, drei bluts-tropfen sollen dich erschrecken in deinem leibe, der erste mit einer leber, der zweite mit einer zunge, der dritte mit einer mannes kraft. Ihr reitet oder geht zu fuss, gebunden sollt ihr sein so gewiss und so fest, als der baum hält seine äst (boughs), und der ast hält seine nest, und der hirsch (hart) hält seine zungen, und der herr Christus uns hat das himmelreich errungen (won); so gewiss und wahr sollt ihr stän, als der heil. Johannes stand am Jordän, da er den lieben herrn Jesum getaufet; und also gewiss und wahrhaftig sollt ihr stehn, bis (till) die liebe göttliche mutter einen andern sohn gebähret, so gewiss sollt ihr sein gebunden zu dieser tag-zzeit und standen (hour)!

I. To make oneself Beloved.

Ich trete über die schwelle (threshold), nehme Jesum zu meinem gesellen (companion); Gott ist mein sekhe, himmel ist mein hat (hat), heilig kreuz mein schwert; wer mich heute sieht, habe mich lieb und werth! So befiehl (commit) ich mich in die heilige drei benedicts pfennung (keeping?), die neun-mal-neun (9×9) geweiht und gesegnet sein; so befiehl ich mich in der heil. Dreifaltigkeit leuchtung; der mich heute sieht und hört, der habe mich lieb und werth. im namen etc.

1 Similar Danish spells in Nyerup's Morskabsl., pp. 197-8.
LI. To make oneself Invisible.

Grüss euch Gott! seid ihr wol-gemut (are ye merry)? habt ihr getrunken des herrn Christi blut? — Gesegne mich Gott, ich bin wol-gemut, ich habe getrunken des herrn Christi blut.' Christus ist mein mantel, rock, stock und fass, seine heilige fünf wunden mich verbergen thun (do hide). Rep. 'Gesegne mich—Christi blut.' Christus der herr, der die blinden sehend gemacht, und die sehenden blind machen kann, wolle eure Augen dunkeln und verblenden (darken and dazzle), dass ich mich nicht sehet noch merket u. s. w.

SWEDISH.

LI. (from Fernow's Wärmeland, p. 250 seq.)

Sanct Johannes evangelist, han bygde bro (built bridges) för Jesum Christ. vår Herr är min brynja (armour), och Jesus är min förvar. ser väl för (provides against) min fall idag och hvar dag, för den heta eld (hot fire), för den heassa orm (sharp worm), för den blindu man, som alla våhla villa kan. Den ena bön (prayer) för min nöd, den andra för min död, den tredje för min fattiga själ (poor soul).

Afton-bön (evening prayer). Jag lägger i vårs Herres tröst, korsa (crosses) gör jag för mit bröst. *signe mig Sol, och signe mig Måne (sun and moon bind me), och all den fröjd som jorden bär (joy that earth bears).* Jorden är min brynja, och himmelen är min skjöld, och jungfru Maria är mit svärd.

åter: Nu går jag te sängje (bed), med mig har jag Guds ängle, tolf (12) te hand och tolf te fot, tolf te hvar ledamot (limb).

ännu en annan: Vår herrs Jesus rider över heede (heath), där möter han den lede (evil one). *Hvart (whither) skal du hän?* sade vår herr Jesus. —*Jag skal åt kött att soga blod.*— Nej, jag förmenar dig; du skal ur ben och i kött (out of bone and into flesh), ur kött och i skin, ur skin och ändå att helsvtes pina!* genom tre namn.

At döfva verk (to allay pain): Vår herrs Jesus rider in på kyrko-gård, där döfte han både verk och sår. Jesus somnade, verken domnade; Jesus vaknade, verken saktuade. genom tre namn.

DANISH.

LIII. (from Nyerup's Morskabsl. 200. 201).

*At dolge cg og od (to blunt the edge and point).* Läs disse ord strax naar (as soon as) du ser knivene eller sværdene dragne: 'Stat, cg og od, med de samme ord som Gud skabte himmel og jord, stat, cg og od, med de samme ord som Gud skabte sig selv med kjöd og blod i jomfru Mariää liv! i navn Gud faders etc.'

Vor herre Christus red i herre-får, døvede han alle drague svær; alle de vaaben (weapons) som han saae, dem tog han cg og odde fra, med sine to hænder og med sine ti fingre, med sit velsignede blod, med sin værdig hellig aand (spirit) og med sit hellige kors, med sine tolv engle og med sine
tolv apostle. Fra blod og ud til ød, det hvide skal ikke bide (white shall not bite), det røde skal ikke blade, førend Christus sig igjen lader føde (till C. again be born), dat er sket og skeer aldrig mere.

Jesus gik ad vejen fram, der måtte han flylle den lede og græm. 'Hvor vil du gange?' siger Jesus.—'Jeg vil gaae til N. N.'—' Hvad vil du der?' siger Jesus.—'Jeg vil hans blod lapt, jeg vil hans ben bidt, og hans hænder slidt, jeg vil hans hule fortappe.'—'Nej,' siger Johannes evangelist, ’det skal du ikke gjøre; mens Jesu navn mane dig af blod i flod! Jesu navn mane dig af been i steen! Jesu navn mane dig af hold i mold! Jesu navn mane dig ud til verdens ende!'

Jesus han sig under espen stød, han svedte vand (water), han svedte blod. Flye ægte rosen for ordet (before the word), som den døde under jorden, som døgen (dew) for dagen! Jeg binder dig med min haand, og med Jesu haand, med jomfør Marias haand, med de ni (nine) gode Guds engler, med hvid udd (wool) og grøn græs og den hellig Aands sande læst, i navn etc.

Lucia den blide skal flye mig ad vide (sweet St Lucy let me know): hvis dig jeg skal brede (whose cloth I shall lay), hvis seng (bed) jeg skal rede, hvis barn jeg skal bære, hvis kjæreste (darling) jeg skal være, hvis arm jeg skal sove i (sleep in).

FROM JUTLAND.

A ligger må paa mi hyver lej (I lay me on my right side), saa soner a paa vor from Frey. Herud (get out), Rayivist! herind, Mari med Jesu Christ! Herud, dit stemme skaan (thith)! herind, Mari med det lille baan!

Tvi! det sätter a mellem den må (this I'll put twixt the d. and me): 'Du gjør di finger for brey (too broad), aa di taa for laang’ sagde jomfør Mari.—'Da skal a bind dem i en silke-trøn’ sagde Jesus; 'vig bort, du demel, aa i 7 ond aander!’ Saa sätter a vor Haris 12 engler omkring må, to ve min hoved, to ve hver a min bien (2 at each leg), to ve mi hyver aa to ve mi venster sie (left side); saa vil a si paa den dem der skal gjør må nøy. i Giöus naam, amen.

LIV. In anointing with salt for the Gripes (?).
(fr. Skand. Lit. selsk. Skr. 19, 376.)

Christus gik sig til kirke, med bog i hende; kom selver jomfør Marie gængende. 'Hvi falder du lød (pale), min velsignede sön? '—'Jeg haver faenet stærk greb, min velsignede moder.'

LV. Against Gripes.1

Jeg gjør at dette menneske for borg-greb, for siv-greb, for dødmans greb, for alle de greb, som falder imellem himmel og jord. i de tre navn etc.

1 Nos. LV—LVIII from Hans Hammond's Nordiska Missions-historie (Kjobenh. 1787), pp. 119. 120.
LVI. Against Rendsel (gout, rheumatism).

Jesus gik sig efter vejen frem, der meldte han slangen (snake). 'Hvor har du agtet dig?' sagde der herre Jesus. Saa svarede han: 'til den, som svag er (is weak).' Saa svarede den herre Jesus: 'Jeg skal dig igien vende (turn thee back), hiem igien sende, jeg skal sende dig ulti bierget blaa (into the blue mtn), der skal du stane, saa lange som verden (world) staer, jeg skal binde dig med mine ti fingre og med tolv Guds engle.' udi tre navn etc.

LVII. For a Broken Bone.

Jesus reed sig til heede (heath), der reed han syndt (asunder) sit folliclen. Jesus stigede af, og lågte det (doctored it). Jesus lagde marv i marv, been i been, kind i kind. Jesus lagde derpaa et blad, at det skulde blive i samme stad. i tre navne etc.

LVIII. Against Qvaerwil (a horse-disease).

Jeg gjør at dette best for qvaerwil udi 3 narn. der ere 3 ord som dører (alay) qvaerwil: et er jorden, det andet er solen, det tredie er Jesu Christi moder jomfrue Marie.

LIX. For Nettle-sting.

When badly stung with nettles, you take a few leaves of dock, dockon (rumex obtusifolius), spit on them, and rub the place with them, uttering the words: 'In dockon (elsewh. dock), out nettle!' In Chaucer's Troil. and Cr. 4, 161: 'Nettle in, dock out.' A Mid. Lat. saw: 'Exeat urtica, tibi sit perisceis amica!'-Brockett's Glossary of North-country words, p. 57. [Out nettle, in dock! Barnes, p. 49.]

A more copious Collection of such Incantations (of which but a bare beginning is here made) would be needed to throw a full light on their origin and drift. But older documents seem indispensable; 1 many are taken down from the people's mouth corrupt and unintelligible. Their substance is often antique and highly poetic; some are distinguished by a compressed conciseness, e.g. 'Oben ans, und nirgend an!' or 'Wer mich schenust, den schiess ich wieder,' and 'Shot me thou hast, I shoot thee again.'

The same incidents, the same turns of expression, re-appear in different countries: a sign of long and wide diffusion. Thus, the elv or devil, bound on a mischievous errand, is met and baulked (XXXVIII. LII. LIII. LVI); then again, the meeting of those in search of remedies forms a prelude (XXXI. XXXIX). The successive casting-out from marrow to bone, fr. bone to flesh, fr. flesh to skin, in VI and LII, shews the oneness of the

1 Horst (Zamler-bill. 4, 363) got a number of Spells out of a 15th cent. parchment at Trier, but does not give them in his book, which has a wearisome abundance of worthless things. Probably the little Book of Romanus (Görres no. 34) contains available matter.
Old German spell with the Swedish. It is ancient too for protection to be expressed by gates (VII\textsuperscript{b}), hauberkt,\textsuperscript{1} shirt, shield, helmet and sword (IV. X. I.11), or by a body of bone, a heart of stone, a head of steel (IX. X. XI). Often Alliteration still peeps out through the Rhyme, e.g. in the numbers 77 and 55 (XXX. XXXIX. VIII\textsuperscript{b}), and in the AS. spells III. IV.

As alliteration and rhyme are mixed, the contents seem also to combine a worship of Heathen and Christian beings. Mary stands side by side with Earth and Sun (LVIII), also with Earth and Heaven (II). Sun and Moon are invoked in X and LII, and in XXXV the head must be turned toward the Sun: a primitive worship of Elements. The Jutish formula LII retains even the goddess Freya, if the translation be correct: 'I lay me down on my right side, so shall I sleep with lady Freya.' Who is Ragivist? (ON. ragr\textsuperscript{2} =timidus, malus, conf. \textit{Ragi og Riste!} hereud \textit{Ragi Rist.} \textit{Antiqv.} ann. 3, 44). \textit{Rylla} too in LIII seems a nickname (conf. Rulla s. 2, 298).

Many spells rest on mere \textit{sympathy between the simile and the desired effect}. The blood, the fire, are to stand as still as Christ hung on the cross (XLI, sanguis mane in venis, sicut Christus pro te in poenis; sanguis mane fixus, sicut Christus crucifixus); as Jordan stood at the baptism (VIII); as mankind will stand at the Judgment-day (XXXII). The fire is to keep in its sparks, as Mary kept her maidenhood (XXVI); the worm in the flesh to feel such pain as Peter felt when he saw the sufferings of his Lord (XXXIV); the hoof to break as little as ever God broke his word (XXXVI). Yet sometimes the formula of the simile bears a direct relation to the effect, as in VIII\textsuperscript{b}, where a peace is prayed for, like that which prevailed at the birth of Christ.

Our poets of the 13th cent. mention several spells, but quote none.

1\textsuperscript{a} Das sweert bedarf wol segens wort,' Parz. 253; 25; 'sweertes segen éwen,' MS. 2. 233; 'wunden segen sprechen,' Parz. 507, 23. Only in Dint. 1, 362 are a few words introduced of a Blessing on a Journey: 'guot si in weter nude wint!' An \textit{abent-segen}, a \textit{morgen-segen}, are alluded to in MS. 1, 184\textsuperscript{v}, 2, 36\textsuperscript{v}; conf. 1, 161\textsuperscript{v}, 2, 207\textsuperscript{v}. A morning-blessing composed by Walther stands in his works 24, 18.

\textsuperscript{1} A MS. at Camb. Univ. LI. 1, 10 has a Latin spell, entitled \textit{Lorica}, with an AS. interlinear version: 'hane lorica \textit{Loding} cantavit ter in omni die.' There are 89 lines of rhyme, imploring protection for all parts of the body and in all dangers. The first four lines are:

\begin{itemize}
  \item Suffragare, trinitatis unitas,
  \item unitatis suffragare trinitas,
  \item suffragare quaeo mihi posito
  \item maris magnui velut in periculo.
\end{itemize}

It is not very poetical, nor always intelligible; but it is of the 9th cent.
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