Across the centuries we spell thy name,
Wrought deep within thy verse by runic sign,
For though thy soul was rapt with things divine,
Thou yet couldst not forego the dream of fame.
The virgin martyr's faith thou dost acclaim;
Dost sing the cross revealed by Heaven's design;
The Advent's hope, the Ascent of Christ benign,
The trump of Judgment, and its hurtling flame.
COPYRIGHT, 1919

BY YALE UNIVERSITY PRESS
CONTENTS

Introduction .......................................................... vii
Elene ................................................................. vii
Manuscript .............................................................. vii
Author and Date ....................................................... xiii
Sources of the Legend ................................................. xiv
Constantine and the Vision of the Cross ...................... xxii
Phoenix ................................................................. xxv
Manuscript .............................................................. xxv
Author and Date ....................................................... xxvi
Lactantius .............................................................. xxviii
Lactantius and the De Ave Phœnix ............................... xxxiii
The Phoenix as a Symbol ........................................... xxxviii
Heliopolis ............................................................... xlv
The Earthly Paradise ................................................... lii
Physiologus ............................................................. lvii
The Physiologus in General ......................................... lvii
The Old English Physiologus ....................................... lx
Manuscript .............................................................. lx
Coherence of the Poems .............................................. lx
Author and Date ....................................................... lxi
The Panther ............................................................. lxiii
The Whale (Asp-Turtle) ............................................. lxiii
The Growth of the Legend ........................................... lxiii
The Name of the Monster ........................................... lxxiii
The Partridge .......................................................... lxxxv
The Text of the Poems ............................................... 1
Elene ................................................................. 3
Phoenix ................................................................. 47
CONTENTS

Physiologus ................................................. 75

1. Panther ................................................. 75

2. The Whale (Asp-Turtle) ............................... 77

3. Partridge ............................................... 80

Notes ......................................................... 83

Notes on Elene ........................................... 85

Notes on Phœnix .......................................... 102

Supplement to Notes on Phœnix ......................... 124

Translation of Lactantius, De Ave Phœnice ........ 124

The Late Old English Version of the Phœnix ..... 128

Notes on Physiologus ..................................... 133

Bibliography ............................................... 141

Elene ......................................................... 141

Phœnix ....................................................... 145

Physiologus ................................................ 149

Glossary ..................................................... 151
INTRODUCTION

ELENE

MANUSCRIPT

The manuscript in which the Elene is found is No. cxvii of the library of the Cathedral of Vercelli, in Northern Italy, midway between Turin and Milan, and is hence known as the Codex Vercellensis, or Vercelli Book. It was discovered in 1822 by a German jurist, Friedrich Blume, who then and there copied out the poetical pieces; the result of his investigations in this and other Italian libraries was made known in his book Iter Italicum, the first volume of which was published in 1824.

The manuscript belongs to the later decades of the tenth century. It contains 135 written leaves, and the average size of the written page is 9½ by 6 inches, while that of the complete page approximates 12¼ by 8. It comprises twenty-three homilies and six interspersed poems, the arrangement of the latter being as follows: Andreas (fol. 29b—52b) and Fates of the Apostles (52b—54b), after the fifth homily; Address of the Soul to the Body (101b—103b), Falsehood of Men (104a—104b), Dream of the Rood (104b—106a), after the eighteenth; and Elene (121a—133b), after the twenty-second. The language is Late West Saxon, interspersed with occasional Early West Saxon.

---

1 I. 99. It seems to be mentioned by G. F. Leone in an inventory of the Cathedral Library compiled in 1602 (cf. Förster, Il Codice Vercellese, p. 40), and is certainly mentioned in a letter written by Giuseppe Bianchini (printed by Förster, p. 41), who suspected that it was German ('lingua Theotisca'), and reproduced a portion of one of the homilies, with many errors. Cf. Festschrift für Lorenz Morsbach, pp. 54-5.
3 Förster, p. 7; Festschrift, p. 21.
and many Anglian forms, and a few traces of Kentish. The poems were probably Anglian, and have been changed by passing through West Saxon hands, but it is not necessary to suppose that the West Saxon elements were introduced by the latest scribe. The manuscript perhaps originated at Worcester, and in any case resembles the language as written at Worcester in that period.¹

Nothing is known as to the manner in which the manuscript reached Vercelli, but various theories have been proposed. That of Wülker may thus be translated from his own words²:

As I was informed in Vercelli, there sprang up there in early times a hospice for Anglo-Saxon pilgrims on their journeys to and from Rome. This is intelligible enough if one considers that Vercelli lies directly on the road to Rome by Mont. Cenis or the Little or Great St. Bernard, and that these were the passes over which English pilgrims in the Middle Ages journeyed toward Rome. At this hospice a library of edifying books may gradually have been formed, to which our manuscript may have belonged.

This theory has but little to recommend it. The existence of the Anglo-Saxon hospice reposes upon modern hearsay, so far as appears; the library is purely hypothetical; and the presence of this volume in the hypothetical library is at least equally hypothetical. Is it likely that so large and precious a volume would have been contributed to the library of a mere hospice? And is it likely that pilgrims on their way to Rome would have had time to pore over any edifying books but their breviaries?

The other theory was first broached by an unnamed writer in the Quarterly Review for December, 1844, and March, 1845; it is to the effect that the book was presented to the church of St. Andrew in Vercelli by Cardinal Guala Bicchieri, not long after 1219. This theory I revived, and supported with new considerations, in Library Bulletin No. 10 of the University of California (1888). I thus briefly summarized the earlier arguments:

¹ Förster, pp. 19-21; Festschrift, pp. 33-5. A facsimile of the poetical texts was published by Wülker in 1894, and of the whole manuscript by Förster in 1913.
² Codex Vercellensis, pp. vi, vii.
1. Cardinal Guala was in England from 1216 to 1218.
2. While in England he had in his possession a priory of St. Andrew.¹
3. After his return to Italy he founded the collegiate church of St. Andrew at Vercelli, and bestowed upon it relics of English saints.
4. The income from his English benefices perhaps enabled him to establish and endow the church at Vercelli.
5. The plan and many of the details of the church are Early English.
6. One of the chief poems of the Vercelli book is St. Andrew.

To the foregoing I added:

The facts not hitherto adduced in support of the hypothesis, and which seem to be as conclusive as circumstantial evidence can well be, are: Guala was a learned man, zealous for learning and religion, and the owner of perhaps the finest private library possessed at that time in Western Europe. The funds for the establishment of the monastery and the purchase of his books must have come largely from England—and why not certain books also? He must have been open-minded, and appreciative of the good he found in foreign parts, and especially anxious to testify his appreciation of English art; then why not of English letters? His spirit of good-will toward England was to some extent reciprocated there, and he sought to perpetuate it by selecting as abbot an ecclesiastic who, though French, should have English connections and sympathies, and a stake in English prosperity. The wisdom of his course is attested by the renown of the monastery school, and the fact that it immediately attracted one of the greatest Englishmen of the Middle Ages, who remained a firm friend after his departure, and perhaps gained other friends for its head. Guala must have thought oftenest of St. Martin and St. Andrew, patrons of France and North Britain respectively, especially revered by the two foreign nations in which his lot was cast, and which he afterwards honored on his return to his native country and his native town. Several circumstances must have conspired to deepen the impression thus made, particularly with reference to St. Andrew. We need not be surprised, then, at his immediate commemoration of that saint (by founding the monastery of St. Andrew in 1219), nor should we be surprised if a book once belonging to him commemorated both St. Martin and St. Andrew. By evincing a special interest in the Vercelli Book, he would have been honoring another saint (St. Helena) pecu-

liarly dear to the English heart. Finally, his library did contain one or more books in English chirography, was bequeathed to this monastery, and, with whatever augmentations it had received, was a notable one at the beginning of the fifteenth century.

In replying to the above arguments, Wülker admits (Codex Vercellensis, p. vi) the possibility of this mode of transmission, but urges that Guala probably understood no English, let alone Anglo-Saxon, and that if he be supposed to have presented this book to his foundation because it contained a poem on St. Andrew, that implies a good knowledge of Old English on his part. Besides, asks Wülker, who among his countrymen was to read the manuscript? To this it may be answered: Collectors of rare and precious volumes are not always familiar with the languages in which they are written, and yet are frequently aware of the notable matters they contain. In the case of a fine book like the Vercelli manuscript, we may either assume that there were Englishmen living who could read it, or that its contents were known in a general way by tradition. If it were venerated by the English, that would be a reason why a collector might be anxious to acquire it, whether he could read it or not; but we have seen, besides, that his monastery school at Vercelli attracted into residence a great Englishman (Adam de Marisco), so that his book may not have lacked readers on Italian soil, though we should grant that Italians found it unreadable.

The matter has recently been reopened by Förster,¹ who adduces the following facts as bearing upon the problem:

1. Guala's church, or rather monastery, was erected on the site of a former church of St. Andrew.
2. The monastery was erected by, and for the use of, Augustinians whom Guala brought from St. Victor, near Paris, and a well-known French archæologist has declared the architecture to be Gothic of Northern France.
3. The catalogue of the books which Guala left to his monastery contains no mention of our manuscript.
4. In 1748, and perhaps in 1602, the manuscript belonged to

the cathedral library, and we are not sure that it was ever in the possession of the monastery.

5. No member of the higher clergy at the time of Guala’s residence in England would probably have cared for an Old English manuscript, or have been able to read it, or even have been able to spell out the characters in which it was written.¹ Even the English themselves could hardly understand Old English perfectly at the end of the 12th century. Hence the ‘Andrea(s)’ of the manuscript (occurring 32 times, by the way) would not have been likely to attract their attention, especially as it is nowhere conspicuous on the page.

Fürster then suggests that, as Blume found in 1822 in the cathedral library a Gregorian sacramentary which had been lent by Erkanbald, Abbot of Fulda, to Henry, Bishop of Würzburg between 997 and 1011, either Fulda or Würzburg, both centres of British learning, might perhaps have been the means of transmitting the Vercelli Book to Italy in the 11th or 12th century. Other monasteries which might be thought of are Luxeuil and Fleury.

The objections raised by Fürster under (1) and (2) seem valid. To (3) it might be replied, as Fürster himself admits, that Guala might already have presented the manuscript to his monastery; to (4) that the books of the monastery may have been turned over, at least in part, to the cathedral library, since no one seems to know what became of them.² With respect to (5), I will quote from Earle³ (pp. cviii-cxix) a few sentences already used in my brief paper, ‘Archaic English in the Twelfth Century’⁴: ‘Priority of attention to Latin, with a growing neglect of the mother tongue, was the prevailing tendency in the first half of the twelfth century; but then came a reaction, perhaps only

¹ Fürster explicitly says (p. 33) that the period between 1000 and 1175 is the only one in which the writing and the language could have been read, and that, in fact, at any time after 1125, the dominant French theology would have rendered a knowledge of Old English manuscripts the possession of only the occasional amateur. Cf. Festschrift, p. 47.
² So Fürster, pp. 28-9; Festschrift, pp. 42-3.
³ Hand-book to the Land Charters, and other Saxon Documents.
⁴ Scottish Historical Review 12. 213-5.
INTRODUCTION

partial and local, of which our best specimens are in a book from Winchester. . . . Consequently we observe all the tokens of a Renaissance of the mother tongue. . . . The study has manifestly engendered a real taste for the royal style of the old language, and a sincere passion to master the charm of it.’ Earle then speaks of ‘the genuine early forms that here and there peep out through the scholastic text’ [of the charters that he cites], and adds: ‘This brings us to the end of the twelfth or the beginning of the thirteenth century.’ Again he speaks (p. 348) of the ‘scholastic attention to the ancient forms of the language,’ and of ‘an Anglosaxon Renaissance at the close of the twelfth century,’ and remarks of one of the charters in question that it is ‘a work of the thirteenth century.’ Evidently, then, there were ecclesiastics, higher or lower, who could read Old English at this time, and who would strive to communicate their enthusiasm to others.

As to the transmission of English manuscripts to Vercelli by way of French or German monasteries, is it not more likely that any such should have come direct from England by the passes that Wülker designates? As late as the fourteenth century, at least, parties descending the Alps by the Mont Cenis passed through Vercelli on their way to larger and more important towns.

1 Cott. Claud. C. ix of the British Museum.
3 Since Layamon’s ‘English book that St. Bede made’ is held to refer to Alfred’s translation of the Ecclesiastical History, we must agree with Skeat that he ‘could read the old version of Bede intelligently’ (Encyc. Brit., 11th ed., t. 311). Of his language Sir James Murray has said (ibid. 9. 591): ‘The language, though forty years later than the specimen from the Chronicle [1140], is much more archaic in structure, and can scarcely be considered even as Early Middle English.’ Cf. Morley, English Writers 3. 211-2.
4 See my paper, The Last Months of Chaucer’s Earliest Patron (Trans. Conn. Acad. of Arts and Sciences 21. 43).
We are evidently reduced to hypotheses; and, of all that have been proposed, that concerning Guala still seems to me the most plausible.

**AUTHOR AND DATE**

On the evidence of the interpersed runes near the end of the poem, the *Elene*, like the *Juliana*, the *Christ*, and the *Fates of the Apostles*, was written by Cynewulf. The *Juliana* and the *Elene* spell the name Cynewulf, while the *Christ*, and probably the *Fates of the Apostles*, have Cynwulf. *Cyne-* in such words is the earlier spelling, and obtains from about 750 A. D.; *Cyn-* belongs almost wholly to the ninth century, but does not altogether crowd out the earlier *Cyne-* , which in turn had succeeded a still earlier *Cyni-* , again without completely displacing it. The prevailing view among scholars is that Cynewulf was a Northumbrian, or at least an Anglian, ecclesiastic, who wrote in the second half of the eighth century, or possibly as late as the very beginning of the ninth. Greater precision than this does not at present seem

---

3 So Henry Bradley, in *Encyc. Brit.*, 11th ed., 7. 691. Certain reasons which I advanced in 1892 (*Angl. 15. 9-20*; cf. *Christ*, pp. lxix-lxx) in favor of this view were proved untenable by Carleton F. Brown (following Trautmann in *Anglia Beiblatt* 11. 325) in 1903 (*Pub. Mod. Lang. Assoc.* 18. 308-334). The date could be established more exactly if the poet could be identified with the Bishop of Lindisfarne who died in 783, as conjectured by Bouterwek (1857), and accepted by Dietrich (1865), Grein (1880), Trautmann (1898), and Brown (1907); cf. *Christ*, ed. Cook, pp. lxx-lxxiii; Brown, in *Eng. Stud.* 38. 225-233. The latter says (p. 226): ‘Bishop Cynewulf was appointed to the see of Lindisfarne in 740. After forty years’ service, he resigned his office in 780, and died in 783. The date of his birth may by reasonable inference be fixed between 705 and 710.’ After traversing my objections, he concludes (pp. 232-3): ‘The poet was certainly an ecclesiastic; he was in all probability a Northumbrian; his poems were written during the second half of the eighth century. All these conditions are satisfied by Bishop Cynewulf. Outside of York, there is no place in Northumbria more likely to have been the poet’s home than Lindisfarne—from the time of Aidan a distinguished seat of Christian learning. In the library of this ancient monastery Cynewulf would certainly have found
possible. A terminus a quo for the composition of the Elene may be assumed, if my conjecture regarding 1206b—12a is accepted. According to this, he would have written after 731.

**SOURCES OF THE LEGEND**

The Elene is based upon a Latin version of a legend which, in its fully developed form, seems to be Syriac in origin, and which probably, though not certainly, entered Latin through the medium of Greek. This elaborated legend must have arisen about the beginning of the fifth century, though its larger outlines may have established themselves about 375 A.D. It became pretty well diffused over Latin Christendom from about the middle of the fifth century. Cynewulf's direct source, as Carleton F. the writings of the Fathers, which he used so extensively, and the "books" to which he refers in the epilogue of Elene. Everything, in a word, which we know of Lindisfarne and of the bishop accords well with what we infer concerning Cynewulf from a study of the poems to which he has signed his name. Further than this, present evidence will not carry us.

1 Probably at Edessa, the seat of Syrian learning and literature in that period. Cf. Tixeront, Les Origines de l'Église d'Édessa, pp. 7-8: 'Édessa a été la première fondée de ces chrétientés [de Mésopotamie]; c'est de son sein que sont partis les missionnaires qui les ont évangélisées; elle est restée le centre des églises de langue syriaque. Admirablement située entre le monde grec et le monde oriental, communiquant, d'une part, avec Antioche, dont elle relevait, et de l'autre, avec la Perse, la grande Arménie, et même avec l'Inde, la capitale d'Osrhoène était bien placée pour profiter à la fois et de la culture hellénique et de la puissante originalité des pays barbares. Elle était comme le confluent où les idées de deux mondes venaient se mélér et se confondre.' See also Holthausen's second edition of the Elene, p. xi.

The foundation of the developed story is not Syrian, as the various extracts quoted below will show.

2 Tixeront, pp. 189-191; Lipsius, Die Edessenische Abgar-Sage, pp. 91-2; Ryssel, in Herrig's Archiv, 93. 2; Byz. Zs. 4. 342 ff.; Holder, Inventio Sanctæ Crucis, pp. x-xi; Lejay, in Revue Critique, 1890, p. 40; Wotke, in Wiener Studien 13. 300-2.

*For bibliographies of the various versions, see Nestle, in Byz. Zs. 4 (1895). 319-345; Holthausen, in Zs. für Deutsche Phil. 37 (1905). 2-4. Holthausen lists, besides a prose version in Old English (Morris, Legends of the Holy Rood), others in Icelandic, Old Swedish, Middle English, and Middle High German, not to speak of those in Syriac, Greek, and Latin.
Brown has shown, may well have been derived from Ireland, and he even inclines to suppose that 'the legend made its way to Ireland in a Greek text, and was there translated into Latin.'

If one undertakes to trace the growth of the legend, he finds it extremely difficult to determine where authentic history ends, and embellishment and invention begin. In what follows, the principal documents are quoted or summarized in order, beginning in the later years of Constantine's reign, and continuing down to about 500 A.D.

Our earliest authority is Eusebius of Caesarea (ca. 260—ca. 340), the most learned man of his age, highly esteemed by Constantine, and favored with access to many original sources of information which are now lost.

(About 335 A.D.)


[The heathen had endeavored to obliterate from memory the sepulchre of Christ by covering it with earth, and laying over this a stone pavement. Eusebius continues:] They prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus. . . . He [Constantine] . . . gave orders that the place should be thoroughly purified. . . . He gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible. . . . Once more, . . . he directed that the ground itself should be dug up to a considerable depth. . . . This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immedi-

2 See Lipsius, pp. 71 ff.; Tixeront, pp. 163-170. For the original texts see Holder, pp. 45 ff.; Nestle, De Sancta Cruce, pp. 100, 101, 114.
3 This is also asserted by Rufinus, Eccl. Hist. 10. 7; Paulinus of Nola, Epistle to Severus 31 (11). 3; Jerome, Epistle to Paulinus 58. 3 (Migne, Patr. Lat. 22. 581): 'For about 180 years, from the time of Hadrian to the reign of Constantine, an image of Jupiter was worshiped on the site of the resurrection, and a statue of Venus, erected by the heathen, on the site of the cross; the authors of the persecution imagining that if they polluted the holy places with idols, they would rob us of our faith in the resurrection and the cross.' Cf. Schürer, Hist. Jewish People 1. 314-320.
ately, and contrary to all expectation, the venerable and hallowed monument of our Saviour's resurrection was discovered. Immediately after the transactions which I have recorded, the emperor sent forth instructions, commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb, on a scale of rich and royal greatness. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem:

Victor Constantinus Maximus Augustus, to Macarius:

... That the monument of his most holy passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants, is a fact which truly surpasses all admiration. With regard to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the praetorian prefects, and the governor of the province, have received in charge from us.

Independent contemporary testimony to the discovery of the tomb and the erection of the church is furnished by the following:

(332 A.D.)

Itinerary from Bordeaux to Jerusalem (Palestine Pilgrims' Text Society), pp. 23-4.

About a stone's throw from thence [Golgotha] is a vault wherein his body was laid, and rose again on the third day. There, at present, by the command of the Emperor Constantine, has been built a basilica, that is to say a church, of wondrous beauty.

Thus far, there has been no mention of the discovery of the cross, but only of the tomb. The first author to speak of the former is Bishop Cyril of Jerusalem (d. 386):

(347 A.D.)

Cyril of Jerusalem, Catech. 4. 10 (Migne, Patr. Gr. 33. 468-9).

1 A.D. 326 (Ryssel, p. 3).

2 The existence of this Dracilianus as deputy of the praetorian prefects is otherwise attested by instructions sent to him by Constantine in the years 325 and 326 (Lipsius, p. 72).
He was indeed crucified for our sins; shouldst thou be disposed to deny it, the very place which all can see refutes thee, even this blessed Golgotha, in which, on account of him who was crucified on it, we are now assembled; and further, the whole world is filled with the fragments of the wood of the cross.

Ibid. 10. 19 (ibid. 685, 688).

The holy wood of the cross is his witness, which is seen among us to this day, and, through the agency of those who have in faith received it, has already from this place almost filled the whole world.

Ibid. 13. 4 (ibid. 776-7).

For though I should now deny it, this Golgotha confutes me, near which we are now assembled; the wood of the cross confutes me, which has from hence been distributed piecemeal to all the world.

One of the most important testimonies is contained in an inscription from the Roman province of Africa:

(359 A.D.)

Inscription at Tixter

Three or four miles south of the railway station of Tixter, which is about sixteen miles from Sétif, on the railway leading to Algiers, there was found in October or November, 1889, an inscribed stone some 51 inches square, which, according to the date near the end, was erected in the year 320 of the province of Mauretania, that is, 359 of our era. This stone originally marked the place of a basilica which, according to the inscription, possessed a portion of the wood

1 Still more specific is an Epistle to Constantius of May 7, 351, attributed to Cyril, but of somewhat doubtful authenticity (cf. Lipsius, pp. 73-4; Ryssel, p. 3, note 1; Migne, Patr. Gr. 33. 1153 ff.). The passage runs (Patr. Gr. 33. 1168): 'In the days of thy father Constantine, dear to God and of blessed memory, the saving wood of the cross was found in Jerusalem, divine grace granting the discovery of the hidden sacred places to him who sought piety aright.'


Memoria sa(n)cta.—Victorinus Miggin, septimu(m) idus sept-(e)m(b)r(es), bdv et dabulail, de lign(o) crucis, de ter(ra) promis-
INTRODUCTION

of the cross, as well as some of the soil of the Holy Land. This date is extremely important, since it is only 33 years, or less, after the reputed discovery by Helena, and only 25 years after the death of Constantine. The stone is now in the Christian Museum of the Louvre.

(Before 363 A.D.)

Julian the Apostate, quoted by Cyril of Alexandria, Cont. Jul., Bk. 6 (Migne, Patr. Gr. 76. 796-7).

You worship the wood of the cross; you outline figures on your foreheads, and paint them in front of your houses.

(About 385 A.D.)


A chair is placed for the bishop in Golgotha, behind the cross which stands there now; the bishop sits down in the chair; there is placed before him a table covered with a linen cloth, the deacons standing round the table. Then is brought a silver-gilt casket, in which is the holy wood of the cross; it is opened, and, the contents being taken out, the wood of the cross and also its inscription are placed on the table. When they have been put there, the bishop, as he sits, takes hold of the extremities of the holy wood with his hands, and the deacons, standing round, guard it. It is thus guarded because the custom is that every one of the people, faithful and catechumens alike, leaning forward, bend over the table, kiss the holy wood, and pass on. And as it is said that one time a person fixed his teeth in it, and so stole a piece of the holy wood, it is now guarded by the deacons standing round, so that no one who comes may dare to do such a thing again. And so all the people pass on one by one, bowing their bodies down, first with their forehead, then with their eyes, touching the cross and the inscription, and so kissing the cross they pass by, but no one puts forth his hand to touch it.

Ibid., p. 76.

The dedication-festival of these holy churches [at Golgotha and the site of the Resurrection] is observed with the greatest honor, since the cross of the Lord was found on that day [Sept. 13].

\(\textit{(si)onis ub(i) natus est C(h)ristus, apostoli Petri et Pauli, nomina m(a)rt(y)rum Datiani Donatiani C(y)priani Nemes(i)ani (C)itiniet Victo(ri)as. An(n)o prov(inciae) (tr)ecentivi(g)es(imo)—Posuit Bene-natus et Pequarla.}\)

When will the day come when we shall be able . . . to weep with our sister and with our mother in the sepulchre of the Lord? Afterwards, to kiss the wood of the cross?

Chrysostom, That Christ is God (Migne, Patr. Gr. 48. 826).

How is this very wood, on which the holy body was stretched and impaled, struggled for by all? For many, both men and women, taking a small portion of it, and setting it in gold, suspend it from their necks as an ornament.

Helena is first introduced by Eusebius, in connection with the churches of the Nativity and the Ascension:

Eusebius, Life of Constantine, Book 3, chaps. 41-43 (Migne, Patr. Gr. 20. 1101, 1104).

In the same country he discovered two other places, venerable as being the localities of two sacred caves, and these also he adorned with lavish magnificence. . . . And while he thus nobly testified his reverence for those places, he at the same time eternized the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind. For this empress, having resolved to discharge the duties of pious devotion to the supreme God, . . . had hastened to survey this venerable land. . . . As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, . . . she immediately bequeathed the fruit of her piety to future generations, for without delay she dedicated two churches1 to the God whom she adored. . . . Thus did Helena Augusta, the pious mother of a pious emperor, erect these two noble and beautiful monuments of devotion, . . . and thus did she receive from her son the countenance and aid of his imperial power.

1 The church of the Nativity is thus referred to in the Pilgrimage of St. Sylvia, about 385 A. D. (Palestine Pilgrims' Text Society), p. 50: 'And what shall I say of the decoration of that structure which Constantine, with the assistance of his mother, adorned, as far as the resources of his kingdom would go, with gold, mosaic, and precious marbles?"

Helena, wishing to revisit the holy places, went thither. Now the Spirit put it into her head to demand the wood of the cross. So, approaching Golgotha, she opens the ground, and removes the dust; there she finds three indistinguishable crosses, which ruin had covered, and the enemy had concealed, though unable to obliterate the triumph of Christ. She remains undecided, but the Holy Spirit suggests a clue in the fact that two thieves were crucified with the Lord. She therefore casts about to find the middle cross. Yet it might have happened that the crosses had become shifted in the ruins. Returning to the text of the Gospel, she finds that the inscription on the middle cross ran: 'Jesus of Nazareth, the King of the Jews.' From this the truth was determined: the cross of salvation was made known by its title. She therefore found the inscription, and adored the King, not the wood—for this is the error of the heathen, and the vanity of the wicked; him she adored who hung upon the wood. Then she sought the nails with which the Lord was crucified, and found them. Of one she commanded a bridle to be made, of another a crown to be fashioned. She sent to her son Constantine the crown adorned with gems, and also the bridle. Constantine made use of both, and transmitted the faith to the kings who followed.


[This in the main is like the account by Ambrose, up to the identification of the Saviour's cross. The inscription was found, but could not be assigned to any one of the crosses in particular.] Now it happened that there lay grievously ill in that city a woman of rank. At that time Macarius was bishop of that church. When he saw that the queen and those with her lingered, he said: 'Bring hither all the crosses which have been found, and God will show us which one bore the Lord.' Then, proceeding with the queen and the people to the house of her who was lying ill, he kneeled down and prayed thus: 'O Lord, thou who hast vouchsafed to bestow salvation on mankind by the passion of thy only begotten Son on the cross, and in these latter times hast inspired in the heart of thy handmaid to seek the blessed wood on which our salvation hung, show plainly which of these three was for the glory of the Lord, and which for slavish punishment, by causing this woman, who lies half dead, to return to life from the gates of death, so soon as she shall touch the saving
wood.' When he had said this, he brought one of the three, but it had no effect. He brought the second, but nothing occurred. But when he had brought the third, the woman suddenly opened her eyes and sat up; having recovered her strength, she began to go about the house much more blithely than before she had been taken ill, and to magnify the power of the Lord. . . . Part of the saving wood Helena sent to her son, and part she deposited in a silver case and left on the spot, where it is still preserved as a memorial.

(PART OF) Paulinus of Nola, Epistle to Severus 31 (11). 73 ff. (Migne, Patr. Lat. 61. 326 ff.).

Paulinus relates that Hadrian, thinking to injure the Christian religion, had erected a temple of Jupiter on the site of the passion. At the request of Helena, Constantine gives her authority to destroy all temples and idols which had profaned the holy places, and to erect churches in their stead. Arrived at Jerusalem, she knows not how to find the cross. Eventually she seeks out and consults, not only Christian men full of learning and sanctity, but also the cleverest of the Jews. She commands to dig at the spot designated. Citizens and soldiers join in the work. The crosses are found. God inspires her to make trial with the corpse of one newly dead. This is done, but the two crosses produce no effect. The Lord's cross raises the dead. A church is erected, which preserves the cross in a secret shrine.

(SOZO MEN) Sozomen, Eccl. Hist. 2. 1.

Sozomen reproduces, in general, earlier accounts, but, after mentioning the temple of Venus, adds a significant statement:] At length, however, the secret was discovered, and the fraud detected. Some say that the facts were first disclosed by a Hebrew who dwelt in the East, and who derived his information from some documents which had come to him by paternal inheritance.

(PSEUDO-) Gelasius, Conciliar Decree on Canonical and Apocryphal Books (Mansi, Concil. 8. 1632).

1 According to Duchesne, early 6th century.
Likewise the writing concerning the invention of our Lord's cross, and the other writing concerning the invention of the head of the blessed John the Baptist, are new stories (novella quidem relationes sunt). Some Catholics read them; but when they come into the hands of Catholics, let it be with the prefatory text from St. Paul [1 Thess. 5. 21]: Prove all things; hold fast that which is good.

According to another form of the legend, the cross was found in the reign of Tiberius (14-37 A.D.), while St. James the Greater was Bishop of Jerusalem, by Protonike, wife of the Emperor Claudius (41-54 A.D.). This form has by some scholars been regarded as earlier than the story of Helena, but is now considered by the most competent authorities to be merely an adaptation of the latter.¹

CONSTANTINE AND THE VISION OF THE CROSS


Accordingly, he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been difficult to receive with credit, had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honored with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-times has established its truth? He said that about midday, when the sun was beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, 'Conquer by this.' At this sight, he himself was struck with amazement, and his whole army also, which happened to be following him on some expedition, and witnessed the miracle.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night imperceptibly drew on; and in his sleep

¹ See Nestle, De Sancta Cruce, pp. 1 ff., 65 ff.; Lipsius, pp. 88-92; Tixeront, pp. 184-191; Ryssel, pp. 1-3. The 11th edition of the Encyclopaedia Britannica (7. 506) is wrong, then, in calling the legend of Protonike the older.
the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to procure a standard made in the likeness of that sign, and to use it as a safeguard in all engagements with his enemies. At dawn of day he arose, and communicated the secret to his friends; and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a piece transversely laid over it. On the top of the whole was fixed a crown, formed by the intertexture of gold and precious stones; and on this, two letters indicating the name of Christ symbolized the Saviour's title by means of its first characters—the letter P being intersected by X exactly in its centre; and these letters the emperor was in the habit of wearing on his helmet at a later period. From the transverse piece which crossed the spear was suspended a kind of streamer of purple cloth, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form; and the upright staff, which, in its full extent, was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered streamer. The emperor constantly made use of this salutary sign as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.


And now a civil war broke out between Constantine and Maxentius. . . . They fought, and the troops of Maxentius prevailed. At length Constantine, with steady courage and a mind prepared for every event, led his whole forces to the neighborhood of Rome, and encamped them opposite to the Milvian bridge. . . . Constantine was directed in a dream to cause the heavenly sign to be delineated on the shields of his soldiers, and so to proceed to battle. He did as he had been commanded, and he marked on their shields the letter X, with a perpendicular line drawn through it and turned round at the top, thus, \( \chi \), being the cipher of Christ. Having this sign, his troops stood to arms. The enemy advanced, but without their emperor, and they crossed the bridge. The armies met, and fought
with the utmost exertions of valor, and firmly maintained their
ground. . . . [At length Maxentius went to the field.] The bridge in
his rear was broken down. At sight of that the battle grew hotter.
The hand of the Lord prevailed, and the forces of Maxentius were
routed. He fled towards the broken bridge; but the multitude
pressing on him, he was driven headlong into the Tiber. The
destructive war being ended, Constantine was acknowledged as
emperor, with great rejoicings, by the senate and people of Rome.
PHŒNIX
MANUSCRIPT

The Phœnix is contained on leaves 55^b^-65^b of the Codex Exoniensis, or Exeter Book, which has been in possession of Exeter Cathedral since about the middle of the eleventh century, having been presented to it, among other valuable gifts, by Leofric, Bishop of Devon and Cornwall from about 1046, who was enthroned at Exeter in 1050, and died in 1072.

The manuscript is 14 centimetres in height by 18 1/2 in breadth—approximately 5 1/2 by 7 1/2 inches. It is written on vellum, apparently by a single hand of the early eleventh century. Thorpe calls the writing 'fair and rather fine,' and Conybeare speaks of 'the clearness and beauty of its characters.' At present the volume proper consists of 123 leaves, or 246 pages, from 8^a to 130^b. Only one leaf is wanting in the interior of the volume, that between fol. 37 and fol. 38. On the other hand, several leaves are missing at the beginning and end. Only the commonest abbreviations are found. The whole manuscript must have been corrected by another hand after writing, the corrections being in a paler ink.

Among the other poems of the Exeter Book are the Christ, Guthlac, Azarias, Juliana, Wanderer, Seafarer, Harrowing of Hell, and Ruin. With the exception of a few fragments at the end of the manuscript, then thought undecipherable, the poems were all published by Thorpe in 1842, under the title Codex Exoniensis. Opposite p. 293 of that volume is a facsimile of part of page 77^a of the manuscript, the beginning of the Gifts of Men. The first volume of a republication of the Exeter Book, containing the Christ, Guthlac, Azarias, Phœnix, Juliana, Wanderer, Gifts of Men, and A Father's Instruction, was issued by Gollancz (E. E. T. S. 104) in 1895. A careful collation by Schipper was published in 1874 (Germania 19. 327-338), and another was made by Assmann for the Grein-Wülker Bibliothek der Angelsächsischen Poesie.
INTRODUCTION

For further particulars concerning the manuscript and its donor, see my edition of The Christ of Cynewulf, pp. xiii-xvi.

AUTHOR AND DATE

Beginning with Kemble, in 1840, many scholars, including such as Klipstein (1849), Dietrich (1859), Sweet (1871), Ten Brink (1877), Gaebler (1880), Grein (1880), Sarrazin (1886), Brooke (1892), have believed that Cynewulf was, or may have been, the author of the Phoenix. Holtbuer (1884) was the first to reject this view, and such scholars as Sievers (1885), Ebert (1887), Bülbring (1891), Wülker (1896), Trautmann (1907), Brandl (1908), and Strunk (1904) have come to a similar negative conclusion.

As the Phoenix contains no runic passage embodying the name of the author, the ascription of it to Cynewulf rests upon identities or similarities of diction, subject, or general treatment with the undoubted works of Cynewulf, or with such as are ascribed to him by practically universal consent.

Dietrich\(^1\) adduces, besides certain correspondences with the Elene (and with Guthlac and Andreas, which he ascribes to Cynewulf), such as these between the Phænix and the Christ:

\[
\begin{align*}
\text{Ph. 420: } & \text{Chr. 142, 250-253, 367, 587;} \\
\text{Ph. 50-70, 589, 611-617: } & \text{Chr. 1634-1664;} \\
\text{Ph. 56, 613: } & \text{Chr. 1660-1661;} \\
\text{Ph. 329, 493: } & \text{Chr. 1228;} \\
\text{Ph. 516: } & \text{Chr. 1079;} \\
\text{Ph. 525: } & \text{Chr. 811;} \\
\text{Ph. 584: } & \text{Chr. 820;} \\
\text{Ph. 604: } & \text{Chr. 505;} \\
\text{Ph. 628: } & \text{Chr. 726.}
\end{align*}
\]

Dr. Arthur W. Colton, in an unpublished investigation, discovered (about 1892) that the verbal and phrasal correspondence between the Christ and the Phænix was even greater than between the Christ and either the Elene or the Juliana, undoubted poems of Cynewulf. Words and phrases were listed separately, and these were divided into four main categories, according as the expression occurred in one, two, three, or four poems besides the Christ, the plan being that formulated in my first edition of the Judith. The ratio of correspondence between the Christ and the Elene was .085, this ratio being the result of dividing the

\(^1\)Commentatio, pp. 9, 10.
total number of correspondences by the number of lines in the poem. In the case of the *Juliana* it was .084; in that of the *Phoenix*, .09. This result would accordingly create a presumption that the *Phoenix* was the work of Cynewulf.

The chief arguments against such a presumption lie (as Strunk has said\(^1\)) in 'the absence of the runic signature, and the metrical necessity of admitting quantities and inflectional forms (as *glædum*, *glædum*, *Ph*. 92, 303; *fōtas*, *Ph*. 311) not found in the acknowledged poems. Further, it must be admitted that the resemblances of word, phrase, and idea extend in varying degree through practically the whole body of Old English religious poetry.'\(^2\)

Brandl\(^2\) (1908) would place the author of the *Phoenix* among the contemporaries or immediate successors of Cynewulf\(^3\): in style and syntax they resemble each other; both acknowledge indebtedness to books (*Ph*. 424; cf. my edition of *The Christ of Cynewulf*, p. lxxxiii); and both make use of rhyme; on the other hand, the author of the *Phoenix* employs sharp antitheses, and ends his poem with macaronic verses.

I cannot better express my own opinion than by quoting a paragraph already in print\(^4\): 'The theme of the *Phoenix* would have been congenial to Cynewulf, and his reading may well have included Lactantius.\(^5\) The verbal parallels and similarities of thought are striking, and the percentage of correspondences in Dr. Colton's table agrees remarkably with that of the *Juliana* and the *Elene*. In respect to the prominence of color, flowers, fragrance, and music, of brooks, trees, groves, and plains, the *Phoenix* excels the undoubted poems; but against this must be set Cynewulf's impressibility—the fact that his vocabulary and imagery change to some extent with his mood and with the

---

\(^{1}\) *Juliana*, p. xxii.

\(^{2}\) *Gesch. der Alteng. Lit.*, p. 106.

\(^{3}\) Schlotterose, in his edition of the *Phoenix* (p. 92), holds a somewhat similar opinion: the *Phoenix* is later than Cynewulf, but was strongly influenced by him. Barnouw (1902) is in doubt, but is sure that, if Cynewulf wrote it, the *Phoenix* was his latest work.

\(^{4}\) *The Christ of Cynewulf*, pp. lxiv-lxv.

\(^{5}\) Lactantius was among the authors included in the York Library, according to Alcuin.
original upon which he is working. From no three of his undoubted poems could one, on stylistic grounds, and in the absence of the runic testimony, have ascertained his fourth. When he is paraphrasing long, didactic speeches he is another man than when he is telling a stirring tale, or reproducing the spirit of a poem full of sublime sentiment and magnificent appeals to the imagination. There is therefore no a priori ground for assuming that the Phoenix cannot be by Cynewulf. Much of the sentiment is demonstrably his; the correspondences in phraseology indicate the hand of a master, so inwoven are they into the tissue of the style; and a doxology like that of lines 615-629 would of itself almost persuade the critic to believe in Cynewulf's authorship, so similar is it in tone and setting to those of the Elene and the Christ. It cannot be said that the question is decided; but I believe that scholars will end by assigning the Phoenix, like the Andreas, to Cynewulf.

On the supposition that the Phoenix is by Cynewulf, reference may be made to the Introduction to the Elene (pp. xiii-xiv), where his date and personality are discussed. If it is not by Cynewulf, we can hardly say more than that the writer must have been a monk or ecclesiastic, apparently under the influence of the Cynewulfian poetry, and likely to have lived either within the period of Cynewulf's poetic activity (about 750-800), or soon after.

LACTANTIUS

It has long been recognized that the Phoenix was largely derived from the De Ave Phanice attributed to Lactantius. We shall therefore first give a brief account of Lactantius, and then review the evidence in favor of his authorship of the De Ave Phanice.

1 744-754.  
2 385-415.  
3 For the history of opinion on this subject, see Jansen, Die Cynewulf-Forschung von ihren Anfängen bis zur Gegenwart, Bonn, 1908, pp. 105-8; Schlotterose, op. cit., pp. 88-92.  
4 This is the period assigned by Carl Richter (Chronologische Studien sur Ags. Literatur, 1910) to both Cynewulf and the Phoenix.  
5 First by Conybeare, Arch. 17 (1814). 193.
The name of Lactantius was Lucius Cælius (or perhaps Cæci-
llius) Firmianus Lactantius. Born in Africa, not far from the
year 260, he became a pupil of Arnobius, who taught rhetoric
with brilliant success at Sicca Veneris in Proconsular Africa,
near the borders of Numidnia. At this time both Lactantius and
his master were heathen. Here he must have applied himself
with much diligence to the study of Latin literature. He modeled
his style so closely on Cicero that he far surpassed Arnobius as
a writer, and already Jerome characterized him as 'a river of
Ciceronian eloquence.' In consequence of this devotion, his
diction shows comparatively few traces of Africanisms, such as
were not infrequent in the writings of others who lived in that
province of the Roman Empire. His philosophical training must
have been largely in the doctrines of the Stoics, and to the end he
seems more deeply imbued with their philosophy than with the
teachings of Scripture.

About four or five years after Diocletian's accession to the
throne, or in the neighborhood of A. D. 288, he was called by that

1 This sketch reposes chiefly upon Brandt, Ueber das Leben des Lactan-
tius (Sitzungsber. der Wiener Akad., Vol. 120), who has criticized in
several points the statements of Jerome, our chief ancient authority for
the biography of Lactantius, and is in turn criticized by Seeck, Gesch. des
Untergangs der Antiken Welt 1. 456-460. The longest statement of
Jerome's is the following (On Illustrious Men, chap. 80): 'Firmianus,
also known as Lactantius, a pupil of Arnobius, received a call in the reign
of the emperor Diocletian, along with the grammarian Flavius, whose
book in verse, On Things Medical, is still extant. He taught rhetoric at
Nicomedia, but on account of the lack of pupils—for the city was a
Greek one—betook himself to authorship. We have from him the Ban-
quet, which he wrote as a young man in Africa; an Itinerary (Hodæpori-
con) from Africa to Nicomedia, written in hexameters; another book
titled The Philologist (Grammaticus); the fine treatise, On the Anger
of God; seven books of Divine Institutions, directed against the heathen;
an Epitome of the last-named work; one book ἄκτιφαλνν; two books To
Asclepiades; one book On Persecution; four books of letters To Probus;
two books of letters To Severus; two books of letters To Demetrianus,
an attendant on his lectures; one book to the same On the Work of God
in the Formation of Man. In extreme old age he was the tutor in Gaul
of Crispus Cæsar, the son of Constantine, who was afterward put to
death by his father.'

2 Now Kef, east of Constantine.

* Epist. 58. 10.
emperor to the chair of rhetoric, or oratory, in his new capital of Nicomedia, which he was then adorning with public buildings, little imagining that it was so soon to be superseded by Constantinople as the seat of the Eastern Empire. This call indicates what celebrity Lactantius had already achieved.

Arrived in Nicomedia, he must have devoted himself to his professional work for fifteen or eighteen years, without endeavoring to engage in the practice of forensic oratory. In his Christian zeal, he afterwards came to disprize the teaching of oratory, almost in the spirit of Plato.\footnote{Inst. 1. 1. 8.}

It was probably while in Nicomedia that Lactantius became a Christian, though he would undoubtedly have had opportunities of coming in contact with Christians while still in Africa. There were several communities of Jews in North Africa,\footnote{See Hastings, *Dict. Bible*, Extra Vol., p. 97; Monceaux, in *Revue des Études Juives* 44. 1-28.} and in these the first conversions to Christianity would be almost certain to occur.

His profession of Christianity may well have been the cause of his degradation from the professorial rank, since Diocletian's edict of Feb. 24, 303 expressly commanded that Christians should be deprived of their honors and dignities.\footnote{Eusebius, *Eccl. Hist.* 8. 2; Lactantius, *Deaths of the Persecutors* 13.} That he had reason to shrink from too great publicity with regard to his Christian belief is shown by his tractate, *On the Work of God*, written about this time. In the first place, the doctrines which he here professes are virtually Stoic—those of monotheism and Providence. In the second place, he is extremely guarded in his allusions to the faith professed in common by himself and his correspondent, while at the same time he shows that he had given up other pursuits, and was devoting himself to authorship.\footnote{Cf. *De Opif.* 1. 1. 1-4, 9; 20. 1.}

Lactantius must have remained in Bithynia for two years after the persecuting decree of Diocletian.\footnote{Inst. 5. 11. 15.} The fifth book of his *Divine Institutes* shows, by its allusions, that he was not at that time in Nicomedia. Now scholars are practically agreed that the *Institutes* were completed not later than 310, or 311 at latest.
Hence it becomes natural to think of 308, or thereabouts, as the year when he accepted Constantine's invitation to Gaul as the tutor of his son Crispus.\(^1\)

If we may attach full weight to Jerome's words, *extrema senectute*, he may have died about 340, and possibly in Trier, but this date, like that of his birth, is merely inferential, and at best approximate.

We have no certain knowledge that Lactantius ever visited Egypt, but since he presents in his poem on the Phoenix an epitome of extant knowledge on the subject, in this respect, and in his reflections on the theme, much surpassing his predecessors, it would not be surprising if his deep interest in it had been either occasioned or strengthened by a sojourn in that country. Certain of the ancient authorities on the Phoenix were themselves Egyptians (such as Nonnus and Horapollo), or had resided in Egypt (Hecateus, Herodotus' informant, and Claudian,\(^2\) for example). The worship of Isis flourished at Rome during this period, and for that reason, and because the Egyptians had tenaciously maintained their ancient religion in the face of innovation, their institutions may well have attracted the curiosity of a young and highly educated traveler, already a celebrity. Then, too, Lactantius manifests some knowledge of Egyptian history in his undoubted works—especially the *Divine Institutes*\(^3\)—though this, it is true, might have been derived from books.

If he did visit Egypt, it might have been in the train of Diocletian, on the occasion of the latter's military expedition thither in 295 or 296. Since we must infer that Constantine the Great spent some time in Egypt,\(^4\) either with Diocletian,\(^5\) or later in

---

\(^1\) Authorities are not at one concerning this date, however. Cf. Brandt, *op. cit.*, p. 33; Seeck, *Gesch. des Untergangs der Antiken Welt*, 2d ed., I. 458, 475.

\(^2\) Jeep (*Claudii Claudiani Carmina I. xxx*) assumes that his poems on the Nile and the Phoenix were written while he was living in Egypt.

\(^3\) Cf. *Inst. I. 20. 36*; 2. 13. 10, 11; 2. 5. 35, 36 (here he calls this worship endurable); 5. 20. 12; *Epit.* 50 (55). 3. For other references see the index to Brandt's *Lactantius* (*Corp. Script. Eccl. Lat.* 27. 280) under *Aegyptii, Aegyptus*.

\(^4\) Cf. his *Oration to the Saints* 16. 2.

302, it might have been in his company. This supposition is strengthened by the consideration that Constantine stood in peculiar relations to two scholars—Eusebius, who wrote his biography, and Lactantius. Eusebius was in Egypt, according to his own testimony (Eccl. Hist. 8. 9), and Lactantius, whose doctrines furnished the basis for Constantine's oration mentioned above, may likewise have been there.

A man of warm friendships, the best Latin prose writer of his time, and with the instinct of a born teacher, Lactantius was a mediator between ancient culture and the new faith, recommending the latter by his suavity and moderation, and the charms of his style, to educated and courtly circles who otherwise would have remained contentedly ignorant of it, or have cherished toward it an invincible aversion. He dwelt upon what was common to Christianity with the austerest moral creed of antiquity, and thus conciliated the most virtuous element in the society of his time. Born in Africa, passing his middle life in Asia, and dying (as is probable) in Europe, he served in this sense, too, as a mediator between the Orient and the Occident, between the old and the new. Called to teach ancient literature by a heathen emperor and persecutor, he so far gained the favor of the first Christian emperor as to be entrusted by him with the education of the heir to his throne. Graced with a learning which enabled him to associate on terms of intimacy with the great, he seems to have known the pangs of poverty and disgrace, yet to have preserved his equanimity, and illustrated his enforced leisure. If we do not feel justified in calling him a time-server, we can but admire the dexterity with which, without sacrificing any conviction which

1 Seeck, op. cit. i. 479-480.
2 It is worthy of note that Eusebius (Vita Const. 4. 72) is the only ancient author who calls the Phenix Egyptian. Constantine paid peculiar attention to the symbol of the Phenix, no doubt because he was especially addicted to the worship of the sun. The Phenix is found on his coins and those of his sons, with such legends as Felix Reparatio Temporum, and Perpetuitas (see Schöll, Vom Vogel Phōnix, p. 12); and John of Salisbury (Polict. i. 13; see Schöll, p. 46) reports that Constantinople was founded on the occasion of the appearance of a Phenix, which is interesting as showing how later ages associated the two.
3 Brandt, in Sitzungsberichte, p. 41.
seemed to him vital, he yet contrived to escape martyrdom while urging the claims of truth and virtue, and to win the favor of a Christian emperor while not falling under the worst displeasure of his heathen predecessor.

Such a character as we have seen Lactantius to be would be sure to attract the men of the Renaissance, and accordingly we find that he appealed strongly to its protagonists, men like Petrarch and Pico della Mirandola. Petrarch\(^1\) speaks of him as 'rolling forth in a milky torrent,' with an obvious allusion to the name Lactantius. Perhaps with Jerome's estimate\(^2\) in mind, Pico della Mirandola calls him the Christian Cicero, and even suggests that he may be Cicero's superior in eloquence.\(^3\) The estimation in which he has since been held is attested by the fact that, up to 1905, there are said to have been 112 editions of his works, a number greater than that of any other church-writer, the earliest being dated in 1465, at Subiaco, and being the first book printed in Italy.\(^4\)

LACTANTIUS AND THE DE AVE PHŒNICE.

The question of Lactantius' authorship of the *De Ave Phœnica* has been much debated.\(^5\) Those who answer it in the affirmative rely upon four arguments, urged by various scholars with various force. These are: (1) the testimony of the manuscripts; (2) the attribution of the poem to Lactantius by mediæval writers; (3) the similarity of its sentiments and diction to those of Lactantius' undoubted prose works; (4) the Christian character of the poem. Of these it is the last which has been most vigorously contested by the opponents.

\(^1\) *De Otio Religiosorum*, Bk. 2 (Opera, Basel, 1554, p. 363; 1581, p. 322).
\(^2\) See above, p. xxix.
\(^3\) *De Studio Divina atque Humana Philosophia*, Bk. 1, chap. 7 (Opera, Basel, 1573, p. 21).
As to the first argument, the best manuscript, the Parisinus of the eighth century, assigns no title to the poem; the next, the Veronensis of the ninth century, after giving Claudian's *Phœnix*, subjoins: *Item Lactatii de eadem Ave*; the third, the Vossianus (Leiden University), of the nineteenth century, has: *Versus Lactantii de Ave Fœnice.*

Secondly, Gregory of Tours\(^2\) (before 582), treating of the wonders of the world, and coming to the third one, begins: *Tertium [miraculum] est quod de Phœnice Lactantius refert.* He then passes on to an abstract of the poem, partly in the original words, but with some difference of detail, as if Gregory might have been quoting from memory.\(^3\) Again, a grammarian of the seventh century\(^4\) ascribes the poem to Lactantius, and quotes it eight times. Finally, Alcuin,\(^5\) in a list of books in the York Library, names, among Christian poets,

\[\text{Quid Fortunatus vel quid Lactantius edunt,}\]

which would seem to refer to the *Phœnix*.

Thirdly, various correspondences have been traced between the *Phœnix* and Lactantius' undoubted works.\(^7\) A few of these may be here noted:

1. The description of Paradise accords in general with that of *Inst. 2. 12. 15; Epit. 27. 2.*

\(^1\) Löbe, p. 40; Baehrens, *Poet. Lat. Min.* 3 (1881). 247-8; Manitian, p. 45.
\(^2\) *De Cursu Stellarum*, chap. 12.
\(^3\) The passage of Gregory is quoted, and the differences emphasized, by Baehrens, pp. 250-252; cf. below, p. xxxviii.
\(^5\) *De Sanctis Eccl. Ebor.* 1552.
\(^6\) Manitian, p. 45; Brandt, *Corpus* 27. 135.
\(^7\) Thus by Dechent (*Rhein. Mus.* 35 (1880). 50 ff.), but especially by Löbe.

\(^8\) If, as Pichon asserts (see p. xxxv), Constantine's *Oration to the Saints* reproses on Lactantian doctrine, it is significant that the oration contains this passage (2. 5): 'And immediately he transferred our newly created parents (ignorant at first, according to his will, of good and evil) to a happy region, abounding in flowers and fruits of every kind. At length, however, he appointed them a seat on earth, befitting creatures endued with reason.'
2. Lines 64 and 109 indicate a dualistic doctrine, which is also reflected in Epit. 27.4; Inst. 2.12.19; 2.9.5 ff.; cf. 2.9.19, 21 with Ph. 22, 24.

3. Lines 57, 58, which make the Phoenix a priest in the sun's temple, find a parallel in De Ira 14.1.

4. Line 164, in praise of chastity, may be illustrated by Epit. 66; De Ira 23.22, 27; De Opif. 19.10, but especially 6.23 ff.; 7.27.

5. Line 58, with its mention of 1000 years, may correspond to Inst. 7.22.7 ff.; Epit. 27.5; 72.3 ff.

6. In various respects the use of words, the constructions, and the figures of speech employed by Lactantius are like those of the Phoenix.¹

7. The extent and minuteness of knowledge displayed by the author of the Phoenix is such as one would expect in the work of a student, one may say a philologist,² like Lactantius.³

8. Jerome tells us that Lactantius wrote poetry; there is therefore no intrinsic improbability of his writing such a poem as the Phoenix.

To these we may add three others:

9. Lines 11-14, referring to the destruction of the earth by fire and water, refer to Phaethon and Deucalion; but so also does Inst. 2.10.23, and in the same order: 'All may perish, . . . either . . . by the conflagration of the world, as is said to have happened in the case of Phaethon, or by a deluge, as is reported in the time of Deucalion.'

10. Pichon,⁴ in a literary appreciation of Lactantius as a prose writer, says: 'He possesses all the serious classical qualities—regularity, equilibrium, moderation, clearness, precision, noble gravity, simple and sober eloquence, ingenious and patient industry; in one word, intellectual probity. On the other hand, we find in him the defects, or rather the gaps and limits of classicism: he is neither very deep, very impassioned, very clever, nor very

¹Löbe, pp. 53 ff.
²We must remember that Lactantius wrote a Grammaticus.
³Löbe, pp. 38-9, 43, 64-5.
⁴Lactance, p. 455.
original.’ Would not much of this serve to characterize the *Phoenix*?

II. Lactantius himself says (*Inst. 5. 1. 9-11*): ‘Many waver, and especially those who have any acquaintance with literature. For in this respect philosophers, orators, and poets are pernicious, because they are easily able to ensnare unwary souls by the sweetness of their discourse, and of their poems flowing with delightful modulation. These are sweets which conceal poison. And on this account I wished to connect wisdom with religion, that that vain system may not at all injure the studious; so that now the knowledge of literature may not only be of no injury to religion and righteousness, but may even be of the greatest profit.’ Is there anything in the *Phoenix* which militates against this conception?

Fourthly, as to the Scriptural character of the poem:

1. Lines 25-30 describe a spring—living, transparent, in the midst of the grove, which it waters every month, and which bears fruit. This corresponds to Rev. 22. 1-2; Ezek. 47. 7, 12; Gen. 2. 9, 10 (cf. Ps. 1. 3; 46. 4; Jer. 2. 13; 17. 8, 13; Ezek. 19. 10; John 4. 10, 14). It is evident that ‘tree of life,’ Rev. 22. 2, is a collective, and stands for a number (cf. Ezek. 47. 7, 12).

A slight difficulty is occasioned by the word *fons*, which, however, reposes on Gen. 2. 6, a verse followed by other Christian writers of the first centuries. Thus the poem *Ad Flavium Felicem* (Vienna Corpus Script. Eccl. Lat. 3*°*. 318) has (238-9):

Fons illic placido perfundit agmine campos;
Quattuor inde rigant partitam flumina terram.

The other difficulty is with respect to the monthly irrigation, but this is merely an inference, it would seem, from the fact of the monthly bearing of fruit (see esp. Ezek. 47. 12).

1 Cf. below, pp. lii-liii.


3 The use of the number 12 in line 8 may also be due to a Biblical reminiscence, e. g. Ezek. 43. 16.
2. Line 64 speaks of the reign of death. This must refer to such conceptions as those conveyed by Rom. 5. 12, 14, 17 (cf. Gen. 2. 17; 3. 19, 23).

3. Line 93, 'commends his spirit,' is apparently due to Lk. 23. 46 (cf. Inst. 4. 26. 32).

4. More remote and doubtful are such parallels as 78: Lk. 24. 26; 116: Jn. 14. 2; 155: Mk. 1. 45.

Ebert (Gesch. der Christl.-Lat. Lit., 2d ed., 1. 100) points to the praise of chastity (lines 164-5), the reference to the earth as the abode of death (line 64), and the emphasis on voluntary death (line 93-4), as evidences of Christian influence.

The apparent introduction of chiliastic doctrine (cf. above, p. xxxv) is perhaps sufficiently accounted for by the belief in a phoenix-cycle of a thousand years entertained by Martial, Pliny (29. 1. 29), Claudian, and certain Jewish Rabbis (see Bochart, Hierozoicon, ed. 1796, 3. 810). Most of the earlier Christian authorities prefer the term of 500 years, while that of 1000 years is preferred by Ambrose, Gregory Nazianzen, Ausonius, and Nonnus.

Those who do not distinctly favor the attribution of the *Phoenix* to Lactantius fall into two classes: (1) those who have no decided opinion, who, in discussing Lactantius, fail to mention this poem, or who assign no reasons for their rejection of it (Heumann, Fritzscbe, Bernhardy, Kotze, Nirsch, Alzog, Ritschl); and (2) those who adduce reasons, of whom Baehrens may be regarded as the type. These reasons, so far as they deserve our attention, reduce themselves to six:

1. No ancient author assigns the poem to Lactantius.
2. It exhibits no traces of Christian influence.
3. The argument from chiliastic doctrine is weak.
4. A Christian author would have 'improved' much further the opportunities which the poem afforded him.
5. Lines 33 ff., 58 seem to point to sun-worship.

---

1 Adduced by Löbe, pp. 50, 51.
2 See note on Ph. 151.
6. The passage from Gregory of Tours, attributing the poem to Lactantius, exhibits some divergences from the *De Ave Phœnix*, so that Gregory's rendering may repose upon a portion of Lactantius' *Hodae poricon* in which he might have incorporated the *Phœnix* of an earlier heathen author, that is, our very poem.

(1), (2), and (3) demand no further comment than is given above; (4) is sufficiently met by the consideration that Lactantius may have become a Christian by slow degrees, and certainly, as we have seen (p. xxx), hesitated at times to avow the Christian faith in an explicit manner; under (5), as Löbe points out, the reference may as easily be to Christ; and (6) is too involved a hypothesis, when the difficulties may be met as well by supposing Gregory to have quoted from memory.

The arguments in favor of Lactantius' authorship are, then, convincing, if not overwhelming; and in the light of all the considerations, I am inclined to think he published it after his conversion to Christianity, after he arrived in Nicomedia, and perhaps during the Diocletian persecution, or at least before Constantine had manifested his intention of favoring the Christians. The ambiguity which has so perplexed scholars is no doubt incident to the syncretism which the poem manifests, and which at precisely this time was so much in vogue.

THE PHŒNIX AS A SYMBOL.

The Phœnix, as represented upon Egyptian monuments, is a bird of the heron family, with the two characteristic long feathers streaming from the back of the head, and a tuft on the breast.

---

1 Cf. p. xxxiv, above.
2 Pp. 49, 51.
3 Cf. Manitius, p. 45, note 3.
4 According to Lepsius, followed by Wiedemann, it is the *Ardea cinerea*, or *purpurea* (*Aelteste Texte des Todtenbuches*, p. 51; *Zs. für Ägypt. Spr.* 16. 104); according to Brugsch (*Geog. Inschr.* 1. 258), the *Ardea garzetta*; according to Renouf (*Book of the Dead*, p. 45), the common heron or heronshaw; according to Rawlinson (*Hist. Anc. Egypt*, 1881, 1. 82), the *Ardea bubulcus*. Singularly enough, the peasants of French Guiana call the *Ardea helias* the 'bird of the sun' (*Littre, Dict. s. v. Oiseau, 7*). Gruppe (*Griech. Myth.* 2*¹. 795*) thinks that Ovid, in describing the heron
The Egyptian name of the Phoenix is *bennu*,¹ from a root meaning 'to turn,' so that the *bennu* signifies, as it were, the returning traveler.² This is an appropriate name for the heron, since he is a bird of passage, spending the summer in the north, and the winter in the south.³

The *bennu*, or heron, was evidently a symbol among the Egyptians—but of what? Some have said, of the planet Mercury (thus Seyffarth), others of Venus (Brugsch, Lauth),⁴ but the generally accepted theory is that the Phoenix is a symbol of the rising sun. In a secondary sense, no doubt, it stands for other things, but the legend is constructed around this conception as its core. To become convinced of this, it will be necessary to examine the evidence of the texts.

**Classical Texts**

1. The goal of the Phoenix's solemn flight to Egypt is generally Heliopolis,⁵ or the city of the sun (Tacitus, Ovid, Pliny (who adds, 'near Panchaia'), Clement of Rome, Aelian, Eiphanius, Pseudo-Epiphanius, Horapollo, the Greek *Physiologus*, Lactantius (if we emend *ortus* to *urbem*, as was first done by Gryphiander, 1618), Claudian, Achilles Tatius). Others add or substitute 'temple of the sun'. (Herodotus, Ovid, Pseudo-Epiphanius, which flew away from the burning city of Ardea (Met. 14. 573 ff.), has in mind this identification. Other writers have thought of the hawk (Maspero), of the golden pheasant (Cuvier, Lenz, Benecke), of the lapwing (Keller), or of the flamingo (Fundgruben des Orients 1. 202). Ebers (*Egypt. Princess*, chap. 20) suggests a resemblance to the bird of paradise.


²Cf. Horapollo 1. 35; 2. 57.


⁵See below, pp. xlv-li.
phanius); ‘altar of the sun’ (Tacitus, Pliny, Clement of Rome, Apostolical Constitutions, Pseudo-Epiphanius, the Greek Physiologus, Nonnus).

2. Its pyre is lighted from the sun’s rays (Dionysius, Pseudo-Eustathius, De Aucupio, Lactantius, Claudian, Pseudo-Jerome).

3. It dies at sunrise (Horapollo), or faces the sunrise (Horapollo, Pseudo-Jerome), or turns to the sun’s ray (Isidore of Seville > Rabanus Maurus), or prays to the sun (Claudian), or stands toward the East and prays to the sun (Apost. Const.).

4. It is sacred to the sun (Tacitus, Pliny).

5. It is a symbol of the sun (Horapollo, Johannes Gazæus).

6. It rejoices more than other birds in the sun (Horapollo).

7. It is the sun’s bird (Claudian).

8. It is the friend of the sun (Dracontius).

9. It is descended from the sun (Achilles Tatius).

10. It resembles the sun (Pseudo-Eustathius).

11. It is the priest of the sun (Lactantius).

12. Its head is crowned by a splendid circle, the very image of the sun (Achilles Tatius; cf. Claudian, Ph. 17-20).

Egyptian Texts

1. ‘The temple of obelisks’ of the Pankhy-inscription (below, p. xlviii), in which, as we shall see, Rā, the Sun-god, was adored, is in Egyptian ha-[t]-benben-[t]. Now on a hypocephalus in Paris a deceased person is represented as saying: ‘I am in the form of the Phœnix, which issues from ha-t-benben in Heliopolis.’

2. The obelisk of the Porta del Popolo at Rome, which represents near the top an adoration of Rā by one of the kings who erected it, bears in the left line of the northern face the words, ‘Rameses II, son of Rā, who filled the temple of the Phœnix [ha-t-bennu] with his splendors.’

3. In the Book of the Dead, chap. 17, we read: ‘I am that

\footnote{What here follows reposes chiefly upon Wiedemann, \textit{op. cit.}}

\footnote{Marucchi, \textit{Gli Obelischi Egiiziani di Roma}, pp. 58, 146; cf. Ammianus Marcellinus 17. 4; Wiedemann, \textit{op. cit.}, p. 92.}

\footnote{Wiedemann’s translation; somewhat different in Budge, \textit{Book of the Dead}.}
great Phoenix, which is in Heliopolis; I unite everything which is there.' What is the meaning of this? The Phoenix signifies the Osiris which is in Heliopolis; the union of everything which is there signifies his body, or, in other words, eternity and everlastingness, eternity signifying the day, and everlastingness the night.'

The Phoenix, then, signifies the union of day and night, or, one might say, of life and death; now as, according to Egyptian religious conceptions, Osiris represents the deceased, or, we might here say, death, and as the union of day and night, the point where the two come together, is represented by the Phoenix, the Phoenix must be the rising sun, with the emphasis not on the night from which he emerges, but on the attributes of the sun as it issues from darkness or death.¹

4. The Book of the Dead, chap. 13, has, in Budge's translation: 'I go in like the Hawk, and I come forth like the Bennu bird [the Phoenix], the morning star (?) of Rā²—where, for 'morning star,' Wiedemann prefers to read 'morning divinity,' i.e., morning sun.³

5. On the wooden coffin of Hetepher-t-sin the Vatican we have, on each side of a central picture, a hawk and a Phoenix respectively. On the right, seated on a standard planted on the mountain of the sun, which is painted in red, is the hawk, with the legend, 'Glory be to Rā in the underworld!' On a similar standard on the left is the Phoenix, with the legend, 'Glory be to Rā when he rises!'

So, too, on the door of a tomb figured by Lepsius,⁴ the middle is occupied by a picture of the bark of the sun; on the right is a Phoenix, with the legend, 'He rises each day in the morning; he traverses the heaven as . . .'; while on the left is a hawk, with the words, 'He enters into the underworld; he shines.'

¹ So I understand Wiedemann, pp. 93-4.
² Similarly in chap. 122 (Budge, p. 185).
³ Those who identify the Phoenix with Venus rely on the words 'morning star,' but Wiedemann shows (p. 100) that elsewhere Venus is called 'the star of the bark of Bennu-Osiris.' Now Bennu-Osiris, as we have seen under 3, means the rising sun, and hence Venus is here called, with all propriety, the star of the rising sun's bark.
⁴ Denkmäler aus Aegypten 3. 272a.
6. In the *Book of the Dead*, chap. 24, we have: ‘I am Cheperā [the rising sun], who brings himself into being ... in order to traverse the heaven like the Phœnix among the great gods.’

7. In the *Book of the Dead*, chap. 64, we read (Wiedemann): ‘He [Osiris] comes from Sekhem to Heliopolis to make known to the Phœnix the things of the underworld. “Hail, ... thou creator of forms, like the god Cheperā [the rising sun], issuing as sun-disk above the auta-incense.”’

8. In a Louvre papyrus, No. 1. 2, the Phœnix appears with the red sun-disk on his head.


10. In a Louvre papyrus, No I. 1, we read: ‘Glory to thee, O Rā, ... thou who comest into being above Heliopolis, O Phœnix, great god!’ Beside this are two pictures, one of Rā, and one of the Phœnix.

11. On a monument at Leiden he is called ‘the Phœnix, the soul of Rā,’ a scarab calls him ‘the heart of the renewed Rā,’ and a papyrus ‘the Phœnix of Rā.’

To the foregoing may be added a few passages from the *Book of the Dead* (tr. Budge). Chap. 29 B (p. 77): ‘I am the Bennu [Phœnix], the soul of Rā.’ Chap. 77 (p. 132): ‘Those who were dwelling in their companies have been brought unto me, and they bowed low in paying homage unto me, and in saluting me with cries of joy. I have risen, and I have gathered myself together like the beautiful hawk of gold, which hath the head of a Bennu bird, and Rā entereth in day by day to hearken unto my words.’ Chap. 125 (p. 189): ‘He hath caused me to come forth like a Bennu bird, and to utter words.’

The ancient Egyptians conceived of the sun as describing a circle round the earth, and hence they gave it the name of bennu, the returning traveler. Now it happened that bennu was also

---

1 So Wiedemann; Budge differs.
2 Some other texts, cited by Wiedemann, are here omitted, as their bearing is less readily understood.
the name of a bird of passage which regularly disappeared and returned, and so this was declared holy to the sun, and one of its manifestations. The return of the sun took place in the morning, and so the bennu became the symbol of the rising sun. From this idea was evolved the further one that the sun engendered itself anew, and so likewise the bennu. He combined night and day into one whole, fashioned and guided time in a mystical and holy manner, and each morning rose to a spherical music, while the songs of gods and men resounded in joyful chorus to his praise. At his birth the heaven flamed in splendor, the new sun was born in fire, and from the dying flames of dawn he flew new-born up the sky. To him may be applied the words of the Boulak hymn to Rā: ‘Glory is his in the temple when he arises from the house of flames; all the gods love his perfume when he approaches from Arabia; he is the lord of dew when he comes from Matáu; he draws nigh in beauty from Phœnicia, encompassed by the gods.’

Since the Phoenix in this, his central mythological aspect, may thus be identified with the deified sun at his rising, the hymns to Rā (or Kheperā) will yield other passages applicable to the Phoenix of our poem. Thus the birds which follow and salute him are paralleled by the gods who follow Rā: ‘Rā riseth in his horizon, and his company of the gods follow after him.’ ‘All the gods rejoice when they behold thee, the King of heaven.’

Rā is self-begotten:

Thou self-begotten one, O thou who didst give thyself birth.

O thou beautiful being, thou dost renew thyself in thy season in the form of the disk. . . . O Rā, . . . the divine man-child, the heir of eternity, self-begotten and self-born, king of earth.

Thou art crowned with the majesty of thy beauties; thou mouldest thy limbs as thou dost advance, and thou bringest them forth without birth-pangs in the form of Rā, as thou dost rise up unto the upper air.

1 Also translated in Records of the Past 2. 127-136.
2 This paragraph closely follows Wiedemann.
4 Ibid., p. 37; similarly pp. 4, 7, 9.
5 Ibid., p. 9.
6 Ibid., p. 10.
7 Ibid., p. 38.
As rising with fragrance:

The land of Punt is established [to give] the perfumes which thou smellest with thy nostrils.

Let me snuff the air which cometh forth from thy nostrils.

With reference to the egg associated with the Phœnix:

O thou who art in thine egg (i.e., Ra), who shinest from thy disk and risest in thy horizon.

With reference to one of the colors attributed to the Phœnix:

Thou illuminest the two lands with rays of turquoise light.

Thou hast made heaven and earth bright with thy rays of pure emerald light.

The Phœnix, as the symbol of the rising sun, is at the same time, among a people so keen for immortality as were the Egyptians, a natural symbol of the resurrection. In this sense it is taken by the Christians of the first centuries, who drew for illustration of the renewed life, now upon the cycles of vegetation (cf. Ph. 243, note), and now upon the phases of the heavenly bodies (sun, moon, stars; day and night; winter and spring). Among the patristic writers who employ the Phœnix in this sense may be named Clemens Romanus, the author or authors of the Apostolical Constitutions, Tertullian, Eusebius, Zeno, Cyril of Jerusalem, Ambrose, and Epiphanius. Other writers who employ the same figure are Commodian, Nonnus, Sidonius, Ennodius, Dracontius, and the Englishman, Ælfric.

As both the Old and the New Testament associate God and Christ with light; as Jehovah is explicitly called a sun in Ps.

1 S. W. Arabia.
2 Ibid., p. 8.
3 Ibid., p. 34.
4 Ibid., p. 54.
5 Ibid., p. 10.
6 Ibid., p. 8.
7 Cf. Froude, Short Studies in Great Subjects, pp. 24-5.
8 See the citations in Thalhofer, Bibliothek der Kirchenväter 405. 77.
9 Thalhofer, op. cit. 415. 286.
10 So Ps. 42. 3; Isa. 9. 2; Wisd. 5. 6; 7. 29, 30; Ecclus. 42. 2-5, 16; Matt. 4. 5-6; Lk. 1. 78-9; Jn. 1. 4-5, 9; 9. 5; 12. 46; 1 Tim. 6. 16;
84. 11; and as the early Fathers identify the sun of righteousness¹ (Mal. 4. 2; cf. Lk. 1. 78) with Christ,² it is not surprising that the Phoenix should come to be employed as a figure of the Saviour.

HELIOPOLIS

The name of the Phoenix is indissolubly associated with that of Heliopolis, to which reference is made by Lactantius, Ph. 121, Solis ad urbem (rendered in our poem by sunbeorht gesetu, 278). About 586 B. C., in the reign of Apries, or Uahabra, Jeremiah, being then in Tahpanhes, the modern Defneh, wrote thus of Nebuchadrezzar, King of Babylon: 'He shall also break the pillars [obelisks?] of Bethshemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire'; and in 568 B. C. Nebuchadrezzar actually invaded Egypt. Bethshemesh, a translation into Hebrew of the Egyptian Per-Râ, 'house or city of the sun,' was the city known to the Greeks as Heliopolis, of which nothing now remains but the ruins shown at Matarieh, some five miles northwest of Cairo. In Jeremiah's time it must have already been about 3400 years old, if we may

I Jn. 1. 5; especially Mal. 4. 2; Jn. 8. 12. Cf. Usener, Götternamen, pp. 183-5, Dict. Christ. Antiq. 1. 357-8, and my note on Chr. 104-129. A whole series of modern poets continue the tradition. Thus Dante (Purg. 7. 26; Par. 9. 8; 10. 53; 18. 105; 25. 54; 30. 126; Conv. 3. 12. 51-6); and, to instance a poet five hundred years later, and of quite different character, Byron (Sardanapalus 2. 1. 14-7):

Oh! thou true sun!
The burning oracle of all that live,
As fountain of all life, and symbol of
Him who bestows it.

¹ The motto of Rutgers College is: Sol justitiae, et Occidentem illustra.
² As early as 242-3 A. D. (Cumont, Textes et Monuments Figurets Relatifs aux Mystères de Mithra 1. 355). This led some of the Christians of the first centuries to identify the physical sun with Christ, an error which was combated by Augustine, among others. The 'Deo soli' of Exod. 22. 20 was even sometimes interpreted as 'to God, the sun' (Civ. Dei 19. 23); and there were pagans who appear honestly to have believed that the sun was the god of the Christians (Tertullian, Apol. 16, etc.). As late as the fifth century, Pope Leo the Great complained that the faithful still persisted in adoring the sun at the instant of his rising. On the whole subject, see Cumont, op. cit., pp. 355-6.
trust the assignment of it to the time of King Menes, or Mena, the founder of the First Dynasty. In the Second Dynasty (ca. 3100 B.C.), the worship of Mnevis, the sacred bull, was established there, according to Manetho. Inscriptions of the Fourth Dynasty (ca. 2900-2750) mention it. The Fifth Dynasty (ca. 2750-2625), according to one tradition, starts from a high priest of Heliopolis, and claims divine descent from Ra, the sun-god. In the Twelfth Dynasty, Sesostris I (1980-1935 B.C.) is said to have built in Heliopolis a temple to the sun; and a leathern roll, dating from the time of Amenhotep IV (1375-1358 B.C.), professes to contain a record of this founding. The hymn sung or recited on this occasion included the sentence, 'the works will last' (or, as the German translation has it, 'Das Gemachte sei bleibend'); but all that has lasted is one obelisk, the most beautiful now in Egypt.

Somewhere about 1640 B.C., in the Seventeenth Dynasty, may perhaps be placed the period of Joseph's residence in Egypt. Joseph's wife was of Heliopolis, for we are told in Gen. 41. 45 that 'Pharaoh gave him to wife Asenath the daughter of Potiphera priest of On, that is, high priest (probably) of Heliopolis.

---

1 Lepsius, Chron. i. 326; cf. Petrie, Hist. Egypt i. 20; Breasted, Hist. Egypt, p. 44. Ebers, Durch Gosen zum Sinai, p. 493, says it is as old as the oldest inscribed monuments.
2 Petrie 1. 22.
5 He also erected a temple to Ra in Heliopolis (Petrie 2. 221).
6 Petrie 1. 157; Zs. für Agypt. Spr. 12 (1874). 85-96; Records of the Past 12. 51-5; Breasted, op. cit., pp. 196-7, and Fig. 87.
7 Ephraem the Syrian has an account of the obelisks in his Commentary on Jeremiah, chap. 33 (Oper. Syr. 2. 144-5; Pinkerton's Voyages 15. 827). Various Arabic writers of the Middle Ages mention them (cf. Pinkerton 15. 807, 827 ff.).
9 Cf. 41. 50; 46. 20.
10 'He whom Ra (the Sun-god) gave'; see Hastings, Dict. Bible 4. 23.
11 In hieroglyphics Anu, Annu, On, Un.
12 The Septuagint version of Jer. 43 (Sept. 50). 13 identifies On with Heliopolis, and so in Exod. 1. 11, in an addition to the text of the passage,
According to an account preserved by Eusebius, the Jews whom Joseph brought into Egypt were assigned to Heliopolis and Sais, and afterwards built a temple in Heliopolis (cf. 9. 27).

It was at Heliopolis that human sacrifices were abolished, if we may believe Manetho, by King Aahmose, or Amasis (1580-1557 B.C.).

Heliopolis was, in the Eighteenth Dynasty, the centre of one of the greatest religious reforms known to history, a reform associated with the name of Amenhotep IV (see p. xlvi), later known as Akhenaten or Ikhnaton ('the splendor of the sun's disk'). The nature of this reform, which, as an exotic, was destined to expire with its promoter, may be described in the words of Petrie:

Other ages had worshiped the human-figured sun-god Ra, or a hawk as his emblem; and when the sun itself was represented, it was as a concrete solid ball. But a more refined and really philosophical worship was substituted for this by Akhenaten, that of the radiant energy of the sun, of the sun as sustaining all life by his beams. No one—sun-worshiper or philosopher—seems to have realized until within this [19th] century the truth which was the basis of Akhenaten's worship, that the rays of the sun are the means of the sun's action, the source of all life, power, and force in the universe. If this were a new religion, invented to satisfy our modern scientific conceptions, we could not find a flaw in the correctness of this view of the energy of the solar system. Not a rag of superstition or of falsity can be found clinging to this new

Epiphanius (Ancor. 84) says of the name Heliopolis that it is 'a translation from the Egyptian and Hebrew On' (cf. Sayce, Rel. of Anc. Egypt and Bab., pp. 86-7). See also Ephraem the Syrian, Comm. on Jeremiah, chap. 33. The Aven of Ezek. 30. 17 is the same word (Hastings 3. 621).

1 Prap. Evang. 9. 23.
2 Eusebius also preserves a statement (9. 18; cf. Josephus, Ant. 1. 7. 2) according to which 'Abraham dwelt with the Egyptian priests in Heliopolis, and taught them many things; and it was he who introduced astronomy and the other sciences to them, saying that the Babylonians and himself had found these things out.' We of course know that Abraham, according to the Biblical account, was in Egypt (Gen. 12. 10 ff.).

Quoted from Porphyry, On Abstinence 2. 55, by Eusebius, Prap. Evang. 4. 16; Praise of Constantine 13. See also Ebers, Durch Gosen zum Sinai, pp. 495-6.

4 Wiedemann, Agypt. Gesch. 1. 46-47, 397.
5 Hist. Egypt 2. 213 ff.
worship evolved out of the old Aten of Heliopolis, the sole lord or Adon of the universe.

Petrie then quotes the great hymn to the Aten, which he thinks may have been composed by the King. One stanza runs:

How many are the things which thou hast made!
Thou createst the land by thy will, thou alone,
With peoples, herds, and flocks,
Everything on the face of the earth that walketh on its feet,
Everything in the air that flieth with its wings.

He then adds:

In this hymn all trace of polytheism, and of anthropomorphism, or theriomorphism, has entirely disappeared. . . . It would tax any one in our days to recount better than this the power and action of the rays of the sun . . . In ethics a great change also marks this age. The customary glorying in war has almost disappeared; only once, and that in a private tomb, is there any indication of war during the reign. The motto 'Living in Truth' is constantly put forward as the keynote to the king's character, and to his changes in various lines. And domestic affection is held up as his ideal of life, the queen and children being shown with him on every occasion. In art the aim was the direct study of nature, with as little influence as possible from convention; animals in rapid motion, and natural grouping of plants, were specially studied, and treated in a manner more natural than in any other Oriental art.¹

Rameses III (1198-67 B.C.) gave to Heliopolis, among other things, 12,963 serfs, 45,544 cattle, and 103 Egyptian towns²; and in the great Harris papyrus he tells of the gardens, lakes, sculptures, jewels, and scrolls which he there made for Ra.³ The temple he built is at Tell el Yehudeh, north of Heliopolis.⁴

One of the most interesting mentions of Heliopolis belongs to the period of the Twenty-third Dynasty, under what is called the Ethiopian Dominion. A stela recording the events of an expedition undertaken by Pankhy, or Piankhi I, describes the

³Records of the Past 6. 52-70.
⁴Erman, Life in Ancient Egypt, p. 285.
elaborate ceremonies and solemn devotion attending this monarch's visit to Heliopolis. Here we have several things of interest in relation to our poem—the lake or fountain in which the sun-god bathes his face, adoration to the rising sun, the offering of incense, and the temple of the sun entered by the king with solemn priestly ceremonial.

Strabo (ca. 60 B.C.-ca. 25 A.D.) says:

There, too, is Heliopolis, situated upon a large mound. It contains a temple of the sun. . . . In front of the mound are lakes, into which the neighboring canal discharges itself. At present the city is entirely deserted. . . . At Heliopolis we saw large buildings, in which the priests lived. For it is said that anciently this was the principal residence of the priests, who studied philosophy and astronomy; but there are no longer either such a body of persons or such pursuits. . . . The residences of Plato and of Eudoxus were shown to us. Eudoxus came here with Plato, and, according to some writers, lived thirteen years in the society of the priests. For the latter were distinguished for their knowledge of the heavenly bodies, but were mysterious and uncommunicative, yet after a time were prevailed upon by courtesy to acquaint them with some of the principles of their science, but the barbarians concealed the greater part of them.

In the period of Plato and Eudoxus, Egypt had been groaning for more than a century under Persian rule; Nebuchadrezzar and Cambyses had laid waste the noble edifices of Heliopolis, and burned them with fire; Egypt, as Petrie says, 'was a car-case'; yet Heliopolis still remained the university of Egypt, the home of philosophy, and astronomy, and medicine.

Apion reported that Moses offered all his prayers toward the sunrise, and in the open air, while at Heliopolis (Josephus, Contra Apion 2.2).

For a full account of this, see note on Ph. 107 ff.

To these Plutarch (Is. and Osir. 10) adds Pythagoras, his teacher being Oinuphis; and Solon (Solon 26), his teacher being Psenophis. The teacher of Plato was Sechnuphis (Clement of Alexandria, Strom. 1. 15. 69); that of Eudoxus, Chonuphis (Diog. Laert. 8. 8. 6). For full references on the visits of famous Greeks to Egypt, see Parthey's edition of Plutarch's Isis and Osiris, pp. 162, 183 ff.

Strabo, as above.

Hist. Egypt 3. 387.
It had brooded over the whole course of Egyptian history; but its end was not yet. Influential from at least the period of the Fifth Dynasty (2750-2625 B.C.) in laying down religious law for Egypt,¹ its spirit, when now its vigor was almost spent, may have imbued the philosophy and science of Greece, and so eventually have tinged the barbarism of Western Europe.

Nearly all the longer accounts of the Phoenix either mention the city by name or refer to it in an unmistakable manner; and to this circumstance, more than any other, was Heliopolis indebted for its European reputation in ancient times.

It is singular that Heliopolis often emerges into prominence when a foreign influence, especially a Mesopotamian or Syrian, manifests itself. It would seem that the purest and most vital conceptions associated with it might have been of foreign birth, or have been most keenly appreciated by foreigners.

The obelisks of London and New York were originally from Heliopolis (Petrie 2. 127), and of the seven genuine obelisks of the older period now in Rome, five are from Heliopolis—those of the Porta del Popolo, Pantheon, Villa Mattei, Monte Citorio, and Dogali.² The obelisk now standing at Matarieh (68 feet high) is the oldest Europe temple-obelisk still in position. This was erected in the reign of Sesostris (Senwosri I), of the Twelfth Dynasty (ca. 1980-1935 B.C.).³

There are two objects associated with Heliopolis which are of peculiar interest in relation to our poem. These are a tree and a fountain. On the Metternich stele we read: 'Thou art the great Phoenix, which comes into being on the tip of the trees in the

¹ Maspero, Études de Mythologie 2. 372 ff. The first historical recension of the Book of the Dead (see Budge's trans., p. lxxiv) was made by the priests of Heliopolis, and, with reference to these texts, 'the general testimony of their contents indicates an Asiatic home for their birthplace' (ibid., p. xlvi). The oldest copies belong to the Fifth and Sixth Dynasties (ibid., p. lxxiv).
² Marucchi, Gli Obelischi Egiziani di Roma, p. 155.
³ Encyc. Brit., 11th ed., 9. 79, 82; 19. 945. This authority says (19. 945): 'The pyramidions were sheathed in bright metal, catching and reflecting the sun's rays as if they were thrones of the sunlight. They were dedicated to solar deities, and were especially numerous at Heliopolis.'
great hall in Heliopolis.’ Cleopatra’s needle, now in London, speaks of the venerable tree in the interior of the temple of the Phœnix. This was properly the Persea tree, which afterwards becomes a palm, an acacia, or a sycamore. In the Louvre papyrus No. 3092, there is an adoration of a yellow tree with green leaves, above which the red disk of the sun is rising. In Wilkinson’s Manners and Customs of the Ancient Egyptians we find a picture of a tomb, near which is a tree surmounted by a Phœnix, with the legend, ‘The soul of Osiris.’

The Phœnix poised on one of the upper branches of a palm is represented at Rome in the mosaics of Saints Cosmas and Damian, St. Praxed, the Lateran, Santa Maria Maggiore, and St. Cecilia in Trastevere. In that of the apse of SS. Cosmas and Damian, which is the oldest, the bird is evidently a heron, with head, breast, and wings of red, feet and legs of gold, and the rest of the body light blue.

For the fountain of the sun at Heliopolis, see note on Ph. 107 ff.; cf. Hastings, Dict. Bible 5. 189; Wiedemann, Religion of the Ancient Egyptians, pp. 20-1, 92; Ephraem Syrus, Opera Syr. (Rome, 1740) 2. 50, 51.

For the palm-tree in the desert which, during the Flight into Egypt, bent over at the command of the infant Jesus, and refreshed the Holy Family with its fruit, and which afterwards opened a spring of water from its roots, see the Apocryphal Gospel of Matthew, chap. 20. According to the Arabic Gospel of the Infancy, this was a sycamore at Matarieh, while Sozomen attaches a similar story to a Persea tree at Hermopolis. Travelers are still shown a sycamore and a spring at Matarieh.

1 Ed. Birch, 3. 349.
2 This is regarded by Erman, Aegypten, p. 368, as the tree described by Plutarch, Isis and Osiris 20. On the general subject, cf. Brugsch, Geog. Inschr. 1. 258-9; Hastings, Dict. Bible 3. 622; 5. 190; Erman, Life, pp. 272, 348.
3 Eccl. Hist. 5. 21.
THE EARTHLY PARADISE

What may be called the central tradition concerning the Earthly Paradise, the tradition which is reflected in the *Phænix*, is Oriental and very ancient. Whether originally Semitic or not, it is not without representative in Aryan texts as well. According to this central tradition, the elements of the Earthly Paradise are:

1. An extremely high mountain.
2. Noble trees, often forming a grove.
3. A fountain of living water, or one or more rivers.
4. Absence of the ugly, irksome, and noxious, and abundance of what is delightful and invigorating.

To these are sometimes added:

5. A tree distinguished above the rest.
6. A bird which sits upon the tree, or stands in a peculiar relation to it.

The Semitic tradition, with which we are more immediately concerned, is perhaps most familiar to us from the account in Genesis (2. 8-10):

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Here we are explicitly told of the trees, the river, and the pleasure afforded by the trees. The height of the garden is only to be inferred from the fact that the river, parting into four—the Pison, Gihon, Hiddekel, and Euphrates—through these four irrigates vast tracts, including no doubt the whole inhabited earth, as the writer conceived it.

Parts of the conception are developed in Ezek. 47. 7-9, 12:

Behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that
liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither for they shall be healed; and everything shall live whither the river cometh. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Here the water has an active principle of life and healing, as have the fruit and foliage of the trees. This thought is resumed in Rev. 22. 1-2:

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Akin to the river of the water of life is the fountain, though the Bible does not expressly place it in Paradise. Thus Ps. 36. 9: 'For with thee is the fountain of life'; Jer. 2. 13 (cf. 17. 13): 'They have forsaken me, the fountain of living waters'; Jn. 4. 14: 'The water that I shall give him shall be in him a well of water springing up into everlasting life'; Rev. 21. 6 (cf. 22. 17): 'I will give unto him that is athirst of the fountain of the water of life freely.' In all these instances, the terms are used figuratively; but so also they are in the passages from Ezekiel and the Apocalypse referring to the river.

As to the absence of what is hurtful and unpleasing, and the positive delights, in that New Jerusalem which is the Apocalypticist's substitute for Paradise, reference may be made to Rev. 21. 1-4, 10, 11, 23 ff.; 22. 3-5.

1 Cf. Professor E. W. Hopkins' learned article, 'The Fountain of Youth,' in JAOS. 26 (1905). 1-67, 411-5. There is a spring at the foot of the tree Yggdrasill of Scandinavian mythology, which is a tree of life (cf. Havamal). For such trees and waters in Egyptian mythology, see above, pp. l-li.

* Yet there is mention of Paradise in Rev. 2. 7: 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.'
Hindu mythology tells of the mountain Meru, somewhat over 500,000 miles high, upon whose summit the Ganges first flows from heaven, and then divides into four rivers, which water the world. The trees are always covered with fruits and flowers. Among them are the Kālāmra(-ba) tree and the Jamvu(-bu) tree, some 6600 miles in height, whose fruit makes one ever youthful.¹ This has been identified in a general way with the Pamirs in Central Asia, the so-called Roof of the World, which Parsis consider as the original seat of the Aryan race, and the Mohammedans of the region regard as having been the terrestrial paradise.

In the Avesta and the Bundahish, the mountain is Albūrz, or the Hara Berezaiti, the rivers are twenty in number, there are the ‘tree opposed to harm’ and the Gökard tree, and the bird is the griffon, the Kamrōs, or the Sin or Simurgh.²

Akin to these Aryan legends, if not derived from them, is the view³ advanced by Ephraem the Syrian in the 4th century. He says of Paradise⁴:

> It is situated on a very high spot, and looks down on all the highest mountains. For this reason the waters of the deluge, that were spread over all the world, did not touch even its root with the tops of their billows, and, as it were, kissing its feet, worshiped the approach to it.

He then goes on to speak of Paradise as being very far from our world, and as surrounding the sea and the earth.

Among those who held similar opinions⁵ were (Pseudo-)Basil, Theophilus of Antioch, Gregory of Nazianzen, Gregory of Nyssa, Tertullian, and Cosmas Indicopleustes. To take a single example, (Pseudo-)Basil thus describes Paradise⁶:

¹ Cf. Mahabharata 6. 7; 3. 163; Vishnu Purana, tr. Wilson, 2. 2.
⁴ Hom. 1 on Paradise (Opera, 1743, 3. 563).
⁵ The works of Ephraem were early translated into both Greek and Latin (they were known to both Chrysostom and Jerome). In the Eastern Church, and perhaps in the Western, lessons from them were read after those from the Bible (cf. Migne, Patr. Lat. 23. 708).
⁶ Hom. de Paradiso (Migne, Patr. Gr. 30. 64).
A place superior by nature to all created spots, over which, by reason of its height, there was no shadow, of wonderful beauty. . . . Here, then God planted Paradise, where there was neither violence of winds, nor inclemency of the seasons, nor hail, etc.

One of the most important utterances in its bearing upon the Phœnix is that by Bede, Hexameron (Migne, Patr. Lat. 91. 43):

Nonnulli volunt quod in orientali parte orbis terrarum sit locus paradisi, quamvis longissimo interjacente spatio vel oceani vel terrarum a cunctis regionibus quas nunc humanum genus incolit secretum. Unde nec aquæ diluvii, quæ totam nostri orbis superficiem altissimæ cooperuerunt, ad eum pervenire potuerunt. Verum seu ibi seu alibi Deus noverit; nos tantum locum hunc fuisse et esse terrenum dubitare non licet: . . . locum scilicet amœnissimum, fructuosis nemoribus opacatum, eundemque magnum et magna fonte fecundum.1

Bede says that it is far removed from the knowledge of men.2 This phrase is literally derived from Augustine.3

Dante's conception of the Earthly Paradise has much in common with those of the Fathers mentioned, situated, as it was, far from the world of men, upon a lofty mountain, and embracing a forest, a fountain from which issued limpid waters, and one tree which 'would be marveled at for its height by Indians in their woods.'4

---

1 Cf. 91. 206.
2 Thus Patr. Lat. 91. 43-44, 207.
4 Purg. 28; 32. 38 ff. For analogies with Dante's Terrestrial Paradise, see the notes of Scartazzini, Plumptre, and Longfellow, on Purg. 28. 1 ff.; Kraus, Dante, p. 417; Coli, Il Paradiso Terrestre Dantesco. With his doctrine of the dissemination of seeds or germs might be compared several of the passages cited above from the Avesta and the Bundahish.
A synopsis of the views of Ephraem, Bede, and others who hold kindred opinions, may be found in Raleigh’s History of the World (1.3).

From the Middle Ages on, and particularly during the Renaissance, poets like Chaucer (Parl. Fowls 172-210), Boccaccio (Teseide, Bk. 7), Tasso (Gerusalemme Liberata, Bk. 15), and Milton (Par. Lost, Bk. 4), have been in part indebted for their Paradises and enchanted gardens to classical writers, in such passages as the following from the Odyssey (tr. Cotterill):

Here comes never the snow, nor a violent tempest and rain-storm;
Here incessantly breatheth the breeze of the soft-voiced Zephyr.¹

Which winds ne’er shake nor ever a rain-storm
Wetteth, and never a snowflake falleth, but cloudless the æther
Spreadeth above, and over it floateth a radiant whiteness.²

The descriptions of the Golden Age are likewise drawn upon for this purpose.³

¹ 4. 566-7.
² 6. 43-5.
³ For references to such classical writers, see Rohde, Der Griechische Roman, pp. 172 ff., 512 ff.; 2d ed., pp. 183 ff., 545 ff.
PHYSIOLOGUS

THE PHYSIOLOGUS IN GENERAL

The Physiologus—also known as the Bestiary—is a book of popular theology and morality, illustrating some of the chief doctrines of the Christian religion by means of the real or supposed characteristics of actual or fabulous animals, or employing these same characteristics as alluring or warning examples.\(^1\) It is not unlikely that this Christian Physiologus repoes upon earlier pagan books of natural history, setting forth the qualities of animals, and incidentally of plants and stones. Heliodorus, writing his Greek romance of Theagenes and Chariclea in the second half of the third century,\(^2\) has one of his characters, an Egyptian, exclaim (3.8): 'If you wish an example from natural history, here is one taken out of our sacred books. The bird Charadrius cures those who are afflicted with the jaundice. If it perceives at a distance any one coming towards it who labors under this distemper, it immediately runs away and shuts its eyes—not out of an envious refusal of its assistance, as some suppose, but because it knows by instinct that, on the view of the afflicted person, the disorder will pass from him to itself, and therefore it is solicitous to avoid encountering his eyes.'\(^3\) Now as a similar trait is ascribed to the Charadrius in the Physiologus, it has been thought that these Egyptian sacred books contained much of the matter appropriated by the Physiologus, and that probably the original collection which was to constitute the basis of the later Physiologus may have been formed under such a ruler as Ptolemy Euergetes II (176-117 B. C.).\(^4\)

Whenever such earlier compilations may have been made, the book that we understand by the term Physiologus (the word

\(^1\) Lauchert, Geschichte des Physiologus, p. 46.

\(^2\) Croiset, Hist. Litt. Gr. 5. 796.

\(^3\) Similarly Aelian (ca. A. D. 225) Nat. An. 17. 13; Plutarch (ca. 100), Sympos. 5. 7. 2. 8; cf. Pliny 30. 11. 94.

\(^4\) Cf. Hommel, Die Aethiopische Uebersetzung des Physiologus, p. xii.
means Naturalist) seems clearly to have been put together in Alexandria,¹ before 140 B. C.²

The earliest texts of it must have been in Greek, though the Greek manuscripts of it at present known are late. About the beginning or middle of the fifth century it was translated into Ethiopic³ and Syriac,⁴ and somewhat later into Armenian⁵ and Arabic.⁶ The Latin translation must have been made before 431.⁷ There are also complete or partial translations into Old High German, Flemish, Dutch, Provençal, Old French (4), Middle English, Italian, Waldensian, Roumanian, Icelandic, Mediaeval Greek, Servian, and Russian, besides Old English.⁸ One writer has said: 'With the exception of the Bible, there is perhaps no other book in all literature that has been more widely current in every cultivated tongue and among every class of

¹ That it is of Egyptian, and specifically of Alexandrian origin is shown by various considerations: (1) the mention of the ibis, ichneumon, crocodile, and Phœnix; (2) the occurrence of fifteen of the stories in the work of the Egyptian priest, Horapollo; (3) the mention of the Nitrian desert, northwest of Cairo; (4) the mention of Indian products, and references to Indian fables, which would naturally find their way to Alexandria; (5) the Alexandrian origin of the symbolism by which the animal stories were adapted to Christian uses; etc.

² It seems to be referred to by Justin Martyr (d. 168 A. D.), by Clement of Alexandria, Origen, and other early Fathers (Lauchert, pp. 65, 68 ff.; Hommel, p. xxxi; Land, Anec. Syr. 4. 126-7).

³ Translation into German by Hommel, pp. 45 ff.; also Rom. Forschungen 5. 13-36.


⁵ Translated into French by Cahier, Nouveaux Mélanges d'Archéologie 1. 117-138.

⁶ Translated into Latin by Land, op. cit. 4. 137 ff. For all four translations, see Lauchert, pp. 79 ff., and cf. Mann, Anglia Beiblatt 10. 278-9.


⁸ Lauchert, pp. 110-155, 300-2; Mann, as above, pp. 280-5; Reinsch, Das Thierbuch des Normannischen Dichters Guillaume Le Clerc, pp. 46-56. Concerning the sea-monster, Holbrook (Dante and the Animal Kingdom, p. 204) says: 'From my friend Sándor L. Landeau I learn that he heard the tale in his childhood from the lips of peasants in Hungary.'
people." Certain it is that current notions of the pelican, the Phoenix, the unicorn, and the salamander are due to the former popularity of the *Physiologus*.

The mention of the Bible suggests how often, in parable, allegory, or metaphor, natural objects are employed to enforce spiritual lessons, or human beings are characterized by comparison with animals or plants:

Go to the ant, thou sluggard (Prov. 6. 6).

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee (Job. 12. 7, 8.).

The kingdom of heaven is like to a grain of mustard seed (Matt. 13. 31).

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one (Matt. 13. 38).

I am the true vine, and my Father is the husbandman (John 15. 1).

Be ye therefore wise as serpents, and harmless as doves (Matt. 10. 16).

Their wine is the poison of dragons, and the cruel venom of asps (Deut. 32. 33).

Go ye, and tell that fox, Behold, I cast out devils (Lk. 13. 32).

Ye are the salt of the earth (Matt. 5. 13).

Inwardly they are ravening wolves (Matt. 7. 15).

They are greedy dogs that can never have enough (Isa. 56. 11).

The sense of the spiritual meaning within the material fact is what makes poets, and all supreme artists. It is what led Mrs. Browning\(^3\) to say:

*Earth’s crammed with heaven,*

*And every common bush afire with God.*

---

1 Sokoll, *Zum Anglesächsischen Physiologus*, p. 3.


* Aurora Leigh, Bk. 7. 
INTRODUCTION

If a man could feel,
Not one day, in the artist’s ecstasy,
But every day, feast, fast, or working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings,
And reverence fish and fowl, the bull, the tree,
And even his very body as a man.

Hence, however severely we may condemn the abuses of the allegoric method in its application to Scripture, there is at the root of symbolism something natural and necessary. We all take the sign for the thing signified. We all understand what is meant when a person is called a bear, a serpent, a cur, or a cat.¹ We all, to refer specifically to the Physiologus, attribute human virtues and vices to animals, and find pleasure and instruction in Aesop’s fables, Reynard the Fox, and the Uncle Remus stories.

THE OLD ENGLISH PHYSIOLOGUS

Manuscript

These three poems, like the Phœnix, are contained in the Exeter Book (95b—98a), for which see p. xxv.

Coherence of the Poems

The standard form of the Physiologus has 49 chapters, corresponding to as many topics, though the various translations differ with respect to the number. Of the whole, Old English poetry has made use of only three—the Panther, the Whale (Asp-Turtle), and the Partridge—or, if we add the Phœnix, four.

Do these three short poems which follow the Phœnix in the Exeter Book form a brief Physiologus? Do they constitute a portion of a longer Old English poetical Physiologus, the rest of which has been lost? Or are they unrelated—merely versions of three unconnected chapters which happened to strike the translator’s eye, or his fancy?

The third hypothesis is easily disproved, at least on the assump-

¹For echoes of the Physiologus in certain Elizabethan writers see Lauchert, Englische Studien 14. 188-210.
tion (see p. lxxxviii) that the third poem is the *Partridge*: for (1) the order found here is that of Pitra's Greek MS. A, of MS. Royal 2. C. XII, of Cahier's B, of the fragment found in Jerome's writings, of the Arabic, the Ethiopic, the archetype of the Syriac version at Leiden, and of Cahier's MS. C, so far as the first two animals are concerned (the third is missing); (2) the second and third have a backward reference in the word *gēn* ('further'); (3) the first poem, the *Panther*, has a general introduction, referring to the variety of birds and animals upon the earth, under the second of which classes the author proceeds to speak of the *Panther*; (4) the first poem has 'We heard tell' (8-9), while the third poem begins, 'I heard tell'; (5) the third poem ends in the same hortatory manner as the second, with a sentence beginning with *Uton* (see p. lxxxviii); (6) the third poem ends with *Finit*, which, under the circumstances, is more likely to mark the end of a series than of a single short poem. Hence the three poems are not versions of unconnected chapters, nor did the Old English poet treat them as unconnected.

Do they, then, constitute a portion of a larger poetic cycle? The answer to this depends upon the reply to the question raised by the gap in the third poem. If this gap represents only a part of this single poem, the cycle, upon the basis of the facts adduced above, must have consisted, so far as we can see, of only these three members1; and the evidence adduced under the head of the *Partridge* (pp. lxxxvi ff.) points to this conclusion.2

**Author and Date**

Dietrich3 believed the *Physiologus* to have the same author as the *Phænix*, *Guthlac*, and *Juliana*, that is, Cynewulf. This he argues from similarity of diction, and from general likenesses in conception and treatment. However, the scant page which he devotes to the subject does not afford him scope for detailed

1 Dietrich (*Commentatio*, p. 11) suggested that three orders of animals were represented by the three poems—quadrupeds, fishes, and birds; Ebert (*Anglia* 6. 241) modified this to animals of the land, of the sea, and of the air.


3 *Commentatio*, pp. 10-11.
Ixii

INTRODUCTION

proof. Sokoll goes into the subject much more fully. He says¹ that almost the whole vocabulary of the Physiologus belongs also to the Phenix, and likewise affirms a close relationship between the diction of the Physiologus and that of the Christ. Several pages² of his monograph are devoted to an examination of the vocabulary, metre, style, etc., of the Physiologus, in order to prove that it must be ascribed to Cynewulf.

On the other hand, Lefèvre, Wülker, Körting, Brandl, Mann, and Schwarz oppose this view.³ Trautmann thinks that the Physiologus may be ascribed to Cynewulf with some probability.⁴ Barnouw⁵ will go no further than to assert that, if the Physiologus is by Cynewulf, it is later than the Elene.

If I did not hesitate before assigning to Cynewulf so many Old English poems,⁶ I should associate myself on this point with Dietrich and Sokoll. If the Physiologus is not by Cynewulf, it must be by some disciple or close imitator; if by him, it is probably one of his later productions. As for the date, it is in general that of Cynewulf’s period, the second half of the eighth century.⁷

The Panther

The account of the panther in the Physiologus may be typically represented by the Greek text published by Lauchert.⁸ In the Biblical passage which serves as a foundation, ‘panther’ is due to the Septuagint, the ‘young lion’ of the Authorized Version representing the Hebrew. The sentence from Hosea, however, serves as a mere pretext for this chapter.

The prophet prophesied and said: ‘I am become as a panther to Ephraim’ [Hos. 5. 14]. The Naturalist said concerning the panther

² Pp. 11-21.  
³ Jansen, Die Cynewulf-Forschung, pp. 115-6.  
⁴ Kynewulf, pp. 42, 122.  
⁵ Textkritische Untersuchungen, p. 206.  
that he has this natural property: He is beloved by all the animals, but a foe of the dragon. He is as variegated as Joseph's coat. He is exceeding quiet and meek. When he has eaten and is filled, he sleeps in his den. And the third day he arises from sleep, crying out with a loud voice. And the animals that are nigh and that are afar off hear his voice. From his voice there streams all the fragrance of spices. And the animals follow the fragrance of the panther's smell, running up to it.

Thus when Christ was roused on the third day and rose from the dead, all fragrance came to us, both the peaceable ones that are nigh and those that are afar off [Eph. 2. 17; cf. Ps. 57. 19]. Manifold is the intellectual wisdom of God, as the Psalmist said [Ps. 45. 9, 13]: 'Upon thy right hand did stand the queen, clothed in vesture wrought with gold, and arrayed in divers colors.' She is the Church. Manifold is Christ, since he is virginity, temperance, compassionateness, faith, virtue, patience, concord, peace. Well, therefore, did the Naturalist speak concerning the panther.

THE WHALE (ASP-TURTLE)

THE GROWTH OF THE LEGEND

There can be no doubt that the germ of that chapter of the Physiologus which is concerned with the sea-monster (or so-called whale) is to be found in a story related by Nearchus, who was admiral of Alexander's fleet during the voyage from the mouth of the Indus to the coast of Persia. In late October or November of 325 B.C., he sailed past the island of Ashtóla (Astóla) or Sungadeep (Sangadip), off the coast of Baluchistan, in Lat. $25^\circ 7'$, Long. $63^\circ 40'$, and between Ras Ormárah (Hormárah, Urmárah, Aruba, Arabah) and Ras Jaddi (Cape Passeenoe, Passenoe, Pessani, Pasni). From the Ichthyophagi of the opposite coast of Mekrán (Makrán) he heard the tale preserved by Arrian († ca. 180 A.D.) and Strabo († ca. 25 A.D.). The fuller form of the legend is thus reported by Arrian²:

¹ The island was and is known by a great variety of names (Pauly-Wissowa, Real-Encyclopädie der Classischen Wissenschaften, s. v. Ashtola; Cyclopadia of India, s. v. Ashtola; Geographi Graci Minores, ed. Müller, i. 344). Among these are Karnina, Seléra, Satáluh, Island of the Sun.

² Among the writers who mention it are Ptolemy (6. 8, 20, 21), Pliny (6. 26), Solinus (54), Mela (3. 7), Curtius (10. 1).

³ Indica, chap. 31 (cf. chap. 26).
INTRODUCTION

(BEFORE 300 B.C.)

While Nearchus was passing the coast of the Ichthyophagi, he heard tell of an island about a hundred stadia distant from the mainland, where no one dwelt. The natives said that it was consecrated to the Sun, and bore the name of Nosala, and that no one was willing to land there, but that if any one did so through ignorance, he was never seen again. Nearchus goes on to relate that one of his cutters, manned by Egyptians, disappeared not far from this island, whereupon the leaders of the expedition affirmed that they had landed on the island without being aware of the danger, and so had vanished. Nearchus then sent a thirty-oared vessel to circumnavigate the island, warning the crew not to land, but rather to sail close to the shore, and call out to the steersman by name, or to any others whose names they knew. Since no one answered, Nearchus himself rowed to the island, and forced his sailors, against their will, to land. He then went ashore, and thus proved that the talk about the island was an idle tale.

Another story that he heard about it was to the effect that one of the Nereids dwelt there, though her name is not mentioned; she, it was said, would take her fill of love with any man who came, but afterward would turn him into a fish, and cast him into the sea. On this account, the Sun grew angry with the Nereid, and at length commanded her to depart. This she promised to do, but at the same time solicited his love, which the Sun granted; but, having compassion upon the men whom she had turned into fishes, he restored them to their former state. From these had descended the race of the Ichthyophagi, which had come down to Alexander's time.

1 According to Philostratus (Life of Apollonius of Tyana 3. 56), this Nereid was 'a dreadful female demon, which would snatch away many mariners, and would not even allow them to fasten a cable to the rock.' He calls the 'sacred island' Seléra. Cf. below, p. lxviii, note 3.

The Nereid may be related to the Siren which Boiardo, Berni, and Ariosto represent as lying further out to sea than the whale which is two miles long, and rises eleven paces above the water, and which Alcina accordingly persuades Astolfo is an island (Orl. Innam. 2. 13. 58, 62, 64; 2. 14. 6; (Berni) 42. 60, 64-68; Orl. Fur. 6. 37, 40-42. Shakespeare's (M. N. D. 2. 1. 150-2)

mermaid on a dolphin's back
Uttering such dulcet and harmonious breath
That the rude sea grew civil at her song
is the siren of Ariosto (6. 40),

Che col suo dolce canto accetta il mare,
but the position upon the dolphin's back carries us directly back to classical mythology and art (see, for example, Pliny 36. 5. 4).
A shorter form is found in Strabo¹:

Nearchos says that he proved the falsehood of a story which was firmly believed in by the sailors in his fleet—that there was an island situated in the passage which proved fatal to those who anchored on its shores, since a bark disappeared when it came to this island and was never seen again, and some men who were sent in search did not dare to land upon the island, but before sailing away from it shouted and called to the crew, when, as no one returned an answer, they took their departure. But as all blamed the island for the loss of the men, Nearchos tells us that he himself sailed to it, and having anchored, disembarked with a part of his crew, and made a circuit of the island. But as he could find no trace of the men of whom he was in search, he gave up the task and returned.

Various theories have been proposed to account for the legend:

1. Mela seems to imply that the heat in the island was unendurable. He is somewhat confused regarding the geography, though he appears to be speaking of our island (3.7): 'Opposite the mouths of the Indus lie the regions of the sun, so called. These are so uninhabitable that the power of the surrounding air causes instant death; and between those mouths is the district of Patalene, which in some parts is without any one to till the soil, on account of the intolerable heat.'

2. Müller suggests² that the island was a rendezvous for pirates, who might be interested to keep their haunts to themselves. Pliny tells us (6.26) that companies of archers were carried on board the vessels plying between Arabia and the west coast of India, because the Indian seas were infested by pirates. Curzon (Persia 2.448) remarks of certain Arab tribes skirting the southern littoral of the Persian Gulf that 'they have been addicted from time immemorial to piratical escapades.'³ Near this same coast, Lingah, on the Persian side, is the chief town

¹15.2.13, p. 726, translated by McCrindle, Ancient India, pp. 91-2.
²Geogr. Gr. Min. 1. 352.
³Marco Polo (3.24, 25) tells of the pirate vessels, more than a hundred in number, that went on summer cruises from the coast below Goa, twenty or thirty vessels together. For those at Socotra, cf. Marco Polo 3.32.
of the piratical Joasmees\textsuperscript{1} (Jowasmis, Jewasimis, Jowasimees), who, at least previous to 1820, frequented Ashtola: 'This island was once famous as the rendezvous of the Jowásimee pirates; and here they committed many horrid and savage murders on the crews of the vessels which they captured.'\textsuperscript{2} The vessels they burnt, after massacring the crew.

3. The air of the island may have been unhealthful in antiquity, if no longer so. Thus Lord Curzon says of Gwadur, only about a hundred miles away (\textit{Persia} 2. 431): 'Gwadur was once one of the most popular stations of the Telegraph Line, and was regarded as the \textit{sanitarium} of the Gulf ports, the temperature being very equable, and existence quite endurable even in the summer months. From some unknown cause, however, attributed by some to the sea-water, which is here so strongly impregnated with sulphuretted hydrogen that the fish are often killed in great numbers, a malarial fever has developed itself, which attacks every new-comer; and the place is now as much shunned as it was once sought.'

4. As large numbers of turtles are caught upon the island for the sake of their shells, it may be that the legend was invented by those who were engaged in this pursuit, in order to keep possible intruders at a distance; or the air may have been so infected\textsuperscript{3} by the abandoned carcasses of the turtles which were caught only for the sake of their shells as to be, or seem, poisonous to those who attempted to land, especially as there appears to be but one good landing-place. To do justice to this theory, and to gain a tolerable idea of the character of the island, it is desirable to consider two comparatively modern accounts. Lieutenant G. B. Kempthorne,\textsuperscript{4} describing in 1835 a survey made in 1828, thus writes:

\textsuperscript{1} \textit{Cycl. of India.}
\textsuperscript{3} Pliny says that in the island 'every animal instantly dies'; Mela that it is 'so uninhabitable that the power of the ambient air instantly kills those who land.' Kempthorne found no living animal there except rats (see opposite page). Holdich (\textit{Gates of India}, p. 160) says that 'sea-urchins and sea-snakes abounded in such numbers as to make the process of exploration quite sufficiently exciting.'
\textsuperscript{4} \textit{Jour. Royal Geog. Soc.} 5. 266-8.
Ashtola is a small desolate island, about four or five miles in circumference, situated twelve miles from the coast of Mekran. Its cliffs rise rather abruptly from the sea to the height of about three hundred feet; and it is inaccessible except in one place, which is a sandy beach, about one mile in extent, on the northern side. Great quantities of turtle frequent this island for the purpose of depositing their eggs. . . . Not a vestige of any habitation now remains. . . . A party went on shore one night for the purpose of catching turtle, a description of which may not be uninteresting. We left the ship at sunset, and reached the shore about dark, then hauled the boat up on the beach; and when this was done formed ourselves into two distinct parties, and dispersed to different parts along the beach. Having reached the place where we thought it likely that the turtle would land, we lay down, keeping a sharp look out and making as little noise as possible. . . . We were thus all in anxious expectation of the appearance of the turtle; and six bells had just gone on board—that is, it was eleven o'clock, P. M.—when we saw the first, to our great delight, coming on shore just opposite us. It looked like a black rock moving slowly and steadily out of the water. We did not interrupt its progress until it had got some distance upon the beach, when a rush was made towards it, and it was immediately turned over on its back, without giving it time either to defend itself or blind its assailants by throwing the sand with its flippers or fins, which they do with such force that it is almost dangerous to come near them. It took six stout men thus to turn the largest that was caught. . . . We caught seven turtle that night, and six more the night after. . . .

The Arabs come to this island and kill immense numbers of these turtle, not for the purpose of food, for they never partake of it, considering it as an unclean animal; but they traffic with the shell to China, where it is made into a kind of paste, and then into combs, ornaments, &c., in imitation of tortoiseshell. The carcases of the poor animals are thus strewn about the beach in all directions, causing a stench so great that it was scarcely bearable; in fact, we could smell it some distance off the shore. The only land-animals we could see on the island were rats, and they were swarming; they feed chiefly on the dead turtle.

And earlier, according to Vincent,1 Captain Blair had written:

We were warned by the natives of Passeneo that it would be dangerous to approach the island of Ashtola, as it was enchanted2;

1 The Commerce and Navigation of the Ancients in the Indian Ocean 1. 299.
2 McCrindle (Ancient India, p. 92, note 1) says: ‘It is still regarded with superstitious fear by the natives of the neighbouring coast.’
and that a ship had been turned into a rock. This superstitious story did not deter us; we visited the island, found plenty of excellent turtle, and saw the rock alluded to, which at a distance had the appearance of a ship under sail.\(^1\) The story was probably told to prevent our disturbing the turtle; it has, however, some affinity to the tale of Nearchus's transport.

According to Charles Masson,\(^2\) Ashtóla is now a goal of Buddhist pilgrimage:

Many votaries and pilgrims proceed no farther than Hinglátz,\(^3\) but it is deemed to be especially praiseworthy and beneficial to extend the pious tour to Satadip, an island off the coast of Mekrán, and between Hormará and Pessání. I was surprised at discovering that this celebrated island was no other than the Ashtóla of our maps, the Asthilál of Arabs and Baloches, the Carnina and Enchanted Isle of Nearchus, and the Asthæ[a] of Ptolemy.

Holdich (\textit{Gates of India}, p. 160) remarks: 'I have been to that island, the island of Astola, and the tales that were told to Nearkhos are told of it still. There, off the southern face of it, is the "sail rock," the legendary relic of a lost ship.'

\(^1\) Cf. \textit{Odyssey} 13. 154 ff.

\(^2\) \textit{Narrative of Various Journeys in Belochistan, etc.}, 4. 391-3; cf. 4. 295, and, for Masson himself, Holdich's \textit{Gates of India}, p. 345.

\(^3\) Sacred to the goddess Nana (now identified with Siva by Hindus). ... The Assyrian or Persian goddess Nana ... was a well-established deity in Mesopotamia 2280 years B. C.' According to Holdich, this shrine, 'next possibly to Juggernath, draws the largest crowds of pilgrims (Hindu and Mussulman alike) of any in India.' The character of Nana is outlined by Jastrow (\textit{Hastings, Dict. Bible, Extra Vol.}, p. 541): 'At Erech, in the extreme south, there flourished the cult of a goddess known as Nanâ, who appears to have been conceived as a deity of a violent character, punishing severely those who disobey her—a war-goddess rather than a mother of life—but who in later texts is identified with Ishtar.' Elsewhere Jastrow says (\textit{Encyc. Brit.}, 11th ed. 14. 870-1): 'She [Ishtar] appears under various names, among which are Nanâ, etc. ... Ishtar is celebrated and invoked as the great mother, as the mistress of lands, as clothed in splendor and power—one might almost say as the personification of life itself. But there are two aspects to this goddess of life. She brings forth, she fertilizes the fields, she clothes nature in joy and gladness, but she also withdraws her favors, and when she does so the fields wither, and men and animals cease to reproduce. In place of life, barrenness and death ensue. She is thus also a grim goddess, at once cruel and destructive. We can, therefore,
The germ of the later legend is thus seen to be as follows:

An enchanted island, or the being that inhabits it, causes the disappearance or transformation of men who touch upon its shores. As a historical fact, the island in question was and is the resort of large turtles in great numbers; and it is possible that there may be some connection between the capture of these turtles and the reputation of the island.

The story enters upon a new phase with the romance of Pseudo-Callisthenes, or rather with the apocryphal letter of Alexander to Aristotle, which must have been already extant when the romance was compiled. As the romance was composed at Alexandria about 200 A.D., and as the outlines of the work are to be ascribed to the age of the Ptolemies (323-247 B.C.), it is apparent that no great interval is likely to have elapsed between the story related by Nearchus and that of the Pseudo-Callisthenes.

The kernel of the new story is to this effect: A reputed island, being approached by a boat, proves to be an animal, suddenly sinks, and causes the occupants of the boat to be engulfed. The tale runs, translated from the Greek:

understand that she was also invoked as a goddess of war and battles and of the chase.

May not the Nereid (p. lxiv, above), then, so seductive and so ruthless, represent this Nana-Ishtar worshiped at Hinglátz, and might not the antiquity of the legend thus bear some relation to Babylonian mythology? Erech is hardly more than 200 miles in a straight line from the Persian Gulf, and Susa, where, according to Holdich (p. 163), Nana dwelt for 1635 years (to 645 B.C., when she was reinstated at Erech), not so far. As to the sea-route in ancient times through the Persian Gulf, along the coast of Baluchistan, to India, see Holdich, pp. 54-57.

Rohde, Der Griechische Roman, 2d ed., p. 200.

So Zacher, Pseudocalisthenes, p. 102. Rohde is disposed to think that the earliest form of the romance was actually written down in the Ptolemaic era (op. cit., p. 197, note 1). See also C. Müller, Pseudocalisthenes, p. xx (in Arriani Anabasis et Indica, Paris, 1846).

Ed. Müller, 3. 17. The Latin version by Julius Valerius, composed between 270 and 330 A.D. (so Kuebler in the Teubner edition of Valerius, p. vii), will be found at the foot of the page in Müller’s edition, as well as in the Teubner volume. The Latin, while making certain points of the Greek clearer, misses the essential thing for us by failing to identify the island with an animal.
When we had come to the city of Prasiaka, which seemed to be the metropolis of India, we discovered a fertile promontory. When I had set out with a few of my men for this promontory, we ascertained that the inhabitants subsisted on fish, and had the form of women. On questioning some of them, I found that they were of barbarous speech. When I made inquiry about the region, they pointed away to an island, which was visible off at sea. This, they said, was the sepulchre of a very ancient king, and contained much consecrated gold. Hereupon the barbarians disappeared, leaving their boats, to the number of twelve, behind.

My kinsman and friend, Philo, together with Hephaestion and Craterus, were unwilling that I should cross over. Philo's words were: 'Let me go in your stead, so that, should it turn out badly, I may run the risk, and not you; while if all goes well, I will send a boat back for you. Even should Philo perish, you would never want for other friends; but if anything should happen to you, Alexander, all the world would suffer.' Thereupon I allowed myself to be dissuaded. He then set off for the island, but, when an hour had elapsed, all at once the animal sank to the bottom of the sea. Thus, while we were looking on, the animal disappeared, and the whole boat's crew perished miserably, to our great sorrow. But when I searched for the barbarians, they were nowhere to be found.

We remained on that promontory for eight days, and there we saw the Hebdomadarion, an animal with elephants on its back. This story is pieced together from several earlier ones. The promontory is probably Ras Ormarah, since, after passing it, Nearchus came to the fishermen who fled at the sight of his vessels. The island containing the sepulchre of the ancient king, however, was not Ashtóla, but was situated at the entrance to the Persian Gulf, the ancient name being Ogyris (Organa), or Oarakta, the former probably representingOrmuz, and the latter, Kishm. Curtius relates that those who were attracted by the rumors of gold to seek the island that contained the monument of this king, Erythras, were never seen again. The rest of the tale in Pseudo-Callisthenes seems to be an echo of the story related by Nearchus of Ashtóla.

1 A play on the word Philo.
2 ἄπαιτερως. The translation is guesswork.
3 Cf. the later Hindu stories of the earth supported by an elephant on the back of a tortoise.
4 Cf. Arrian, Indica, chap. 26, with Holdich, Gates of India, p. 158.
5 Strabo 16. 766-7; Mela 3. 8; Pliny 6. 28.
6 Arrian, Indica, chap. 37.
There is an important parallel in Pseudo-Callisthenes 2. 38,₁ where we are told that Alexander, having encamped on the sea-shore, embarked his soldiers, and sailed to an island not far away, where they heard, but did not see, men speaking Greek. Some of the soldiers, persuasion by a diver, leaped overboard and swam ashore, in order to explore the island; but no sooner had they landed than crabs issued from it, and dragged them back into the water. This frightened Alexander, so that he ordered the sailors to return to land.

The legends of Pseudo-Callisthenes are thus reducible to this: *An island, or a sea-beast (crab) representing in some sort an island or its destructive power, plunges the seafarer who would land upon it into the deep.*

The tale is next related in Hebrew by Rabbah bar bar Hana, a Babylonian rabbi who lived between A. D. 257 and 320. One of the journeys he undertook was through the desert in which the children of Israel wandered for forty years, and where his Arab guide pointed out to him Mount Sinai, and the place where Korah had been swallowed up by the earth. From this guide or other Arabs he may have heard the fantastic tales which he afterwards recounted, and which caused his colleagues to remark, ‘All Rabbahs are asses, and all bar bar Hanas fools.’₂ Since the Arabs were the active carriers or intermediaries in the commercial intercourse between Egypt and India in those times,³ nothing is more natural that they should pick up such a legend in passing and repassing Ashtóla.⁴ Rabbah’s version is in the Babylonian Talmud (Baba Bathra 73b):

₁Müller’s ed., p. 89; cf. Zacher, p. 139.
²Jewish Encyclopaedia 10. 291.
³Schoff, Periplus of the Erythraean Sea, pp. 3 ff.; Vincent, Periplus, pp. 37, 59, 60.
⁴It was while sailing to the East Indies by way of the Persian Gulf that Sindbad, on his first voyage, came to the ‘island like one of the gardens of Paradise.’ While the passengers were disporting themselves on the shore, and some had lighted the fires in their fire-pots, the master of the ship called upon them to embark speedily, ‘for this apparent island upon which ye are is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have
Once, while on a ship, we came to a gigantic fish at rest, which we supposed to be an island, since there was sand on its back, in which grass was growing. We therefore landed, made a fire, and cooked our meal. But when the fish felt the heat, he rolled over, and we should have drowned had not the ship been near.

grown upon it since times of old.' He spoke, but too late for some, although they abandoned their goods, including the fire-pots. 'The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it' (Lane's translation of the Arabian Nights). Cf. Rohde, Der Griechische Roman, 2d ed., pp. 191-6; 'De Reizen von Sindebad,' De Gids (1889) 3. 278-312.

1 So in the Latin texts of Mai (Class. Auct. 7. 590) and Cahier (Mélanges d'Archéologie 3. 253, MS. B): 'habens super corium suum tamquam sabulones qui sunt (B, sicut) iuxta litora (B, littore) maris.' So likewise in the Sindbad story, in Kazwini, Philipp de Thaon ('Le sablon de mer prent, sur sun dos l'estent... Les graveles sunt les richeises del mund'), Guillaume le Clerc (ed. Reinsch, ll. 2259-60; also 2272-3, 'Font granz pels el sablon ficher, Qui semble terre a lor avis'; ed. Cahier, Mélanges 3. 255, 'Alrretel est come sablon L'eskerdes de son dos en som'), Olaus Magnus, Brunetto Latini (Tresor, ed. Chabaille, p. 186, 'Li vent aporte sablon et ajostent sor lui, et i naist herbes et petiz arbrissiaus'), etc. There is no mention of sand in the Ethiopic or the two Syriac versions; the Armenian has (Cahier, Now. Mèl. 1. 129), 'He keeps to sandy places,' with which compare R. F. Burton's statement (Zanzibar 1. 200): 'When fewer ships visited the port, the sandspit projecting from "Frenchman's Island" was covered with bay-turtle [green turtle].'

2 Perhaps this trait may owe something to the islands of shrubbery which float away from estuaries into tropical seas (Dana, Manual of Geology, 4th ed., p. 156). Floating islets of matted trees are sometimes seen fifty or a hundred miles off the mouth of the Ganges (and perhaps the Indus as well; cf. Curtius 9. 8), and among the Moluccas or the Philippines (Lyell, Principles of Geology, 11th ed., 2. 364-6). According to Lyell, ships have sometimes been in imminent peril, as these islands have often been mistaken for terra firma, when in fact they were in rapid motion. Less pertinent are the ancient stories concerning the islands of Rhodes, Anaph, Thera, and Delos (for volcanic islands like Thera (Santorin), see Lyell 2. 58 ff., 67 ff.). On the disappearance of islands along the Baluchistan coast, see Jour. Royal Soc. Arts 49. 419, 424. Under date of Sept. 12, 1913, a report came from San Francisco: 'Falcon and Hope Islands, of the Friendly or Tonga group, in the South Pacific, have disappeared from view. With them several hundred natives and a few white men also have disappeared.'
Here, at length, are the particulars which belong to the mediæval form of the story.

In the *Arabic Book of Indian Marvels*, edited and translated by Van der Lith and Devic (Leyden, 1883-6), consisting of stories collected by the captains of trading vessels between 900 and 950 (Préface, p. vi), we have the following version:

I have also heard very curious stories about turtles, which the mind has difficulty in crediting. Here is one that I have from Abu Mohammed-al-Haçan, son of Amr. He had heard a respectable sailor relate that a ship, sailing from India for some country or other, was driven from its course by the violence of the wind, notwithstanding the efforts of the captain, and sustained some damage. They finally reached a little island, entirely destitute of wood and water, where they were forced to stop. The cargo was unloaded, and they remained there long enough to repair the damage, after which the bales were put back on board, in order that they might continue their journey. While this was in progress, the New Year festival arrived, and, in order to celebrate it, the passengers carried ashore to the island such pieces of wood, palm-leaves, and rags as they could find aboard ship, and set them on fire. Suddenly the island shook beneath their feet. Being near the water, they threw themselves in, and made for the small boats. At that instant the island sank into the waves, producing such a swirl that they all narrowly escaped drowning, and only saved themselves with the greatest difficulty, being terrified beyond measure. Now the island was nothing but a turtle asleep on the water, which, awakened by the heat of the fire, sought to escape. I asked my informant how that happened. 'Every year,' he replied, 'there is a number of days when the turtle rises to the surface of the water to rest from his long sojourn in the caverns of the submarine mountains; for at these depths there grow frightful trees and prodigious plants, much more wonderful than our terrestrial trees and plants. It comes, then, to the surface of the water, and passes whole days there deprived of sensation, like a drunken man. When it has regained its senses, and becomes tired of its position, it dives.'

**THE NAME OF THE MONSTER**

The *Physiologus* differs from a mere account of animal-traits in that it tags the characterization of each animal with a moral called an interpretation, which is sometimes formally labeled as such, and sometimes not. This will be apparent from the Greek chapter which deals with our incident, which will also show that
another peculiarity of our sea-monster, or some other fabulous sea-monster, is combined with it. The Greek chapter is found in two forms, a shorter and longer. The first is printed by Pitra:

There is a sea-beast in the ocean, called asp-turtle, which has two natural properties.

(1) Its first nature is this. When it is hungry, it opens its mouth, and from its mouth there streams all fragrance. The little fishes, attracted by the odor, swarm into its mouth, and the monster drinks them down. But you will not find the big and perfect fishes coming near the beast.

Such a perfect fish was Job, Moses, Isaiah, Jeremiah, and the whole company of the prophets. In this manner did Judith escape from Holofernes, and Esther from Artaxerxes.

(2) The second natural property of the sea-monster: it is very large, like an island. Not being aware of this, the seamen fasten their boats to it as to an island, and attach the anchors and the stakes. They build a fire on the back of the sea-monster, in order to boil somewhat for themselves. When he is scorched, he plunges to the bottom, and wrecks the boats.

Interpretation. Well then did Solomon say in the Proverbs: 'Giveno heed to a worthless woman; for honey drops from the lips of a harlot; but afterwards thou wilt find her more bitter than gall.' So if thou shalt depend upon the hope of the devil, he will plunge thee with himself down to the hell of fire.

The other is edited by Lauchert:

Solomon teaches in the Proverbs, [in the Septuagint 5. 3-5], saying: 'Give no heed to a worthless woman; for honey drops from the lips of a harlot, who for a season pleases the palate: but afterwards thou wilt find her more bitter than gall, and sharper than a two-edged sword. For the feet of folly lead those who deal with her down to the grave with death.'

There is a monster in the sea, called asp-turtle, which has two natural properties. Its first is this. When it is hungry, it opens its mouth, and all fragrance issues from its mouth. And the little fishes crowd into its mouth, and he swallows them, but the large and perfect it does not find approaching it. Thus the devil and the heretics by their fair speeches and the guile of their supposed fragrance entice the simple and unschooled in understanding, but are unable to lay hold of those who are perfect in mind. Such a perfect fish was Job, Moses, Jeremiah, Isaiah, and the whole com-

1 Spicilegium Solesmense 3. 352.
pany of the prophets. In this manner did Judith escape from Holofernes, Esther from Artaxerxes, Susanna from the elders, and Thecla from Thamyris.

Its other natural property is as follows. The monster is very large, like an island. Not being aware of this, the seamen fasten their boats to it as to an island, and also their anchors and their stakes. So they disembark as on an island, and build a fire to boil them food. And the whale, being burned, plunges to the bottom, and wrecks the boat and all that belongs to it. And if thou, O man, dost hang upon the false hopes of the devil, he will plunge thee with himself down to the hell of fire. Well, therefore, did the Naturalists speak concerning the asp-turtle.

Ignoring, for the moment, the new ‘nature,’ or trait, introduced, let us consider what manner of sea-beast is intended by this version of the legend. The word here translated ‘sea-beast’ is in the original κῆτος (Lat. cetus), the same that in Gen. 1. 21 is, in the plural, translated ‘whales’ in the Authorized Version, while the Revised Version more accurately renders ‘sea-monsters.’ The word itself, then, does not demand to be translated ‘whale’ in this place, any more than in the great majority of other occurrences in Greek and Latin. The exacter term is ἄσπιδοςχελώνη, and this must be translated either by ‘shield-turtle’ or ‘asp-turtle,’ since the Greek ἄσπις has two principal meanings, ‘round shield,’ and ‘asp.’ In any case, the second element, χελώνη, must mean ‘turtle.’1 This designation of the fabulous beast by ‘turtle’ is supported by various considerations:

1. Kazwini, an Arab writer of the latter half of the thirteenth century, begins his story thus,2 in his account of water-animals: ‘The tortoise is a sea- and land-animal. As to the sea-turtle, it is very enormous, so that the people of the ship imagine that it is an island.’

2. When the χελώνη of this chapter is translated into Latin, it is always as testudo.

3. The folk-tales of widely separated peoples, who cannot have borrowed from one another, unite in giving a similar account of the tortoise. Thus Catlin heard among the Mandan Indians3

1 Cf. pp. lxxxii ff.
2 Quoted by Lane in his translation of the Arabian Nights, on Sindbad’s First Voyage.
that 'the earth was a large tortoise, that it carried the dirt on its back—that a tribe of people, who are now dead, and whose faces were white, used to dig down very deep in this ground to catch badgers; and that one day they stuck a knife through the tortoise-shell, and it sank down so that the water ran over its back, and drowned all but one man.' And Callaway has the following Zulu story:

It happened that some boys went to play on the banks of the river Umtshezi; on their arrival they said, 'There is a beautiful rock. . . .' But it was a tortoise. . . . A little boy said, 'This rock has eyes.' The others said, 'No; you are telling lies.' He said, 'It has eyes.' He was silent; and took his stick, and thrust it into the tortoise's eye, saying, 'What is this eye? See, the eye stares.' They said, 'There is no eye, child.' The little boy came home, and said, 'There is a rock which has eyes.' His father answered, 'What kind of eyes are in the rock?' He said, 'Indeed, there are eyes.' It happened on another day the tortoise turned over with them; one little boy crossed the river at a great distance; he went crying home; they asked, 'What is the matter?' He said, 'The rock has turned over with the other boys; it went with them into the pool.' They were all lost; there escaped that one only, who went home crying.

4. The roughness and hardness of its body are sometimes mentioned. Thus in Pseudo-Eustathius of Antioch: 'Its body resembles rough stones,' reminding us that Pacuvius had already characterized the tortoise as 'aspera.' In the Voyage of St. Brandan we are told: 'Erat autem illa insula petrosa sine herba.' In the fragment of Pseudo-Jerome (Vallarsi's ed. of Jerome, Venice, 1771, 11. 219) we have: 'Ostendit se in ipso mari tamquam petram.' Finally, the turtle in Kempthorne's description (p. lxvii) looks like a 'black rock.'

5. The back of a whale is not well adapted for the comfortable sojourn of several people. Bullen says: 'By dint of hard work I pulled myself right up the sloping, slippery bank of

1 Nursery Tales, Traditions, and Histories of the Zulus, pp. 341-2.
2 Migne, Patr. Gr. 18. 724.
3 Cicero, De Div. 2. 64. 133. Similarly Oppian, Hal. 5. 396, 404.
5 Cruise of the Cachalot, chap. 15.
Nor would the Greenland whale, at least, remain passive under such a sojourn, the lighting of fires, etc. 'It is indeed an extremely timid beast. It has been remarked that a bird alighting upon its back sometimes sets it off in great agitation and terror.'

6. The size of the turtle at its largest affords some color of plausibility to the story. According to the ancients, their shells were used as barks by the Chelonophagi, or served as roofs over their heads. We are told of green turtles so large that they will crawl about on land with as many as fourteen men upon their back. In the *Voyage of François Leguat* there is a picture, reproduced from De Bry's *India Orientalis*, of a tortoise-shell with ten men seated upon it. From the same work of De Bry is quoted a statement concerning the tortoises of Mauritius at the end of the sixteenth century that readily carried two men. El Bekri, an Arabian geographer (A.D. 1067-8), relates a story told him by a jurisconsult whom he names, to the effect that a company of travelers bound for Tirca, near Timbuctoo, stopped for the night at a place infested with white ants, which are very destructive. Nothing is safe from them which is not deposited on heaps of stones or on poles stuck in the ground. One of the travelers, espying what he took for a rock, deposited on it two camel-loads of luggage (perhaps 2000 or 3000 pounds; certainly

---


5 Brehms, *Thierleben* 7. 80.

6 Hakluyt Soc. 2. 375.

not less than 1000). In the morning the goods and the rock were missing, but he found them several miles away by following the track of the tortoise.\(^1\) Whatever we may think of this, there is no difficulty in accepting the statements of Darwin\(^2\) and Bullen\(^3\) concerning their rides on the backs of tortoises.\(^4\) In the *Fourth Voyage to Virginia*, 1587,\(^5\) mention is made of tortoises 'of such bignes, that sixteeene of our strongest men were tired with carrying one of them but from the sea side to our cabbins'; and Darwin\(^6\) was told by the vice-governor of the Galapagos of several tortoises so large that it required six or eight men to lift them from the ground. Of existing species of (sea-)turtles, some are known that are seven feet or more in length,\(^7\) and that weigh at least 1800 pounds.\(^8\)

Of fossil or extinct species, the shell of the Colossochelys Atlas of the Siwalik Hills, in India, was estimated by Hugh Falconer, its discoverer, to have been 12 feet 3 inches long (15 feet 9 inches, measured along the curve of the back), 8 feet in diameter, and 6 feet high.\(^8\)

\(^1\) Later writers garble this story. Thus Leo Africanus, Bk. 9 (Hakluyt Soc. 3. 950), turns 'Bekri' into 'Bikri,' has the traveler go to sleep on the rock for fear of serpents and venomous beasts, and wake up three miles from the point of departure. He is followed by Konrad Gessner, *Icones Animalium Quadrupedium*, p. 118.

\(^2\) *Voyage of the Beagle*, chap. 17.

\(^3\) *Cruise of the Cachalot*, chap. 10.

\(^4\) One with a shell-length of 40 inches can carry two full-grown men (*Camb. Nat. Hist. 10. 377*).


\(^6\) *Voyage of the Beagle*, chap. 17.

\(^7\) *Cycl. of India*, 3d ed., 3. 960; cf. 1. 672.

\(^8\) Bullen, *Idylls of the Sea*, p. 162. Agassiz is reported to have seen some weighing over a ton (*Camb. Nat. Hist. 10. 333*).

\(^9\) *Palaeontological Memoirs* 1. 363; cf. 1. 374. This is accepted by Bronn, *Klassen und Ordnungen des Thier-Reichs* 6*.* 408, and Brehms 7. 41, but the *Camb. Nat. Hist. (40. 372)* thinks it can not have been more than 6 feet long.

The Peabody Museum of Yale University has the skeleton of the largest known marine turtle (Archelon Schyros), from South Dakota, which is 10 feet 10 inches long, must have measured nearly 12 feet across the front flippers, and have weighed not far from 3½ tons. Lieutenant Nelson, in *Trans. Geol. Soc. of London*, 2d Ser., 5. 111, tells
7. Pseudo-Eustathius\(^1\) speaks of the monster as sinking when it is heated by the \textit{sun}. Various writers, following Agatharchides,\(^2\) refer to the pleasure of turtles in sleeping about midday in the sunshine on the surface of the Indian Ocean, with their backs entirely out of water, while at night they feed at the bottom of the sea; but Aristotle\(^3\) and Pliny\(^4\) report in addition that, under these circumstances, their shells dry up, so that they are unable to dive easily, and thus become a prey to fishermen. Thus, though the effect of the sun is described as different in the two cases, the susceptibility of the turtle to its heat is emphasized.

8. The method of catching green turtles, in the Indian Ocean and elsewhere, has some features which remind us of our tale. The pursuer approaches noiselessly from behind, jumps upon the animal's back, catches it with both hands by the shell of the neck, and attempts to turn it over, and secure it with a rope.\(^5\) In the process,\(^6\) as well as when he first catches sight of the pursuers,\(^7\) the turtle seeks to dive. The fact that they are sometimes shot by arrows\(^8\) might also suggest a relation to the insertion of anchor-flukes or stakes.

9. The first 'nature' of the animal (see p. lxxiv) may also possibly point to the turtle. On the one hand, it is true, the man-of skeletons of turtles in the Bermuda Islands measuring 9 feet by 7. Aelian knows of Indian ocean-turtles 15 cubits long (16. 17), and of river-turtles whose shells would hold 205 gallons (16. 14); but this is surpassed by Sindbad's estimate (Third Voyage) of one 20 cubits in each direction!

\(^1\) As above.
\(^3\) \textit{Hist. An.} 8. 4.
\(^4\) 9. 10.
\(^5\) \textit{Cycl. of India}, 3d ed., 3. 960; Darwin, \textit{Voyage of the Beagle}, chap. 20. Francis Beaumont, \textit{Karamania}, 2d ed., London, 1818, pp. 299-300, relates: 'Some of the large turtles were so powerful as to escape with two heavy fellows lying on their backs, who in vain strove to turn them before they got into deep water.'
\(^7\) Darwin, chap. 20.
ner in which it swallows its prey belongs to the whale rather than the turtle, though the green turtle, and perhaps some other kinds, eat fish readily. But when we are told that all fragrance issues from the animal's mouth, we are at a loss for an explanation. Can this imputed trait be an adaptation of that attributed to the panther? If not, there may conceivably be a reference to the 'strong, odoriferous oil' secreted, according to Agassiz, from glands in the lower jaw of certain species of turtle, or to the musky odor emitted by other turtles and tortoises.

The foregoing considerations render it practically certain that, in the Physiologus-account of the second 'nature,' the author is chiefly indebted to legends which involve the turtle, and that, even in the first 'nature,' where there seems to be a clear reference to the whale, one trait may at least be derived from the chelonian race.

The confusion between the monster tortoise and the whale may have been facilitated by the exaggerated classical accounts of the latter's size, or by Basil's (and subsequently Ambrose's) comparison of them to mountains or islands. Tychsen thinks that

1 Brehms 7.81.
2 Cont. to the Nat. Hist. of the U. S. 1. 289-290.
4 Pliny (9. 2) knows of whales four jugera (about 2½ acres) in extent, and others 100 yards long; cf. 32. 4. 10. Nearchus, followed by Strabo and Arrian, tells of whales 140 or 150 feet long. Hercules leaped into a whale, according to Homer (Il. 20. 147). The whale that swallowed Lucian (True Hist. 1. 30; cf. 2. 2) was 200 miles long. The longest whale known, Sibbald's Rorqual, actually measures 85 feet, or a little more (Camb. Nat. Hist. 10. 340).
5 'They equal the greatest mountains in size. . . . They often create the impression (parradisar, fantasy) of islands, when they rise to the surface of the water' (Hex. 7. 6: Migne, Patr. Gr. 29. 161; cf. 7. 4: 29. 156). Ambrose says (Hex. 5. 11. 32: Patr. Lat. 14. 220-1; cf. 5. 10. 28: 14. 218) that when they float on the waves you would think them islands, or lofty mountains lifting their peaks to the sky. Both writers say they are only to be found well off shore in the Atlantic Ocean.

Pontoppidan blends the physical traits of the giant squid, or octopus, with those of our fabulous animal, and thus obtains his kraken. In
the shellfish, etc., which collect on the back of an old whale, is responsible for the description of the sea-beast as stony.

The word ἀσπίδοχελώνη, of the Greek text, often paraphrased by 'whale,' occasions some difficulty, because of the twofold meaning of the Greek ἀσπίς—'shield' and 'asp.'

Oppian (ca. 180 A.D.) is the first datable author to conjoin the two words which may be translated 'asp' and 'turtle' (Hal. 1. 397), in the phrase ἀσπίδοσσα χελώνη, where the first word is an adjective. Shall we translate 'shielded turtle' ('shield-turtle') or 'aspine turtle' ('asp-turtle')? The scholiast on the passage gives us but little help: the adjective either refers to the circularity of the turtle's shell, or to the turtle's having the head (lit. face) of an asp. The sixteenth-century Latin translation has scutata testudo (similarly Salvini's Italian translation of 1728). This must be wrong, if the first of the scholiast's alternatives is right, since scutata could not refer to a circular shield, which would rather require clipeata; but then, this emendation being granted, it remains that the shell of the turtle is not circular. Ger. Schildkröte might seem to afford some ground for a compound like 'shield-turtle,' and indeed Ebert says, 'Der rücken des tieres ragte wie ein gleich einem schild gewölbter felsblock aus dem meere hervor'; but, while it is true that Ger. Schild represents 'shield,' Kröte does not mean 'turtle,' but 'toad.' Schildkröte, 'shield-toad,' might thus signify 'turtle'; but since the Greek χελώνη already has this meaning, no real parallel to the German compound would result from the addition of a word or element signifying 'shield.'

Lowell's allusion (Ode to France) we find ourselves on familiar ground:

Ye are mad, ye have taken
A slumbering kraken
For firm land of the Past.

Cf. Tennyson's early poem, The Kraken.

1 Cf. p. lxxv, above. Basil (Hex. 7. 3: Patr. Gr. 29. 150) apparently regards turtles and whales as of the same general class, and, so late as the sixteenth century, Rondelet (De Piscibus Marinis, Universæ Aquatilium Historiæ) classed turtles as medium-sized whales, while Gessner (Nomenclator Aquatilium Animalium, p. 183) would go no further than to call them cetacean.

In favor of the rendering 'aspine,' there are these considerations:

1. The scholiast, as we have seen, admits it as a possibility.

2. In the line of Oppian cited above, the turtle is reported to couple with the eel, the two being thus treated as akin, just as both are classed among 'cruel sea-beasts' (1. 394). This kinship seems to be confirmed by the common belief in antiquity that the moray (murēna), a species of eel, couples with serpents.

3. Pacuvius, as quoted by Cicero, attributes to the turtle a serpent's neck and a ferocious aspect (cervice anguina, aspectu truci).

Turning from Oppian's ἀσπίδωσσα χελώνη to the form in the Physiologus, ἀσπίδοχελώνη, we may note that the Armenian version renders it by 'shield-turtle,' though it immediately adds, 'similar to the dragon or the whale,' on which Cahier remarks: 'Cette fois, le mot aornis aura conduit en outre à l'idée d'un serpent aquatique, ou dragon de mer.'

Against this may be set the following considerations:

1. The compound is rendered by 'asp-turtle' in Sophocles' Lexicon of Byzantine Greek.

2. Bearing in mind that Lat. aspis never means 'shield,' but always 'asp,' it is significant that the first element is left untranslated in Latin. Thus: 'Aspis Chelone belua estimmanis, quæ a Latinis aspis testudo nominari potest.' Cahier's text B begins, 'De Aspedocalone,' and proceeds, 'Est belua in mari quæ dicitur

Antiquity believed in many hybrid animals, such as the leopard (Pliny 8. 17; Rabanus Maurus 8. 1), the camelopard (Horace, Ep. 2. 1. 195; Diodorus Siculus 2. 51), the progeny of the partridge and the domestic cock (Aristotle, De Gen. 2. 738 b). Add the griffin (Pausanias 1. 24. 6), the chimæra (Homer, II. 6. 181), the Triton (Pausanias 9. 21. 1), the centaur, the harpy, the mediaeval basilisk, the popular notions of the mermaid (cf. Horace, Art of Poetry 4), etc.

Oppian, Hal. 1. 554 ff.; Aelian, Hist. An. 1. 50; 9. 66; Athenæus, 7. 90; Pliny 9. 39; 32. 2; Nicander, Ther. 826-7; Basil, Hex. 7. 5 (cf. 7. 2); Ambrose, Hex. 5. 7.

De Div. 2. 64. 133.

Cahier, Nouv. Mélanges 1. 129.

Mai, Class. Auct. 7. 590.

Mélanges 3. 253.
aspido testudo'; his text C begins, 'De Ceto Magno Aspido-
helunes,' and proceeds, 'Est cætus in mare, aspido helune.' The
first element is found in a corrupt form in a Latin manuscript at
Leipzig as fastilon1 (cf. the OE. fastitocalon). In like manner
the Icelandic has aspedo2; the Syrian version published by Land,3
aschelone; the Syrian version published by Tychsen, espes4; the
Ethiopic version, Aspadakloni5.

3. In a tract entitled, On Female Companions,6 by Basil the
Great († 379), there is an important occurrence of the word
ἀσπίδοχελώνη.7 Basil is discoursing on the danger which lies in
the association of unmarried religious, vowed to virginity, with
unrelated women. He describes in eloquent terms the tempta-
tions incident to such association, and the blandishments to which
the unfortunate monk would be exposed. While he does not
quote Prov. 5. 3-5, as the Physiologus does,8 he more than once
alludes to verses 3 and 4: 'Whose words are eloquent, and her
voice sweet';9 'Her sweet words shall at last be more bitter to
thee than gall.'10 Accordingly, we may suppose that he had the
Physiologus in mind, and that the occurrence of ἀσπίδοχελώνη is to
be accounted for by this fact. On that supposition, it is signifi-
cant that the women in question are frequently referred to as
being venomous, or resembling serpents. Thus:

All the prophets compare women to venomous beasts (815 D).
Her mind that of dragons, and her purposes those of serpents
(817 A).
If the dragon is not harmed by living with the asp, neither will you
be harmed (820 C).
Tell me, O wily beast, who . . . dost cherish in thy bosom the
mind of the asp (820 D-821 A).

1Carus, Gesch. der Zoologie, p. 127, note.
2Hommel, p. 100.
3Anec. Syr. 4. 86.
5Hommel, p. 63.
7824 C.
8See above, p. lxxiv.
9817 A.
10824 B.
To whom do I speak this? To a rational being who pursues the policy of a crawling dragon (821 C).

Finally, we come to the passage particularly in question:

Her sweet words shall at last be more bitter to thee than gall; her delicate aspect shall drag thee down to the gates of hell, whereas the love of a brother would purchase for thee the kingdom of heaven. Why dost thou prefer the feigned love of this asp-turtle to the genuine love of thy brother (824 B, C)?

In the light of the earlier references to the serpent, and to the asp in particular, would it be natural to translate here by ‘shield-turtle’?  

4. In this same tract, Basil, addressing the monks, exclaims, with reference to Ps. 58. 4, ‘You have shut your ears like the deaf asp.’ This is developed in the Latin Physiologus published by Mai: ‘Ille ne audiant vocem incantantis, ponunt capita sua ad terram, et unam quidem aurem suam premunt in terram, aliam vero aurem de cauda sua obturant.’ The French of Guillaume le Clerc is (ed. Reinsch, II. 2555-6):

\[ \text{Qui ses oreilles clot e serre} \\
\text{Od sa cue encontre la terre.} \]

Now in the passage of the Voyage of Brandan which deals with our subject, Brandan explains to his followers: ‘Insula non est ubi fuimus, sed piscis, prior omnium natantium in oceano, et querit semper ut suam caudam jungat capiti suo, et non potest

1 There is an explicit reference to the Physiologus-story by Peter of Sicily (Patr. Gr. 104. 1281 A, B), writing between 868 and 871, in which our word occurs.

817 A. The word in the Septuagint is ‘asp’ (AV. ‘adder’).

*Class. Auct. 7. 591.*

*For a sculptured representation of the adder pressing one ear against the ground, and stopping her other with her tail, see the picture of ‘le beau Dieu’ of Amiens Cathedral treading upon the lion and the adder (Ps. 91. 13) in Mâle, L’Art Religieux du XIIIe Siècle en France, p. 61. For a miniature of the same subject, see Cahier, Mélanges 2. 147 (also Nouv. Mélanges 1. 134), with accompanying Latin text (2. 140-150). For the asp as the type of the devil, see Pitra, Spicilegium Solesmense 3. 92.

*Ed. Wahlund, p. 24.*
It seems evident, then, that at this stage there is a relation between the sea-beast and the asp.

5. A miniature described by Strzygowski depicts the sea-monster, not as a whale, but with a serpent’s body and a fish’s tail—brown, with a golden head.

6. In the Avesta the sea-monster is a green horny dragon, swallowing men and horses, poisonous. When Keresáspa once undertook to cook his meat at noonday in an iron cauldron on the monster’s back, the latter started up, sprang away, and dashed out the boiling water, while Keresáspa fled in fear.4

7. In the Ethiopic version the Aspadáklóni is the ‘chief of snakes.’5

8. In Tychsen’s Syriac version, the heading, translated into Latin, is, ‘De Aspide [seu] Testudine,’6 and the story goes on concerning ‘illa testudo.’

From the evidence, then, there would seem to be no doubt that the monster is conceived as possessing the qualities of a serpent—which the turtle of course is—often designated as an ‘asp’; and that where it is denominated do̱nSoxeAw̱we should translate ‘asp-turtle,’ and not ‘shield-turtle.’

The Partridge

As in the case of the Panther, the Greek text of Lauchert (p. 251) may be taken as typical:

Jeremiah the prophet says [17. 11]: ‘The partridge gathers what she did not lay; so is a man gaining his wealth unjustly; in the midst of his days his riches shall leave him, and at his latter end he will be a fool.’ The Naturalist said concerning the partridge that it broods and hatches the eggs of others. And when they are grown, each sort flies away and goes to its own, leaving the partridge alone.

1 See the French text on p. 27. The Middle English thinks of him as trying to put his tail in his mouth (Percy Soc. Pub. 16. 8, 39).

2 Byz. Arch. 2. 25.

3 Sacred Books of the East 31. 234.

4 In op. cit. 23. 295, the snake, called Srvara, is yellow, and Keresáspa is cooking his food in a brazen vessel. At the time of noon the fiend felt the heat, and stood upon his feet—at once a snake and, we may suppose, a turtle.

5 Hommel, p. 63.

6 P. 161.
In like manner does the devil get possession of the foolish in heart. But when they have come to full age, they begin to recognize their heavenly parents, our Lord Jesus Christ and the Church, the apostles and the prophets, and betake themselves to them. Well, therefore, did the Naturalist speak concerning the partridge.

Thorpe was the first to recognize that there was a gap after 3. He said: 'Here the want of connexion, both in sense and grammatical construction, clearly shows that a leaf or more is wanting; the latter part being merely the religious application of what has been related of the bird, if not the end of some other poem.' Grein thought that one leaf of the manuscript was wanting. If one leaf were missing, it would follow that about 65 lines of the poetry had been lost. But it is not necessary to accept this hypothesis, for (1) there is no sign of such a missing leaf, and (2) the loss may have been in an earlier manuscript, and the pages of that manuscript may easily have been smaller. To the latter alternative Sokoll objects that it would be odd if the gap in another manuscript should exactly coincide with the end of a page in this one. Suppose, then, for the sake of argument, we assume the loss of one leaf of the Exeter Book, this would mean, supposing that both of the existing fragments belong to the Partridge, that the latter poem was about 80 lines long (Panther, 74; Whale, 89). Sokoll argues that the second fragment can hardly belong, then, to the Partridge, since the corresponding chapter of the Physiologus is shorter than those devoted to the Panther and the Whale; but his argument is vitiated by the fact that, according to him, these two poems occupy only about a page each in the MS., and that therefore the Partridge would be over twice as long as either, the truth being that the Panther and the Whale each occupy more than a leaf—not page. The Partridge, then, on the above supposition, would be longer than the Panther, and shorter than the Whale; but, as we have seen, the gap may

---

1 So Rabanus Maurus (Migne, Patr. Lat. 111. 249, 949), and similarly Eustathius (ibid. 53. 949) and Isidore (ibid. 82. 467).
2 *Codex Exoniensis*, p. 365.
3 *Bibliothek* 1. 237.
4 *Zum Angelsächsischen Physiologus*, p. 8.
have been due to a defect in an earlier manuscript, and therefore not be so great as Sokoll supposes.  

Sokoll's argument from this point on is of a piece with his mistaking a leaf for a page. Since there is no sign of a missing leaf, he assumes a missing quire—eight leaves—sufficient to contain about seven versified chapters of the Physiologus. He next assumes that the fragmentary end of the Partridge is the close of the Charadrius. Now the Charadrius is a bird—No. 3 of the Greek Physiologus, No. 5 of Cahier's Latin MS. B. (supposed to stand nearest to the Old English)—which, brought to the bedside of a sick man, shows whether he is to recover or not. If the bird turns from him, he dies; if to him, the bird takes over his sickness. So Christ turned from the Jews, and to the Gentiles. To substantiate his view, Sokoll quotes Jn. 1. 11, to which there is no reference in the Greek Charadrius, as illustrating lines 5-11. Then, because in certain Latin manuscripts—not, be it observed, in Cahier's B and C—the Charadrius is followed by only one chapter, the Phoenix, Sokoll will have it that the author of the Old English Physiologus closed his version with the Charadrius, perhaps because he had already covered the Phoenix in our longer poem. Hence he would have dealt in succession with the partridge, weasel, ostrich, turtle-dove, hart, salamander, and ape—following the order of MS. B—and would have ended with the charadrius, which in MS. B stands fifth in the total Physiologus. Moreover, since the author is not likely to have been ignorant of important parts of the Physiologus, and as there is no reason why he should have suppressed them, he must, according to Sokoll, have translated all the chapters which preceded the Panther; in other words, only three chapters out of a complete Old English Physiologus have come down to us.  

All these 'men in buckram' grow out of Sokoll's assumption that the Biblical passage versified toward the end of the Partridge

---

1 Cf. the gap in the Whale, lines 82b ff.
3 Lauchert, p. 7.
4 Lauchert, p. 109; Peebles, Mod. Phil. 8. 577; but cf. Ebert, Angl. 6. 247.
5 Sokoll, pp. 6-7.
belongs more naturally to the Charadrius. Let us see. Sokoll assumes that the passage in question is Jn. 1. 11: 'But as many as received him, to them gave he power to become the sons of God'—a historical statement, while the poem requires direct address. Such direct address we find in 2 Cor. 6. 17, 18: 'Come out from among them (cf. 11. 5-6a), . . . and touch not the unclean thing (6b-7a); and I will receive you (7b-9a), and will be a Father unto you, and ye shall be my sons and daughters' (9b-11). This, too, is by St. Paul, as is Panther 70-74. Christ here represents 'the Lord Almighty,' in the character of father. In the Greek (p. lxxxvi), Christ and the Church are the parents; the Ethiopic versions say that they 'hear the name of their Father Christ' 1; and the Latin B has the following important passage 2: 'Ubi vox Christi a parvulis fuerit audita, . . . evolant et se Christo commendant; qui statim eos potissimum paterno quodam munere et amore sub umbra alarum suarum ipse suscipit, et matri dat Ecclesiae nutriendos.' 3 In the poem, it is true, the author, remembering that Christ frequently calls his disciples brethren (see note on 11a), reconciles this fact with the general tenor of the passage.

Since this quotation, then, is in perfect keeping with the 'improvement' of the Partridge, and since the poem concludes with a Uton-passage, similar to that which forms the close of the Whale, there seems no reason to doubt that the fragments we have are the beginning and end of the Partridge, immediately following the Whale. Hence it follows that the fragment of a lost quire, and consequently of a series of lost chapters, is baseless.

The traits here ascribed to the partridge do not seem to have been known to Aristotle, though he calls it 4 a bird of an evil and cunning disposition. Aelian goes only so far as to say 5 that they

1 Cf. Tennyson's 'And so thou lean on our fair father Christ' (Guinevere).
2 Cahier, Mélanges 3. 248.
3 Apparently from Ambrose, Hex. 6. 3 (Patr. Lat. 14. 246-7); cf. Epist. 32 (16. 1071).
4 Hist. An. 9. 8.
5 3. 16.
do not lay their eggs in the place where they brood them, fearing other birds and flowers. Origen, however, cites\(^1\) as an authority a certain *History of Animals* (*ἐν τῇ περὶ ζώων ἱστορίᾳ*). Rabanus Maurus makes this statement,\(^2\) apropos of the partridge:

Aiunt scriptores naturalis historiae, tam bestiarum et volucrum quam arborum herbarumque, quorum principes sunt apud Graecos Aristoteles et Theophrastus; apud nos, Plinius Secundus: hanc perdicis esse naturam, ut ova alterius perdicis, id est, aliena, furetur, et eis incubet foveatque; cumque fetus adoleverint avolare ab eo, et alienum parentem relinquere.\(^3\)

It is natural to suppose that the traits of the partridge may have been confused with those of the cuckoo, about which antiquity was tolerably well informed.\(^4\) According to a recent authority,\(^5\) the cuckoo waits till the bird she has chosen as foster-mother begins sitting, and then carries one of her own eggs in her claws, and deposits it in the selected nest, pushing out for the purpose one or two of the eggs already there. The fledgling stranger, as soon as it is strong enough, ousts the other eggs or nestlings. Meanwhile, its own parents watch near by—but not to feed it—until it is ready to fly away.

\(^1\) *Patr. Gr.* 13. 565.
\(^2\) Migne, *Patr. Lat.* 111. 948.
\(^4\) Aristotle, *H. A.* 6. 7; 9. 20, 29; Pliny 10. 9; Aelian 3. 30; Oppian(?), *Ixeni*. 1. 11; etc.
\(^5\) Oliver G. Pike, *Farther Afield in Bird Life.*
THE TEXT OF THE POEMS

For the readings of the Elene, I have relied upon the collation of Wülker (properly Assmann), checked by the facsimiles of the Vercelli Book; for those of the Phenix, upon Gollancz, Wülker, and Schlotterose; for the Physiologus, upon Wülker. Emendations are enclosed in square brackets, those by the present editor being also italicized; common contractions are expanded without notice. Punctuation and the use of capitals are my own, as are the divisions of poems into sections, with their headings. The manuscript-divisions of the Elene are indicated in the variants; those of the Phenix would seem to be (I) 1-84, (II) 85-181, (III) 182-264, (IV) 265-349, (V) 350-423, (VI) 424-517, (VII) 518-588, (VIII) 589-677; and so Gollancz divides. The text of Lactantius is from Brandt (Corpus Script. Eccl. Lat., Vol. 27), with consonantal i and u printed as j and v respectively.

The authors quoted in the variants are as follows (see the Bibliography):

Barn. = Barnouw.
BB. = Bonner Beiträge.
Bl. = Blackburn.
Br. = Bright.
Con. = agreement of two following.
Con.1 = Conybeare, 1814.
Con.2 = Conybeare, 1826.
Cos.1 = Cosijn, 1896.
Cos.2 = Cosijn, 1898.
Ett. = Etmüller.
Först. = Förster.
Gm. = Grimm.
Go. = Gollancz.
Gr.1 = Grein, 1857-8.
Gr.2 = Grein, 1865.
Grdt. = Grundtvig.
Hart = Hart.
H.1 = Holthausen, 1905.
H.2 = Holthausen, 1910.
Holt.1 = Holthausen, 1899.
Holt.2 = Holthausen, 1904.
K. = Kemble.
Kal. = Kaluza.
Klaeb.¹ = Klaeber, 1904 (*Archiv*).
Klaeb.² = Klaeber, 1906.
Klip. = Klipstein.
Kö. = Körner.
PBB. = Paul and Braune's Beiträge.
Schl. = Schlotterose.
Siev. = Sievers.
Sw. = Sweet.
Th. = Thorpe.
Tr.¹ = Trautmann, 1898.
Tr.² = Trautmann in Schlotterose's ed., 1908.
Tr.³ = Trautmann, 1907.
Wa. = Warth.
Wan. = Wanley.
Wü. = Wülker.
Z.¹ = Zupitza, 1877.
Z.² = Zupitza, 1899.
1. CONSTANTINE AND HIS FOE PREPARE FOR WAR

Pa wæs ágangen gēara hwyrftum
tu hund ond þrēo geteled rīmes,
swylce ðritig ēac, þinggemearces,
wintra for worulde, þæs þe Wealdend God

5 ãcenned wearð, cyninga Wuldor,
in middangeard þurh mennisc hēo,
sōðfæstra Lēoht; þæ wæs syxte gēar
Constantines cæserdōmes,
þæt hē Rōmwaran in rice wearð

10 ãhæfen, hildfruma, to heretēman.
Wæs se 1[l[of]hwata 1[ēo]dgeb[y]rga
eorlum ārfæst; ægel[i]nges wēox
rice under roderum; hē wæs riht cyning,
gūðwear[d] gumena. Hine God trymede

15 mærbūm ond mihtum, þæt hē manegum wearð
gleond middangeard mannum tō hrōðer,
werþōdum tō wraece, syðdan wēpen āhōf
wīð het[þ]endum.

Him wæs hild boden,
wīges wōma. Werod samnodan

20 Hūna lēode ond Hrēðgotan;
fōron fyrdhwate Francan ond Hū[g]as.
Wāron hwate weras, . . . . . . .

3 MS. xxx; Gm. þrīttig.— 11a MS. leod--; Gr.3 lind--; H.3 lof.-- 11b MS. lind--; Gr.3 leod--; MS. -geborga; Z.3 -gebyrga.— 12 MS. ægelnges;
em. Th.— 14 MS. -wearð; em. Th.— 16 MS. -g; em. Th.; Gm. hroðre.
— 18 MS. hetendum; em. Rieger (Zeitschrift f. D. Phil. 7. 52).— 21 MS. Hunas; em. Z.2.— 22 No break in MS.; but one assumed by Th., Gm., K., Z.2— 22a MS. hwate; H.3 hearde; Wa. hwate wēron; Tr.8 wāron hwate healeðas; Klaeb. (Angl. 29. 37) swylce Hetware(-an).—
22b Ett. hildemegas; Gr.1 on herebyrnan; Kö. hereþreatas; Siev. (Gött.
Gel. Anz. 1882, p. 997) hilde gefydsde; Tr.8 heþurofe weras; Klaeb.
Wāron hwate weras; H.3 hearde for hwate.

25 MS. herecombol; Z.1 -cumbol; H.3 -woman. — 26 Gm. eal sweot geador; Gr.1 eal sídmægen geador; Siêu. (Gött. Gel. Ans.) eal síb geador; Kö. síðwerod eal geador. — 31 MS. -enta; H.1 -loca. — 34 MS. burg-. Gr.1 byrn-?; H. byrn-. — 35 MS. for ········· fyrda. — 49 MS. þone; em. Th. — 54a Th. hleowon; Ett. hleowon. — 54b Th. hreowan.
ELENE

55 mearh moldan træd. Mægen samnode, café, tō cēase. Cyning wäes áfyrhted, egsan geæclad, sōðan elþêodige, Húna ond Hrēða here, scéalwed[e], ðæt hē on Rōmwaræ rices ende
60 ymb þæs wæteres stæð werod samnode, mægen unríme. Módsorge wæg Rōmwaræ cyning; rices ne wènde for werodlēste: hæfde wigena tō līt, eaxlgestealna, wið ofermægene hrō[r]a tō hilde.

2. THE VISION OF THE CROSS

Here wīcōde, eorlas ymb æðeling ēgstrēame nēah on nēaweste nihtlangnefyrist, ðæs þe h[i]e fēonda gefār fyrmest gesēgon. Pā weard on slēpe sylfum ætẏwed
70 þām cáser, þær hē on corōre swæf. sigerōfūm gesegen swefnes wōma. Þūhte him wītescīne on weres hāde hwit ond hwibearht hæleþa nāthwylc geẏwed, ānlīcra þonne hē ēr oðrē sīð gesēge under swegle. Hē of slēpe onbrægd, eofercumble beþeált. (Him se ār hraōe, wīlīg wuldres boda, wið pingode, ond be nāman nēmde—niþhelm töglād—:
'Constantīnus, heht þē Cyning engla, 80 wyrda Wealdend, wāre bēodon, duguða Dryhten. Ne ondrēd þū ðē, ócēah þē elþêodige egesan hwōpan, heardre hilde. Þū tō heofenum beseoh on wuldres Weard; þær ðū wraē findest,
3. THE HOLY STANDARD IS VICTORIOUS

Heht þa onlice ævelinga hléo,
beorna ðæggīfæ, swā hē þæt bēacen geseah,
heria hīldrfruma, þæt him on hēofonum ær
gēwēd weard, ofstum myclum,
Constantīnus, Cristes rōde,
tīrēadig cyning, tācen gewyrce.

Heht þa on ūhtan mid ārdēge
wīgēnd wrecce ond [tō] wæpēnpræce
hebban heorucumbul, ond þæt hālig trēo
him beforan fērjan, on fēonda gemang,
bērān bēacēn Gōdēs. Bīmān sungon

hlūde for hergum. Hrēfn weorcē geseah;
ūrigfeóra earn siō behēold,
wælhrōwra wīg; wulf sang āhōf,
holtē gehlēga. Hīldegēs stōd.
þār wæs borda gebrec ond beorna gebrec,
heard handgeswing ond herga [c]ring,
ELENE

ELENE

119 MS. hetend; em. Kluge (Litbltt. 1884, p. 139); MS. heora-; Th. heoru-?; em. Gr. I.1—122 MS. -hrešan; em. Gm. —124 MS. sweotolum; em. Th.—126 MS. herafelda; em. Gm.; MS. grungon; em. Ett.—140 MS. daroð æsc; em. Z.1.—141 MS. gescyrded; Gm. gescyrted; Z.1 gescynded.


125 Gylden grīma, gāras līxтан on her[e]felda. Hǣgene [c]rungon, fēollon frīðelēase. Flugon instæpes Hūna lēode, swā þæt hālige trēo ārāran heht Rōmwarā cyning

130 heāðofremmende. Wūrdom heardingas wide tōwrecene. Sume wīg fornām; sume unsōfte aldor generedon on þām heresīđe; sume healfcwīce flugon on fæsten ond feore burgon

135 æfter stāncifum, stede weardedon ymb Dānūbie; sume drenc fornām on lagostrēame lifes āt ende. Dā wēa mōdigra mægen on luste, cēhton elhpēoda oð þæt āfen forð framm dæges orde; darōð[as] flugon, hildenaedran. Hēap wēa gescyrded, láðra lindwered; lýþwōn becwōm Hūna herges hām eft þanon. Pā wēa gesyne þæt sige forgeaf

140 Constantīno Cyning ælmihtig āt þām dægweorce, dōmweorðunga, rice under roderum, þurh his rōde trēo.
4. THE MIRACLE BEING EXPLAINED, CONSTANTINE IS CONVERTED

Gewât þa heriga helm hâm eft þanon hûfe hrêmig — hild wäes gescêaden —
Heht þa wigena weard þa wîsestan snûde tô sionoðe, þa þe snyttro cræft
þurh fyrngewrito gefrigen hæfdon; hêoldon higeþancum hæleða râdas.
Dâ þaes fricggan ongan folces aldor, sigerôf cyning, ofer sîd weorod, wære þær ãnig yldræ oððe gingra
þe him tô sôðe secggan meahte, galdrum cûðan, hwæt se God wære, b[læ]des Brytta, ‘þe þis his bêacen wære þe mè swá léoht oðýwde, ond mîne lêode generêde, tâcna torhtost, ond mè tîr forgeaf,
wigspëd wið wråðum, þurh þæt wlitige tréo.’
Hio him andsware ãnige ne meahton ãgifan tògênes, nê ful geare cûðon sweetole gesecggan be þám sigebêacne.
Dâ þa wîsestan wordum cwædon for þâm heremægene þæt hit Heofoncyninges tácen wære, ond þaes twêo nære.
Dâ þæt gefrugnon þa þurh fulwihte lærde wæron, him wæs leoht sefa, ferhô gefêonde — þêah hira Féa wæron —
sÆt hie for þâm câsere cûðan móston godspelles gife, hû se gàsta Helm — in þrûnesse þrymme geweordad — ãcenned wearð, cyninga Wuldor;

151 MS. -bord; em. Sarrazin (Zs. f. D. Phil. 32. 548); MS. stenan; Gm. scenan; Kö. stun(i)an? stendan?; Sarrazin secan.—156 Gm. hæleðas.—159 MS. oððe; Tr. (Kynewulf, p. 24) ðe? — 162 MS. boldes; Kö. goldes; Z.1 blædes; H.1 bledes.
ond hū on galgan wearð Godes āgen Bearn
āhangen for hergum heardum wītum, 
ālīysde lēoda bearn of locan dēoфа, 
ġēomre ġāstas, ond him gīfe sealde 
þurh þā ilcan gesceafth þe him geȳwed wearð 
sylfum on gesyhǣ, sigores [tō] tācne
wið þēoda þræce; ond hū ūþ þriddan dæge 
of byrgenne beorna Wuldor, 
of dēaðe, ārās, Dryhten ealra 
éleāa cynnnes, ond tō heofonum āstāh. 
Dūs glēawlicē ġāstgerīnum
sægdon sigerōfum swā fram Silvestre 
lārde wārōn. Æt þām se lēodfrum 
fulwihte onfēng, ond þæt forð gehēold 
on his dagana tīd, Dryhtne tō willan. 
Dā wās on sēlum sinces brytta, 
nīðheard cyning: wās him niwge gefēa 
befolen in fyrhǣ; wās him frōfra mǣst 
dond hyht[a] [h]īhst heofonrīces Weard. 
Ongan þā Dryhtnes ā dæges ond nihtes 
þurh Gāstes gīfe georne cīðan, 
ond hīne, sōūlice, sylfne getengde 
goldwine gūmena in Godes þēowdōm, 
ǣscrōf, unslāw.

5. CONSTANTINE ORDERS THE SEARCH FOR THE ROOD

Pā se ædeling fand, 
leōdgebyrga, þurh lǣrsmitēas, 
gūðheard, gārþrīst, on Godes bōcum 
hwēr āhangen wās heriges beorhtme 
on rōde trēo rodora Waldend 
ǣfstum þurh inwit, swā [hīe] se ealda fēond 
forlērde līgesearwum, lēode fortyhte, 
Iūdēa cyn, þæt hīe God sylfne

184 M.S. tacne; Z.¹ tacen; Tr.⁴ to tacne. — 194 Before this line M.S. has III. — 197 M.S. hyht nihtst; Z.¹ hyhta hīhst; Kō. hyhta nihtst; Wū. hyhta nihtst. — 207 M.S. swa; Siev. (Angl. 1. 579) swa hīe.
ELENE

210  ahëngon, herga Fruman; — þæs hie in hynðum
sculon
tö wīdan feore  wergðu drēogan.
Dā wæs Cristes  lof þām cāsere
on fīrhōsefan;  [he wæs] forð gemyndig
ymb þæt māre trēo;  ond þā his mōdor hēt
fēran f[lö]dwege  folca þrēate
tö Iūdēum,  georne sēcan
wigena þrēate  hwær se wuldres bēam
hālig under hrūsan  hŷded wāre,
Ælcyninges rōd.

6. THE VOYAGE AND THE LANDING

220  þæs siðfates  sæne weordan,
nē ðæs wilgifan  word gehyrwan,
hiere sylfre suna,  ac wæs söna gearu
wīf on willsið,  swā hire weoruda helm,
byrnwīggendra,  beboden hæfde.

225  Ongan þā ofstlice  eorla mengu
tō flote fīysan.  Fearōsthengestas
ymb geofenes stǣð  gearwe stōdon,
sǣlde sāmearas,  sunde getenge.
Dā wæs orcnǣwe  idese siðfæt,
230  siðfæn wǣges  [w]elm  werode gesōhte.
Þēr wīlanc manig  æt Wendelse
on stǣðe stōdon.  Stundum wraēcon
ofere mearcpǣu,  mægen æfter ðērum;
ond þā gehlōdon  hildesercum,
235  bordum ond ordum,  byrnwīgendum,
werum ond wīfum  wǣghengestas.
Lēton þā ofer fifelwǣg  fāmige scriðan

213 Before forð Z.² assumes the loss of two hemistichs, such as fæste
bewunden, folces aldor (hyrde, ræswe, etc., but not fruma); Pogatscher
(Angl. 23. 289) he wæs forð. — 215 MS. fold-; em. Gr.²— 217 MS.
þrēate; Ten Brink werode? — 229 Th. on cnawen; Gm. (p. 115)
oncnawe?; K. oncnawe. — 230 MS. helm; Gm. holm; Z.¹ welm.— 233
MS. -pādū; Th. -waðu. — 237 MS. fifel-; H.³ fif-.
ELENE

bronte brimpis[s]an; bord oft onfêng ofer earhgeblond ÿða swengas;

240 sǣ swinsade. Ne hyrde ic sīð nē ðǣr on ēgstrēame idese lǣdan,
on merestreǣte, mægen fæg[e]rre. Ðǣr [gesiôn meahte], se ðone sīð behêold,

245 breacan ofer bæðweg brimwudu snyrgan under s[w]ellingum, sǣmearh plegean,

wadan wægflotan. Wigan wæron blīge, collenferhōc; cwēn sīðes gefeah.

Syþþan tō hýðe hringedstefnan ofer lagofæsten geliden hæfdon

250 on Crēca land, cēolas lēton æt sǣ[w]aroðe s[u]nde bewrecene,

ald ÿð[h]ofu, oncrum fæste on brime bidan beorna gépinges,
hwon[n]e hēo sīðo guðcwēn gumena þrēate

255 ofer ēastwegas eft gesōhte. Ðǣr wæs on eorle ðōgesýne

brogden byrne ond bill gecost, geatolic guðscrūd, grimhelm manig,

260 ðǣr wæs gesýne sincgim locen secggas ymb sigecwēn, sīðes gefýsde:

fyrdrincas frome fôron on luste on Crēca land, cāseres bodan,
hilderincas hyrstum gewerede; þǣr wæs gesýne sincgim locen

265 on þām hereþrēate, hlāfordes gifu. Wæs sēo ēadhrehōige Elene gemynigid,

þrīste on gépance, þēodnes willan,
georn on mōde þæt hīo Iūdē[a]
ofer herefeldas hēape gecoste

270 lindwīgendra land gesōhte,

238 MS. -þisan; em. Z.¹ — 242 MS. fægrr; em. Th. — 243 MS. meahte gesiôn; em. Wa. — 245 MS. spell-; em. Th. — 251 MS. fearoðe; Krapp (Mod. Phil. 2. 407) -wearoðe; MS. sande; Gr.¹ sunde?; Z.¹ sunde.— 252 MS. -liofu; em. Th. — 254 MS. hwone; em. Gr.¹ — 268 MS. Iudeas; Z.¹ Iudea?; Z.¹ Iudea.
secga þrēate; swā hit síþgan gelamp
ymb lýtel fæc þæt ðæt lēodmægen,
gūðrōfe hæleþ, tō Hierusālem
cwōmōn in þā ceastre corðra mæste,
eorlas æscrōfe, mid þā æðelan cwēn.

275

7. HELENA'S FIRST EXHORTATION

Heht ðā gebēodan burgsittendum
þām snoterestum side ond wide
geond İūdedās, gumena gehwylcum,
meðel[h]egende, on gemōt cuman,

280

þā ðe déoplicost Dryhtnes gerīnno
þurh rihte æ reccan cūdon.
Dā wæs gesamnod of sídwegum
mægen unýtel þā ðe Moyses æ
reccan cūdon; þær on rīme wæs

285 þrēo [þusendu] þæra lēoda
ålesen tō láre.

Ongan þa lēoslic wīf
weras Ebrēa wordum nēgan:
'Ic þæt gearolice ongiten hǣbbe,
burg wītgena wordgerīnno

290 on Godes bōcum, þæt gē gēardagum
wyrdē wāeron Wuldorcyninge,
Dryhtne dīre ond dāedhwæte.
Hwæt, gē [ealle] snyttro unwislice,
wrāðe, wīðw[u]rpon, þā gē wergdon þane

295 þē ðow of wergōe þurh his wuldre[s] miht,
fram līgcwale, līsan þōhte,
of härtnēde. Gē mid horu spēowdon

276 Before this line MS. has III. — 279 MS. -hengende; Gm. -hengende.
— 285 MS. ð; Gm. þusend; Siev. (PBB. 10. 518) þusendu. — 293a MS.
snyttro; K. swicon snyttro; Ten Brink (Zs. f. D. Alt., Anz. 5. 59) ealre
snyttro; H. ealle. — 293b MS. unwislice; Gm. unwislice swicon?; Gr.³
soð unwislice; Gr.³ swīðe unwislice; Siev. (Angl. 1. 579) swicon
unwislice?; Cos. (Tijdschrift 1. 144) samwislice; Z.³ . . . unwislice.—
294a MS. -wurpon; Gm. -wurpon?; Z.³ -wurpon. — 295 MS. wuldre; em. Th.
on þæs andwitan þe ðow ðægæna léoht,
fram blindnesse bôte, gefremede
300 edniowunga þurh þæt æðele spáld,
ond fram unclænum oft generede
dæofla gástum. Gë [tò] ðæþe þone
déman ongunnon se ðe of déæsylf
wor[n] ðæhtæ on wera corþre
305 in þæt ærre lif ðòwres cynnes.
Swá gë möðblinde mengan ongunnon
lige wiò sôðe, lëoht wiò þýstrum,
æíst wiò ðre, inwitþancum
wróht webbedan. Êow séo wergþu forðan
310 sceðþeð scyldfullum; gë þa sciran miht
démë ongunnon, [in] gedw[o]lan lifdon,
þeostrum géþancum, òð þysne dæg.
Gangàb nü snüde, snyttro géþencab
weras wisfæste, wordes [glëawe],
315 þa ðe ðowre æ, æødelum cæftige,
on ferhósþefan fyrnmest hæbben,
þa më sòðlice seegæn cunnon,
andsware cŷðan for ðow[i]c] forð
tâcna gehwylces þe ic him tò sêce.'

8. HELENA'S SECOND EXHORTATION

320 Êodan þa on gerû[m]an rëonigmôde
eorlas æ[g]lëawe, egesan geþrëade,
geþûm geþomre; [g]eorne söhton

302 MS. deaþe; Z.1 to deaþe. — 304 MS. worul; Z.1 worn. — 311 MS.
ond gedwelan; Gm. ond gedwolan; Siev. (Angl. i. 579) in gedwolan;
Klaëb. (Angl. 29. 271) opposes Siev., citing Jul. 410; Beow. 99, 2144;
Gen. 73. — 313 MS. gangaþ; H.1 secaþ?; MS. -bencâþ; Wa. -secaþ. After
this line H.1 inserts ond findaþ gen ferhósþleawe men; cf. Jud. 41; El.
327, 373. — 314b MS., Edd. cæftige. — 315 MS. cæftige; Z.1 . . . cæftige;
Z.1 gode?; H.1 gode; for the inst. with cæftig, see Crafts 98. — 318 MS.
eow; em. Siev. (PBB. 10. 578). — 320 MS. gerû; Gr.1 gerun; other early
Edd. gerum; Frucht (Metrisches, etc., p. 74) geruman; Schwarz (Cyne-
wulfs Anteil am Christ, p. 67) geryne, gerune; H. (Angla Beibl. 17. 177,
but not H.1, H.8), Wa. þa on gerum eodan. — 321 MS. -cleawe; em. Th. —
322 MS. eorne; em. Th.
ELENE

\[\text{þá wísestan wordgerýno}\
\text{þæt híó þære cwêne oncweðan meahton,}\
\text{swá tiles, swá trágæs, swá híó him tó söhte.}\

Híó þá on þréate [þúsend] manna fundon ferhóglèawra, þá þe fyrgemyn mid Iúðëum gearwast cúðon. Prunong þá on þréate þær on þrymme bād in cynestōle cáseres máeg, geatolic gūðcwēn golde gehyrsted.

Elene mæbelode, ond for eorlum spræc: Êehýrað, híegglēawe, hálige rūne, word ond wisdōm. Hwæt, gē witgena lære onfēngon, hú se Lífrūma in cildes hāð cenned wurde, mihta Wealdend. Be þām Moyses sang, ond þæt [word] gecwǣð, weard Israhela: "Eow áccenned bið Cniht on dégle, 340 mihtum māre, swá þæs mōðor ne bið wæstmum geēacnod þurh wēres fríge." Be sām Dávid cyning dryhtlēoð āgōl, frōd fyrmweota, fæder Salomōnes, ond þæt word gecwǣþ, wigona baldor:

İc fr[y]mpa God forescéawode, sigora Dryhten; hē on gesyhōc wæs, mēgēna Wealdend, mīn on þā swiðran, þrymmes Hyrde. Panon ic ne wen[de] āfere tō aldre onsōn mine."

345 Swá hit eft be ēow Essāias, witga for weorodum, wordum mǣlde, dēophycggende þurh Dryhtnes Gāst: "İc ūp à hôf eaforan āing[e], ond bearn cende, þām ic blǣd forgeaf, hālige higefrōfre; ac hīe hyrwdon [m]ē,

348 MS. -geryno; H.³ -geryna.— 326 MS. m; Gm. þusenda; Gr.³ þusend.— 338 MS. þæt; Gr.³ þæt word. — 345 MS. frūmþa; Gr.³ frymþa?; Z.³ frymþa. — 348 MS. weno; Th. wende?; Gm. wende.— 353 MS. gingne; em. Z.³ — 355 MS. þe; em. Z.¹
fēodon þurh fēondsceple, nāhton forebanc[a]s, 
wisdōmes gewitt; ond þā wēregan nēat, 
þe man daga gehwām drīfeþ ond þīrsceð, 
ongitaþ hira göddēnd, nales gnyrnwrēcum 
fēogað frīynd hiera þe him födder gif[a]ð; 
ond mē Israhela æfre ne woldon 
folc oncnāwan, þēah ic feala for him 
after woruldstundum wundra gefremede."

Hwæt, wē ðæt gehyrdon þurh hālige bēc 
ðæt eow Dryhten geaf dōm unscyndne, 
Meotod, mihta spēd, Moyse sægde 
hū gē Heofoncyninge hīrana sceoldon, 
lāre læstan. Ëow ðæs lungrē ðērēat, 
ond gē þām ryhte wiðroten hæfdon, 
onscunedon þone scīran Scippend eallra, 
[dryhtna] Dryhten, ond gedwolan fylgdon 
ofer riht Godes. Nū gē raþe gangāþ, 
ond findaþ gēn þā þe fyrngewritu 
þurh snyttroкраft sēlest cunnan, 
ærīht ðēower, þæt mē andswear 
þurh sidne sefan secgan cunnan.'

9. HELENA'S THIRD EXHORTATION

Ēðadan ða mid mengo mōð[e] cwānige, 
collenferhēc, swā him sīo cwēn [be]bēad; 
fund[o]n þā [fif hund] forþsnotter[a] 
ālesen[ra] lēodmēga, þā ðē leornungкраft 
þurh mōdgemynd mǣste hæfdon, 
on sefan snyttro. Hēo tō salore eft

356 MS. -þances; Siev. (Angl. i. 580) -þancas?; Z.² -þancas.— 360 
MS. gifeð; em. Z.¹ — 364 Before this line MS. has V.— 369 MS. ryhte 
wiðroten; H.¹ soðe ond ryhte wiðsecan; H.² soðe wiðsecen?— 370 Edd. 
before Gr. end line with scippend; MS. eallra; Z.¹ (but not Z.²) eowerne,|| 
eallra dryhten.— 371 MS. dryhten; Gr.¹ dryhtna dryhten.— 377 MS. 
modoawanige; Tr. (Kynewulf, p. 82) mode(s) cwange; H. (Angl. 
— 379 MS. funden; em. Gm.; MS. d; Th. fifhund; MS. -snotteræ; em. Gm. 
— 380 MS., Edd. alesen; for the metrical type (D) see Chr. 978, tobrocene 
burgweallas, and Frucht, p. 63.
ymb lýtel fæc laðode wæron, ceastre weardas.

Hio sío cwěn ongan

wordum genēgan — wľat ofer ealle —:

'Oft gě dyslice dãed gefremedon, wĕrge wræcmæcgugas, ond gewritu herwdon, fædera láre; nãfre furður þonne nū ðā gē blindnesse bōte forsēgon, ond gē wiōsōcon sōē ond rihte þæt in Bethleme Bearn Wealdendes, Cyning ānboren, cenned wēre, æðelinga Ord. ðēah gē þā æ cūðon, witgena word, gē ne woldon þā, synwycende, sōō oncnāwan.'

Hie þā ānmóde andswer[edon]:

'Hwæt, wē Ebreisce æ leornedon, þā on fyndernagum fæderas cūðon æt Godes earce, nē wē [g]eare cunnun purh hwæt ōū ūus hearde, hlǣfdige, ūs eorre wurde. Wē ǵæt ābylgō nyton þe wē gefremedon on þysse folscere, þēodenbealwa [sum] wiō þec āfre.'

Elene maðelade, ond for eorldum spræc undearninga; ides reordode hlūde for herigum: 'Gē nū hraðe gangað, sundor āsēcāp þā ðe snyttro mid ēow, mœgn ond môdcræft, mǣste hæbben, þæt mē þinga gehwylc þriste gecyðan untrāglice, þe ic him tô sēce.'

10. THE DISCLOSURE OF JUDAS

Ēodon þā fram rūne, swā him sío rice cwěn bald in burgum beboden hæfde; gēomormōde georne smēadon,

392 MS. wære wære.—396 MS. -swēr; em. Th.—399 MS. eare; em. Th.—403 MS. þeodenbealwa; H. 鲱dbealwa ænig; Wa. þeodenbealwa sum (or an); H. 鲱dbealwa sum.
sōhten searoðancum, hwæt sío syn wære

415 þe hie on þám folce gefremed hæfdon
wið þám cásere, þe him sío cwèn wite.

Þá þær for eorlum án reordode
gidda gearosnot[t]or — þám wæs Íudas nama —
wordes cæftig: ‘Ic wåt geare

420 þæt hio wile sæcan be þâm sigebèame
on þám þröwode þëoda Waldend
eallra gnyr[n]a læas, Godes ægen Bearn,
þone [or]scyld[ne] eofota gehwylces
þurh hete hëngon on hëanne bëam

425 in fyrdnadum fæderas ússe—
þæt wæs þrälic geböht! Nú is þearf mycel
þæt we fæstlice ferhô staðelien,
þæt we ðæs morðræs meldan ne wæorðen,
hwær þæt hálige trió beheled wurde

430 æfter wigþræce, þy-læs tòworpen sien
fròd fyrngewritu, ond þa fæderlican
lære forlét[e]n. Ne bið lang ofer þæt
þæt Israhela æðelu möten
ofrer middangeard mä ricsian,

435 æcraeft eorla, gif ðis yppe bið;
swå þá þæt ilce gîo min yldrâ fæder
sigerôf sægde — þám wæs Sachius nama—
fròd fyrnwiota, fæder[e] mînum,
[þe wæs Sýmon hâten, swæsum] eaferan

440 — wende hine of worulde — ond þæt word
gecwæð:
“Gif þè þæt gelimpe on lifdagum
þæt ðû gehyrê ymb þæt hálige trêo
fròde frignan, ond geflietu rærân
be þám sigebèame on þám Sôdcyning

418 MS. -snotor; Wa. -snottor.— 422 MS. gynrna; Bouterwek (Cadmon, p. 136) gynrna.— 423 MS. scyldû; Th. unsyclidine?; Z.' orhlytne?; Tr. orscyldne.— 432 MS. -leton; em. K,— 438 MS. fæder; em. Siev. (PBB. 10. 483).— 439 MS. eaferan; em. H.'; Gr.' þe hit sibôän cyðde sylfa his eaferan.
åhangen wæs, heofonrices Weard, 
eallre sybbe Bearn, þonne þu snûde gecyð, 
mín swæs sunu, ðær þæc swylt nime. 
Ne mæg æfre ofer þæt Ebrêa þêod, 
rådpeahtende, rice healdan, 
duguðum wealdan; ac þára dóm leofað, 
ond hira dryhtscipe . . . . . . . . . 
in woruld w[ã]rulda willum gefylled, 
ðe þone åhangnan Cyning þeriaþ ond lofað.” 
‘Þæt ic fromlice fæder[e] mínun, 
ealdum æwitan, ægeaf andswære: 
“Þu wolde þæt geweordan on woruldricce 
þæt on þone Hâlgan handa sendan 
tô feorhlege fæderas ússe 
þurh wrâð gewitt, gif hie wiston ðær 
þæt hê Crist wære, Cyning on roderum, 
þoð Sunu Meotudes, såwla Nergend?” 
‘Dá mè yldra mín ægeaf andswære, 
frød on fyrhðe fæder reordode: 
“Ongit, guma giga, Godes hêahmægen, 
Nergendes naman. Sê is nið[a] gehwâm 
unäsecgendlic; þone sylf ne mæg 
on moldwege man ðaspýrigean. 
Næfre ic þa gepeahte þe þeós þêod ongan 
þeðcan wolde, ac ic symle mec 
åscðd þâra scylda, nales sceame worhte 
gâste mínun. Ic him georne oft 
þæs unrihtes andsæc fremede, 
þonne úðweotan æht bisæton, 
on sefan söhton hû hie Sunu Meotudes 
åhêgon, Helm wera, Hlaford eallra 
engla ond elda, æbelust bearma. 
“Ne meahton hi[m] swá disige ðæð oðfæstan
weras wonsælige  swā hīe wēndon ār,  
sārum settan,  þēah hē sume hwile  
480 on galgan his  gāst onsende,  
Sigebearn Godes.  Pā siðpan wās  
of rōde āhæfen  rodera Wealdend,  
eallra þrymma Prym;  þrēo niht siðpan  
in byrgenne  bidende wēs  
485 under þēosterlocan;  ond þā þy þriddan dæg  
ealles lēohōtē Lēoht  lifgende ārās,  
Dēoden engla,  ond his þegnum [hīne],  
sōð sigora Frēa,  seolfne geýwde,  
beorht on blāde.  
Ponne brōðor þīn  
490 onfēng aefter fyrste  fulwihtes bǣ,  
lēohōtne gelēafan.  Pā for lūfan Dryhtnes  
Stēphānus wās  sānum worpod;  
ne geald hē yfel yfele,  ac his ealdfēondum  
þingode þrohtē[ar]d,  bǣd Prymcyning  
495 þēt hē him þā wēadǣd  tō wraece ne sette—  
þēt h[ī]e for aefstum  unscyldigne,  
synna lēasne,  Sa[u]les lārum  
feore berǣddon,  swā hē þurh fēondscipe  
tō cwale monigē  Crīstes folcē  
500 dēmde, tō dēape.  Swāþēah him Dryhten eft  
miltse gefremede,  þēt hē manegum [wærē]  
folca tō frōfre.  Syðan him frymōa God,  
nið[a]a Nergend,  naman oncyre,  
ond hē syðan wēs  Sanctus Paulus  
505 be naman hātēn;  ond him nǣnig wēs  
ǣlǣrendra  òðer betera  
under svegles hlēo  syðpan āfre,  
þāra þē wif oðēe wer  on woruld cendan,  
þēah hē Stēphānus  sānum hehte  
510 ābrēotan on beorge,  brōðor þīnne.
"Nū thresh maht gehyran, hæleð mīn se lēofa, 
hū ārfaest is ealles Wealdend, 
þēah wē ēbylgū wið hine oft gewyrcean, 
synna wunde, gif wē sōna eft 

515 þāra bealudēda bōte gefremmaþ, 
ond þæs unrihtes eft geswicaþ. 
Forðan ic, söðlice, ond mīn swēs fæder 
syðhān gelyfðon [þissum lēofspelle,] 
þæt geþrōwade eallra þrymna God, 

520 lifes Lāttiow, láðlic wite 
for oferþearfe ilda cynnes. 
Forðan ic þe lære þurh lēo[ð]rūne, 
hyse lēofesta, þæt ðū hospcwise, 
æfst nē eofulsæc ðēfre ne fremme, 

525 grimne geagnucwise, wið Godes Bearne; 
þonne ðū geearнаst þæt þe bið ēce lif, 
sēlust sigelēana, seald in heofonum."

‘Þus mec fæder mīn on fyrndagum 
unweaxenne wordum lærde, 

530 septe söðcwīdum —þām wēs Sīmon nama —, 
guma g[īd]um frōd. Nū gē geare cunn[iað] 
hwæt ēow þæs on sefan sēlest þince 
tō geþyånne, gif þēos cwēn úsic 
frigneð ymb ðet [frēo]trēo, nū gē fyrdēsēfan 

535 ond mōdgeþanc mīnne cunnon.’ 

Hīm þā tōgēnes þā glēawestan 
on wēra þrēate wordum mǣldon: 
‘Nǣfre wē hýrđon hæleð ēnigne 
on þyssē þēode būtan þec nūða, 

540 þēgn ðērēne, þyslic cyðan 
ymb swā dýgle wyrd. Dō swā þē þyncne,

518a Th. assumes gap before syðhān.— 518b Gr.1 in lifes fruman; H.1 leohītum geþoncum; Wa. þissum leofspelle (cf. El. 1017).— 522 MS. leōča—; em. Siev. (PBB. 10. 504).— 530 MS. septe; Th. sewde.— 531a MS. gehdum; Th. gehdum; Z.1 giddu; H.1 gidda (but H.1 gehdum).— 531b MS. ge; H.1 ge eal; MS., Edd. cunnon.— 532 MS. on sefan sēlest; H.1 sēlest on sefan; MS. þince; H.2 þinceð. — 534 MS. treo; Z.2 ða rode?; H. (Angl. 23. 516) fyrntreo; H.1 tōldgраf; H.2 freotreo.
HELENA'S THREAT, AND THE SURRENDER OF JUDAS

Wëoxan word cwidum; weras ṣeahetedon
on healfa gehwæ[ne], sume hyder, sume ḷyder,
ḥrydedon ond ūōhton. Pā cwōm ūegnā hēap

550
tō ṣām heremeōle. Hrēopon friccan,
cāseres bodan: 'Ēow ṣeos cwēn laṇp, seccgas, tō salore, ṭāet gē seonoŏdōmas
rihte reccen. Is ēow rādes ūearf
on melstede, mōdes snyttro.'

555 Hēo wāron gearwe, ġeomormōde
lōdgebyргeαn, ūā hie laņōd wāron
þurh heard gebann; tō hofe ēodon
cyō[a]n cæftes miht.

560 Pā sīo cwēn ongan
weras Ebresce wordum nēgan,
fricggan fryhrōwērige ymb fryngewritu,
hū on worulde ār witga[n] sungon,
gāsthālige guman, be Godes Bearne,
hwār se Pēoden gebrōwade,
sō Sunu Meotudes, for sāwla lufan.

565 Hēo wāron stearce, stāne heardran,
noldon ūat gerīne rihte cyōan
nē hire andsware ēnige secgan,
torngenīalan, ūæs hīo him tō sōhte,
ac hīo worda gehwæs wiðersæc fremedon

570 fāeste on fryhrōe ūat hēo frignan ongan,
cwēdōn ūat hīo on aldre òwiht swylces

547 Before this line MS. has VII. MS. weoxan; Cos. (Tijdschrift
i. i44) wrixledan; Th. joins word and cwidum.—548 MS. gehwæ;
em. Z.1—558 MS. cyōdon; em. Z.1—561 MS. witga; em. Th.
nē ēr nē sīð āfre hýrdon.

Elene maþelade, ond him yrre oncwað:
‘Ic ēow tō sōðe secgan wille,
ond þæs in life lige ne wyrðē,
gif gē þissum lēase leng gefylgā
mid fēcne gefice, þe mē fore standaþ,
þæt ēow in beorge bæl fornimeð,
hāttost heaþowelma, ond ēower hra bryttā,
lācende lig, þæt ēow [sēo] lēas[ung sceal]
ā[we]nd[e]d weordan tō woruldgedale;
ne magon gē ō word gesēan þe gē hwile nū on
unriht
wrigon under womma scēatum; ne magon gē þā
wyrd bemiðan,
bedyrnan þa dēopan mihte.’

Déa wurdon hīe dēaþes on wēnan,
ādes ond endelifes; ond þær þā ænne betēhton
giddum gearusnottorne — þām wæs Iūdas nama
cenned for cnēomāgum; ðone hīe þāre cwēne
āgēfon,
sægdon hīe sundorwīsen: ‘Hē þē mæg sōð ge-
cyðan,
onwreōn wyrdā gerīno, swā sū hīe wordum
frignest,
āēriht from ord[e] oð ende forð;
hē is for eorðan æðēles cynnes,
wordcraeftes wis ond witgan sunu,
bald on meðle; him gebyrde is
þæt hē gēncwidas glēawe hæbbe,

578 MS. bæl fornimeð; Frucht bælfyr nimeð.— 580 MS. sceal þæt leas;
Gm. sceal þæs leas; Gr. sceal þæt leasPELL; Gr. þæt leas sceal?; Z. seo
leasung sceal; H. þæt lease spel; H. retains MS. reading, but transfers
apundrad to end of line.— 581 MS. apundrad; Th. awundrad; Gm.
awended?; Z.1 awended; Strunk (M. L. N. 17. 187) asundrad; H. reads
582 as the second hemistich of this line.— 582 Z.1 conjectures the loss
of two hemistichs after this, and H.1 so prints; H. assumes a gap for this
hemistich, but conjectures (p. 90) hydan þa halgan gerīno (cf. 589).—
590 MS. ord; em. Th.
12. CONFERENCE BETWEEN HELENA AND JUDAS

Hlo on sybbe forlēt sēcan gehwylcne āgenne eard, ond þone ænne genam

600 Iūdas tō gisle, ond þa georne bæd þæt hē be þære rōde riht getæhte þē ær in legere wæs lange bedyrned, ond hine seolfne sundor acigde.

• Elene mapelode tō þām ânhagan,


Iūdas hire ongēn þingode — ne meahte hē þa gehū bebugan,

610 oncyrran [cwealm] geniðlan; hē wæs on þære cwēne gewealdum—:

‘Hū mæg þām geweorðan þe on wēstenne mēðe ond metelēas mörland trydeð, hungre gehæfted, ond him hlāf ond stān on gesiðe bū [samod] geweorðāþ,

615 st[ear]c ond hnesce, þæt hē þone stān nime wið hungres hlēo, hlāfes ne gīme, gewende tō wǣdle, ond þa wiste wiðsēce, beteran wiðlyccge, þonne hē bèga beneah?’

Him þa sēo ēadige andwyrdæ āgeaf

620 Elene for eorlum undearnunga:

‘Gif þū in heofonrice habban wille

608 MS., Edd. hwæt; MS. þæs to þinge; H.¹ þissa þinga; H.² þæs to þance.—610 MS. rex; Siev. (Angl. 1. 580) cyninges; Cos. (Tijdschrift 1. 145) cyningan (= queen); H.¹ cræfte; Tr. (BB. 23. 102) carena; H.² cyning—. The emendation in the text posits nex for rex.—614 MS. on gesiðē bu; Gm. on gesiðē beorne bu; Gr.¹ gebroht on gesiðē bu; Z.¹ on gesiðē bu samod; Ten Brink (Zs. f. D. Alt., Anz. 5. 60) on gesiðē bu gesette.—615 MS. streac; H.¹ stearc.—619 Before this line MS. has VIII.
ELENE

eard mid englum ond on eorðan lif,
sigorlēan in swegle, saga ricene mē
hwēr sēo rōd wunige, Radorcyninges [bēam],
625 hālig under hrūsan, þe gē hwile nū
þurh morðres mān mannum dyrdun.'

Iūdas maelflade — him wæs gēomor sefa,
hāt et heortan, ond gehwæfres wā:
ge hē heofonrices [hyht] swā m[ērne]
630 ond þis andwearde ánforlēte
rice under roderum, g[if] hē sā rōde ne tāhte —:
'Þū mæg ic þæt findan þæt swā fyrn gewearð
wintra gangum? Is nū worn sceacen,
[tū hund] oððe mā geteled rīme;
ic ne mæg Æreccan, nū ic þæt rīm ne can.
635 Is nū feal[a] siðpan forðgewitenra
frōdra ond gödra þe ðūs fore wæron,
gleawra gumena; ic on geogōðe wearð
ond siddagum syððan ācenned,
cnihtgeong hæles; ic ne can þæt ic nāt —
findan on fyrhēl þæt swā fyrn gewearð.'

Elene maelflade him on andspere:
'Þū is þæt geworden on þysswe werþeode
þæt gē swā monigfeald on gemynd witon,
640 alra tācna gehwylc swā Trōiān[a]
þurh gefeoht fremedon? Þæt wæs f[yr] myc[le],
open ealdgēwin, þonne þēos æðele gewyrð,
geāra gongum. Gē þæt geare cunnōn.

624 MS. radorcyninges; Wa. radorcyninges beam.— 629 MS. he; Z.1
him.— 629b MS. swa; Gm. hwurfe swa; hygte swa; Gr.1 hyhtte swa;
Z.1 hyht?; Z.1 hyht; Wū. hogde; Klaeb. (Angl. 29. 272) hyhtwynne;
Wa. hyht wynne; MS. mode; Gr.3 niode; Z.1 swamode? (uniting the
two words); H.1 meðe; Cos. (Tijdsschrift 1. 145), Klaeb. (Angl.
29. 272) samod (for two words); Wa. micelne?— 630 MS. ond; Tr.
(BB. 23. 102) ge.— 631 MS. ge; Tr. gif; MS. ne tāhte; Z.1 tēhte.—
634 MS. cc; Gm. twa hund.— 636 MS. feale; Gr.1 feala; H.1 fealo.—
645 MS. Troiana; em. H.1.— 646 MS. fær mycel; Gm. fyr micle; Klaeb.
(Angl. 29. 272) fir (fier) mycle; H.1 fior mycle.— 647 MS. open; H.1
openæ; after ealdgēwin H.3 inserts ær geworden || Israelaha folce, and Wa.
þæt þe ær cubð wearð || eowrum ægleawum.
ELENE

édre gereccan, hwæt þær eallra wæs
650 on manríme morforslehtes,
dareðlæcendra dédra gefallen
under bordhagan. Gé þa byrgenna
under stánhleoðum, ond þa stówe swá some,
donð þa wintergerim on gewritu setton.'
655 Iúdas maðelade — gnornsorge waeg —:
'We þæs hereweorces, hlæfdige mîn,
for nýðbearfe nêan myndgiãp,
donð þa wiggbræce on gewritu setton,
þëoda gebærû; ond þis nãfre
660 þurh Æniges mannes múð gehyrdon
hæleðu[m] cýðan, þútan hér nûða.'

Him seo æðele cwèn âgeaf andsware:
'Witssæcest ðú tô swiðe söðe ond rihte
ymb þæt lifes treow; ond nû lýtle ær
665 sægdest sóðlice be þám sígebêame
lëodum þínum, ond nû on lige cyrrrest.'

Iúdas hire ongên þingode, cwæð þæt hë þæt
ond gehûu gespréæce
ond [on] twëon swiðost, wënde him trâge hñagre.

Him oncwæð hraðe cáseres mæg:
670 'Hwæt, wë ðæt hýrðon þurh hálige bëc
hæleðum cýðan þæt âhangen wæs
on Calvârie Cyninges Frëobearn,
Godes Gâstsunu. Þù scealt geagninga
wísdom onwëon, swá gewritu secgab,
675 æfter stedewange hwær seo stów sie
[on] Calvâr[i]e, ær þec cwealm ñime,
swilt, for synnum, þæt ic hie syðdan mæge
glefnisian Criste tô willan,
hæleðum tô helpe, þæt më hâlig God
680 gefylle, Frêa mihtig, feores ingêpan,
weoruda Wuldorgeofa, willan mínne,
gástâ Gæocend.'

657 MS. nean; K. near; Z. neah.—661 MS. hæleðu; Th. hæleðas;
Gm. hæleðum.—668 MS. twëon; Gm. on twëon?, tweonde?; Siev. (Angl.
i. 580) on tweon.—676 MS. calvare; Th. calvarie; Wa. on calvarie.
Hire Iūdas oncweð
stīðhycgende: ‘Ic þā stōwe ne can, nē þæs wanges wiht nē þā wisan cann.’

685 Elene maðelode þurh eorne hyge:
‘Ic þæt geswerige þurh Sunu Meotodes, þone āhangnan God, þæt óu hungre scealt for cnēomāgum cwylmed weorðan būtan þū forlāte þā læsunga,
ond mē sweotollice sōð gecyðe.’

Heht þā swā cwicne corōre lædan, scūfan scylldigne — scealcas ne gældon — in drýgne sēað, þær hē duguða lēas siomode in sorgum [seofon] nihta fyrst under hearmlocan hungre gebrēatod, clomnum beclungen. Ond þā cleopigan ongan sārum besylced on þone seofedan dæg, mēðe ond metelēas — mægen wæs geswiðrod —: ‘Ic ēow healsee þurh heofona God þæt gē mē of sūssum earfeðum ūp forlāten, hēanne fram hungres geniðlan; ic þæt hālig trēo lustum cūðe, nū ic hit leng ne mæg helan for hungre. Is þes hæft tō ōan strang, þrēanyd [tō] þæs þearl, ond þes þroht tō þæs heard

dōgorrīmum; ic ādīrgan ne mæg, nē leng helan he ēam lifes trēo, þēah ic ēar mid dysige þurhdrifen wēre, ond þæt sōð tō late seolf gecnēowe.’

Pā þæt gehīrde sīo þær hælēsum scēad, beornes gebǣro, hīo bebēad hraēe þæt hine man of nearwe ond of nūdcleofan, fram þēm engan hofe, ūp forlēte. Hē þæt ofstlice efnedon sōna, ond hine mid ārum ūp gelǣddon

715 of carcerne, swā him sēo cwēn bebēad.

683 MS. can; H:1 wat. — 604 MS. vii; Gm. seofon. — 697 MS. besylced; Th. besylede (reading MS. as besyleed). — 709 Before this line MS. has VIII. — 709b MS. scead; Gm. sceod; Ten Brink (Zs. f. D. Alt., Anz. 5. 60) scraf; Tr. (BB. 3. 117) weald.
13. THE PRAYER OF JUDAS, AND ITS RESULT

Stópon þā tō þære stôwe stīðhycgende
on þā dúne ûp þe Dryhten ār
āhangen wæs, heofonrices Weard,
Godbearn, on galgan, ond hwæðre geare nyste
hungre gehynde hwær sîo hâlig[e] rôd
thur [feondes] searu foldan getynd,
lange legere fæst lêodum dyrne,
wunode wælreste. Word stunde āhôf
elnes oncêðig, ond on Ebrisc spræc:
‘Dryhten Hælend, þū þe āhst doma geweald,
ond þū geworhtest þurh þînes wuldræs miht
heofon ond eordan ond holmpraece,
sæs sidne fæðm, samod ealle gesceaf;
ond þū âmæte mundum þînum
ealne ymbhwyrft ond ûprador;
ond þū sylf sitest, sigora Waldend,
ofer þâm æðelestan engelcynne,
þe geond lyft fâra lêohte bewundene,
mycle mægenþrymme; ne mæg þær manna gecynd
of eordewegum ûp gefêrân
in lîchoman mid þa lêohtan gedryht,
wuldræs áras. Þū geworhtest þâ,
ond tō þegnunge þînre gesettest,
hâlig ond heofonlic. Þâra on hâde sint
in sindrêame syx genemned;
þā ymbsealde synt mid syxum ëac
fôrum, gefrætwad, fægere scinaþ.
Þâra si[n]t [feower] þe on flihte â
þā þegnunge þrymme beweotigaþ
fore onsýne ëces Deaman,
singalllice singaþ in wuldre
hædram stefnum Heofoncininges lof,
wôða wîltegaste, ond þâs word cweðaþ

716 MS. þære stowe; Wa. stowe.—720 MS. halig; em. Z.1—721 MS. þurh searu; Th. assumes a gap; Gr.1 conjectures þurh searucræf besenced læg on fyrdagum foldan getynd; Gr.2 þurh feonda searu; Z.1 feondes for feonda.—744 MS. sit; em. Th.; MS. iii; Gm. feower.
clænum stefnum — þām is ceruphīn nama—: "Hālig is se hālga hēahengla God, weoroda Wealdend. Is Ȝās wuldres ful heofun ond eorðe ond eall hēahmēgen, tire getācnod." Syndon tū on þām, sigorcynn, on swegle, þe man sēraphīn be naman háteð. Hē sceal neorxnawang ond īfes trēo lēgene sweorde hālig healdan; heardecg cweacaþ, beofaþ brogdenmǣl, ond blēom wrixleð grāpum gryrefaest. Þās ēu, God Dryhten, wealdest wīdan fyrhū, ond þū womfulle scylldwyrscende sceāgan of radorum āwurpe wonhūdige. Þa sīo wērge sceolu under heolsthorhufu hrēosan sceolde in wita forwyrd; þār hīe in wylme nū drēogaþ dēācwale in dracan fǣrne, þēostrum forpylmed. Hē þinum wīðsōc aldordīme; þās hē in ermdūm sceal, ealra fūla ful, fāh þrōwian, þēownēd þolian. Þār hē þīn ne mǣg word āweorpan, is in witum fǣst, ealre synne fruma, sūsle gebunden. 'Gif þīn willa sie, Wealdend engla, þæt ricsie se Ȟe on rōde wās, ond þurh Mārian in middangeard acenned wēard in cildes hād, þēoden engla — gif hē þīn nǣre Sunu synna lēas, nāfre hē sōðra swā feala in wuorulrīce wundra gefremede dōgorgerīnum; nō ūu of dēāe hine swā þrymlīce, þēoda Wealdend, āweahte for weorodom, gif hē in wuldre þīn þurh cā beorhtan [māgō] Bearn ne wǣre—
ELENE 29

gedō nū, Fæder engla, forð bēacen þīn.

785 Swā ȳ gehýrdest þone hālgan wer
Moyses on meōle, þā ȳ, mihta God,
ge[y]wdest þām eorle on þa æðelan tīd
under beorrhliēg bān ȳosephes,
swā ic þē, weroda W[yn], gif hit sie willa þīn,

790 þurg þæt beorhte gesceap biddan wille,
þæt [ðū] mē þæt goldhord, gāsta Scyppend,
geopenie, þæt yldum wæs
lange behyded. Forlæt nū, lifes Fruma,
of sām wangstede wynsumne ūp
under radores ryne rec āstīgan
lyftlācende. Ic gēlyfe þē sēl,
ond þī fastlicor ferhō staðelige,
hyht untwēondne, on þone āhangnan Crist,
þæt hē sie sōdlīc sāwla Nergend,

800 ēce, ælmihtig, Israhelæ Cining,
walde widan ferhō wuldres on heofenum,
ā būtan ende ēcra gestealda.'

Dā of ðāre stōwe stēam ūp ārās,

[r]ēc under radorum. Þār ārēred wearð
805 beornes brēostsefa; hē mid bām handum,
ēadig ond āeglēaw, ūpweard plegade.
Iūdas maþelode, glēaw in gépance:
'Nū ic þurh sōð hafu seolf gecnāwen
on heardum hīge þæt ȳ Hāelend eart

810 middangeardes. Sie ȳ, mægena God,
brymsittendum þanc būtan ende,
þæs ȳ mē swā mēðum ond swā mānweorcum
þurh þīn wuldor [o]nwrige wyrda gerīno.
Nū ic þē, Bearn Godes, biddan wille,

815 weoroda Willgifa, nū ic wāt þæt ȳ eart

787 MS. gehywdest; Gm. interprets as geywdest.—789 MS. w; Th. weroda; Siev. (PBB. 10. 518) wen, but later (Angl. 13. 3) wyn; Z.3 weard.—791 MS., Edd. þæt me.—803 Before this line MS. has X.—804 MS. swylce rec; Schwarzs (Cynewulfs Anteil am Christ, p. 59) om. swylce.—813 MS. inwrige; em. Th.
THE DISCOVERY AND IDENTIFICATION OF THE CROSS

Ongan þa wilfægen æfter þâm wuldres tréo,
eldes ánhyðig, eorðan delfan

under turfhagan, þæt hē on [twentigum]
fótmælum feor funde behelede,
under nēolum nīðer næsse gehýdde
in þēostorcofan ; hē ðær [þrēo] mētte
in þām rēoni[γ]an hōfe rōda ætsomne,

grēote begravene, swā hīo gēardagum
ārēasra sceolu eorðan beþeautoh,
Iūdea [cynn] — hīe wīð Godes Bearne
nīð āhōfun, swā hīe nō sceoldon,
þær hīe leahtra fruman lārum ne hýrdon.

Dā wāes mōdgemynd myclum geblissod,
hige onhyrded, þurh þæt hālige tréo,
inbryrded brēostsefa, syðzan bēacen geseh
hālig under hūsan. Hē mid handum befēng
wuldres wynbēam, ond mid weorode āhōf

of foldgrēfe. Fēġegestas
ēodon, æðelingas, in on þa ceastr.
Āsetton þa on gesyhēe sigebēamas [þríe]

824 MS. -greopum; Gm. -groatum. — 830 MS. xx; Gm. twentigum;
H.² transposes the hemistichs.— 833 MS. iii; em. Gm. 834 MS. reonian;
Z.² reongan. — 837 MS. iūda; em. Gr.¹ — 841 MS. -hyrded; Gm. -hyrted.
— 847 MS. iii; Gm. þry.
ELENÉ

eorlas ānhýdige fore Elenan cnéo,
collenferhrēe.

Cwēn weorcēs gefēah

850 on ferhōsefēan, ond þa frīgnan ongan
on hwylcum þāra bēama Bearn Wealdendes,
hǣleða Hyhtgīfa, [ā]hangen wǣre:
‘Hwæt, wē þæt hýrðon þurh hálige bēc
tācnūm cyðan þæt twēgen mid him

855 geþrōweddon, ond hē wæs pridda sylf
on rōde trēo — roðor eal geswearc
on þā slīðan tīd. Saga, gif ō cūnne,
on hwylcre þyssa þrēora Þēoden engla
geþrōwode, þrīmmes Hyrde.’

860 Ne meahte hire Iūdas — ne ful ge[a]re wiste—
sweetole gecīhan be sām sigeþēame,
on hwylc[n]e se Hǣlend āhafen wǣre,
Sigebearn Godes, [ac] hē āsettan heht
on þone middel þēre mǣran byrig

865 bēamas mid bearhtme, ond gebīdan þēr
ōðræt him gecīðe Cyning ælmihtig
wundor for weorodum be sām wuldres trēo.
Gesētōn sigerōfe, sang áhōfon,
rāedþeahende, ymb þā rōda þrēo

870 oð þā nigoðan tīd; hǣfdon nēowne gefēan
mǣðum gemēted. Þā þēr menigo cwōm,
folc unlītel, ond gefērenne man
brōhton on bǣre beorna þrēate
on nēaweste — wēs þā nigoðe tīd —

875 gingne gāstlēasne. Þā bēr Iūdas wēs
on mōðsefēan mīclum geblīssod;
heht þā āsettan sāw[o]llēasne,
life bēlīdenes lic, on eorðan,
unlīfgendes, ond ūp áhōf

880 rihtes wēmend þāra rōda twā

860 MS. gere; em. Gr. — 862 MS. hwylcre; em. Gr. — 863 MS. ær;
Z. ac?; H. ac.? — 877b MS., Edd. sawl-; H. notes that the metre requires a disyllable. — 880 MS. wemend; Th. reniend.
fyrhögłęaw on fæðme ofer þæt fæge hús, dēophycgende. Hit wæs dĕad swā ēr, lic legere fæst; leomu cólodon þrēanēdum beþealht. Þā sio þrīdde wæs

885 āhafen hālig. Hrā wæs [o]n bīde oðhæt him uppan Æðelinges wæs rōð ārāred, Rodorcyninges bēam, sigebēacen sōð; hē sōna ārās gāste gegeawod, geador bū samod

890 lic ond sāw[o]l. Þēr wæs lōf hafen fēger mid þy folce; Fæder weorōdon, ond þone sōdan Sunu Wealdendes wordum heredon. Siþ him wuldor ond þanc ā būtan ende eallra gesceaftra!

15. DEBATE OF THE DEVIL AND JUDAS

895 Þā wæs þām folce on ferhōsēfan ingemynde, swā him ā scyle, wundor þā þe worhte weoroda Dryhten tō feorhnere fīra cynne, lifes Lāttflow. Þā þēr līgesynnig

900 on lyft āstāh lācende féond; ongan þā hlēordrian helledōfol, eatol ā[g]lǣca, yfela gemyndig: 'Hwæt is þis, lá, manna, þe mīnne eft þurh fyrngeflīt folgap wyrdeð,

905 icēd ealdne nīð, æhta strūdeð? Þis is singal sacu. Sāwla ne mōton mānfremmende in mínnum lēng æhtum wūnigan, nū cwōm Elpēodig þone ic ēr on fīrenum fæstne talde,

910 hafað mec berēafod rihta gehwylces, feohgestrēona; nis hāt fēger sið. Feala mē se Hǣlend hearma gefremede, niða nearolicra, se þe in Nazareð
Élén

915 aféed wæs. Syðdan furþum weox
of cildhâde, symle cirde tò him
æhte míne. Ne môt ðinige nú
rihte spòwan. Is his rice brâd
ofer middangeard; mín is geswîrrod
ræd under roderum. Íc þa rôde ne þearf
920 hleahþre herigean. Hwæt, se Hælend më
in þám engan hám oft getûnde,
ğëomrum tò sorge. Íc þurh Íudas ðîr
hyhtful gewearð; ond nú gehûned eom,
gôda gëasne, þurh Íudas eft,
fâh ond frëondlëas. Gên ic findan [c]an
þurh wôhtstafas wiðercyr [s]iððan
of ðâm wearhtreatum: ic ðâcece wið ðê
ôðerne cyning se ðëte ðîn,
ond hë forlëte ðë lâre þîne
930 ond mânãemawum mínun folgâp,
ond þëc þonne sendeð in þâ swærtestan
ond þa wyrrestan witebrógan,
ðæt ðû, sârum forsöht, wiðsâcem fæste
ðone ãhangnan Cyning, þâm ðû hýrdest ðër.'
935 Him ðâ glëawhûdigg Íudas oncwæð,
hælëð hildedëor — him wæs Hâlig Gäst
befolen fæste, fyrhât lufu,
weallende gewitt þurh wi[t]gan snyttro—
ond þæt word gecwæð wiðdômes ful:
940 'Ne þearft ðû swâ swiðe, synna gemyndig,
sâr nîwigan ond sæce ræran,
morðres mânfrêa; þ[ec] se mihtiga Cyning
in nêolnesse nyðer bescûtfeð,
synwyrcende, in sûsla grund,
945 dômes lêsane, se þê dêadra feala

921 MS. oft; Gr.¹ eft.— 924 MS. geasne; Kluge (Lithl. for 1884, p. 138) gæsne.— 925 MS. ne can; em. Gr.²— 926 MS. wiððan; Gr.³ siððan;
Gr.⁴ wið ðan; Broun (Eng. Stud. 40. 20) wið ðe.— 938 MS. wigan; Gr.⁵
witan; Gr.⁶ witgan.— 942 MS. þæt; Z.¹ þæt þê; Cos. (Aanteekeningen
op den Beowulf, p. 32) þec.
worde Æwehte. Wite ðū þe gearwor
þet ðū unsnyttrum ánforlēte
lēohta beorhtost ond lufan Dryhtnes,
þone fægran gefēan, ond on fýrbaēe
süsλum beþrungen syðan wunodest,
āde onœled, ond þær āwa scealt,
wiðerhyclgende, wergðu drēogan,
yrmðu bütan ende.'

Elene gehýrde
hū se fēond ond se frēond gefliðaerdon,
tīrædig ond trāg, on twā halfa,
synnig ond gesæðig. Sefa wæs þe glædra
þæs þe hēo gehýrde þone hellesceapan:
oferswīðe[dn]e, synna bryttan,
ond þā wundrade ymb þæs wæres snyttro,
hū hē swā gelēafful on swā lýtłum fæce—
ond swā [o]ncýðig āfre wurde—
glēawnesse þurhgon. Gode þancode,
Wuldorcyninge, þæs hire se willa gelamp
þurh Bearn Godes bēga gehwæðres—
ge æt þære gesyðhe þæs sigebēames,
ge þæs gelēafan þe hīo swā lēohete oncñəow,
wuldorfæste gife in þæs wæres brēostum.

16. WORD IS BROUGHT TO CONSTANTINE, WHO COMMANDS TO BUILD A CHURCH

þā wæs gefrēge in þære folcesceare,
geond þā werþeode wide læded,
māre morgenspel manigum on andan
þāra þe Dryhtnes ð e dyrnan woldon,
bod[e]n æfter burgum swā brimo fæðm[a]s,
in ceastragehwæ[m], þæt Cristes [rōd],
fyrn foldan begræfen, funden wēre,
sēlest sigebeacna þāra þe sīh oðþe ēr
hālig under heofenum āhafen wurde.

958 MS. -swiðende; em. Gr. — 961 MS. un.; Gr. onc-?; em. H. —
972 MS. bodan; Gm. boden?, bodod?; K. boden; MS. fæðmeð; Gm.
fæðmiað?; Z. fæðmað. — 973 MS. gehwaere; em. Siev.; Th. suggests rod.
ond gesundne settan mösten,
hæleð hwætmóde, tó ðærre hálgan byrig.
Heht hire þā āras ðac gebêodan
Constantínus þæt hío circan þær
on þám beorghliðe ðegra rædum
getimbrede, tempel Dryhtnes
on Calvarie Crîste tó willan,
hæleðum tó helpe, þær sío hálige ród
gemëted wæs, mǣröst bêama
þåra þe gefrugnen foldbûende
on eorðwege. Hío geëfnande swa,
siððan winemãgas westan brôhton
ofor lagufæsten lœofspell manig.
Dā sëo cwën bebêad cæftum getyde
sundor ãsêcean, þā ñëñestan,
þā þe wrætlicost wyrcan cûðon
stângefôgum, on þám stedewange
girwan Godes tempel. Swā hire gästa Weard
reord of roderum, hêo þā rôde heht
golde beweorcean ond gimcynnum,
mid þám ælélestum eorcnanstanum
besett[a]n searcraeftum, ond þā in seolfren fæt
locum belâcan. Þær þæt lifes trēo,
sêlest sigebêama, siððan wunode
æðelu[m] [u]nbræce; þær ðidd ã gearu
wraðu wannhålum wîta gehwylces,
sæce ond sorge; hie sôna þær
þurh þā hálgan gesceæft helpe findalp,
godcunde gife.

17. JUDAS IS BAPTIZED, AND IS HALLOWED AS BISHOP CYRIACUS

Swylce Iúdas onfêng
æfter fyrstmearce fulwihtes bæð,
ond geclënsod wearð Crîste getrywe,
Lifwearde lœof. His gelëafa wearð

1029 MS. æðelu; em. Z.²; MS. anbræce; Th. anbroce; Z.¹ unbræce.
fæst on ferhœ, siððan frōfre Gāst
wic gewunode in þæs weres brêostum,
bylde tō bōte. Hē ðæt betere gecēas,
1040 wuldrēs wynne, ond þām wyrsan wiðsōc,
dēofulgildum, ond gedwolæn fylde,
unrihte æ. Him wearð ece [Cyning],
Meotud, milde, God, mihta Wealdend.
Þā wæs gefulwad se ðe ēr seala tīda
1045 lēoht gearu . . . . . .
inbryrded brēostsefa on ðæt betere lif,
gewended tō wuldre. Hūru, wyrd gescr[ā]f
ðæt hē swā gelēaffull ond swā lēof Gode
in worldrice weordan sceolde,
1050 Criste gecwēme. Þæt gecyðed wearð,
siððan Elene heht Eusēbium
on rǣdgeþeaht, Rōme biseop,
gefetian on fultum, forðsnot[terne],
hæleo gerādum tō þære hālgan byrig,
1055 ðæt hē gesette on sācerdhād
in Ierusalēm Iūdas þām folce
tō biseope, burgum on innan,
þūrh Gāstes gife tō Godes temple
craēftum gecoren[n]e, ond hine Cyriācus
1060 þūrh snyttrō geþeaht syððan nemde
nīwan stefne. Nama wæs gecyrred
beornes in burgum on ðæt betere forð—
æ Hēlendes.

18. THE DISCOVERY OF THE NAILS

Þā gēn Elenan wæs
mōd gemynde ymb þā māran wyrd
1065 geneahhe, for þām nāglum þē ðæs Nergendes
fêt þurhwödon ond his folme swā some,
mid þām on rōde wæs rodera Wealdend
gefæstnod, Frēa mihtig. Be þām frignan ongan
Cristenra cwēn; Cyriācus bæd

1070 þæt hire þā gīna Gästes mihtum
ymb wundorwyrd willan gefylde,
onwrige wuldorgifum, ond þæt word ācwaē
 tô þām bisceope, bald reordode:
‘Þū mē, eorla hlēo, þone æðelan bēam

1075 [r]odera Cining[es] ryhte getǣhtesū,
on þā[m] āhangen wæs hǣðenum folnum
gāsta Gēocend, Godes āgen Bearn,
Nerigend fīra; mec þæra nægla gēn
on fyrmhīsefan fyrwet myngap.

1080 Wolde ic þæt ōu funde þā ðe in foldan gēn
dēope bedolfen dierne sindon,
heolstre behyded. Ā mín hīge sorgaē,
rēonig rēoteō, ond gerested nó
ǣrþan mē gefylle Fæder ælmihtig,

1085 wereda Wealdend, willan minne,
nīt[ō]a Nerigend, þurh þāra nægla cyme,
Hālig of hīehða. Nū ōu hraедlice
eallum ēaðmēdum, ār sēlesta,
bīne bēne onsend in ōa beorhtan gesceaf,

1090 on wuldres W[yn]: bide wigena Þrym
þæt þē geċīye, Cyning ælmihtig,
hord under hrūsan þæt gehyded gēn,
duguþum dyrne, dēogol bīdeþ.’
Pa se hālga ongan hyge staðolian,

1095 brēostum onbýrred, bisceop þæs folces.
Glāedmōd êode gumena þrēate
God hergendra; ond þā geornlice

1075 MS. rode rodera; Siev. (PBB. 5. 518) rodera; MS. cining; Gr.1; cyninges?; Z. cininges; MS.-tǣhtesē; Th.-tǣtest. — 1076 MS. þa; em. K. — 1086 MS. nība; em. Z.? — 1087 MS. hīehða; Th. hīehðum?; Gm. hīehðo.— 1090 MS. w; Th. wealdend; Gr.1 wennen (=wynne); Siev. (PBB. 1. 518) wen, but later (Angl. 13. 3) wyn.
Cýriacus on Calvarie
hlēor onhyldes, hygerūne ne māð,

Gästes mihtum to Gode cleopode
eallum eaðmēdum, bæd him engla Weard
gœopenigean uncūðe wyrd,
niwgan on nearwe, hwær hē þāra nægla svīðost
on þām wængstede wēnan þorftæ.

Leort Þā tācen forð, þār hie to sæggon,
Fæder, frōfre Gāst, þurh fyres blēo
üp eðigean þār þā æðelestan
hæleða gerēðum hýdde wæron
þurh nearusearwe, næglas on eorðæ.

Dā cwōm semninga sunnan beorhtra
lācende līg. Lēode gesāwun
hira Willgīfan wundor cýðan,
þā þēðr of heolstre, swylce heofonsteorran
oððe ge[1]dgimmas, grunde getenge,

næglas of nearwe neoðan scīnende
lēohte lixtan.

Lēode gefāgon,
weorud willhrēðig, sægdon wuldor Gode
ealle ānmóde, þēah hie ēr wæron
þurh dēofles spīld in gedwolæn længe,

ācyrred fram Criste. Hie cwǣdon þus:
'Nū wē seolfe gesēð sigores tācæn,
sōðwundor Godes, þēah wē wiðsōcun ēr
mid lēasingum; nū is in lēoht cymen,
onwrigen, wyrda bigæng. Wuldor þæs æge

on hēannesse heofonrices God!'

Dā wæs geblissod se ðe to bōte gehwearf
þurh Bearn Godes, bisceop þāra lēoda,
niwan stefne. Hē þā[m] nægl[um] onfēng
egesan geāclog, ond þære ärwyrðan

1107 MS. eðigean; Siev. (Angl. i. 578) siðigean; Cos. (Tijdschrift
1. 147) ewigean.— 1114 MS. god; Z.1 god-; H.1 god ond.— 1122 MS.
þēah; Z.1 þæt.— 1123 Gr.1 om. in.— 1128 MS. þan næglan; em. Th.
1130 cwēne brōhte; hæfde Ciriācus
eall gefyllde, swā him sēo æðele bebēad,
wifes willan. Pā wæs wōpes hring,
hāt hēafodwylm, ofer hlēor goten,
nalles for torne — tēaras fēollon

1135 ofer wīra gespon — wuldr[e] gefyllde
cwēne willa. Hēo [hie] on cnēow sette
lēohte gelēafan, læc weordode,
blissum hrēmig, þe hire brungen wæs
gynrna tō gēoce; Gode āncode,

1140 sigora Dryhtne, þæs þe hīo sōð ge cnēow
andweardlice þæt wæs oft bodod
feor ēr beforan fram fruman worulde,
folcum tō frōfre. Hēo gefyllde wæs
wisdōmes gife; ond þā wīc behēold

1145 hālig heofonlic Gāst, hreðer weardode,
æðelne innoð; swā hīe āelmihtig
Sigebearn Godes sioððan fredoðode.

19. THE NAILS ARE FASHIONED INTO A BIT

Ongan þā geornlīce gāstgerīnum
on sefan sēcean sōðfēnstmesse

1150 weg tō wuldre. Hūru, we[ro]da God
gefullēste, Fēder on roderum,
Cining āelmihtig, þæt sēo cwēn begeat
willan in worulde. Wæs se wītedōm
þurh fyrmwitan beforan sungen

1155 eall æfter orde, swā hit eft gelamp
þinga gehwylces. Pēodcwēn ongan
þurh Gāstes gife georne sēcan
nearwe geneahhe, tō hwan hīo þā nāglas sēlost
ond dēorlicost gedōn meahte,

1160 duogoðum tō hroðer, hwæt þæs wāre Dryhtnes
willa.

1135 MS. wuldres gefyllde; Z.¹ wuldre wæs gefyllde; Cos. wuldre
gefyllde. — 1136 MS. heo; Z.¹ heo hie. — 1137 MS. leohēte; Th. leohne.
— 1148 Before this line MS. has XIII. — 1150 MS. weorda; Th. weoruda;
Z.¹ weroda; W. weoroda. — 1160 MS. hroðer; Gm. hroðre.
Heht ðæ gefetigean forðsnotterne
ricene tō rūne, þone þe rǣðgeþæht
þurh glēawe miht georne cūbe,
frōdne on ferhēc; ond hine frignan ongan

1165
hwæt him þæs on sefan sēlost þūhte
tō gelǣstenne; ond his lære gecēas
þurh þēodscipe. Hē hire [þriste] oncwæð:
‘Þæt is gedafenlic þæt Ȝū Dryhtnes word
on hyge healde, hālīge rūne,

1170
cwēn sēlest[e], ond þæs Cininges bebod
georne begange, nū þē God sealde
sāwle sigespēd ond snyttro cræft,
Nerigend fīra. Þū ðās nēglas hāt
pām æ gelestan eorcyninga

1175
burgāgendra on his bridels dōn,
meare tō midlum. Þæt manigum sceall
geond middangeard mǣre weordan,
þonne æt sæcce mid þý oferswīðan mǣge
fēonda gehwylcne, þonne fyrdhwate

1180
on twā healfe tohtan sēcap,
wæordgenīdan, þær hie ymb [sigor] wi[n]að,
wrād wið wrāðum. Hē āh æt wigge spēd,
sigor æt sæcce, ond sybbe gehwēr,
æt gefeohhte frið, se ðe fo[r]an lǣde

1185
bridels on blācan, þonne beadurūfe
æt gārhræce guman gecoste
berād bord ond ord; þis bið beorna gehwām
wið ēglēce uniferswīðed
wǣpen æt wigge. Be ðām se witga sang

1190
snottor searūpancum — sefa dēop gewōd,
wisdomes gewitt; hē þæt word gecwæð:
“Cūþ þæt gewyrdeð þæt þæs cyninges sceal

1165 MS. on sefan selost; H.² selost on sefan.— 1167 Gr.¹ supplies þriste.— 1170 MS. selest; em. Sicv. (PBB. 10. 518).— 1181 MS. ymb willað; Gr.¹ ymbacan willað, later ymb sige (segen?) wigað?; Z.¹ ymb sige winnað; Z.¹ ymb sigor winnað.— 1184 MS. fonan; em. Th.— 1187 MS. þis; Th. þus?
mearh under mödegum midlum geweorðod,bridelshringum; bið þæt bêacen Gode
hâlig nemned, ond sê h[reô]jualig,wigge [ge]weorðod, se þæt wicg byr[e]ð."
På þæt ofstlice. eall gelæste
Elene for eorlum; ædelinges heht,beorna bêaggifan, brîdelôr sætwan;
hire selfre suna sende tô lâce
ofer geofenes strêam gife unscynde.

20. HELENA EXHORTS THE CHRISTIANS, AND RETURNS HOME
Heht  to somne  þa hêo sêleste
mid Iûdêum gumena wiste,
hæleða cynnnes, tô þære hâlgan byrig,
cuman in þa ceastre. På sêo cwên ongan
lærân lêofra hêap þæt hie lufan Dryhtnes,
ond sybbe swâ same sylfra betweônum,
frêondræ[d]enne, fæste gelæston
leahtorlêase in hira lifes tid,
ond þæs lâttêowes lærum hýrdon,
Cristenum þêawum, þe him Cyriacusbude, bôca glêaw. Wæs se bi[s]ceophâd
fägere befæsted; oft him fœrran tô
laman, limsêoce, lêfe cwômon,
healte, heorudrêorige, hrêofe, ond blinde,
hêane, hygegeômre; symle hêlo þær
æt þâm bisceope, bôte, fundon
ece tô aldre. På gên him Elene forgeaf
sincweorðunga þa hio wæs sêes fûs
eft tô èole, ond þa eallum bebêad
on þâm gumrice God hergendum,
werum ond wîfum, þæt hie weorðeden
môde ond mægene þone mœran dæg,
heortan gehigdum, in ôam sio hâlige rôd

1195 MS. hwæt-. em. H.— 1196 MS. wigge weorðod; em. Cos.;
MS. byrð; em. Z.— 1208 MS. -ræddenne; em. Th.— 1212 MS. bissceop—;
em. Gm.
1225 gemēted wæs, mærost bēama
þāra þe of eorðan up āwēoxe
geloden under læafum. Wæs þa lencten āgān
būtan [syx] nihtum ār sumeres cyme
on Maias k[a]l[end]. Sie þāra manna gehwām

1230 behliden helle duru, heofones ontyned,
ēce geopenad engla rīc, 
drēam unhwilen, ond hira dāel scīred
mid Mārian, þe on gemynd nime
þēre deōrestan dægwēorðunga

1235 rōde under roderum, þa se rīcest[a]
ealles Oferwealdend earme beþeahhte. Finit.

21. THE RUNIC PASSAGE

Pus ic, frōd ond fūs þurh þæt fǣ[g]e hūs,
wordcræft[e] wæf ond wundrum læs,
þrāgum þreodude ond geþanc [h]reodode

1240 nihtes nearwe. Nysse ic gearwe
be þāre [rōde] riht ār mē rūmran þeþeahht
þurh þā mārían miht on mōdes þeahht
Wisdom onw[e]h. Ic wæs weorcum fāh,
synnnum åsæled, sorgum gewæled,

1245 bitr[e] gebunden, bigsaw beþrungen,
ār mē lære onlāg þurh lēohtne hād
gamelum tō gēoce, gīfeunscynde
Mægencyning åmæt, ond on gemynd begēat,
torht ontynde, tīдум gerýmde,

1250 bāncofan onband, brōostlocan onwand,
lēoð[c]ræft onlēac, þæs ic lustum brēac,
willum, in worlde. Ic þæs wulðres trowes
oft, naes ēne, hæfde ingemynd
ær ic þæt wundor onwrigen hæfde.

ymb þone beorhtan bēam, swā ic on bōcum fand
wyrdas gangum, on gewritum, cŷðan
be ðām sigebēacne. Ā wæs s[e]c[g] oð ðæt
cnyssed ceawelum, h drūsende,
þēah hē in medohealle māðmas þēge,

æp[ƿ]lēde gold. h gnornode
† gefēra, nearusorge drēah,
enge rûne, þær him m fore
milpaðas mæt, mōdīg þrægde
wirum gewlenced. ƿ is geswiðrad,
gomen, æfter gēarum; geogoð is gecyrred,
ald onmēdla. h wæs gēara
geogoðhādes glām. Nū synt gēardagas
æfter fyrmearce forð gewitene,
lifwynne geliden, swā ƿ tōglīðed,
flōdas gefysde. ϩ āghwām bið
lēne under lyfte; landes frætwe
gewitah under wolcnum winde geli[c]ost
þonne hē for hæleðum hlūd āstīgeð,
wǣðeð be wolcnum, wēdende færēð,
ond eft semninga swīge gewyrðeð
in nēdclofan nearwe geheāðrod,
þrēam forþrycced.

22. THE LAST JUDGMENT, AND THE REWARD OF
MEN’S DEEDS

Swā þēos wor[u]ld eall gewīteð,
ond ēac swā some þe hire on wurdon
ātūdreda tionlēg nimeð,

1280 ðonne Dryhten sylf dōm gesēceð

1251 M.S. leoðu-; H: leōð-? — 1252 M.S. willum; Rieg.r (Zs. f. D. Phil. 1. 317) hwilum.— 1257 M.S. -beacne; Ett. -beame; M.S. sæcc; Leo secg.— 1260 M.S. æplede; Gm. æflede; M.S. gnornode; Ett. geornode.— 1262 Tr. (BB. 2. 120; 23. 139) fōre.— 1272 M.S. -liccost; em. Th. — 1277b Gr. notes the metrical difficulty, and Siev. (PPB. 10. 518) declares the
ELENE 45

engla weorude. Sceall Æghwylc Ær
reordberendra riht gehýran
dæda gehwylcra þurh ðæs Dëman mûð,
ond worda swá same wed gesyllan,
eallra unsnytt[a] Ær gesprecenra,
þristra geþponca. Þonne on þréo dæleð
in fyres feng folc ánra gehwylc,
þára þe gewurdon on widan feore
ofer sidne grund. Sóðfaeste bið

1285
yfemest in þám áde, ðadigra gedryht,
duguð dömgeorne, swá hie ðadréogan magon
ond bütan earfeðum ðæðe geþolian,
módigra mægen. Him gemetgaþ eall
[æld]es lëoma, swá him ðoðost bið,
sylfum gesêftost. Synfulle bêoð,
mâne gemengde, in þám midle þreðad,
heðleð higegeþormre, in hât[um] wylm[e],
þrosme beþehte. Bið se þridda dæl,
ðwyrgede womsceâdan, in ðæs wylmes grund,
lëase lëodhatan, ðige beþaêsted
þurh ðergewyrht, ðarlëasra sceolu,
in glëda gripe. Gode nó syððan
of þám morðorhoafe in gemynd cumað,
Wuldorcyninge; ac hie worpene bêoð

1300
of þám heaðuwylyme in helle grund,
tornegenîdan. Bið þám twâm dælum
ungelice.

Mótøn engla Frëan
geséon, sigora God, [þ]e ðasodene bêoð,
asundrod fram synnum, swá smæte gold

hemistich impossible; Frucht (p. 30) justifies it as an A-verse with double alliteration; H. (Angl. 13. 358) reads þëod for swa þëos world; H. substitutes in þosterlocan, reading as the next full line swa þëos woruldgesceaf ðewiteð eall, H. having swa þëos ægele world eall gewiteð; Wa. reads, as the second hemistich of 1277, swa þëos world eall þonan gewiteð.—1294 MS. æðles; Leo æþedes or æledes?; Z.1 æþdes; Z.2 æðles.—1296 MS., Edd. þread; Gm. dregoað?—1297 MS. in hatne wylm; Ett. in hatum wylme; H.3 hate wylme.—1308 MS., Edd. hie; for þe cf. 1278; þá þe might be substituted for þe (cf. 373), but would involve more change; þe hie would also be possible (cf. Harr. Hell 8).
1310 ðæt in wylme bið womma gehwylces ðurh ofnes fyr eall geclænsod, ðamered ond gemylted: swā bið þāra manna ælc ðascyred and ðæscæðen scylða gehwylcre, dēopra firena, ðurh þæs dōmes fyr;
1315 moton þonne siþan sybbe brūcan, ðæces ðæadwelan. Him bið engla Weard milde ond bliðe, þæs þe hīe māna gehwylc forsāwun, synna weorc, ond tō Suna Metudes wordum cleopodon; forðan hīe nū on wīte scīnāp englum gelice, yrfses brūcaþ
1320 Wuldorcyninges tō widan feore. Amen.
1. THE PARADISE OF THE PHŒNIX

Hæbbe ic gefrugnen þætte is feor heonan
eastdælum on æbelast londa
firum gefræge. Nis sê foldan scēat
of er middangeard mongum gefēre
folcæagendra, ac hē āfyrrid is
þurh Meotudes meaht mānfremmendum.

Wlitig is sê wong eall, wynnum geblissad,
mid þám fægrestum foldan stencum;
ænlic is þæt īgland, æbele sē Wyrhta,
mōðig, meahtum spēdíg, sē þa mōldān gesette.
Dær bið oft open ēadgum tōgēanes,
onhliden hlēopra wyn, heofonrices duru.

Pæt is wynsum wong, wealdas grēne,
rūme under roderum. Ne mæg þær rēn nē snāw,
nē forstes fnǣ[s]t, nē fyres blǣst,
nē hægles hryre, nē hrīmes dryre,
nē sunnan hātu, nē sincaldu,
nē wearm weder, nē winterscūr
wihte gewyrdan, ac sē wong seomað
êadig and onsand. Is þæt æbele lond
blōstum geblōwen. Beorgas þær nē muntas

5 MS., Con. folcæagendra; Sw., Br. foldæagendra; Tr. feorhæagendra; other Edd. folc(-)agendra.—10 Tr. se þa. —12 Tr. hleodora. —15 MS. fnǣft, n on erasure; Con. fræst (tr. 'gelu,' 'fetters'); Grdt. fnæst.
—17 Tr. sunhātu; Tr. om. ne? —21 Schl. om. þær.

Est locus in primo felix oriente remotus,
Qua patet aterni maxima porta poli,
Nec tamen æstivos hiemisve propinquus ad ortus,
Sed qua sol verno fundit ab axe diem.
Illic planities tractus diffundit apertos,
Nec tumulus crescit nec cava vallis hiat,
Sed nostros montes, quorum juga celsa putantur,
Per bis sex ulnas eminet ille locus.
Hic Solis nemus est et consitus arbore multa

Lucus, perpetua frondis honore virens.
Cum Phaethonteis flagrasset ab ignibus axis,
Ille locus flammiss inviolatus erat,
Et cum diluvium mersisset fluctibus orbem,
Deucalioneas exsuperavit aquas.

23 Ett. heah ne hlifiað. — 25 Con. hleonað ||; Grdt. om. 00; Klip. on for 00; Cos.® ower?, which Holt. rejects. — 28 MS. herra; Ett. hearre (=heahre)?; Schl. herre. — 29 Th. fealde?; Klip. fealdum; Grdt. gefrägum?; Th., Sw. gefreogum; Klip. gefrugnon; Ett. interprets as inst. — 31 Schl. þon.— 40 Th. æt ende for edwenden?; Klip. edwendung.
45 gehealden stød hrēora wæga,
èadig, unwemme, þurh ëst Godes:
bideb swā geblōwen 0ð ðæles cyme,
Dryhtnes dōmes, þonne dæåæced,
hæleþa heolstoricofan, onhliden weorþað.

50 Nis þær on þám londe làågeniðla,
nē wōp nē wracu, wëtatåcen nån,
yldu nē yrmōu, nē se enga dēað,
nē lifes lyre, nē lāþes cyme,
nē synn nē sacu, nē sārwracu,
nē wædle gewin, nē welan onsýn,
nē sorg nē slæþ, nē swār leger.
Ne wintergeweorp, nē wedra gebregd
hrēoh under heofonum, nē se hearda forst
caldum cyleticelum cnyså ëågniå.

55 Þær nē hægl nē hrim hrēos[e]ð tō foldan,
nē windig wolcen, nē Þær wæter fealleþ
lyfte gebysgad; ac Þær lagustrēamas,
wundrum wrætlice wyllan onspringað,
fægrum f[lo]dwyllum foldan leccaþ,

60 wæter wynsumu of þæs wuda midle;
þā mōnþa gehwām of þære moldan tyrf
brimcald brecað, bearo ealne geondfarað

48 Ett. dome?; Klip. -recedas. — 54 Grdt., Th., Gr.,¹ Sw. sar wracu; Ett.
sar ne wracu.— 55 Ett. wædla. — 56 Hart sorgende for sorg ne; Schl. ne
sorglic slæþ. — 57 Grdt. wedragebrec?; Klip. wedergebregd.— 60 MS.,
Edd. hreosað. — 61¹ Tr.² winneþ, or wind wedeþ; Schl. windeþ? wæðeþ?
— 64 MS. fold-; em. Gr.¹

15 Non huc exsangues morbi, non agra senectus,
Nec mors crudelis nec metus asper adest,
Nec scelus infandum nec opum vesana cupido
Aut ira aut ardens cædis amore furo:
Luctus acerbus abest et egestas obsita pannis
20 Et curæ insomnes et violenta fames.
Non ibi tempestas nec vis furit horrida venti
Nec gelido terram rore pruina tegit,
Nulla super campos tendit sua vellera nubes,
Nec cadit ex alto turbidus umor aquæ.
prâgum þrymllice: is þæt Þeodnes gebod
þætt twelf sibum þæt tîrfæste
lond geondlæcæ laguflöda wynn.
  Sindôn þa bearwas blêdum gehongene,
  wlitigum wæstmum; þær n[e] w[a]niað ðe,
  hâlge under heofonum, holtes frætwe,
  nê feallað þær on foldan fealwe blöstman,
  wudubéama wîte; ac þær wrætllice
  on þâm treowum symle telgan gehladene
  ofet[e] ednîwe in ealle tid.
On þâm græswonge grêne stond[e]þ,
  gehroden hyhtlice Hâliges meahtum,
beorhtast bearwa; nô gebrocen weorþeð
  holt on hîwe. Þær se hâlga stenc
  wunað geond wynlond; þæt onwended ne bið
  æfre tô ealdre ærþon endige
  frôd fyrngeweorc se hit on frympe gescôp.

2. THE ATTENDANT OF THE SUN

Done wudu weardap wundrum fæger
fugel feþrum strong, sê is Féñix hâten;
þær se ânhaga eard bihealdeþ,
dêormôd drohtað; næfre him ðealp sceþeð

70 Sw. lond ||.—71 Siev. (PBB. 10. 459) gehongne.—72 Grdt., Sw. ne;
MS., other Edd. no; MS., Grdt. wuniað; em. Th.; Grdt. || onhalge,
|| unhale?; Klîp. om. o.—76 MS. symle; Tr.7 syndon.—77 MS. ofett;
Cos.5 ofete.—78 MS. stondap; em. Schl.—79 Ett. gehroden.—80 Grdt.
ne.—84 Half-line space between the sections.

25 Sed fons in medio [est], quem vivum nomine dicunt,
  Perspicuus, lenis, dulcibus uber aquis,
  Qui semel erumpens per singula tempora mensum
  Duodecies undis irigat omne nemus.
  Hic genus arboreum procero stipite surgens
30  Non lapsura solo mitia poma gerit.
  Hoc nemus, hos lucos avis incilit unica Phænix,
   Unica, sed vivit morte refecta sua.
on þam willwonge þenden woruld stondeþ.

90 Sê sceal þære sunnan sið bihealdan, and ongæan cuman Godes condelle, glædum gimme, georne bewitigan hwonne üp cyme æpelast tungla ofer ýðmere ð[a]stan lixan,

95 Fæder fyrngeweorc frætwum blïcan, torht tâcen Godes. Tungol bêop ahýded, gewiten under waþeman westðælas on, bidéglad on dægred, and sêo deorce niht won gewíteð; þonne wâþum strong fugel feþrum wlonc on firgenstrêam under lyft ofer lagu lôcað georne hwonne üp cyme éastan glidan ofer si[d]ne sê swegles lêoma.

Swâ se æpela fugel æt þam æspringe 100

105 wiltingfæst wunâð wyllestrêamas.

Ðær se tiréadga twelf sipum hine bibaþað in þam burnan ær þæs bêacnes cyme, sweglcondelle, and symle swá oft of þam wilsuman wyllgespyngum 110

brimcald beorgeð æt bâða gehwylcum.

Sipþan hine sylfne æfter sundplegan hêahmód hefeð on hêanne bêam, þônan ýðast mæg on éastwegum sið bihealdan, hwonne swegles tapur

94 MS. estan; em. Klip.— 96 Klip. ahydede; in the case of such past participles with a plural noun, Klip. frequently gives the plural form (so 97, 98, etc.); Tr.1 hyded (p. 25).— 103 MS. siðne; em. Th.— 105 Klip. -streamum.— 110 Klip. -caldum; Tr. (p. 25) gehwam.

Paret et obsequitur Phæbo memoranda satelles:

Hoc natura parens munus habere dedit.

35 Lutea cum primum surgens Aurora rubescit,
Cum primum rosea sidera luce fugat,
Ter quater illa pias inmergit corpus in undas,
Ter quater e vivo gurgite libat aquam.

Tollitur ac summó considit in arbóris alta

40 Vertice, quæ totum despicit una nemus,
52 PHOENIX

115 ofer holm[p]ræce hædre blīce,
leohtes lēoma. Lond bēoð gefrætwad,
woruld gewlitegad, sīppan wuldrēs gim
overe geofones gong grund gescīneb
geond middangeard, mǣrosteungla.

120 Sōna swā seo sunne sealte strēamas
hēa oferhīlīfað, swā se haswa fugel
beorht of þæs beawres bēame gewīteð,
fareð feþrum snell flyhte on lyfte,
swīnsæ and singeð swegle tō[g]ēanes.

125 Þonne bið swā fæger fugles gebæru,
onbryrded brēostsefa, blissum [h]rēmig;
wrixleð wōdcræfte wundorlīcor,
beorhtan reorde, þonne æfre byrge monnes
hŷrde under heofonum, sīppan Hēahcyning,
wuldrēs Wyrhta, woruld stapēloede,
heofon and eorþan. Bīþ þæs hlēōðres swēg
eallum songcraeftum swētra and wlitigra
and wynsumra wrenca gehwylcum.
Ne magon þām breahtme bŷman nē hornas,
nē hearpan hlyn, nē hǣleþa stefn
ǣnges on eorþan, nē organan
swēg[h]lēōðres geswin, nē swanes feðre,

þam? — 136 MS. organan sweg; Th., Klip. organan-sweg ||; Ett. organan-
sweg ||; Gr. organon ||; Grdt., Br., Go. organan sweg ||; Wū. organan ||.
— 137 MS. leōðres; Grdt. hleoðres?; Gr. swegleōðres; Br. ne hleoðres;
Go. hleoðres; Ett. geswins?; Gr. Br. geswins.

Et conversa novos Phabi nascentis ad ortus
Expectat radios et jubar exoriens.
Atque ubi Sol pepulit fulgentis limina porta
Et prīmi emicuit luminis aura levis,
45 Incipit illa sacri modulamina fundere cantus
Et mira lucem voce ciere novam,
Quam nec aedonae voces nec tibia possit
Musica Cirrhæis adsimulare modis,
Sed nequeolor mortiens imitari posset putetur
50 Nec Cylleneæ filæ canora lyra.
nē āenig þāra drēama þe Dryhten gescōp
gumum tō glīwe in þās gēōmran woruld.

140 Singeð swā and swinsað sǣlum geblißad,
oþþæt sēo sunne on sūðrodor
sǣged weorþeð; þonne swið hē
and hlyst gefe[h]ē, hēafde onbrygdeð
þri[wa] þonces gleaw, and þriwa áscæceð

145 feþre flyythwate: fugol biþ geswīged.
Symle hē twelf sīþum tīda gemearcāð
dæges and nihtes.

3. THE FLIGHT TO THE PALM-TREE

Swā gedēmed is
bearwes bigenga[ŋ] þæt hē þær brūcan mōt
wonges mid willum, and welan nēotan,

150 lifes and lissa, londes frætwæ, oþþæt hē þūsen[d] þisses lifes, wudubearwes weard, wintra gebīdeþ.
Donne biþ gehefgad haswigfeðra
gomol, gēarum frōd. [G]rēne eorðan
155 āflīhō fugla [wyn], foldan geblōwene,

Postquam Phoebus equos in aperta effudit Olympi
Atque orbem totum promotit usque means,
Ilia ter alarum repetito verbere plaudit
Igniferumque caput ter venerata silet.

55 Atque eadem celeres etiam discriminat horas
Innarrabilibus nocte dieque sonis,
Antistes luci nemorumque verenda sacerdos
Et sola arcanis conscient Phaese, tuis.
Qua postquam vita jam mille peregerit annos

60 Ac se reddiderint tempora longa gravem,
Ut reparet lapsum spatiis vergentibus æum,
Adsuetum nemoris dulce cubile fugit.
Cumque renascendi studio loca sancta reliquit,
Tunc ētēt hunc orbem, mors ubi regna tenet.
and þonne gesécæ side rice
middangeardes, þær nó men búgað, eard and ēpel. Þær hē ealdordām
onfēhō foremihtig ofer fugla cynn,
egēbungen on þēode, and þrāge mid him 
wēsten weardāð. Þonne wāpum strong west gewīteð, wintrum gebysgad, 
flēogan feþrum snel. Fuglas þringað
ūtan ymbe æþelne; ēghwylc wille
160 
wesan þegn and þēow þēodne mārum, oþpæt h[ē] gesēc[e]h Syrwara lond 
corōra māste. Him se clēna þær 
oðscūfeð scearplice, þæt hē in sc[e]ade weardāð
on wudubearwe wēste stōwe
165 bihōlēne and bihýdde hēlēpā mōnegum.

Dār hē hēanne bēam on holtwuda 
wunað and weardāð, wyrtum fæstne 
under heofu[n]hrōfe, þone hātāð men 
fenix on foldan, of þæs fugles noman.
170 Hafat hām treowe forgiefen tīrmeahtig Cyning 
Meotud moncynnes, mīne gefrēge, 
þæt [h]ē āna is ealra bēama 
on eorōwege ûplēdendra 
beorhtast geblōwen; ne mæg him bitres wiht
175 scyldum sceæðan, ac gescylded ā 
wunað ungewyrded þenden woruld stondeð.

156 MS. side from side; Th. side.—164 Grdt., Th., Klip., Ett., Gr.1
wesan||; Siev., Br., Go., Wū., Schl. wille||.—166 MS., Grdt., Go., Schl. 
y gesecað; Th. he gesecað; other Edd. he geseceð.—167 Ett. corēre?; 
Br. clæne.—173 MS. heofum--; Grdt. heofun-?; em. Th.—177 Ett., Br. 
he; MS., other Edd. se.—181 One-line space between the sections.

65 Dirigit in Syriam celeres longeva volatus, 
Phanices nomen cui dedit ipsa vetus, 
Secretosque petit deserta per avia lucos, 
Sicubi per saltus silva remota latet. 
Tum legit aerio sublimem vertice palmam, 
70 Qua Graium phaenix ex ave nomen habet, 
In quam nulla nocens animans prorepere possit, 
Lubricus aut serpentis aut avis ulla rapax.
4. THE BUILDING OF THE NEST

Đonne wind ligeð, weder bið fæger,
hlütter heofones gim hálig scineð,
bëð wolcen tówegen, wætra hrýpe
stille stondadæ, bìp storma gehwylc
äswefed under swegle, súpan blíceð
wedercondel wearim, weorodum lýhteð;
đonne on þám telgum timbran onginneð,
nest gearwian. Bið him nèod micel

185

Þæt hê þâ yldu ofestum môte
þurh gewittes wyllum wendan tó life,
feor[h] geong onfôn. Đonne feor and nèah
þâ swêttestan somnað and gædrað
wyrtæ wynsume and wudublêda

190
tò þâm eardstede, æþelstenca gehwone,
wyrtæ wynsumra þe Wulîorcyning,
Fæder frymða gehwæs, ofer foldan gescöp
tò indryhtum ælda cynne,
swêtes[t] under swegle. Þær hê sylf biereð

195

in þæt treow innan torhte fraetwe;
þær se wilda fugel in þâm wêstenne
ofær heanne bêam ðûs getimbred
wlitig and wynsum, and gewícað þær
sylf in þâm solere, and ymbseteð útan

200

in þâm læfsceade líc and fepre:
on healfa gehwâ[m] hâlgum stencum,
and þâm æþelestum eorþan blêdum.

191 Tr.³ gewyrtes; Schl. gewices?— 192 MS. feorg; em. Ett. — 199 Go.,
Schl. swetest; MS., other Edd. swetes.— 206 MS. gehware; Grdt.
gehwære; Siev. gehwam.

Tum ventos claudit pendentibus Aeolus antris,
Ne violent flabris aera purpureum

75 Neu concreta noto nubes per inania cali
Submoveat radios solis et obsit avi.
Construit inde sibi seu nidum sive sepulchrum:
Nam perit, ut vivat, se tamen ipsa creat.
Colligit hinc sucos et odores divite silva,
5. THE DEATH BY FIRE

Siteð síþes fűs þonne swegles gim on sumeres tid, sunne hătost,
ofer sceadu scineð, and gesceapu drēogeð, woruld geondwleþeð. Þonne weorðeð his hūs onhræted þurh hădor swegl,
wyrtæ wearmiað, willsele stýmeð swētum swæccum, þonne on swole byrneð
þurh fýres feng fugel mid neste.
Bæl bið onæled; þonne brond þecæ
heor[o]drēorges hūs, hrēoh ònneteð, fealo lig feormað; and Fenix byrneð
fyrgēærum fröd þonne fyr þigæð.
lænne lichoman; lif bið on síðe,
fæges feorhhood, þonne flæsc and bān
ādlēg æleð.

217 MS. heore-; Th. heoro-?; Grdt. heoro-; Tr. heapo-; Ett. -dreorig;
Tr. -deores.

80 Quos legit Assyrius, quos opulentus Arabs,
Quos aut Pygmea gentes aut Indiae carpit
Aut mollii generat terra Sabaæ sinu.
Cinnamonum hinc auramque procul spirantis amomi
Congerit et mixto balsama cum folio:
85 Non casia mitis nec olentis vimen acanthi
. Nec turis lacriæ guttaque pinguis abst.
His addit teneras nardi pubentis aristas
Et sociam myrrha vim, panacea, tuam.
Protinus instructo corpus mutabile nido
90 Vitalique toro membra vieta locat.
Ore dehinc sucos membris circumque supraque
Inicet exsequiis inmoritura suis.
Tunc inter varios animam commendat odores,
Deposi tanti nec timet illa fidem.
95 Interea corpus genitali morte peremptum
Aestuat et flamman parturit ipse calor,
Aetherioque procul de lumine concipit ignem:
Flagrat et ambustum solvitur in cineres.
6. THE NEW BIRTH

Hwæþre him eft cyrneð
æfter fyrstmearce feorh edniwe,
sibþan þa ðyslan. eft onginnað
225 æfter ligpraþe lúcan tógaðere,
geclungne tó cléo[w]ne. Þonne clæne bith
beorhtast nesta bæle forgrunden,
heáporðes hof; hrá bith àcolad,
bânfæt gebrocen, and se bryne sweþraðh.
230 Þonne of þám ñade æples gelìnces
on þære ascan biti eft gemèted;
of þám weaxeð wyrm wundrum fæger,
swylce hé of æg[e] út álæde,
scir of scylle. Þonne on sceade weaxeð,
235 þæt hë ðrest bith swylce earnes brid,
fæger fugeltimber; Þonne furþor gin
wríðað on wynnum, þæt hë bit hæstum gelic
ealdum earne; and, æfter þon,
féþrum gefrætwad, swylce hë æt frymðe wæs,
240 beorht geblöwen. Þonne bræð weorþeð
eal edniwe eft àsenned,
synnum ásundrad — sumes onlice

226 MS. cleowenne; Klip. cleofanne; Ett. cleowanne; Siev. cleo[w]ne;
Br. cleowne; Schl. cleowene.— 228 MS. hof; Ett. hus.— 233a MS. ægerum;
Grdt. ægerum wæs?; Th. æge wære?, which Klip. accepts;
Br. æge.— 233b MS. ut alæde; Th. utalaeded?, which Klip. accepts; Ett.
út alude (from aleódan, ‘grow’).— 236 Tr.‘umber.— 237 Br. wríðað;
MS., other Edd. wríðað.— 240 Klip. brad.— 242 Th. sumeres on lice (tr.
‘like as in summer’)?

Quos velut in massam cineres natura coactos
100 Conflat, et effectum seminis instar habet.
Hinc animal primum sine membris fertur oriri,
Sed fertur vermi lacteus esse color.
Crescit, at emenso sopitur tempore certo
Seque ovi teretis colligit in speciem.
105 Ac velut agrestes, cum filo ad saxa tenentur,
Mutari tineæ papilionæ solent,
Inde reformatur quis ac fuit ante figura,
Et Phaenix ruptis pullulat exuviiis.
swā mon to andleofne eorðan væs[t]mas
on hærreste hām gelǣdeð,

wiste wynsume, ēr wintres cyme,
on rypes timan, þy-læs hī rēnes scūr
āwyrd under wolcnum; þār hī wræfe mētað,
fōdorðege gefē[a]n, þonne forst and snāw
mid ofermægne eorðan þeccað

wintergewædum. Of þām wæstmum sceal
eorla eadwel[a] eft ālǣdan
þūrh cornes gecynd, þe ēr clǣne bīð
sǣd onsāwen, þonne sunnan glām
on lenctenne, lifes tācen,

weċeð woruldgestrēon, þæt þā wæstmas bēoð
þūrh āgne gecynd eft ācēnde,
foldan frawte. Swā se fugel weorþeð,
gomel æfter gēarum, geong, edniwe
flāsce bifongen. Nō hē fōddor þigeð,

mete on moldan, nemne meledéawes
dēl gebyrge, se drēoseð oft
æt middre nīh[t]; bī þon se mōdga his
feorh āfēdeð, ōpþæt fyrngesetū,
āgenne eard, eft gesēcėð.

Ponne bīð aewæxen wyrtum in gemonge
fugel feþrum deal; feorh bīð niwe,
geong, geofona ful. Ponne hē of grēote his
lic leopucræftig, þæt ēr lig fornōm,

243 MS. væsmas; em. Th.—248 MS. gefeon; Grdī. gefeon?; Gr1
gefeoð?; Klīp. gefeán.—251 Th. eorl?; Klīp. eorl; Schl. eorðe; MS.,
other Edd. eorla; MS. eadwelan; em. Gr1—262 Siev. (PBB. 10. 485),
Schl. niht; MS., other Edd. nihte.—264 One-line space between the
sections.—267 Schl. om. he; Barn. (p. 198) om. his.

Non illī cibus est nostro concessus in orbe
• 110 Nec cuquam inplumem pascere cura subest.
Ambrosios libat caelesti nectare rores,
Stelliferō tenues qui cecidere polō.
Hos legit, his alitur mediis in odoribus ales,
Donec maturam proferat effigiēm.
115 Ast ubi prīmaeva capīt florere juventa,
somnað, swoles lāfe, searwum gegædrað
bān gebrosnad æfter bælpræce,
and þonne gebringeð bān and yslan,
ädes lāfe, eft ætsomne,
and þonne þæt wælréaf wyrtum biteldeð,
fægre gefrætwed.

7. THE RETURN

Donne āfysed bið

ágenne eard eft tō sæcan,
þonne fōtum ymbfēhō fyres lāfe,
cláms biclyppeð, and his cēþhu eft,
sunbeorht gesetu, sēceð on wynnum,
ēadig ēpellond. Eall bið geniwad

feorh and feþehoma swā hē æt frympe wæs,
þa hine ērest God on þone æpelan wong
sigorfæst sette. Hē his sylbes þær
bān gebringeð, þā ēr brondes wylm
on beorhstede bāle forþylmde,
ascan tōéacan; þonne eal geador
bebyrgeð beaducræftig bān and yslan
on þām ēalonde. Bið him edniwe
þære sunnan þegn, þonne swegles lēoht,
gimma glādost, ofer gārsecg úp,

æþeltungla wyn, ēastan līxeð.

272 Schl. gives æþomne as MS. reading.—274 Th. gefrætwað?, which
Ett. accepts.—288 MS. þegn; Th. segn.

Evolat ad patrias jam reditura domus.
Ante tamen proprio quidquid de corpore restat
Ossaque vel cineres exuviasque suas
Unguine balsameo myrrhaque et ture soluto

120 Condit et in formam conglobat ore pio.
Quam pedibus gestans contendit Solis ad urbem
Inque ara residens promit in ade sacra.
Mirandam sese praestat praebetque verendum:
Tantus avi decor est, tantus abundat honor.
8. THE APPEARANCE OF THE PHŒNIX

Is sē fugel fæger forweard hiwe,
(blēobrygdum fāg ymb þa brēost foran;
is him þæt hēafod hindan grēne,
wrætlice wrixleð wurman(geblonden)
295 þonne is se finta fægre gedǣled,
sum brūn, sum basu, sum blācum splotum
(searolice beseted) Sindon þā fīpru
hwīt hindanweard, and se hals grēne
nioþoward and ufewarð, and þæt nebb līxeð
300 swā glæs ōþpe gim, geaflas scyñe
innan and õtan. Is sēo ēaggebyrd
stearc, and hiwe stāne gelicasta,
glādum gimme, þonne in goldfate
smīpā orþoncum biseted weorpeð.
305 Is ymb þone swēoran, swylcē sunnan hring,
bēaga beorhtast bêt[õ]gden feþrum.
Wrætlic is sēo womb neþan, wundrum fæger,
scir and scyñe; is se scyld ufan
frætwum gefēged ofer þæs fugles bæc;
310 sindon þā scancan scyllum biweaxon,
fealwe fōtas. Se fugel is on hiwe

294 MS. wrixleð; Th. wrixled.— 300 Tr.² ðe for ōþpe? — 301 Tr.²
-gebrygd.— 306 MS. bregden; em. Ett.— 311 MS. se fugel; Barn. (p. 195)
on. se.

125 Principio color est, quali est sub sidere Cancri
Mitia quod corium punica granum tegit,
Qualis inest foliis quae fert agrestis papaver,
Cum pandit vestes Flora rubente solo.
Hoc humeri pectusque decens velamine fulget,
130 Hoc caput, hoc cervix summaque terga nitent.
Caudaque porrigitur fulvo distincta metallo,
In cuius maculis purpura mixta rubet.
Alarum pennas insignit desuper iris,
Pingere cēu nubem desuper acta solet.
135 Albicat insignis mixto viridante zmaragdo
Et puro cornu gemmēa cuspis hiat.
Ingentes oculi, credas geminos hyacinthos,
Quorum de medio lucida flamma micat.
Aptata est rutilo capiti radiata corona
9. THE RETINUE OF BIRDS

320 Th. aeghwaer?, which Ett. accepts. — 319 Schl. om. þe; Gr.¹ om. þæt; MS. geief; Grdt. gifeβ?; Klip. gyfeβ; Gr.¹ gifeβ. — 324 MS. somnα; Klip., Gr.¹ (Spr.) somniaβ. — 330 MS. faegran; Th. faegerran?, which Ett. accepts.

140 Phabei referens verticis alta decus.
Crura tegunt squama fulvo distincta metallo,
Ast unges roseo tinguit honore color.
Effigies inter pavonis mixta figuram
Cernitur et pictam Phasidis inter aevum.

145 Magnitiem terris Arabum qua dignitur ales
Vix aquare potest, seu fera seu sit avis.
Non tamen est tarda ut volucres qua corpore magno
Incessus pigros þer grave pondus habent,
Sed levis ac velox, regali plena decore:

150 Talis in aspectu se tenet usque hominum.
Huc venit Aegyptus tanti ad miracula visus
Et raram volucrem turba salutat ovans.
white and wæstma, and gewritum cýþað,
mundum mearciað on marmstæne,
hwonne sè dæg and sèo tīd dryhtum geēawe
frætwe flythwates.

335 Donne fugla cynn
on healfa gehw[on]e hēapum þringað,
sigað [of] sidwegum, songe losiað,
mærað módigne meaglum reordum,
and swá þone hālgan hringe beteldað,
flyhte on lyfte; Fenix biþ on middum
þrēatum biþrungen. Þēoda wēlitað,
wundrum w[a]fiað hū sēo wilgedryht
wildne weorpiað, worn æfter ðōrum,
þæftum cýþað and for cyning mārað
lēosne lēodfruman, lēadað mid wynnum
æðelne tō earde, opþæt se ānhoga
ōðfleogeð feþrum snel, þæt him gefylgan ne mæg
drýmendra gëdřyht, þofne dūgða wēn
of þisse eorþan tyrf ēþel sēceð.

340 Swā sē gesǣliga æfter swythwile
his ealdcyrðe eft genēosað,
fægre foldan. Fugelas cyrrað
from þām guðfrecan gēomormōde
eft tō earde, þonne sē æþeling biþ
350 giong in gearðum. God āna wāt,

332 MS. gewritu; Grdt. gewritum?; Th. gewritum; Cos. on gewritum.
— 334 Schl. om. se and seo.— 336 MS. gehwoere; Grdt. gehware; Ett.
gehwære; Th. gehwone; Br. gehwam (against Siev., PBB. 10. 485).—
342 MS. wēfiað; em. Th.— 354 Schl. om. se.

Protinus exculpunt sacrato in marmore formam
Et titulo signant remque diemque novo.

155 Contrahit in catum sese genus omne voluntum
Nec prada memor est ulla nec ulla metus.
Alituum stipata choro volat illa per altum
Turbaque prosequitur munere leita pio.
Sed postquam puri pervenit ad ætheris auras,

160 Mox redit: illa suis conditur inde locis.
Cyning ælmihtig, hū his gecyn[d] bið, wifhādēs þe wēres; þæt ne wāt āenig monna cynnēs, būtan Meotod āna, hū þē wīsān sīnd, wūndōrlice,

fǣger fyrngesceap, ymb þæs fugles gebyrd.

10. DEATH NOT DREADED

Ƿār sē ēadga mōt eardēs nēotan, wyllestēama, wuduhol tum in, wunian in wonge, ǭþǣt wintra bið þusend [ā]urnen; þonne him weorðē

ende līfes, hīne ād þecē

þurh æledfyr; hwæþre eft cymeð, āweahra wrǣltice āwundrum tō līfe. Forpon hē drūsende dēað ne bisorgað, sāre swyltcwale, þe him symle wāt

aftē līgrǣce līf edniwe, feorh aftē fylle, þonne fromlice þurh briddes hād gebr[e]dad weorðē eft of ascan, edgeong weseð under swegles hlēo.

Bið him self gehwǣðer

sunu and swēas fāder, and symle ēac eft yrfeawerd ealdre lāfe.

Forgœaf him se meaht[ig]a moncynnēs Fruma

356 MS. gecynde; em. Klip.— 364 MS. urnen; Cos.² suggests aurnen, which Schl. adopts.— 372 MS. gebreadad; Klip. gebraedad.— 373 Grdt. wexeð? — 374 Tr² suggests hleowe.— 377 MS. meahta; Grdt. meahtiga?; Ett. meahtiga; Schl. meahtga.

At fortunatæ sortis finisque volucrem,
Cui de se nasci præstitit ipse deus!
Femina [seu sexu] seu mas est sive neūtrum,
Felix, qua Veneris fādera nulla colit.

165 Mors illi Venus est, sola est in morte voluptas:
Ut possit nasci, appetit ante mori.
Ipsa sibi proles, suus est pater et suus heres,
Nutrix ipsa sui, semper alumnā sibi.
Ipsa quidem, sed non [eadem est,] eademque nec ipsa est,

170 Aeternam vitam mortis adepta bono.
I. THE LOSS OF EDEN

Habbað wè geascad þæt se Ælmihtiga worhte wer and wif þurh his wundra spèd, and hi þæ gesette on þone sèleston foldan scèat[a], þone fíra bearn nemnað neorxñawong, þær him nænges wæs ðædes onþyn þenden Eces word, Hålges hlëòporcwide, healdan woldan on þám niwan gefèan. Þær him nìp gescòd, ealdfeöndes æfest; sè him æt gebèad, bèames blèðe, þæt hi bù þegun æppel unrèdum offer èst Godes, byrgdon forboden[n]e. Þær him bitter wearð yrmpù æftë ætè, ænd hỳrà ëæferùm swà sàrlìc symbel, , sunum and dohtrum;

380 Grdt. has a space after this line.— 384 Grdt. heofona; Ett. geofene.
— 386 MS. worulde; Klaeb. wuldre.— 387 Th. gelic is?, which Klip. accepts.— 392 Grdt. has a space after this line.— 396 MS. sceates; Th. sceata?, which Ett. accepts.— 400 Schl. gives cescod as MS. reading.— 404 MS. -bodene; em. Klip.
12. THE SIGNIFICANCE OF THE NEST

Is þon gelicast — þæs þe ús l[ä]r[ow]as
425 (w[o]rdum secgað and [ge]writu[m] cýbað —
þisses fugles gefær. Ponne fröð ofgiefeð
xeard and ëpel, and geealdad bið,
gewäteð wërigmóð, 'wintrum gebysgad,
þær hë holte hëöo hëah gemëteð,
in þäm hë getimbreð tänám and wyrtum
þäm æðelestum eardwic niwe,
Xnest on bearwe. Bið him nèod micel
• þæt hë feorh geóng eft onfön móte
þurh liges blæst, lif æfter dëaþe,
edgeong wesan; and his ealdcynbu,
sunbeorht gesetu, secan mote
(after fyrbane.)

Swa tha foregengan,

læoffic on laste, tugon longne sið
in hearmra hond, þær him heftende,
earme æglæcan, oft gescodon.

Wær on hwætre monge þa þe Meotude we[1]
gehyrdun under heofonum hálgum sæwum,

ðæðum dömlícum, þæt him Dryhten weart,
þeofona Hæahcyning, hold on möde.
ðæt is se hæa beam) in þam hálge nū
wic weardiað, þær him wihte ne meag

ealdfeonda nān ætre sceþan,

facnes tæcne, [on þa[s] freçnan tid

þær him nest wyrcþ wið nipa gehwám

ðæðum dömlícum Dryhtnes cempa,
þonne he ælnessan earmum dēleð,
dugeþa læsum, and him Dryhten gecyðg,

Fæder, on fultum, forð ônetteð,
lēnan lifes leahtras dwæseþ,
mirce mändæde. Healdeþ Meotudes ðæ
beald in bræostum, and gebedu sæceð
clēnum gehygdam, and his cnéo bīgeð

æþele to eorþan; flýþa yfla gehwylc,
grimme gieltas, for Godes egsan;
glæðmōd gýræð þæt he godrā mæst
dēda gefremme; þám bip Dryhten scyld
in sīpā gehwane, sigora Waldend,

weoruda Wilgiefæ. Þis þa wyra sind,

438 Schl. gives yldan as MS. reading.— 441 MS. hond; Grdt. lond?; Klip. hearma land; other Edd. hond.— 442 Schl. gescodon.— 443 MS. we; Grdt. wel?; Th. om.; Gr. wel.— 450 MS. þa; em. Barn. (p. 201).— 453 Schl. om. he.— 464-5 Th. sigora wilgiefæ, weoruda waldend?, and is followed by Klip. and Ett.
PHŒNIX

wæstma blēde, þā sē wilda fugel
somnað under swegle side and wide
tō his wicstōwe, þær hē wundrum fæst
wið niþa gehwām nest gewyrceð.

470 Swā nū in þām wicum willan fremmāð
mōde and mægne Meotudes cempan,
mærða tilgað; þæs him meorde wile
Ece, Ælmihtig, ēadge forgildan.
Bēoð him of þām wyrtum wic gestāpelad
in wuldres byrig, weorca tō lēane,
þæs þe hī gehēoldan hālge láre
hāte æt [h]eortan, hīge weallende
dæges and nihtes Dryhten lufið,
leōhte gelēafan Lēofne cēoð

475 ofer woruldwelan; ne bīþ him wynne hyht
þæt hūþ þis lēne lif long[e] gewunien.
Þus ēadig eorl ēcan drēames,
heofona hāmes, mid Hēahcyning
earnæ on elne, oþþæt ende cymeð
dōgorrīmes. Þonne dēað nimeð,
wīga wælgifre, wæpnum geþryþed,
ealdor ānra gehwæs, and in eorþan fæðm
snūde send[e]sāwulum binumene
lēne līchoman, þær hī longe bēoð,

480 oþ fyres cyme, foldan bīpeahete.

13. THE LAST JUDGMENT

Þonne monge bēoð on gemōt lǣd[ed]
fīra cynnes; wile Fæder engla,
sigora Sōdcyning, seonoþ gehēgan,
duguþa Dryhten, dēman mid ryhte.

485 Þonne æriste ealle gefremmāþ
men on moldan, swā se m[ea]htiga Cyning
bēodeð, Brego engla, bỹman stefne

PHOENIX

of fer sidne grund, sawla Nergend;
bið se deorca dæg Dryhtnes meahum

500 eadbam geond ; æotele hweorfað,
þréatum þringað, þonne þeos worulđ,
scyldwyrcend, in scome byrneð,
åde onæled. Weorþeð ánra gehwylc
forht on fer[h]e þonne fyr briceð

505 þãne londwelæ, lig eal þigð
eordan æhtgestræon, æppledæ gold
gifre forgripæð, græðig swelgæð
londes fætæ. Ponne on lœht cymeð
ældum þisses in þa openan tid

510 fæger and gefeal ðic fugles tæcen,
þonne Anwald[a] eal úp ðest[e]ð
of byrger[n]um, bæn gægædrað —
leomu lic somod — and lí[f]es gæst
fore Cristes cneo. Cyning þrymlice

515 of his hænhsetle hælgum scineð,
wlitig wuldres Gim. Wel bið þám þeموت
in þa gæomran tid ' Gode lician.

Dær þa lichoman leahtra clæne
gongæ glædmode, gæstas hweorfað

520 in þanfatu, þonne bryne stigeð
hæh tò heofonum. Hât bið mœnegum
egeslic æled þonne ánra gehwylc,
sōðfæst ge synning, sæwel mid lice,
from moldgrafum sēceð Meotudes dōm,
forht, æféred. Fyr bið on tihhte,
æled uncyste.

Pær þa eadgan bæð
æfter wræchwile weorcum bifongen,
ágnnum dædum; þæt þa æpelan sind
wyrtæ wynsumæ mid þám se wilda fugel

498 Gr.¹ sidan. — 500a Tr.² eallum?; Tr. ædre? — 511 MS. astellað; em. Klip. — 512 MS. of; Th. on; MS. byrgenum; em. Siev. — 513 MS. liges;
Grdt. lifes?, which Br. accepts; Th. interprets gæst as 'guest.' — 517 One-line space between the sections. — 523 Schl. þe for ge? — 525 MS.
onhtiht; Th. on tihte?; Klip. ontiht; Ett. on tyhte; Gr.¹ on tihte. — 526 Grdt. æled; Klip. uncystan; Ett. uncysta.
his sylfes nest biseteð útan,
þæt hit færinga fyre byrnæð,
forwæleð under sunnan, and hê sylfa mid,
and þonne æfter lige lif eft onfæð
ednīwinga. Swá bīð ānra gehwylc
fæsce bifongen fira cynnes
ænlīc and edgeong, se þe his āgnum hêr
willum gewyrceð þæt him Wuldocyning
meahtig æt þām mæðle milde geweorcéð.

Ponne hlēopīað hālge gæstas,
sāwla sōðfæste song āhebbæð,
clēne and gecorene, hergāð Cyninges þrym
stefn æfter stefne, stīgað tō wuldre
wilitige gewyrtað mid hyra wēldædum.
Bēōð þonne āmerede monna gāstas,
beorhte ābywde, þurh bryne fyres.

14. THE TESTIMONY OF JOB

Ne wēné þæs ānig ǣlda cynnes,
þæt ic lygewordum lēoð somnige,
write wōðcraeftē. Gehyrāð witedōm,
Iōbes gieaddinga. Purh Gæstes blǣd
brēostum onbryrdered, beald reordade,
wuldre geweorcād hē þæt word gecwæð:
‘Ic þæt ne forhycge heortan geþoncum,
þæt ic in mínum neste nēobed cēose,
hele hrāwenig, gewīte hēan þovan
on longne sīð lāme bitolden,
geōmor gūdāda in grēotes fǣð;
and þonne æfter dēaðe, þurh Dryhtnes giefe —
swā sē fugel Fenix — feorh ednīwe
æfter āristē ągan mōte,
drēamas mid Dryhten, þār sēo dēore scolu
Lēofne lofiað. Ic þæs lifes ne mæg
ǣfre tō ealdre ende gebīdan,

545 Th. abysde?, which Klip. accept; Ett. ætywde.— 553 Ett. on; Th.
neabed?; Klip. neodbed; Ett. neabed.— 554 Th. hra werig; Gr. hrawerg.
lēohes and lissa. Þeāh mīn līc scyle
on mōldārne mōlsnād wēorpan,
wyrmum tō wīllan, swā-þēah wēoruda God
āfēr swylythwīle sāwle ālīseð,
and in wuldōr āwecēð; mē þēs wēn nǣfr
forbirstēð in bṛēostum, ċē ic in Brego enga
fōrwarde gefēan fǣste hǣbбе.

Dūs frōd guma on fyrndagum
gieddade gǣawmōd, Godes spelboda,
ymb his ērīste in ēcē līf,
þæt wē þī geornor āngiētan meahen
tīrfrǣst tācēn þæt sē torhtā fugēl

þūr bryne bēacnāð. Bāna lāfe,
ascus and yślan, ealle gesōmnāð
āfēr līgbryne, læðēb sīpān
fugēl on fōtuṃ tō frēan gǣardum,
sunnan tōgēanes, þār h[ē] sīðan forð

wūn[a][ō] wintra fēla wēstumēn geniāwad,
ealles edgiong, þār ēnin ne mǣg
in āṃ lēodscīpe læþum hwōpān.
Swā nū āfēr dēaðe þūr Dryhtnes miht
somod sīpiā þāwla mīd līc,

fǣgre gefrǣtwēd, fugēl gelicāst,
in ēadmēla[n] æpelum stencum,
þār sēo sōpfrǣste Sunnē līhteð
wēlīg ofer wēoreduṃ in wuldres byrīg.

15. THE JOYS OF THE BLESSED

Donne sōdfrǣstum sāwlum scīnē

hēah ofer hrōfas hǣlende Ĺrīst,
him folgīað fuglas scīyne,
beorhte gebrēđade, blissum hrēmige,
in þâm glādan häm, gæstas gecorene,
ēce tō ealdre. Pār him yfe ne mæg
595 fāh feond gemāh, fācne, sceppan,
ac þær lifgað a lēohete werede—
swā se fugel Fenix—in freōpu Dryhtnes,
wlitige in wuldre. Weorc ānra gehwæs
beorhte blīcē in þâm blīpa[n] häm
600 fore onsyne ēcan Dryhtnes,
symle in sibbe sunnan gelīce.

Pār se beorhta bēag, brogden wundrum
eorcanstānum, ēadigra gehwām
hlīfāð ofer hēafe; heafelan līxað,
605 þrymme bīpeahte; Æōdnes cynegold
sōðfæstra gehwone sellic glēneð
lēohete in līfe þær sē longa gefēa,
ēce and edgeong, āfre ne sweþrað;
ac hī in wīte wuniað, wuldre bitolden,
610 fǣgrum frætwum, mid Fāder engla.

Ne biō him on þam wīcum wiht tō sorge—
wrōht nē wēpel nē gewindagas,
hungr sē hāta nē sē heard[a] þurst,
yrmþu nē yldo: him se æbela Cyning
615 forgifeð göda gehwylc. Pār gāsta gedryht
Hǣlend hergað and Heofoncyninges
meahte mǣriað, singað Metude lof;
swinsað sibgedryht swēga mǣste,
hǣdre ymb þæt hālge hēahseld Godes.
620 Bīpe blētsiað Bregu sēlestan,
ēadge mid englum, efenhlēopre þus:
'Sib sī þē, sōð God, and snytrurcrāft,
and þē þonce s[īe] þrymsittendum
geongra gyfena, göda gehwylces,

592 Schl. queries gebredade; Tr.* gewerede or besweðade?; Schl.
gehrodene?—593 Ett. þone for þam?—599 Klīp. blicað; M.S. blī Hampton;
em. Th.—600 Ett. eces.—609 Klīp. betoldne.—613 M.S. hearde; em.
Gr.—623 M.S. sy; Siev. sie.—624 Klaeb. (Mod. Phil. 2. 141) ginra; M.S.,
other Edd. geongra.
72 PHÆNIX

625 micel, unmaete, magnes stren[gu],
heah and hælig! Heofonas sindon
fægre gefylded, Fæder ælmihtig,
ealra þrymna þrym, þines wuldres,
uppe mid englum and on eordan somod.

630 Gefreopa úsic, frympa Scyppend. Þu eart Fæder ælmihtig
in hæannesse, heofuna Waldend.'
ðus reordiað ryhtfremmende,
mänes ämerede, in þære mærnan byrig,
cyneþrym cyþað. Caseres lof

635 singa[8] on swegle söðfæstra gedryht:
'Pâm änum is ðe weordmynd
forð būtan ende. Ñæs his frymnæ ðære,
ðædes ongyn. Þeah hē on eordan hēr
þurh cildes hād cenned wāre

640 in middangeard, hwæþre his meahta spēd
hēah ofer heofonum hālig wunade,
dōm unbruce. Þeah hē dēapes cwealm
on rōde treow[e] ræfnan sceolde,
þællic wite, hē þý þriddan dæge

645 æfter lices hryre lif eft onfēng
þurh Fæder fultum. Swā Fenix bæcnað,
geong in geardum, Godbearnes meaht,
þonne hē of ascan eft onwæcne[8]
in lifes lif, leomum gebungen.

650 Swā se Hælend ðus [h]elpe gefremede
þurh his lices gedāl, lif būtan ende,
swā sē fugel swētum his fīþru tū
and wynsumum wyrtum gefyldæ,
fægrum foldwæstmum, þonne ãfysed bið.'

625 MS. strenðu; Grdt. strenðu?; Th. strenðu.— 635 MS. singad;
Edd. singað.— 643 MS. treow; Klip. -treowe.— 648 MS. onwæcne;
Grdt. onwæcneð?, which other Edd. adopt.— 650 MS., Grdt. elpe; Grdt.
helpe?, which other Edd. adopt.
16. EPILOGUE

655 Þæt sindon þa word, swá ðús gewritu secgað, hleópor hāligra þe him tó heofonum bið, tó þám mildan Gode, mód áfysed in drēama drēam; þær hi Dryhtne tó giefe worda and weorc wynsumne stenc

660 in þa mär[an] gesceaft Meotude bringað, in þæt léhta lif. Sý him lof symle þurh woruld worulda, and wuldres blæd, ár and onwald, in þám úplican rodera rice! Hé is on ryht Cyning

665 middangeardes and mægenþrymmes, wuldre biwunden in þære wlitigan byrig.

Hafað ús álýfed lucis Auctor þæt wé môtun hér mer[itar] gōddādum begietan gaudia in celo,


655 Schl. þæt þa word sindon. — 660 MS. mærum (Schl.) ; em. Grdt. — 668 MS., Wan., Con.3, Grdt., Th., Klip., Ett., Siev., Br., Go. merueri; Ett. meruiisse? ; Gr.3, Wü., Kal. mereri; Holt.3 meri et veri; Tr.3 meritare. — 670 Wan., Con.3 þæt ; MS. motum; em. Con. — 673 MS. alma; Ett. almæ; MS. letitiæ; Con. letitiæ. — 674 MS., Edd. blandem; MS. mittem; Grdt. mitem. — 676 MS. perenne; Wan., Con.3, Klip., Ett. perenni. — 677 Two-line space follows.
PHYSIOLOGUS

1. PANTHER

Monge sindon geond middangeard unrímu cyinn, [pāra] þe wē æþelu ne magon ryhte ærccan nē rīm witan; þæs wīde sind geond wor[u]l[d] innan fugla and dēora foldhrērendra wornas widsceope, swā wæter bibūgeð þisne beorhtan bōm, brim grymetende, sealtýþa geswing.

Wē bi sumum hýrdom wraetlic[um] gecynd[e] wildra secgan, 10 firum frēamærne, feorlondum on, eard weardian, êðles nēotan, æfter dūnscafram. Is þæt dēor Pandher bi noman hāten, þæs þe niþþa bear[n], wisfæste weras, on gewritum cyþa[ð]

15 bi þām ãnstapam.

Sē is æ[g]hwām frēond, duguþa ðeðig, būtan dracan ānum; þām hē in ealle tīd andwrað leofaþ, þūrþ yfla gehwylc þe hē geæfnan mæg.

Đæt is wrætlic dēor, wundrum scyne,

20 hīwa gehwylces. Swā hæleð secgað, gæsthālge guman, þætte Æsēphes tunece wǣre telga gehwylces blēom bregdende, þāra beorhtra gehwylc, Æghwæs Ænlicra, ðōrum līxte

25 dryhta bearnum, swā þæs dēores hīw,

4 MS. worl; Th. worlde?; Gr. world.—6 Th. widsceapene?—7 Tr. (Kynowulf, p. 28) bearn (for bosm)?—9 MS., Edd. wraetlice gecynd; Th. gecynde?—13 MS. beard; em. Gr. —14 MS. cyþan; Gr. cyþað?; Gr. cyþdan.—15 MS., Edd. æthwam.
blæc, brigda gehwaes, beorhtra and scýnra
wundrum líxeð, þætte wraetlicra
æghwylc òþrum, ænlicra gíen
and fægerra, frætwum blíceð,

30

symle séllicra.

He hafað sundorgecynd,
milde, gemetfæst. He is monþwære,
lufsum and lœoftæl: nele láþes wiht
æ[ng]um geæfnan butan þám ãttorsceåpan,
his fyrngeflitan, þe ic ær fore sægde.

35

Symle, fylle fægen, þonne föddor þigeð,
ærfer þám gereordum ræste sèceð,
dýgle stówe under dünscrafum;
þær se þëo[d]wiga þrëonihta fæ
swifeð on swe[o]fote, slæpe gebiesga[d].

40

Þonne ellenröf ûp ástondeð,
þrymme gewelga[d], on þone þriddan dæg,
snēome of slæpe. Swéghlëopor cymeð,
wôða wynsumast, þurh þæs wildres müð;
ærfer þærre stefne stenc út cymeð

45

of þám wongstede — wynsumra stèam,
swëttra and swîþra swæcca gehwylcum,
wyrtæ blöstum and wuduþlèdum,
eallum æþelicra eorþan frætw[um].
Þonne of ceastrum and cynestólum

50

and of burgsalum beornþréat monig
farað foldwegum folca þryþum;
edoredcystum, ofestum gefyðse,
dareþlæcende — dëor [s]wâ some —
ærfer þære stefne on þone stenc farað.

55

Swâ is Dryhten God, dræama Rædend,
eallum ëaðmëde òþrum gesceäftum,
duguða gehwylcre, butan dracan ânum,

33 MS. ægnum; em. Th.— 38 MS. þeøð; em. Gr. — 39 Th. swefeð;
MS. gebiesgað; em. Gr. — 41 MS. gewelgað; em. Gr. — 48 MS. frætwæ;
em. Gr. — 53 MS., Edd. efne swa some.— 56 MS. -mede corr. from
-medium; Th. -medium.
ättres ordfroman — þæt is se ealda fœond ṭone hē gesælde in sūsla grund,
and gefetrade fyrnum tēagum,
bīpeahte ḍrēanýdum; and þý þriddan dæge
of digle ārās, þæs þe hē deāð fore ûs
þrēo niht ðolade, Þeoden engla,
sigora Sellend. Þæt wæs swēte stenc,
65 wlitig and wynsum, geond woruld ealle.
Sīþan tō þām swiċce sōðfaste men,
on healfa gehwone, hēapum þrungon
geond ealne ymbhwyrft eorðan scēat[a].
Swā se snottra gecwǣð Sanctus Paulus:
‘Monigfealde sind geond middangeard
gōd ungnŷðe þe ûs tō giefe dāleð
and tō feornere Fēder ælmihtig,
and se ānga Hyht ealra gesceafa
tuppe ge niţre.’ Þæt is æpele stenc.

2. WHALE (ASP-TURTLE)
Nu ic fitte gēn ymb fisca cynn
wille wōdcraēfte wordum cyβan
þurh mōdgemynd, bi þām miclan hwale.
Sē bið unwillum oft gemēted,
5 frēcne and fer[h]girim, fareolācendum,
nēþa gehwylcum; þām is noma cenne,
fyrg[en]strēama geflotan, Fastitocalon.

Is þæs hiw gelic hrōfum stāne,
swylc wōrīe bi wādes ŏfre,
10 sondbeorgum ymbseald, særýrica mǣst,
swā þæt wēnāþ wǣgliþende
þæt hŷ on ēalond sum ēagum wūten;
and þonne gehŷd[i]að heahstefn scipu

66 Th. swæcc—68 Ms. sceatan; em. Gr.1—71a Th. -gneðe?—74
Line-space follows.—7 Ms. fyrn; Th.?, Klīp., Ett. fyrge—; Bugge
(PBB. 12. 79) Fascitocalon. —8 Cos. hreowum.—9 Ett. makes wōrīe=wār (Dutch wier), ‘seaweed’; Cos. sæwar?—13 Ms. gehydað; Th.?,
Klīp., Ett. gehýðað.
tō þam unlonde oncyrrāpum,

15 s[œ]lāp sāmearas sundes æt ende, and þonne in þæt ēglond up gewītān
collenfer[h]ē; céolas stonadā bi staþe fæste strēame biwunden. Donne gewiciān wērigfer[h]ē,

farōdlæcende, frēcnes ne wēnað. On þam éalonde æled weccað, hēah fyr ælað. Hæleþ bēop on wynnum, rēonigmōde, ræste gel[y]ste. Þonne gefelēð fācnes cæftig

20 þæt him þā fērend on fæste wuniaþ, wic weardiað, wedres on luste, Þonne semninga on sealtne wæg mid þā nōpe nīper gewītęp, gārsecges gæst, grund gesēceð, and þonne in dēaðsele drence bifæstē scipum mid scealcum.

Swā bið scinn[en]a þēaw, déofla wise, þæt hī droht[i]ende þurh dyrne meaht duguðe beswīcað, and on teosu tyhtāp tilra dæda,

30 wēmað on willan, þæt hī wraþe sēcen, frōfre to féondum, opþæt hī fæste ōær æt þām wērlogan wic gecēosað. Þonne þæt gecnāwēd of cwicsūsle flāh féond gemāh, þætte fīra gehwylc

35 hæleþa cynnes on his hringe biþ fæste gefēged, hē him feorgbona, þurh slīþen searo, sippān weorþēg, wloncum and hēanum þe his willan hēr

15 MS., Edd. setlaþ.—18 Klip. bewundne.—22 MS. ælað; Edd. æleð; Cos. wealleð?—23 Klip. dreorig-; Gr. (Spr.) reomig?-, as An. 592 reads; but cf. Krapp on this latter line; MS. geliste; Ett. gelyste.—25 Klip. ferende.—28 Cos. nohlohe?—31 Th. scip?; MS., Edd. scina.—32 MS., Gr., Wū. drohtende; Th.?, Klip., Ett. drohtiende.—35 Gr.1 weniað.—39Cos. hwylec.—40 Cos. hricge.
firenum fremmæ; mid þam hē færinga,
heolophelme bǐeаht, helle sēceð,
gōda gēasne, grundlēasne wylm
under mistglōme, swā se micla hwǣl
se þe bisenceð sǣlīþende
eorlas and yōmēaras.

Hē hafað ōpre gecynd,
wæterþisa wilnc, wrætlīcran gīen.
Þonne hine on holmē hungor bysgað,
and þone āglǣcan ētes lysteþ,
ðonne se mereweard mūð ontyneð,
wide wēleras; cymeð wynsum stenc
of his innoþe, þætte ōpre þurh þone,
sǣfisca cynn, beswicen weorðaþ. 
Swimmað sundhwate þær se swēta stenc
ūt gewiṭ[e]ð. Hī þēr in farað,
unware weorude, ōþæt se wīda ceaf
gefylded bið; þonne færinga
ymbe þā herehūpe hlemmeð tōgædre
grimme gōman.

Swā biþ gumena gehwām
se þe oftost his unwarlice,
on þās lænan tīd, lif biscēawað:
lǣteð hine beswīcan þurh swētne stenc,
lēasne willan, þæt hē biþ leahtrum fāh
wið Wuldorcyning. Hīm se āwyrgda ongēan
aetfer hinsīpe helle ontyneð,
þām þe lēaslīce līces wynne
ofer ferh[þ]gereaht fremedon on unrēd.
Þonne se fǣança in þām fæstenne
gebrōht hafað, bealwes craitig,
æt þām [ā]dwylme, þā þe him on cleofĒað,

49 Klīp. gecynde.— 50a Klīp. -wīsa.— 56 Klīp. beswicne.— 58 MS. 
gewiðað; em. Ett.— 70 MS., Th., Gr., Wū. ferht(-)gereaht; Th.?, Ett. 
ferhð-; Klīp. ferhðgeriht; Klæb. (Mod. Phil. 2. 142) ferhte reht?, ‘contra-
try to just law’; MS. fremedon; Ett. fremede.— 71b Klīp. þæt.— 73a 
MS. ed.; Th.?, Klīp., Ett., hæt-; Gr. ad-?
gyltum gehrodene, and ær georne his
in hira lifdagum lærum hýrðon,
þonne hē þā grimman göman bihlemmeð,
xæfter feorhcwale, fæste tógaedre,
helle hlínduru. Nágøn hwyrft nē swicc,
útsip æfre, þā [þe] þær in cumað,
þon mã þe þā fiscas, faraðläcende,
of þæs hwæles fenge hweorfan mōtan.
Forþon is eallinga

dryhtna Dryhtne, and ðæðoflum wiþsace
wordum and weorcum, þæt wē Wuldorcyning
gesēon mōton. Uton ā sibbe tô him,
on þās hwilnan tīd, hǣlu sēcan,
þæt wē mid swā lēofne in lōfe mōtan
tō wīdan feore wuldres nēotan!

3. PARTRIDGE

Hýrde ic secgan gēn bi sumum fugle
wundorlicne

In swā hwylce tīd swā gē mid tēowe tô mē
on hyge hweorfað, and gē hellfirena
sweartra geswicað, swā ic symle tô ēow
mid siblufan sōna gecyrre
þurh milde mōd; gē bēo mē sīþan

torhte, tīrēadge, talade and rimde,
beorhte gebrōpor on bearna stāl.'

79 Th. þa þe þær?; Klip. þam þe þær.—82 Th. Here a line or more is wanting; Ett. us ofest selast || þæt we gecweman [subj.] cyninga wuldrē?; Gr. ofost selast || þæt we wulforcyninge wel gecweman?—84 Ett. wiþsacan.—89 MS. has line-space following.—2 Holt. wundorlicne [cwide þe wæs wynlic and] fæger?; Tupper (Jour. Eng. and Germ. Phil. II. 9) gewunan?
Physiologus

1 Uton wē þy geornor Gode ɒlicca
firene ðēogan, friþes earñian,
duguðe tō Dryhtne, þenden ūs dæg scīne,
15 þæt swā æþelne eardwīca cyst
in wuldres wîte wunian mōtan. Finit.
NOTES ON ELENE

1 ff. The year designated is the 233d after the cross was buried, according to the legend; see H., p. 82.

1. wæs. Note the singular.


4. wintra. 'Winters' = 'years'; see 633, 654.

5. So 178.


7. Lēoht. So 486; cf. John 8. 1.—syxte. This identifies the year as 312 A.D., since Constantine had been acclaimed as emperor in 306, when he was about 18 years old, by the army in Britain. The author has blended the events of three different years in these opening lines: (1) the war with the Franks (21), which occurred in 306; (2) the original vision (cf. 69 ff.) of the flaming cross, with the legend, 'By this conquer,' in 312; (3) the war culminating in Constantine's victory (April 20, 322) over the Goths (or Scythians) in Dacia, the modern Rumania, on which occasion the standard of the cross was borne at the head of the army.


13. riht cyning. 'His claim to greatness rests mainly on the fact that he divined the future which lay before Christianity, and determined to enlist it in the service of his empire. ... There is no reason to doubt the sincerity of Constantine's conversion to Christianity. ... The moral precepts of the new religion were not without influence upon his life, and he caused his sons to receive a Christian education' (*Encyc. Brit.*, 11th ed., 6. 989). Cf. *Encyc. Brit.* 23. 656-63: 'His reign of fourteen years was marked by two events of first-rate importance—the recognition of Christianity as the religion of the empire, and the building of the new capital at Byzantium.' And again (ib. 23. 510): 'The reign of Constantine the Great forms the most deep-reaching division in the history of Europe.'

16. For *hrōder* as dative, see (Sievers-Cook) *Gram.* 289.

19b. Werod. The Middle Irish version goes into detail: 'All the barbarous, idolatrous, rude tribes from the north of Europe, namely from the Danube and Mœsia and the Riphaean mountains in the north, and over the river Don, and from the Mœotic marshes, and Alania, and Dacia, and Germany, and the land of the Goths, and over the river Danube in the north, and over the Rhine to the Elbe, even to the summits and verges of the Alps in the south' (*Schirmer, Die Kreuzeslegenden im Leabhar Breac*, pp. 31-2).
20. Cf. 58a. The names are coupled in *Widsith* 57. The Huns do not appear in the history of Europe till nearly half a century later. About 374 they were fighting against the Goths (*not with* them) under Athanaric in the general region of this battle between Constantine and the Goths. Athanaric first retreated to the Danube, and then northward over the mountains into Transylvania, leaving the Huns in possession of Rumania. A little later they settled south of the Danube, and about this time professed Christianity (*Encyc. Brit.* 11th ed., 13. 933; 12. 273). — *Hřěš* = 'glorious.'

21. The Hugas are coupled with the Franks and Frisians in *Beow.* 2502, 2914. The *Quedlinburg Annals* (*Mon. Germ. Script.* 3. 31) say that all the Franks bore this name from a certain leader, Hugo.

23b. So 125b; cf. 90b.

24b. Cf. 235a, 1187a.

25a. The emendation according to 107, *herecumbol* not being found.

26b. The emendation according to *Beow.* 1164; cf. *Exod.* 214; *Beow.* 387, 729; the vowel as elsewhere in *Elene*.

27b ff. Cf. 110b ff.

29b. Cf. 112b.


34a. Cf. 45a.

34b. The emendation according to 224, 235; *Jud.* 17.

35b-6a. Holt translates: 'Bands of picked horsemen strengthened the force [forces?] of the foot-soldiers.' For a variety of translations, see H.²'s note on the passage. The subject of *trymedon* is implied; éored is originally a compound— *eoh-rād* = 'horse-riding.' A *cyst* comprises a thousand men in *Exod.* 230-2, where the whole army of the Israelites (600,000 men, according to *Exod.* 12. 37) was divided into the 12 tribes (*feðan*), with 50 *cysta* to the tribe; but *cyst* in general is a more vague expression. Whether *cyst* is the same as the *cyst* which means 'the choicest' (cf. *Pr.* 15) is somewhat doubtful: Grimm translates *éoredccest* here as 'electa legio,' and Körner as 'ausgewählte Reiterschar,' which H.² inclines to accept; the poet seems to have the Roman legion in mind, in which the cavalry was normally not more than one-fifteenth of the whole.

36. *hæt* here = 'until.'

37. *Dānūbie.* Rumania 'consists of a single inclined plane stretching upwards, with a north-westerly direction, from the left bank of the river to the summits of the Carpathians. It is divided into three zones—steppe, forest, and alpine. The first begins beyond the mud-flats and reed-beds which line the water's edge, and is a vast monotonous lowland. . . . The surface is a yellow clay' (*Encyc. Brit.*, 11th ed., 23. 826). 'For 290 miles, the Rumanian shore is a desolate fen-country. . . . East of Bucharest, a chain of lagoons and partially drained marshes stretches inland for 45 miles,' and is followed for 110 miles by a barren plain (*ib.*, pp. 825-6).

Digitized by Google
NOTES ON ELENE 87

It is perhaps a testimony to the impression made by Constantine upon the peoples of that region that Rumanian literature still preserves his story. Cf. Encyc. Brit., 11th ed., 23. 848: 'Next [to the history of Alexander the Great] comes the legend of Constantine, of his tours and his exploits—a remarkable collection of purely Byzantine legends. In addition to these there is the history of St. Sylvester and the conversion of Constantine, &c., all still in MS.'

50b-1a. Note the rhyme.

50. rand. H.² notes this and other singulars for plurals: 55, 125, 245, 256, 264, etc.


55b ff. The Latin has: 'Videns autem quia multitudo esset innumerabilis, contristatus est, et timuit vehementer.'


59a. þat = 'so that.'— bē = Constantine; Pogatscher (Angl. 23, 289) assumes that it is the king of the Huns.


72. Latin: 'vir splendidissimus.'

74a. gefywed. Supply wesan.

85a. In allusion to in hoc signo vinces. Hence tācen, like bēacen, frequently = 'cross.'

86b. Holt: 'he opened wide the secret places of his heart.' Körner interprets: 'he breathed free again.'

88b-90. Latin: 'vidit signum crucis ex lumine clare constitutum.' The poet had in mind the ecclesiastical crosses which he may have seen; cf. the beginning of the Dream of the Rood.

93b. oferswīðesēð. Cf. Gram. 201. 6; 356, note 1.

96a. Cf. 108b, 118b.

96b. þy. Cf. 796-7, 946, 956.


99b. Cf. 150b, 1074a.

100a. Cf. 1199a.

103b-4. rōde . . . tācen = 'sign of the cross.'

105-27a. The Latin basis is: 'Et surgens impetum fecit contra barbaros, et fecit antecedere sibi signum crucis; et veniens cum suo exercitu super barbaros coepit caedere eos proxima luce.'

105. on . . . ærdæge. So Beow. 126; An. 235, 1388.


110b. weorces gefeah. So 849.

114-5. Note the rhymes.

121b. So 232b.

123. þūf. Lat. tufa.

125a. For the singular, cf. 257 ff.
127. Trautmann (BB. 23. 99) would read instępēs, for the sake of the metre.

131-6. Sume . . . sume. So Chr. 668-680; Jul. 473-490, etc.

134. So By. 194.


139a. So Jud. 237a.

140a. So An. 1535a.

140b. For a defense of daroḍ aṣc, the reading of the manuscript, see Klaeber, Archiv 112. 147-8.

141a. See Jud. 220b-223.


144a. So 264a.


148ff. The Latin has: 'Veniens autem Constantinus in suam civitatem'; the Middle Irish has (H.1): 'Thereupon the king came with great triumph to his own city.'

149a. So Beow. 124a.


151b. brȳðbold. Cf. brȳðenn, Beow. 657.

154a. sionoðe. Lat. synodus.

156. Cf. 574.

160. Cf. 85a.

162a. Cf. blǣġifes, An. 84, 656.

162b. 'whose beacon this was.'—bǣcen. See note on 85a.

166-7a. Cf. 536-7.

173. him was. So 18, 627, 936; cf. was him, 195, 993.

184b. Cf. tīres tō tācē, Beow. 1654.

192a. Constantine was baptized in 337, by Eusebius, the Arian bishop of Nicomedia. The Latin of the legend has (H.3): 'Mittens autem rex . . . ad . . . Silvestrum papam, fecit eum venire ad se, et . . . baptizavit eum.' Cf. McNeilliam, Chronicle of the Popes, p. 29: 'Notwithstanding the fact that Constantine's baptism in Rome is well known to be legendary, the spot on which it is pretended to have taken place is marked in the church of St. John Lateran by an obelisk.'

194. So Beow. 607.

199a. So 1058a, 1157a.

199b. cŷdān. Various orations, of the nature of sermons, are attributed to Constantine.

201b. One of the greatest services to the Church with which Constantine was credited in the Middle Ages was represented by the spurious Donation of Constantine, a document forged between 750 and 800. In virtue of this, 'it was believed that the first Christian emperor, in withdrawing to Constantinople, had bestowed on the pope all the provinces of the Western Empire, and that in consequence all sovereignty in the West, even that of the emperor, was derived from pontifical concessions.'
NOTES ON ELENE

From all points of view, both religious and political, the pope was thus the greatest man of the West, the ideal head of all Christendom' (Encyc. Brit., 11th ed., 20. 689). Dante believed in the fact of the Donation, but regarded it as a source of the greatest evils (Inf. 19. 115-7). His lines have thus been translated by Milton:

Ah Constantine! of how much ill was cause,
Not thy conversion, but those rich domains
That the first wealthy pope received of thee.

Petrarch goes so far as to imprecate the pains of hell upon Constantine for his gift. In his Sixth Eclogue (158-9), the apostle Peter (Pamphilus) speaking to Clement VI (Mitio), exclaims (ed. Avena, p. 124):

Eternum gemat ille miser, pastoribus aule
Qui primus mala dona dedit!

On this the comment of Benvenuto da Imola is (Avena, p. 219): 'Exclamat contra Constantinum, qui dedit primo dotem Ecclesie, ideo dicit: “Ille miser Constantinus ploretur et crucietur perpetuiter in abisso inferni, quia primus Constantinus dedit mala dona prelatis Ecclesie.”' See also the last two lines of Petrarch's sonnet, Fontana di dolore (tr. Cayley, p. 193).

Lorenzo Valla (ca. 1406-1457) was the first to assail (1440) the genuineness of this document, but its falsity was not universally admitted till the end of the 18th century (cf. Encyc. Brit. 8'408-9; Voigt, Wiederbelebung des Classischen Alterthums, 3d ed., I. 469-470).

203. lärsmiðas. Lärsmið, 'artificer of learning,' as lärðow (lærðow), 'servant of learning.'

213b. The emendation seems required: the 'praise' (lof) can hardly have been 'mindful' (gemyndig).

214a. Cf. 442b, 664b.

214b. hët. An exceptional form in El.

214b-271a. The Latin basis is (H.?): 'Misit suam matrem, Helenam, cum magno exercitu, ut exquireret sanctum lignum crucis Domini. . . .

Helena . . . non est moras passa, donec victoriae Christi invent lignum.'

215a. flöðwege. Foldweg also exists, but Elene went by sea; cf. Ph. 64a.

218a. So 625a, 843a; cf. 1092.

218b. hyded. The Middle Irish text has (H.?) 'that Christ was crucified and his cross hidden by the Jews.'

229a. orcnæwe. An. 770 has orcnæwe.

230a. So Jul. 68o; cf. 39a.

233a. stødón. Note the subject.

233b. Stundum = 'time after time,' 'in succession.'

235a. Rhyme. Cf. 1187a; An. 1205b.
237a. The metre requires *fif*.; cf. PBB. 10. 481.
238a. For *-issan* cf. An. 257, 446.
247b. Cf. 849b.
251a. See Krapp's note on An. 236.
251b. *sunde.* Cf. An. 269, where the corresponding word is *wære,* 'by the ocean.'
252. Cf. Chr. 864.
255a. So 996a.
274b. So Ph. 167a.
279. meðelhêgende would seem to be the direct object of *Heht,* 276.
289b. So 323b.
295b. Cf. 727b.
297b-8a. Cf. Chr. 1126b-7a. The Latin has: 'Eum qui per sputum oculos vestros illuminavit, immundis potius sputis injuriastis.'
302b. *tô.* So 500.
304b. So 543a.
314. *glêawe.* Cf. An. 1648, *wísfæstne and wordes glêawne.* The poet is not likely to have ended 314 and 315 with the same word; but cf. 419.
319b. So 410b; cf. 325b, 517b.
323. *wordgerýno.* There is no necessity for Holthausen's emendation, as suggested by Shipley (The Genitive Case in Anglo-Saxon, p. 84), and thus making *-gerýno* depend upon *wíssestan.*
324. *hæt.* Introducing a final clause. One is tempted to emend to *há,* referring to *wordgerýno.*
332. So 404.
336. Cf. 776.
338a. So 344a.
339 ff. The Latin has: 'Puer [vobis] nascetur [in secretis], et mater ejus virum non cognovit.'
345 ff. Ps. 16. 8; cf. Jer. 2. 27.
350. *Essâias.* The spelling with *ss* is most naturally explained on the ground of Irish influence, according to Carleton F. Brown (Eng. Stud. 40. 10).
353 ff. Isa. 1. 2-3.
369. For his emendations, Holthausen compares 390 and 663.
371a. So Chr. 405; Jul. 594, etc.
375. Supply *hie* after *hæt,* and so 409 (H.').
NOTES ON ELENE


402. H. takes þe as þe (= þy), but cf. 513-4, where ðbylgo = synna wunde.

403. þeodenbealwa. Perhaps better þeodbealwa, as in Chr. 1268; An. 1136.

418. Cf. 586a.

423. orscylde. This word is not found, but there are half a dozen other compounds with or- (= 'destitute of'): thus mète, 'small'; ormète, 'immense.'

426. So Chr. 751b, 848b; cf. J ul. 695b.


441. Here the Middle English poem has (l. 183): 'If it biffall, sun, in þi live.'

447b. Cf. 696b.

448-453. The Latin is: 'Jam enim amplius Hebraeorum genus non regnabit, sed regnum [et gloria] eorum erit qui adorant Crucifíxum; ipse autem regnabit in seculum seculi.'

457. sendan. Lat. injecerunt. Wearpan is similarly used: Mk. 14. 46 (injecerunt), Lk. 20. 19 (mittere); the Wycliffite version has 'sente into him hondis', Jn. 7. 30.

461. So 564a.

471. him. Not singular (H.), but the plural implied in ðeod (468). The Latin has: 'multoties contradicebam illis.'

477. him. Not plural (H.), but singular (= Christ). Latin: 'putantes mortificare Immortalem.'

489. brððor. Holthausen, after Schirmer and Nestle, comments on the fact that the martyr Stephen (Acts 7. 59) is here made contemporary with Constantine, an anachronism of 300 years. The historic Judas (Cyriacus) suffered as a martyr in A. D. 134.


495 ff. Acts 7. 60.


498b ff. Acts 8. 3; 22. 4; 26. 10. H. places a period after 498a, and a comma after 500a.

503. So 1086a.


505a. Cf. 756a.

505b. him = 'than he.'

508. ðe. Here = 'and.' Cf. Fates of Men 2: þætte wer and wif in woruld cennað.'

511a. So Rood 78a; An. 811a.

511b. So Rood 78b, 95b.
514a. So Chr. 1314; Jul. 710.
515b. Cf. 299b.
520a. So 899a.
523b. So An. 595b, 811b.
532b-4. The Latin has: 'noli blasphemare eum.'
530. septe. See H.'s note, and Krapp's note on An. 742.
531b. giddum. Cf. 418, 542, 586; Wid. 139.
531b-4b. Nū . . . nū = 'Now . . . since.' Cf. 814-5, and the other instances given by Grein, Sprachschatz 2. 301.
531b. geare cunnon (cūdon) occurs 167b, 399b, 648b; Chr. 573b; cf. Beow. 2070. However, the difficulties with this reading are here too great. H. ends 531 with a period, and 535 with a question-mark; while other editors end 531 with a comma, and 535 with a period. In both cases there is repetition (531b, 535b), and Holthausen, besides, has a question (532a-5b), which does not employ the inverted order, and ignores the parallelism of Nu . . . nu. The emendation provides a verb equally fit to govern hweot, avoids the repetition, renders unnecessary the change of pince (cf. 541b, and the optatives in Gen. 2846, By. 215, Ps. 70. 10), and preserves the parallelism of Nū . . . nū. For the phrase, Nū gē . . . imp. pl., see 372b, and cf. 406b, 607b.
534a. frēotrēo is not otherwise found, but cf. frēobearn, 672.
538. Cf. 572.
547b. H. quotes from the old Saxon Heliand 5959-60: 'thuobigunnun im quidimanaga under them weron wahsan,' which would be in OE.: 'bā begunnon him cwidas manige under čām werum weaxan.'
575. wyrdēð. Ph. has weordēð.
578b. Cf. 131b, 136b, but also 1279b.
583b. Cf. Ps. 73. 6; 109. 18, 29.
589a. wyrdā geryno. So 813b.
591a. for eorðan = 'on earth.'
606-7a. Cf. Chr. 596-7a.
608a. For the emendation, cf. Jul. 465b-6a: 'ic sceal þinga gehwylc þolian and þafian.'
609-10. Expanded lines, like 667-8, 701.
610. The MS. rex is apparently miswritten for nex, which might naturally be translated by cwealm (cf. 676b), and is so translated in the Wright-Wülker Vocabularies 456. 32. Cwealmgenidla would resemble sweordgenidla, El. 1181; torngenidla, El. 568, 1306; An. 1230; cf. mængenidla, An. 916. The latter designate persons, while cwealmgenidla must be abstract (= 'deadly enmity'), like hungres genidla, El. 701.
612a. So 608a.
616a. Holt: 'to ward off his hunger.' Read wið hungre to hlēo?
624b. Cf. 887b.
627b-8a. Cf. Chr. 499-500; Gu. 1181-2; add Beow. 49, 2419, 2632; Chr. 539; Gu. 1310; An. 1709.
NOTES ON ELENE 93

629 ff. ge . . . ond. See Gen. 752-3. The ge . . . ge of El. 965-6 must be taken into account in deciding on our interpretation; the passage is difficult, at best. For heofonrices hyht, see An. 1052; for swā in this sense, Chr. 306; Jul. 170; W. 88; An. 922; Gen. 252 ff., etc. mārēne. Cf. 990, 1064, 1223, 1242; Chr. 971; Jul. 731; Ph. 633, 660; An. 227, 815; Gu. 42; Gen. 950; Ap. 67, etc.

634. Cf. 2.


646 b. fyr. This form of the comparative in Beow. 143, 252; cf. El. 1142 a.

657. ond. Klaeber (Angl. 29. 271) would interpret almost as 'since.'

667. Cf. 609.


676 b. 7 a. Cf. 447 b.

697 a. The stem of besylced must be derived from the strong verb seolcan; cf. besolcen (= 'torpid,' 'inert'), Cura Past. 239. 3; 289. 15; ðseolce (= 'grow weak, languid'), Cura Past. 275. 20; ðsealcan (for ðseolcan), Gen. 2167: 'ne læt þu þe þin mōd ðsealcan.'

709 b. sceād. See Gram. 395. 2. b, note 4.

721 a. So Ph. 419.

724 b. So An. 416 b, 1499 b.

726 b. Cf. Chr. 228 b; Rood 107 b; Gifts of Men 27.

730. Ps. 95. 5; 102. 25; Isa. 40. 12.

731-2. Ps. 99. 1.

734. The Latin has: 'sunt currentia in aera . . . luce immensa.'

734 b. Cf. Chr. 1642 b; Rood 5 b; Ph. 596 b.


741 b. syx. The Latin has sex.

743-4 a. Isa. 6. 2.

744. Ezek. 1. 5.


747. Latin: 'incessabili voce clamant.'


750. ceruphīn. Isa. 6. 2. The spelling with ph, instead of b, is a definite mark of Irish orthography, according to Carleton F. Brown (Engl. Stud. 40. 6).

751-4 a. Isa. 6. 3. Cf. Chr. 403-5 a, 408-9; Ph. 626 b-9.

755. sērphīn. But see Gen. 3. 24.


759-771. See Abbetmeyer, pp. 9, 17.

763. āwurpe. Rev. 12. 9.


769 a. Cf. Matt. 23. 27. For ful with the genitive, see 939 b.

776. Cf. 336; Ph. 639; Gu. 1335.

782 b. þin. Modifies Bearn, 783 b.

783 a. mægð. For the emendation, see 775 a, 790 a, 1255 a; Jud. 58, 254.


793b-6a. The Latin has: ‘Fac ab eodem loco fumum . . . suavitatis ascendere.’

796b. Ic gelyfe. ‘I shall believe’; the Latin has: ‘ut et ego credam.’


804a. So 894a.


806b. bócum. Latin: ‘qui [Stephanus] scriptus est in Actibus . . . apostolorum.’

838b-9. ‘As they should [and would] not have done, had they not listened to the representations of the author of sins.’ H. takes fruman as nom. plur. = ‘the Jews.’

839. þær. ‘If’; cf. 979.—leahtra fruman. See 772a; *Jul. 347*, 362.—hýrdon. Cf. 1210.

853b-6a. The Latin has: ‘Scimus autem [de sanctis Evangeliiis] quia ceterae duæ latronum sunt qui cum eo crucifixi sunt.’

856b-7a. Matt. 27. 45.

884b-9oa. The Latin has: ‘Imposita autem tertia, cruce Dominica, super mortuum, statim surrexit qui mortuus fuerat juvenis.’

890b-3a. Latin: ‘Omnes qui aderant glorificabant Dominum.’

895. Before this line the MS. lacks XI.

895a. was. Has the plural wundor as predicate nominative; cf. 1 ff.


911b. fæger is used in a familiar modern sense.

916b-7a. ‘I can not now succeed with respect to any right (of my rights).’ Cf. 910b.


NOTES ON ELENE 95

921b. oft. The devils were continually escaping from hell, and needing to be returned thither; cf. Jul. 321 ff.

922b. Iudas. Iscariot.

926. wiđércyr. Cf. wiđerlēan, wiđertrod, and Ger. Wiederkehr.—siðēan. Against Brown's emendation is the wiđ þē of the next line.

928a. Julian the Apostate (331-363). 'Though there was no direct persecution, he exerted much more than a moral pressure to restore the power and prestige of the old faith' (Encyc. Brit. 15. 548).

938b. He himself being regarded as the prophet.

940-52. See Abbetmeyer, pp. 9, 17.

941a. sār niwigan. No doubt from Virgil (Aen. 2. 3): * renovare dolorem.*

959b. weres snyttro. Cf. 938b.


967. wuldor-. To be pronounced as a monosyllable (H.2).

968. Before this line the MS. lacks XII.

968-1017. There is no direct Latin source for this part.


979. þær = 'in consideration of their desire that they might.' Commenting on the parallel line, Jul. 570, 'þær hē hit for worulde wendan meahte,' Strunk remarks: 'þær is to be translated by "if," i.e., "if only!" "would that!"' See my note on Chr. 1312; Soul 141; and cf. Angl. 29. 271.

993. him. Constantine.

1004b. The metrical scheme is xx-|-ix, if *brim* be counted long, as in An. 442b, 504b, 513b, 1543a, 1574b, etc. Cf. PBB. 10. 252.

1005. Cf. 997a, 998b.

1023b-7a. The Latin has: 'Cum magno autem studio collocans pretiosam crucem, auro et lapidibus pretiosis faciens loculum argenteum, in ipso collocavit crucem Christi.'


1051-63a. The Latin has: 'Beata autem Helena accersivit episcopum Eusebium urbis Romæ, et ordinavit Iudam episcopum in Ierosolyma ecclesiae Christi; mutavit autem nomen ejus, et vocatus est Cyriacus.'

1052b. Pope Eusebius (310 ?) is here confused with Eusebius, the Arian bishop of Nicomedia, who baptized Constantine (Holder, Inventio Sancta Crucis, p. 10).

1059. Cyriacus. Properly, Quiriacus. He was the 15th Bishop of Jerusalem († May 1, 134); cf. Holder, p. 16.

1063. Æ Hālendes. The name (1061b), Gr. Kυριακός, is properly an adjective, 'of the Lord,' from the Greek Kύριος, used in the Bible for God or Christ; Æ is not necessarily implied.

1072a. wuldor-. See note on 967.

1075. getēhtesē. Cf. note on 93b.
NOTES ON ELENE

1077a. So 682a.
1078b-85. Latin: ‘De fixoriis . . . imminet tristitia [animae meae].
Sed non requiescet et de hoc, donec Dominus compleat desiderium meum.’
1087b-93. Latin: ‘De hoc precare Dominum.’

1089b. beorhtan gesceafa = ‘heaven.’

1106. fröfre Gast. So 1037.

1108. So 1054a.

1114. Latin: ‘tamquam aurum.’

1121-4. Latin: ‘Nunc cognoscimus in quem credimus’ (cf. 2 Tim. 1. 12).

1132b. wōpes hring. See the note in my edition on Chr. 537.

1135b. Understand wæs before gefylled.

1136. H. takes hēo as the Anglian acc. sing. fem., and so does not follow Zupitza.

1144. þā wic. Cf. 1038a, 1144a.

1155a. eall æfter orde. In due succession (?). Cf. 590; An. 1483a.

1156a. So Met. 27. 28; cf. þinga gehwylce, Hy. 4. 12; ðæces þinges, Chr.

333, etc. Holt translates: ‘in every respect.’

1167b. þrīste. Cf. 409.

1173a. So 1078a.

1181b. sigor. An objection to this word is that it occurs again in 1183a.

1182b-4a. Latin: ‘Victoria vero erit regis et pax bellī.’


1193b. hrēðēadig. So Chr. 945a.

1196a. Cf. 150a.

1196b. se. The accusative is of course demanded, and H. would therefore read se bone þe. One is tempted to read þe for se (cf. 415, 625, 966, 995); but blunders in case are not unexampled in the poetry, as in An. 747 ff.: ‘bone þe . . . heofan ond eorþan . . . âmearcode mundum sinum.’

1206b-12a. Not in the Latin of the legend. Cf. Bede, Eccl. Hist. 4. 3, on Chad: ‘Admonuit eos ut virtutem dilectionis et pacis ad invicem . . . servarent; instituta quoque disciplinæ regularis, quæ . . . ab ipso didicissent, et in ipso vidissent, . . . indefessa instantia sequentur’; or, in the Old English translation: ‘Monade hē hēo . . . þæt hēo betwēonan him þæt mægen lufan ond sibbe . . . geornlice hēolde; ond . . . þa gesetenesse . . . þe hŷ from him geleornodon ond on him gesegon . . . þæt hēo þā . . . læsten.’ It looks as though Cynewulf had here been indebted to Bede.

1209b. Cf. Ph. 77b.

1213b-8a. Latin: ‘ut . . . omnes hominum sanaret infirmitates.’

1219b. sīdes fūs. So Ph. 208a.

1226. ðæwēoxe. For the singular with þara þe, see Wülfling, Die Syntax in den Werken Alfreds des Grossen i. 416; Grimm, Andreas und Elene, p. 94; cf. El. 976, but also 1288.
NOTES ON ELENE 97

1227b-8. Summer began on May 9, so that six days earlier would be May 3, the date of the Invention of the Cross. The Latin of the legend has: 'quinto nonarum Maiarum.'

1229a. Grein has shown (Germania 10. 424) that this means the month of May, referring to Menologium 83 ff. The following passage (Men. 75b-79, 83-93a) is noteworthy on other accounts as well.

1229b-36. The Latin has: 'Quicumque vero memoriam faciunt sanctae crucis accipiant partem cum . . . . Maria et cum Domino nostro Jesu Christo.' At this point the Latin legend ends.

1237 ff. Rhyme or assonance binds many of these hemistichs together. In certain cases the rhyme would be more perfect if the forms appeared in the Anglian dialect; for Holthausen's attempts at restoration see the variants.

1237b. 'Through the mortality of my earthly tabernacle.'—sage. So 881b; cf. Beow. 1568, 1755; Gu. 1004; An. 1085. Fæene would make no sense.

1239. hreodode. See hridrude (hrydrode), Lk. 22. 31 (cf. Otfrid 4. 13. 16, 'redan iu thaz muat'); Eng. riddle, 'sieve.'


1241a. Cf. 601.

1242a. Cf. 597a; 295b, 727b.

1242b. þeath. It seems rather inartistic to repeat this syllable from the preceding line.

1243a. Wisdœm = Christ. See 1 Cor. 1. 24; The Christ of Cynewulf, ed. Cook, note on 239.

1243b. weorcum fah. Cf. frelanddum fah, Chr. 1001a.


1246a. onlåg = onlah, from onlœn; the subject from 1248a.


1247b. So 1201b.

1248b. begêat. H. would read begeat, for begeat (cf. 1152); but see Tobit 3. 22 Vulg., 'exultationem infundis.'

1249b. tidum. 'Now and then,' 'once and again.'

1251a. So Chr. 1194a.

1257b-71. Holt translates: 'Ever until that time was the man buffeted in the surge of sorrow, was he a weakly flaring torch (C), although he had received treasures and appled gold in the mead-hall; wroth (Y) in heart he mourned; a companion to need (N), he suffered crushing grief and anxious care, although before him his horse (E) measured the miles and proudly ran, decked with gold. Hope (W) is waned, and joy through the course of years; youth is fled, and the pride of old. Once (U) was the splendor of youth (?); now after that allotted time are
the days departed, are the pleasures of life dwindled away, as water (L) glideth, or the rushing floods. Wealth (F) is but a loan to each beneath the heavens.'

Garnett's rendering is:

Ay till then was the man
With care-waves oppressed, a flickering pine-torch (C),
Though he in the mead-hall treasures received,
Apples of gold. Mourned for his bow (Y)
The comrade of sorrow (N), suffered distress,
His secret constrained, where before him the horse (E)
Measured the mile-paths, with spirit ran
Proud of his ornaments. Hope (W) is decreased,
Joy, after years, youth is departed,
The ancient pride. The bison (U) was once
The gladness of youth. Now are the old days
In course of time gone for ever,
Life-joy departed, as ocean (L) flows by,
Waves hurried along. To each one is wealth (F)
Fleeting 'neath heaven.

In both of these, 'hope' (wēn, for wyn) is of course wrong.

Carleton F. Brown (Eng. Stud. 38. 207, 212) thus translates 1257b-64a: 'Always was there strife [retaining MS. sacc] until then (i.e., the Redemption of the Cross)—the hero overwhelmed with care-waves, dying, though [reading þēah] in the mead-hall he shared treasures of apple gold. The need-journeyer (i.e., one obliged to die) lamented evil (or misery), endured grievous sorrow, the anxious secret, though for him the horse coursed, measured the mile-paths, proudly ran, adorned with wires.' He adds (p. 218): 'The lines in Elene are capable of an intelligible and consistent explanation, without reading personal allusions into them. The attempt to interpret them autobiographically, on the other hand, involves perplexities.'

For other renderings, see the Bibliography.

1258-70. For a discussion of Cynewulf's various runic passages, see my edition of the Christ, pp. 151 ff. (cf. Andreas, ed. Krapp, pp. 167 ff.; Brown, Eng. Stud. 38. 198-219; Tupper, Mod. Lang. Notes 27. 131-7). These runes, taken in order, spell the name CYNEWULF, and each letter, if rightly interpreted, would, in general, represent a noun, or the first element of a compound noun. Each rune has a name, the name always beginning with the letter which the rune represents, and it is this name which should designate the appropriate object which the line demands. Unfortunately, though there is a late Old English poem (the Runic Poem) which presents these equivalences, we cannot always be sure that every rune represented the same object throughout the Old English period, nor in precisely what sense the object is to be regarded. The names and meanings are as follows (cf. Wyatt's convenient table in his Old English Riddles, p. xxxix):
NOTES ON ELENE

<table>
<thead>
<tr>
<th>Rune</th>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>h</td>
<td>cēn</td>
<td>torch, pine(-splinter)</td>
</tr>
<tr>
<td>r</td>
<td>ār</td>
<td>need</td>
</tr>
<tr>
<td>t</td>
<td>nied</td>
<td>horse</td>
</tr>
<tr>
<td>M</td>
<td>wynn</td>
<td>joy</td>
</tr>
<tr>
<td>A</td>
<td>ūr</td>
<td>bison, wild ox</td>
</tr>
<tr>
<td>r</td>
<td>lagu</td>
<td>ocean, water</td>
</tr>
<tr>
<td>F</td>
<td>feoh</td>
<td>money, wealth</td>
</tr>
</tbody>
</table>

Perhaps ār and ūr occasion the greatest difficulty. Among the meanings proposed for ār are 'of old' (Kemble, Grein), 'money' (Leo), 'ours' (Gollancz); for ūr, 'misery' (Kemble), 'the bow' (Grimm, Grein), 'evil' (Gollancz). Cēn has been read as cēne, 'bold' (Kemble, Gollancz).

1257b. secg. Cynewulf.

1260. æppledægol. Cf. Jul. 686b-8a: 'pæt hý in wīnsele | ofer bêorsetle béagas þegon, | æppledægol'; Ph. 505b-7a: 'lig eal þigeb | eorðan æhtgestrēn, æppledægol | gifre forgrīpeb.' From the passages in Elene and Juliana it is clear that the 'appledægol,' or golden apples, were among the gifts received in the banqueting-hall (medoheal, wīnsele), and this forbids us to think of the imperial orb, which was occasionally called an apple of gold in Middle English. Thus we are told of the bronze equestrian statue of Justinian, erected in 543 by his order in Constantinople, that it held in its left hand a globe (πόλος) surmounted by a cross (Procopius, De Aedificiis 1. 2). Godfrey of Viterbo (quoted by Du Cange, Gloss. Med. et Infim. Lat., s. v. Palla) says:

Aureus ille globus pomum vel palla.

Of Justinian's orb William of Boldensele (1332) says: 'Manu sinistra pomum, quod orbem representat.' The Pseudo-Mandeville, referring to the same orb (ed. Warner, Roxburghe Club, p. 4): 'The ye mage was wont to hold in his hand a rounde appel of golde'; where the French reads: 'Et soleit tenir un pomme ronde dooree en sa mayn.' So, too, in Johann Schiltberger's Bondage and Travels (Hakluyt Society, 1879, p. 79), we have: 'At one time the statue had a golden apple in the hand.' It is not, however, of imperial orbs that there can be question in the Elene.

Such being the case, the poet might have had in mind the 'apples of gold' of Prov. 25. 11, except that he seems to have referred, not to a historical text so much as to objects with which he was personally acquainted. There remains only, then, so far as I can see, to think of early examples of the pomander-case, or something like it, brought from the Orient through the agency of the Byzantines, perhaps originally by a Theodore of Tarsus, or by Syrian traders (cf. Gregory of Tours, Hist. Franc. 8. 1). The pom- of pomander of course represents 'apple' (pomander = pomme d'ambre), and a pomander itself was 'a ball made of perfumes, such as ambergris (whence the name), musk, civet, &c., and formerly worn or carried in a case, also known by the same name,
as a protection against infection in times of pestilence, or merely as a useful article to modify bad smells. The globular cases . . . were hung from a neck-chain or attached to the girdle, and were usually perforated, and made of gold or silver’ (Encyc. Brit., 11th ed., 22. 46). How early these pomanders were known in the West I can not pretend to say; but it is certain that the Old Man of the Mountain sent to St. Louis, between May 1250 and March 1251, apples of various sorts of crystal, on which ‘amber’ was fastened by means of gold clasps (Joinville, ed. Natalis de Wailly, p. 250). In the Roman de la Rose (ca. 1280) ‘pomme d’ambre’ is used as a standard of fragrance (21,008). Another name for it was musk-ball, for which see New Eng. Dict. (= pomme de musk, Wylie, Hist. of England under Henry IV 4. 195; Anc. Kal. and Inv., ed. Palgrave, 3. 341). See also Douet d’Arcq, Choix de Pièces (Paris, 1863) 2. 306, 341, 347, 508; Bibl. de l’École des Chartes (6. 1). 354, 356; Heyd, Gesch. des Levantehändels 2. 566. Sometimes they were attached to each corner of a pillow-case (Paulin Paris, Romans de la Table Ronde [Lancelot du Lac] 4. 367-8, cf. 304). The apple of gold in the Mabinogion (Temple Classics, p. 169) was probably not a pomander: ‘And the huge red youth dismounted before Arthur, and he drew a golden chain out of the pack, and a carpet of diapered satin. And he spread the carpet before Arthur, and there was an apple of ruddy gold at each corner thereof.’ Quite different must have been the apple of gold on a standard in a Servian ballad (Heroic Ballads of Servia, tr. Noyes and Bacon, p. 61).

The pomander must have been used at a much earlier date in the Orient, from which, through Byzantium, supplies might have been distributed to the West (compare, too, such embassies, bearing presents, as those of Haroun-al-Rashid to Charlemagne, a. d. 797 and 801).

There is the difficulty in Jul. 687-8 (quoted above) that applede gold seems to be equated with bēgas; or is this not so?

1267b. So Gu. 1107b.

1272b-7a. Apparently imitated from Virgil, Aen. 1. 50-63, the account of Aeolus and his winds. Cf. Riddle 4. For the influence of the Aeneid on Beowulf, see Klaeber, in Herrig’s Archiv 126. 40-48, 339-359.

1273b. hlūd. Cf. furentibus (51), sonoras (53), magno . . . murmure (55), fremunt (56).

1276a. nēcleofan. Cf. antro (52), clastra (56), speluncis (60).


1277b-1321. For other descriptions of the Judgment, see Deering, The Anglo-Saxon Poets on the Judgment Day (Halle, 1890); Grau, Quellen und Verwandtschaften.


NOTES ON ELENE

'Ergo omnes igne examinabimur... Ecce venit Dominus,... et sedebit conflans et purgans sicut aurum... Sed hi etsi per ignem examinabuntur, dicant tamen: Transivimus per ignem et aquam. Alii in igne remanebunt: illis rorabit ignis, ut Hebræis pueris, qui incendio fornicis ardentis objecti sunt; ministros autem impietatis ultor ignis exuret... Præcipitabantur sacrægi in lacum ignis ardentis.' Add from Migne 14. 950 (Brown, p. 318; H. 3, p. 98): 'Unde videntur qui bene crediderunt, et fidem suam etiam operibus executi sunt,... surgere in consilio justorum; peccatores autem,... surgent in judicio. Habes duos ordines. Tertius superest impiorum, qui... non surgunt in judicio, sed ad poenam.'

Brown remarks (p. 329): 'In the Elene... the Judgment precedes the purgatorial fire. After the three groups enter the fire, they are not again assembled for a final separation into two congregations. The wicked are precipitated thence into the abyss, while the other two groups pass directly from the fire to paradise. Nor is the order of events in the Elene to be explained as merely an instance of confusion or inaccuracy on the part of the poet. For in the earlier Fathers also the Judgment arraignment precedes the purging fire.'

1286b. The subject of deněd is he understood.
1294a. So Chr. 1005; cf. æledéoma, Beow. 3125.
1297b. in hātum wylme. The dat. (or inst.) is evidently required. One might think of hātan wylme (inst.), for which compare Beow. 1423; An. 1277, 1542; Exod. 122; Ruin 40.
1302b-3. From Cæsarius of Arles, Sermo 251 (Patr. Lat. 39. 2210), as I pointed out in my note on Chr. 1537b-8a: 'Non venient unquam in memoriam apud Deum.'
1309b. See Zech. 13. 9; Mal. 3. 3; 1 Pet. 1. 7.
1317a. So Ps. 66. 1; 118. 88; 144. 9.
1320a. So Gen. 185, of Adam and Eve.
NOTES ON PHOENIX


For a translation of Lactantius’ poem, see pp. 124-8.

2a. The epic formula with which the poem opens is illustrated by Krapp on *An.* 1.—*hæbbe*. So 569; *El.* 808 has *hafu*.

2b. For the postpositive *on*, see 97; *Beow.* 2357; *Gen.* 1052; *Exod.* 67; *Ps.* 10.

2b. For the conception of Paradise in general, see Introduction, pp. lii-lvi. Manitius (p. 46, note 2) is not willing to identify Lactantius’ paradise of the Phoenix with that of Genesis.

3-4. *nis . . . mongum*. Is to no one.

4a. Probably to be taken as modifying *folcāgendra*.

5. Sweet’s emendation to *foldāendra* is unnecessary, and is unsupported by any other instance of the word, whereas *folcāgende* occurs *Jul.* 186; *Beow.* 3113 (where it by no means designates kings); cf. *folcāhte*, *Beow.* 522.

6. *meaht*. So always in *Ph.* (but see 496), except in *al-, foremihtig*; *El.* always *miht(-)*.—*mānfremmendum*. An exclusively Cynewulfian word: *El.* 907; *Jul.* 137; *Chr.* 1437.

7a. For the form of the sentence see 9, 33a, 319a.


9. *iglond*. Cf. 287. Krapp, commenting on *An.* 15, says: ‘The word in the above passages [including *An.* 28] is evidently not to be understood in the specific sense of “island,” but rather in the literal sense of “water-land,” “land that is reached by water.” To the insular Anglo-Saxon all foreign lands must have been “water-lands” ; perhaps in this poetical sense the word also carries with it the connotation of remoteness; in both the *Phoenix* and the *Andreas* it is used for the Orient. Cf. also *Sal.* and *Sat.* 1 ff.:

> Hwaet! ic *iglanda* eallra hæbbe
> bōca onbyrged.

The elaboration of this passage makes *iglanda* refer to Lybia [Libya?], Greece, and India, none of them islands.’ So, too, Osgood, on *Pearl* 693: ‘M. E. *yle* more often means “island,” yet the meaning “remote province or land” is common: in *Destr. Troy* 101 Thessaly is an *yle* (translating *regnum*); in *Alex.* 1039, Italy; *ib.* 2116, Phrygia; at 2800 the provinces of India are thus designated, as are those of Italy and Egypt at 5110; “in O. T., after the equivalent Hebrew, applied to lands beyond the sea” (*N. E. D.* s. v. *isle*, i. b.).’ But cf. 103a.
NOTES ON PHŒNIX


10b. moldan. Not the inhabited globe, as usually in Old English, but a specific region; cf. 66.

11. open. Lactantius' line is indebted to that of Ennius which he quotes in Div. Inst. 1. 18. 11: Mi soli cali maxima porta patet. Virgil knows the gate of heaven (Georg. 3. 261), Ennius (quoted in Cicero, De Republica) has it, and in Homer the Hours are warders of the gates of heaven (Il. 5. 749; 8. 393). Jacob exclaims after his vision (Gen. 28. 17): ‘This is the gate of heaven,’ and the heavens are conceived as opened in Ezek. 1. 1; Matt. 3. 16 (Mk. 1. 10; Lk. 3. 21); Acts 7. 56; 10. 11; Rev. 4. 1; 19. 11.

12a. For this music, see 615-654.

13a. wong. A favorite word in the Ph. For its application to Paradise, cf. neorxnawong, 397.

13b. Adam and Eve wander into pone grēnan weald, Gen. 841. See also 24-5, 53-5; Chr. 591-6; El. 114-5, 1237-46, 1248-51; Rid. 294-6.

14-21. Kolbing (Eng. Stud. 1. 169) compares the Middle English Orison of Our Lady 37-8:

Per bloweð inne blisse blotmen hwite and reade.

14b-19a. Considerably expanded from Lactantius' l. 3, and somewhat anticipatory of 57 ff. (Lact. 21-4); cf. Chr. 1661-2: 'nē sunnan bryne, nē cyle.' Winter appears again in 248-250, summer in 209 ff. The general conception is familiar enough in the classics. Thus Homer, Od. 4. 563 ff.: 'No snow is there, nor yet great storm, nor any rain.'

15a. fnæst seems more appropriate in the only other instance of its occurrence, Jul. 588: fyres fnæst.

For other passages with correlative nē, see 51 ff., 134 ff., 612 ff.

15b. Though there is no fyres blāst here, it will be observed that the Phoenix receives new life purh līges blāst, 434a.

16. There is a similar rhymed passage, describing the joys of Paradise by negatives, in Gu. 799-802, 801-2b being:

nē lifes lyre, nē lices hryre,

nē drēames dryre.

19a. See 181a.

20b-1a. An anticipation of 43b-7: observe ēadig, onsund, aþeles(-a), geblōwam. With 20b-1a cf. 26b-7. The author seems to miss Lactantius' point in great measure. Not only does he make no explicit mention of spring, but he does not see that Lactantius is emphasizing the notion of ‘east,’ already found in line 1; in his Div. Inst. 2. 9. 9, he attributes ‘ver scilicet orienti, æstatem meridianæ plægæ; occidentis autumnus est, septentrionis hibernum.’

21b-6a. That is, above the surface of the plateau; the plateau itself is higher than the top of any earthly mountain (28-32).

25a. hlǣwas. Originally hlǣw meant a cairn or tumulus; thus Beow.
2802, 3158.—hlincas. Golf-players will recognize this word, though it has changed its meaning.

25b. hleonað. Sievers renders by ‘gedeiht’ = ‘thrives,’ and is followed by Schlotterrose. This is clearly against the sense in Beow. 1415, for instance, where trees lean over a rock (see the minare, imminere of Aen. 162 ff.), and can not be reconciled with Mod. Eng. lean (cf. Gu. 44). The poet is describing a perfectly level, smooth plain, admitting nothing rugged (unsmēðes), neither crag (stānclifu), nor cave (dānsкраfu). Schlotterrose understands by unsmēðes rough vegetation, weeds, presumably having briers and brambles in mind.

28. twelfum. Bis sex. One hardly knows whether this is classical or Biblical; cf. Virgil, Aen. 11. 9; Ovid. Met. 6. 72, etc., with 1 Kings 7. 15; Jer. 52. 21; Ezek. 43. 16. It will be remembered that six cubits made a reed, as used for measuring: Ezek. 40. 5; 41. 8. Others speak of twenty cubits; see Raleigh, Hist. World 1. 3; McClintock and Strong, Encyclopadia 7. 657.

29b-30a. Cf. 313b, 424b-5, 655b.

30. hér. In this world (so 23); see Introduction, p. lv.

32a. So 23a; cf. 121a.

33a. sigewong. A curious reminiscence of the heroic poetry; cf. the same word, Jud. 295.

33b. sunbearo. Solis nemus.

34. wudu holte. There is considerable pleonasm in the compounds with wudu. Thus not only do we have holt and wudu, but wudu holte, as here (and 362), and holtwudu (171). So not only bearu (67, etc.), but wudu bearu (152, 169). This practice is continued into Middle English: holte wodesz, Pearl 75 (see Osgood’s note); Gaw. 742; Dest. Troy 1350.

36a. So 78b.

37-8. Köllbing (see note on 14-21) compares Orison of Our Lady 39:

Per ne mei non valuwen, vor þer is eche sumer,
Per ham never ne mei snou ne vorst ivreden,

and hence concludes—a rather daring assumption—that the Middle English author must have been acquainted with our poem. A closer parallel is Odyssey 7. 117-8 (tr. Cotterill):

Here doth the fruit of the trees ne'er perish or fail in its bearing,
Winter and summer alike perpetual.

37a. A mere form of expression, since the cold of winter and the heat of summer were alike wanting.

39b-40a. Lact. 11-12.


41b-6. Lact. 13-14. Ovid has an account of the deluge in Book I of the Metamorphoses; but Lactantius no doubt had the Biblical account.
NOTES ON PHŒNIX

in mind (see Introduction, pp. liv-lv). Only one peak of Parnassus stood out above the deluge in Lucan, Phars. 5. 75 ff.; cf. Ovid, Met. 1. 318-9.

43b. See 26b.
47b. See 2 Pet. 3. 7, and cf. 490a, 501b ff., 521b ff.
50-6. Cf. Lact. 15-20, which is influenced by Virgil, Aen. 6. 273 ff. See also Ph. 611 ff.; Chr. 1660-2a.

50-2. Kölbing compares with Orison of our Lady 36:

per de nevre deað ne com, ne herm ne sorinesse.

See also Hampole's Pricke of Conscience 7814-7, and the other quotations in The Christ of Cynewulf, pp. 222 ff., where the ultimate source is indicated as Homily 15 of (Pseudo?) Boniface, which in turn reposes upon Augustine or Cæsarius of Arles.

52a. See 614a.
53a. So Gu. 801a.

55. For the justification of onsīn as 'lack, want,' see my note on 480 in The Christ of Cynewulf. It was Thorpe who first suggested the meaning 'desire.'

56. Cf. Chr. 1661a.
56a. Against Hart's emendation, ne sorgende slēp, I have adduced the following arguments (Mod. Lang. Notes 14. 225-6): (1) sorgian, in the poetry, is always used of persons; (2) sorgende slēp is not a translation of curæ insomnes; (3) the reading of the MS. is supported by various parallels. The deprecation of sleep may be illustrated by Rev. 21. 23-25; 22. 5; and I adduced certain passages from early Christian writers to the same general effect. Cf. Chr. 1661; Sal. 311; Wand. 39-40; Wulfstan 139. 28.

57 ff. Lact. 21-4.


62b-70. Lactantius is no doubt thinking of Gen. 2, 6, and connecting it with Gen. 2. 10 ff. These are, in the Vulgate: 'Sed fons ascendebat e terra, irrigans universam superficiem terræ. . . . Et fluvius egrediebatur de loco voluptatis ad irrigandum paradisum, qui inde dividitur in quatuor capita.' He conceives the fountain as giving birth to the river, or being itself the river, as do other early Christian Latin poets. Thus Pseudo-Cyprian, De Laude Mart. 21 (Cyprian, ed. Hartel, Vol. 3, App., p. 44): 'Ubì fons scaturiens medius sinu alvei prorumpentis emergit, et rauco per intervalla circuito sinuosis flexibus labitur'; Ad Flavium Felicem 238-9 (op. cit., App., p. 318):

Fons illic placido perfundit agmine campos, Quattuor inde rigant partitam flumina terram.
Avitus 1. 252, 259, 260:
Hic fons perspicuo resplendens gurgite surgit. . . .
Eductum leni fontis de vertice flumen,
Quattuor in largos confestim scinditur amnes.


Other Biblical passages are related to Gen. 2. 6, 10, and must have been in Lactantius’ mind at the same time. Such are Ezek. 47. 7, 9, 12; Rev. 22. 1 ff. (7. 17; 21. 6; 22. 17); cf. John 4. 10, 14; Ps. 36. 9; Jer. 2. 13; 17. 13. See also Ovid, *F.* 2. 250.

63. wyllan. The identification of the fountain with the one river, which afterwards becomes four, is no doubt responsible for this plural; cf. the *lagustrāmas* of 62, and the plurals of 65a. On the other hand, 104.

64. flödwylmum. *An.* 516 has *flödwylm*, whereas there is no *foldwylm* in the poetry. Moreover, the *flöd-* repeats the idea of *lagu-* (62, 70). Cf. *El.* 215.

65a. Cf. Ezek. 47. 12; Rev. 22. 2.
65b. Cf. 349a.
67. brimcald. Cf. 110.
68. See 36b.
76. For metrical reasons, as Sievers observes (*PBB.* 10. 490), the first syllable of *treowum* is short.
77. For the accusative with in, cf. 509, 517, *El.* 1209.
79. Cf. *Chr.* 330b.
85b. So 232b, 307b.
86a. Cf. 266a, 347a.
86b. *Fenix.* The first syllable is short, for metrical reasons (Sievers *PBB.* 10. 499). In Ælfric’s *Grammar*, ed. Zupitza, p. 70, we have, as an illustration of nouns ending in long -ix: *hic Fenix*, with this explanation: ‘Swå hätté án fugel on Arabiscré sēode, se leofað fíf hund gēara, æfter déasē eft āríst geédcucod; and se fugel geátcað úrne āríst on ðám endenéxtan dæge.’

87. Lactantius is probably here dependent on Ovid, *Am.* 2. 6. 54:
Et vivax Phoenix, unica semper avis.

91. condelle. Similarly 108, 187; also *tapur*, 114. One must think of the mild, serene light of the wax candle, associated, as it would be in the minds of the Anglo-Saxon, with the altar, the music, and the services of the church. Shakespeare designates the stars as candles, as in ‘Night’s candles are burnt out,’ and ‘Those gold candles fixed in heaven’s air.’ Milton designates the sun by the word *lamp* (*P. L.* 7. 370):
First in his east the glorious lamp was seen,
Regent of day.

92. glāðum. For metrical reasons, glād is always long in this text. Perhaps we should here read glāðum; cf. 303; Gram. 50, 294.

gimme. Applied to the sun, literally or figuratively, also in 117, 183, 208, 289, 516.

93-4. See 102-3, 114b-5.

93b. æbelast tungla. So Chr. 607a.

94b. See 102b, 290b.

95b. In Chr. 507, the disciples see two angels, and, in Chr. 522, Christ himself, frētvum bīcān. So in Jul. 564, an angel comes frētvum bīcān.

96. tācen Godes. It is not clear whether Godes is an objective or a subjective genitive, that is, whether the sign signifies God, or belongs to God. In favor of the former is the interpretation of 254b given below.

97. waðeman. Not to be confounded with the word in 99.

99b. So 161b.

100a. Cf. 86a.

100. fīrgenstrēam. A Beowulfian word; there =‘mountain-stream.’ Here it seems to be ‘ocean,’ as in An. 300 (frīgend-). The Goth. fairguni means ‘mountain.’

105. wunað. Construction as in 172.

106. twelf siðum. So 69, 146. The number is apparently due to a misunderstanding of Lactantius’ ter quater, or else to an effort to extend the notion of (28), 69, 146, to this case. Ter quater is used in Latin for an indefinite number, like our ‘repeatedly’: see, for example, Virgil, Aen. 12. 155; Ovid, Met. 4. 733; Horace, Od. 1. 31. 13; Tibullus 3. 3. 26. On the other hand, by the time of Alcuin († 804), ter quater seems to mean twelve; cf. his verses in Epist. 28 (Mon. Alc., p. 208), where he refers to the twelve bishops of Britain:

Urbs æterna Dei, terræ sal, lumina mundi,
Bis sex signa poli, menses et ter quater anni,
Atque diei horæ.

The eagle is said to renew his youth by plunging three times into a fountain (Hopkins, ‘The Fountain of Youth,’ Jour. Amer. Or. Soc. 26 (1905). 38-41), who quotes, among other authors, Pseudo-Jerome, Epist. ad Prasidium (Migne, Pair. Lat. 30. 187) : ‘Queritque fontem et erigit pennas, et colligit in se calorem, et sic oculi ejus sanantur, et in fontem se ter mergit, et ita ad juventutem reedit.’ There are points of contact between the mythical eagle and the Phoenix, as Professor Hopkins points out, but the precise historical relation between them is difficult to clear up. The familiar Biblical allusion, ‘so that thy youth is renewed like the eagle’s,’ is from Ps. 103. 5.

107ff. The Phœnix here appears in a priestly character, as it were, such as was sustained by the Egyptian kings in their ceremonial visits to Heliopolis and similar shrines. We have the record of such a visit by
Pankhy, or Piankhi I, whose original seat was at Napata, now Jebel Barkal, and who, being called in by the rulers of Middle and Upper Egypt to repel the invasion of Tafnekht, probably a Libyan chief, curbed the latter's power about 728 B.C. In his progress northward he visited one place after another, and among them Heliopolis. The stele on which he recorded the chief events of his reign, set up at Napata, and now in the Cairo Museum (translations in Records of the Past 2. 81 ff.; Brugsch, Hist. Egypt 2. 231 ff.; Griffith, Egypt. Lit., pp. 5275 ff.; Breasted, Anc. Records of Egypt 4. 418-444; the part relating to Heliopolis also by Wiedemann, Zs. für Aegypt. Spr. 16 (1878). 92-3), gives an account of his visit to Heliopolis. First telling of his arrival, the stele proceeds (Rec. Past 2. 97-8): 'Then the King went to the royal headquarters [a garden or park, a paradisus, with a residence] on the west of the lake of Horus, and offered his oblations. Then he purified himself in the heart of the cool lake, washing his face in the stream of the heavenly waters in which Rā laves his face [cf. Book of the Dead, chap. 145, Budge's translation, p. 244: 'I have washed myself in the water wherein the god Rā washeth himself when he leaveth the eastern part of the sky']. Then he proceeded to the sandy height in Heliopolis, making a great sacrifice on that sandy height of Heliopolis before the face of Rā at his rising, with milch-cows [Wiedemann, 'white oxen'], milk, odorous gums, frankincense, and all precious woods delightful for scent.

"He went in procession to the temple of Rā, the great sanctuary, with solemn adoration. Then the Chief Priest offered supplications to ward off calamity from the King, performing the rite of lustration girded with the (sacred) vestments. He then purified him with incense and sprinkling, and brought to him garlands from the temple of obelisks [probably the temple erected by Sesostris I; see above p. xlvi]. When the garlands were brought to him, he ascended the flight of steps to the great shrine, to behold Rā in the temple of obelisks.

"The King himself stood, the great one alone; he drew the bolt, he opened the folding doors, he saw his father Rā in the temple of obelisks, (and) the bark of Rā, and the vessel of Tum. Then he closed the doors, and set sealing-clay with the King's own signet, and enjoined the priests, (saying): "I have set my seal; let no other king whatever enter therein."

"Then he stood, while they prostrated themselves before His Majesty, saying: "All hail for ever, indestructible Horus, lover of Heliopolis! Thou who comest as one entering into the temple of Tum, ministering to the image of father Tum Chepera, great god of Heliopolis."

107. burnan. For this, the fountain of the sun, but at the same time the Biblical fountain of life, see the Introduction, pp. xxxvi, liii.

bēacnes. Perhaps in allusion to Gen. 1. 14: 'let them be for signs.'

Cf. tācen, 96.

112. This station on the tree is significant; see Introduction, pp. l-li.

114a. See 90b.
NOTES ON PHŒNIX

115. holmbræce is warranted by An. 467; El. 728; Chr. 678; while holmwræce does not occur, and would have no sense.

116a. So Gu. 631.

119b. Cf. 93b.

120b. An anticipation of Shakespeare, M. N. D. 3. 2. 391-3:

Even till the eastern gate, all fiery-red,
Opening on Neptune with fair blessed beams,
Turns into yellow gold his salt green streams.

121. swā. Almost = ‘then.’ See Pn. 7.—haswa. Cf. 153. This is a term applied to the eagle (Rid. 25. 4); to the dove (Gen. 1451); and to smoke (Rid. 2. 7). The appropriateness here is not evident, in view of 291 ff.; it is probably reproduced merely as a traditional epithet.

123a. februm snell. So 163a, 347a.

123b. So 340a; An. 866b.

124a. Cf. 140a; Chr. 884a.

125a. swā. Has no correlative, and so is apparently a mere intensive.


126b. Cf. 592b.

127. wrixleō. Used again of song in Rid. 9. 2.

128a. So Chr. 510a. Appositive with wodcrafte.


131. swēg. For the words of the Phoenix, according to Egyptian sources, see Introduction, p. xlii. The Hebrew poet Ezekiel, ca. 200 B.C. (Eusebius, Præp. Evang. 9. 29), attributes to him ‘a voice unparalleled’ (φωνὴ δὲ πάντων εἰρην ἐκπρεπεστάτην). This is repeated from Ezekiel by Pseudo-Eustathius, Comm. in Hexaem. (Migne, Patr. Gr. 18. 730). According to Claudian, he sings to the sun just before his death.

The singing of the Phoenix at sunrise naturally suggests that of other birds, especially of the cock. It is disputed what bird is intended in Sophocles, El. 18: ‘Already the sun’s bright ray is waking the songs of the birds into clearness.’ Similarly, Ovid, F. 4. 165-6:

Nox ubi transierit, cælumque rubescere primo
Cæperit, et tactæ rore querentur aves.

So Virgil, Aen. 8. 456:

Et matutini volucrum sub culmine cantus.

For the cock, see Ovid, F. 2. 767:

Jam dederat cantum lucis prænuntius ales.

Pausanias 5. 25. 9: ‘The cock, they say, is sacred to the sun, and heralds his approach.’ In Heliodorus 1. 18 we are left undecided ‘whether a natural instinct induces them to salute the returning sun.’ The cock eventually became a Christian symbol. Thus in the Ambrosian hymn, ‘Aeterne rerum Conditor’: 
NOTES ON PHŒNIX

Praeco diei iam sonat
Noctis profundæ pervigil,
Nocturna lux viantibus
A nocte noctem segregans.

And thus in Prudentius' morning-hymn (Cath. i. 1-2, 13-16, 29-32):
Ales diei nuntius
Lucem propinquam cecinit.
Vox ista qua strepunt aves
Stantes sub ipso culmine
Paulo ante quam lux emicet,
Nostrī figura est judicis.
Sed vox ab alto culmine
Christi docentis præmonet,
Adesse jam lucem prope,
Ne mens sopori serviat.

Cf. Ambrose, Hexaem. 5. 24, and see the notes to Cath. i in the Temple Classics translation. At a much later time, Alfonso Vigliegas, translated in Alexander, Libro d'Oro, p. 448, compares the angels at the birth of Christ with the birds of dawn: 'When the sun rises in the morning, the birds sing sweetly as if saluting him and rejoicing at his coming; so when the Sun of Righteousness was born into the world, it was the duty of the birds of heaven, who are the angels, to make music, singing melodiously.' For the matin-hymn of the catreus, see note on 260.


134. magon. 'May be compared.' Cosijn suggests the insertion of be before ham, comparing Oros. 2. 6. 5; Beow. 1284.

136b. I interpret: 'the strain of the organ's melody.'

137a. swēghleōpres is confirmed by Pn. 42; cf. Ph. 131b. Grein's rendering of swēgle(o)ðer (in his variants) as 'sound-leather,' 'bagpipe,' may be noted as a curiosity. In his Sprachschatz he renders by clangoris sonitus, though he still questions whether swēgleðer may not be the word.

137b. swanes feðre. The belief that the music of the swan was produced in this way is illustrated by Rid. 8, which may be found in modern English in Cook and Tinker's Select Translations from Old English Poetry, p. 72.

139b. It is difficult to account for the accusative, since woruld here does not primarily mean 'age, period' (cf. 517).

143. gefēð. There is an Anglian form gefēd (Gram. 374, note 2; cf. 373), but the h is indicated by the onfēð of 159, 533.

144. þriwa. Lact. ter. Perhaps the Latin is here indefinite; see note on 106.

144b. äscæceð feþre flythwate. Lact. alarum repetito verbere
plaudit. The flapping of its wings (beating of its breast) is generally associated with the lighting of its pyre, as a fanning process; thus in Epiphanius, Ancoratus 84 (Migne, Patr. Gr. 43. 174); Isidore of Seville, Etymol. 12. 7. 22 (Migne, Patr. Lat. 82. 462), from whom Rabanus Maurus, De Universo 8. 6 (Migne, Patr. Lat. 111. 246); Pseudo-Jerome, Epist. ad Prasidium (Migne, Patr. Lat. 30. 187). A better illustration of the present lines is Ovid, Met. 8. 238-9. Here the partridge

Et plausit pennis, testataque gaudia cantu est.

Again (Met. 14. 576-7), of the heron:

Congerie e media tunc primum cognita præpes
Subvolat, et cineres plausis everberat alis.

The Middle English Pearl has (93-4):

For quen þose bry dez her wyngez bete,
þay songen wyth a swete asent.

The Pearl knows the ‘Fenyx of Arraby’ (430), it may be observed in passing.

146a. See note on 106.
146b. tida. Thus the cock, according to Alain de Lille (De Planctu Natura), in a passage used by Chaucer (Nun’s Priest’s Tale 33-4), marks the hours: ‘Illic gallus, tamquam vulgaris astrologus, suæ vocis horologio horarum loquebatur discrimina.’ With Lactantius’ discriminat compare Alain’s discriminina.
148. bigengan. The dative seems to be required, as in Dan. 245; Chr. 803, etc.
150b. Cf. 508b.
151. þüseng. Authorities differ greatly as to the number:

1000. Martial, Ausonius, Claudian (Ph.), Ambrose (Fid. Res.), Nonnus, Gregory Nazianzen, and various Rabbis.
540. Pliny (10. 2), Solinus.
580. Horapollo.
500 and more. Isidore of Seville, Rabanus Maurus.
654. Suidas.
1469. Tacitus (one account).

Other estimates may be found in Hesiod, Ausonius, and Claudian.
152. wudubearwes. Cf. Wulf. 221. 17; 262. 6.
154a. gærum fröd. Cf. 219a.
154p. Cf. 13, 36, 78.
NOTES ON PHŒNIX

155. wyn. Cf. 12a, 70b, 290a, 348b.
156. In other words, he reaches this world.
157b-8a. A wilderness (cf. 161a), inhabited by no man, mors ubi regna tenet.
158b ff. An anticipation of 335b ff. There seems no reason why he should pass with a retinue to the place of his burning, and our author has no authority for his statement.
158b. ealdordom. Cf. cyning, 344.
159. fugla cynn. So 335.
160. þræge. Accusative of extent of time.
166b. According to many of the authorities, the Phoenix goes to Egypt. Others make him build his nest in the country where he has passed his life, or leave the matter undecided.
167a. So El. 274; cf. hēapum, 336.
167b-8a. Possibly, as I have translated elsewhere: ‘Here the pure one thrusts them abruptly away.’
171a. hēanne bēam. So 112b, 202a.
173a. hē. The gender follows bēama, not treowæ.
174. fenix. Lact. palmam. According to Ovid, too, it is a palm (Met. 15. 396):

Ilīcet [var. ilicis] in ramis tremulæque cacumine palmæ.

Isidore of Seville (Etymol. 17. 7. 1) in like manner: ‘Hanc [palmam] Græci phānicem dicunt, quod diu duret, ex nomine avis illius Arabiæ, quæ multis annis vivere perhibetur.’ Philip the Presbyter († 456 a. d.), Comm. on Job 29. 18, says: ‘Palma autem arbor secundum Græcos φοινίξ dicitur. Avis quoque illa, quam multi facile vivere autumant, φοινίξ eodem nihilo minus vocabulo nuncupatur.’ Cf. Pliny 13. 9. 13. The Coptic name for Phœnix and palm-tree is said to be the same (Seyffarth, p. 63). When, according to the Hebrew poet Ezekiel, the Phoenix is discovered, it is at the point of his story represented by Exod. 15. 27 (cf. Num. 33. 9): ‘And they came to Elim, where were twelve wells of water, and three score and ten palm trees; and they encamped there by the waters.’ On the confusion between the Phoenix and the palm, see note on 552-69.

175b. So Chr. 1165a.
177. hē. The manuscript-reading can hardly be retained, in view of the weight of evidence in favor of hē: Dan. 477; Sat. 261, 584; Beow. 1714, 2658; Gu. 72, 129, 421; An. 1007; Jul. 562, etc. se hē . . . āna, Ps. 71. 19; Gn. Ex. 173, does not militate against this reading; neither does nymē se āna God, Rid. 41. 21; nor, when closely considered, does Rid. 41. 90: Waldend āser, se mec āna mag . . . gehēon. Hē here follows the gender of bēama.
NOTES ON PHOENIX

179b-80a. Tupper translates (see on 61a): ‘nor does aught that is grievous hurt him with evils.’

180b. So 432b; cf. Chr. 245b; An. 158b; Fates of Men 84 (without following clause). For the punctuation, see the first three passages referred to above.

191a. ðurh gewitnes wylm. Either ‘through perturbation of spirit’ or ‘through excitement of mind’ (culminating in resolve). He can not summon up resolution enough to endure the flame, nor can he actually endure it, without a struggle. For a somewhat similar phrase, cf. Beow. 2882, wéoll of gewitte, and see the compounds bréost-, cear-, sár-, sorg-wylm, in Beowulf, Elene, and Guthlac, and dēdæs wylm, Beow. 2269. Cosijn (PBB. 23. 123) adduces Cura Past. 162. 24: se wielman dōs mōdes (frīxura mentis). Cf. Tupper (as on 61a). Trautmann’s gewyrtes wylm is unsupported by any other example of gewyrt, as is Schlotterose’s gewices.

192a. Cf. 433a, 266b-7a, 223b, 558b.

192b. feor and nēah. Cf. 467b: side and wide.

194. wyrta. It is often difficult to distinguish the various senses of wyrta in the poem. Here the meaning seems to be ‘plant’; but in 196, where the adjective is the same, the sense is as plainly ‘spice,’ or rather ‘spicy odor,’ unless we make wyrta there depend upon gehelstenca, which would involve a departure from customary usage.


197a. See frympa Scyppend, 630.

198. indryhtum. Grein gives nobilitas as the meaning of indryhto (also Seaf. 89), and nobilissimus as that of indryhten (Wand. 12; Rid. 44. 1; 89. 1).

199. swéstest. Agrees with gehwone, 195; cf. 193a.

200b. The names of the individual spices are not given. Presumably but few of them were known in England at this time.

201. se wilda fugel. So 466, 529; cf. änaga, 87, 346.


210. drēogeð. Namely, the Phoenix, not the sun (as Grein, Spr., s. v. gesceap). Cf. gesceap drēogeð, Hy. 11. 9.

211. hādor. El. has a different vowel (748).

213. willsele. Cf. wil(l)-, 89, 109, 149.

214a. Cf. Pn. 46; swecca swētast, Gu. 1247.

221. flæsc and bān. Epiphanius, whom our author could not have known, has the same expression: ‘and this consumes itself, flesh and bone.’

230. æþles gelicnes. Apparently original with our poet.

232. wyrm. Some authorities say nothing of the worm; such are Ovid, Tacitus, Dionysius (Pseudo-?) Oppian, Pseudo-Epiphanius, Isidore of Seville. The first author who mentions the worm is Pliny, or rather
his authority, Manilius: 'From its bones and marrow there springs at first a sort of small worm, which in time changes into a little bird.'

233a. áēge. Herodotus seems to be the only author besides Lactantius to use the simile of an egg, but of the sepulchre of the parent: 'First he molds an egg of myrrh as large as he is able to carry; then he tries to carry it, and, when he has made the experiment, he hollows out the egg and puts his parent into it,' etc.

233b. álēde. There is no occasion to emend, if we regard the verb as intransitive; cf. 251. In 178, ἄπλανδερα is also intransitive. Cf. Rood 5.

234. on sceade. See note on 168. Can this be an allusion to the night, during which the sun is recreated, to Christ's descent into Hades, or to the night of death which every soul must pass through? Cf. Pseudo-Cyprian, Ad Flavium Felicem 130-134 (Cyprian, ed. Hartel, Vol. 3, App., p. 313):

Solque cadit supero splendorifer lumine claro,
Lux perit umbrato venienti vespere mundo,
Et remeat toto renovatque gaudia sæclo;
Sic cremata suo vivit de funere Fœnix,
Extemploque suo volucris resurgit e busto.

Add Zeno, De Res. 8 (Migne, Patr. Lat. 11. 380): 'Sol quotidie nascitur, eademque die qua nascitur moritur; nec tamen instantis finis sorte terretur, suos ut repigret cursus, ut horas ac momenta producat, ut saltem paulo diutius diei sui demoretur in vita; sed fidelis semper, semper intrepidus, ad sepulcrum noctis cognatae contendit, scius in ipso se habere quod vivit; denique adimitur ei ortus si ei auferatur occasus.'

235. earnes. Herodotus was the first to compare the Phœnix to an eagle: 'In outline and size he is very like an eagle.' Then Pliny: 'We are told that the bird is of the size of an eagle.' So also Philostratus. To Ezekiel he is about twice as large as an eagle, and to Pseudo-Eustathius of the size of a peacock.—brid. Cf. 372.

236a. fugeltimber. Timber has, in Old English, the sense of material or substance of which a thing is made. The author has here coined a compound which the Germans might represent by Vogelstoff, and which aptly expresses the half-formed condition of the incipient bird. Against Trautmann's emendation, fugelumber, is to be urged that umbor is not found as the last element in compounds.

236b. furōr gēn. Several Christian authors represent the time required as three days. Thus Epiphanius: 'The remnants of its flesh, ... after about a day, produce a worm. The worm grows feathers, and is transformed into a young bird. The third day it arrives at maturity.' Pseudo-Epiphanius: 'The next day he [the priest] finds it winged. At the end of the third day, it salutes the priest with its wings.' Pseudo-Jerome: 'Crastinino die de cinere gignitur vermis, secundo plumas effert,
tertio ad antiquam redit naturam.' Greek Physiologus: 'The next day
the priest, upon examining the altar, finds a worm in the ashes. The
second day it puts forth wings, and the third it is restored to its former
state.' These three days of course correspond to the three which inter-
vened between Christ's death and resurrection. In the Old English we
have three stages: (1) brîð, fugellimber; (2) gelīc ealdum earne; (3)
wylc hē at frumde was.

239b. Cf. 286b.
240. brêd. Perhaps related to gebrêdad, 372; gebrêdade, 592.
242a. The appropriateness of this is not evident; cf. ðisundrod fram
synnum, El. 1309.
242b. So Met. 8. 47.
243. swā. The image drawn from the transformation of a butterfly,
which Basil the Great had adopted (Hex. 8. 8; cf. Zöckler, Gesch.
der Beziehungen zwischen Theologie und Naturwissenschaft, pp. 195, 292),
ignoring or repudiating that of the Phœnix, is here replaced by that of
seed, already found in the New Testament: Jn. 12. 24; 1 Cor. 15. 35-8.
It is thus developed by Pseudo-Cyprian, Ad Flavium Felicem 121-5:

Semina sic versis creduntur arida terris,
Et penitus fixis putrescunt mortua sulcis,
Onde reparatis animatur culmus aristis,
Et iterum vivis flavescunt fortia granis,
Consurguntque novae vario cum fænore messes.

Others who employ this figure are Clemens Romanus, Ep. 1 ad Cor. 24;
Origen, Contra Celsum 5. 8 ff.; Theophilus, Ad Autol. 1. 13; Cyrilk of
Jerusalem, Cat. 18. 6; Tertullian, Apol. 48; De Resur. 12; Minucius
Felix, Oct. 34; Dracontius 1. 621 ff. Cf. Sayce, Rel. Anc. Egypt and
Bab., p. 167.

mon. So always in Ph.; El. always man(-).
246. hi. So always (with h9) in Ph., while El. has hie, hio, hēo.
251. álædan. Cf. note on 233b.
252a. Grein (Dichtungen), 'durch des Kornes Keimkraft.'
252b. clæne. One might think of 1 Cor. 15. 37; Grein (Dicht.) trans-
lates as 'klein,' but this can hardly be right.
254b. Thorpe translates 253b-5a: 'Then the sun's gleam in spring
wakens the sign of life, the world's production'; and Grein translates
(Dicht.): 'Wenn der Sonne Lichtglanz in des Lenzes Zeit des Lebens
Zeichen erweckt und Weltreich tum.' So, too, Grein (Spr.) makes tācen
acc. (plur.). It is better, however, to equate lifes tācen with sunnan
glêm. Surely the sun, or sunshine, is a symbol of life, if anything is.
Cf. note on 96a.
258. geong. El. always has ging.
259a. So 535a.
259b. Ovid says: 'It lives not on corn or grass, but on drops of
frankincense and the juices of the amomum.' Pliny: 'No one has seen it
eat.' Claudian, translated by Henry Vaughan:

His appetite he never doth assuage
With common food, nor doth he use to drink,
When thirsty, on some river's muddy brink;
A purer, vital heat, shot from the sun,
Doth nourish him, and airy sweets, that come
From Tethys' lap, he tasteth at his need;
On such abstracted diet doth he feed.

Pseudo-Epiphanius: 'It passes its life without food or drink, . . .
subsisting on air.' Cf. also Lactantius.

260. meledeawes. Pliny says of honey-dew (N. H. 11. 12. 12): 'This
substance is engendered from the air, mostly at the rising of the con-
stellations. . . . Hence it is that at early dawn the leaves of the trees
are found covered with a kind of honey-like dew. . . . Whether it
is that the liquid is the sweat of the heavens, or whether a saliva emanating
from the stars, or a juice exuding from the air while purifying itself,
would that it had been, when it comes to us, pure, limpid, and genuine,
as when first it took its downward descent.' Seneca (Epist. 84) tells of
a honey found in India in the leaves of reeds, and questions whether it
may be dew from the Indian sky. The ordinary food of the Nabathæans,
according to Diodorus Siculus (19. 94) is a wild honey which flows in
great abundance from certain trees, and which they mix with water; cf.
Strabo 12. 3. 18; 2. 1. 14. But the most interesting parallel is found in
Nonnus (26. 183-214). In Arizantia, according to him, there are trees
which, being impregnated in the early morning by an aerial dew, distil
honey, which drips from the leaves, and itself resembles dew. Attracted
by its sweetness, birds come swiftly flying in flocks, and hover over the
branches; dragons drink of it, and their bitter venom is converted into
honey itself. On these boughs sits the horion, and by his side the catreus,
brilliant of plumage and melodious of voice. Of these, the catreus, sit-
ting on a branch of a lofty tree, 'all resplendent with its purple wings,
pours forth his song; at this matin-hymn of the catreus, one would take
him for a nightingale, with joyous carol saluting the dawn.'

267b. Barnouw would omit his for metrical reasons; but cf. 262b.
269. swoles læfe. Cf. 272a, 276b.
277. clâm. See Gram. 112, note 1; 259, note.
278a. sunbeorht gesetu. This is properly Heliopolis in Egypt, as
Gryphiander's (1618) emendation (urbem for ortus) would suggest (see
Introduction, p. xxxix). The Old English poet is likely, however, to
have read ortus, which would carry him back to line 1 of the Latin;
accordingly, he seems to have no suspicion that Egypt (see Lact. 151)
NOTES ON PHŒNIX

is an intermediate stopping-place, but identifies sunbeorht gesetu with cyphu (277b) and ēadig ehelond (279a). See note on 331 ff.


284. beorhstede. Cf. El. 578.—forþylmde. So only Jud. 118; El. 767.

286. This statement is an invention of the Old English poet, who apparently sees no connection between the Latin here and at 331 ff. He could not well introduce an allusion to a heathen altar, and any reference to a Christian altar would of course be meaningless. Achilles Tatius is the only other author who states that the remains were buried.

287. ēalonde. The iglond of 9, as the pām seems to indicate.

288. Thorpe translates: ‘the sign of sun’; Grein (Dicht.): ‘der Leuchttglanz der Sonne’; Go.: ‘the sign of the sun’; Bright says: ‘sunnan segn, “the sign of the sun” = “the sun,” just as the sun is also called tācen (1. 96) and bāacen (1. 107); the same figure is merely varied in expression to suit the alliteration.’ Against this is to be said: (1) the MS. has pēgn; (2) this term sufficiently corresponds to satelles, Lact. 33, and lines 90-147b of the Old English; (3) segn is used in the poetry only in the sense of ‘ensign,’ ‘standard,’ literally or figuratively, if we except Gen. 2370, when it is used of circumcision as a sign of God’s covenant; Sal. 236, where it is used of the cross; and Beow. 1204, where it is employed to mean ‘cognizance.’ Now pēre sunnan segn could not mean ‘standard of the sun’; the Phœnix is nowhere treated in the poem as a sign of the sun, that is, as standing for or designating him, though there is reason enough for us so to conceive him (see Introduction, pp. xxxvii ff.); the explanation of bāacen and tācen suggested in the note on 107 would not apply here. There is, accordingly, no ground for departing from the MS. reading.

288b-90. Cf. 92-94, 102-3. One is reminded of Tennyson, Lucretius 133-4:

King of the East altho’ he seem, and girt
With song and flame and fragrance.

289. glādost. Silver is called glād, Gen. 2719, and gold is so referred to in Sal. 488; Rid. 64. 3.

291 ff. In reading any description of the Phœnix, we must remember how hard it is to picture the sun in his thousand liveries at his rising and his setting. The earliest non-Egyptian account is that by Herodotus: ‘The plumage of his wings is partly golden-colored and partly red; in outline and size he is very like an eagle.’ Ezekiel, the Hebrew poet: ‘In size he was about twice as large as an eagle, with wings of many colors. His legs were red, and his neck adorned with yellow feathers. His head resembled that of the domestic cock, and the pupil of his eyes was of a quince yellow, and round like a seed.’ Pliny (similarly Solinus): ‘The bird is of the size of an eagle, and has a brilliant golden plumage about the neck, while the rest of the body is of a purple [crimson] color, except
the tail, which is azure, with long feathers intermingled of a roseate hue;
the throat is adorned with a crest, and the head with a tuft of feathers.'
Achilles Tatius: 'He is about the size of a peacock, but superior to him
in beauty; his plumage is bedripped with gold and purple, and he boasts
of being descended from the sun—a claim which is borne out by the
appearance of his head, which is crowned by a splendid circle, the very
image of that orb. The hues are mingled rose and azure, and the dis-
position of the feathers represents the rays.' Pseudo-Epiphanius: 'The
Phœnix is more beautiful than the peacock. The peacock has its wings
overspread with gold and silver, but the Phœnix with sapphire, emerald,
and other precious stones. It has a diadem on its head.' Pseudo-
Eustathius: 'The Phœnix is of the size of a peacock, but differs from it
in color and beauty. Its wings are of crimson and gold, and its head is
distinguished by a goodly diadem of circular form. The circle is of dark-
blue, and resembles a rose. Beautiful to look upon, and with a crest of
rays, it is like the sun on high.' Philostratus: 'It emits rays, and blazes
with gold, having the size and shape of an eagle.' Isidore of Seville:
'So-called, because he has the Phœnician [Tyrian] color.' Tacitus: 'Dif-
fers from all other birds in its beak and the tints of its plumage.'
Ausonius (Ep. 20): 'Next in beauty to the peacock.' Claudian (tr.
Vaughan):

A secret light there streams from both his eyes;
A fiery hue about his cheeks doth rise;
His crest grows up into a glorious star,
Given to adorn his head, and shines so far
That, piercing through the bosom of the night,
It rends the darkness with a gladsome light.
His thighs like Tyrian scarlet, and his wings—
More swift than winds are—have sky-colored rings
Flowery and rich, and, round about enrolled,
Their utmost borders glister all with gold.

294. wrixleð. Thorpe's emendation, wrixled (adopted by Gollancz),
is attractive, but cf. lixed, 299.
301. ðaggebyrd. For gebyrd in the sense of 'nature,' see 360. For
Trautmann's -gebyrgd, see Schlotterose's note.
302. stæne. The jacinth (so Lactantius), which may mean the sapphire.
311. fōtās. For fōt (Jul. 472; El. 1066). Tupper says, with reference
to the bearing of this form upon Cynewulfian authorship (Pub. Mod.
Lang. Assoc. 26. 268): 'What then shall we say to the use of both fōtās
and fēt in the Metrical Psalter; and to the appearance of fōte and fēt
(dat.) in two riddles [32 and 33] certainly from the same hand?'
312. pēan. The poet makes no mention of Lactantius' pheasant.
317. . Like the sun.
322a. Swā. When. Cf. 41, and also 121.
NOTES ON PHOENIX

324b-5a. So Chr. 884b-5a.
331 ff. This is referred by Lactantius to Egypt.
340a. So 123b, An. 868b. The passage relating the flight of the eagles, An. 865 ff., may be compared with 335b ff.
342. wilgedryht. So An. 914; cf. wilgesēs, Beow. 23.
344. cyning. The poet Ezekiel says (cf. note on 174): 'He seemed the king of all birds, for all the winged things together hastened after him in fear.' For the retinues, compare the accounts of Tacitus, Achilles Tatius, Statius (Silv. 2. 4. 16-7), Claudian (Ph. 76-80; De Cons. Stil.).
349a. Cf. 66b.
355a. So 647a; Beow. 13a; cf. Chr. 201a.
364. Cosijn's emendation, urrect for urren, is recommended by Gen. 1626: 'OBwet his dōgora wæs rim ðærurren'; Edg. 16: 'swa nēah wæs ðüşend [wintra] ðærurren.'
383. deorcne dēād. See 499a.
386a. So Chr. 347; Rood 143; cf. Dan. 367; Rood 135.
386b. So 475b.
390a. So 646a.
390b. Cf. 450b, 509b, 517a.
393a. Cf. 1a.
393-423. Abbetmeyer (p. 28) thinks this is derived from a common source with Gu. 791-850, 947-8, 953-969; Chr. 1379-1413; Sat. 410-421, 478-488; Jul. 494-505. The resemblance is especially striking with the first of these passages.
395-6a. Cf. Chr. 1389-90; Gu. 804b-5a.
407b. Seems hopelessly corrupt.
408a. āgeald. Construction not apparent.
408b. Cf. Beow. 711b.
415b-6. Cf. Chr. 1408b-9: 'ond þā bidrifen wurd on þās þēostran wurul'; similarly Gu. 827b-9a. The Paradise from which they were banished was not on this earth (see Introduction, pp. lv-lv). Cf.
Sulpicius Severus, *Eccl. Hist.*, Bk. 1, beginning: ‘They were banished as exiles into our earth.’

417. sælle. But betere, El. 1046.
420b. An object is required for ontynde, 423.
421a. So Chr. 587a.
421b. Cf. 11b.
423a. So Pn. 73a.
425b. So 332b; cf. 30b, 655b; El. 827b, 1256b.
428b. So 162b.
434 ff. See 189 ff., and cf. Chr. 245; An. 158.
432. micel. El. prefers myc- (except 876).
433. feorh geong . . . onfon. Cf. 192a.
435. ealdcyðhu. See 351, Chr. 738.
436. Cf. 278.
437b ff. Cf. 411b ff.
440. longne sīð. So 555.
441. lond. This conjecture of Grundtvig’s is sufficiently supported by Gen. 737, hóstre land, but in favor of the MS. reading may be adduced An. 216-7, feorh beran in gramra gripe; An. 950-1, genêgan in gramra gripe; Dan. 307, on haft heorugrimra.
450a. Cf. Chr. 1565, fæcentácen.
450b. So 390b.
451 ff. Cf. 188 ff.
454a. Cf. Chr. 1508b.
461. gielatas. For normal gylias.
463b. See Gen. 15. 1; Ps. 3. 3; 28. 7, etc.
465 ff. See 2 Cor. 2. 15; Eph. 5. 2; Phil. 4. 18; Rev. 5. 8; Ambrose, *Hexaemeron* 23. 80 (Migne, *Patr. Lat.* 14. 238); Rabanus Maurus, *De Universo* 8. 6. Also Pn. 64b ff., and notes.
475b. So 386a.
481b. longe. See 489b.
491-588. Cf. 48, and see the references to other poems in *The Christ of Cynewulf*, note on 1660b-2a.
491. Cf. Chr. 795.
492b. wile Fæder. So Chr. 1073.—Fæder engla. So 610b.
504 ff. Cf. 219b ff.
506b. So *Jul.* 688b; El. 1260b.
509b. Cf. Chr. 1570b.
NOTES ON PHŒNIX

510a. So Gu. 797a.

511. Anwaldza. Anwald means ‘power’ (cf. 663), which does not fit the context, while anwealda (onwealda), as found in Beow. 1272, Rood 153, Rid. 41. 4, Sat. 642, and Gu. 610, offers just the sense required. In the second hemistich, eal now bears the alliteration, as in El. 803, instead of alp; cf. Beow. 835; Chr. 1183, 1378b; An. 1485; Dan. 275b.

513. So Gu. 810; cf. Gu. 1149; Chr. 777a—gæst. So always in Ph., but gæst in El.; cf. gæst-, Pn. 21; gæst, W. 29.

514b-5. Cf. Chr. 1009.

516b-7. Cf. Chr. 1079b-80, 1333.

525a. Cf. Chr. 892a, which is conclusive against Schlotterose’s emendation.

525b. Cf. Chr. 811b.

526 ff. Cf. 188 ff., 451 ff.

538. geweorpe. Note the different form in El. 1192, 1275; cf. also Ph. 80, etc., with El. 575.

539 ff. Cf. 337 ff.

541a. So Chr. 331a; Jul. 613a; Hy. 7. 53.

549b. Cf. purh Gæstes gi(e)fe, Chr. 649, 710; Gu. 1088; El. 199, 1058, 1157. Job was inspired by the Holy Ghost; therefore receive his testimony.

550a. So El. 1095a; An. 1120a; cf. Jul. 535a; Gu. 626a.

552-69. This passage paraphrases Job 29.18 and 19.25,26, these latter verses having been illustrated by the Phoenix as early as Clemens Romanus († A. D. 100), First Epistle to Corinthians, chap. 26. The Vulgate of 29.18 has palma (In nidulo meo moriar, et sicut palma multiplicabo dies), while the English renders by ‘sand.’ Here the Septuagint has ὁς στελέχος φοίνικος, ‘stump of a palm,’ palm in Greek being represented by the same word, φοίνικας, as Phoenix (cf. note on 174). Neither ‘sand’ nor ‘palm’ has any relation to ‘nest.’ Since the Hebrew words for Phœnix and sand are identical—khol—it is easy to see how the confusion might arise. The consensus of opinion among the best Hebrew scholars is, I believe, at present in favor of rendering this Hebrew word in Job 29.18 by ‘Phœnix,’ a view which is supported by Rabbinical tradition, and is in consonance with the opinion of many scholars that the author of the book of Job had resided in Egypt, as shown by his intimate acquaintance with that country.

It remains to be seen from what Latin source the author of our poem could have gained the information which enabled him to use Job 29.18 for his purpose, seeing that the Vulgate gave no hint of the Phoenix. This author is commonly said to be Bede (Grundtvig, Gaebler, Bright, Schlotterose, etc.), to whom the following passage has been attributed:

‘Palma autem arbor secundum Græcos phœnix dicitur. Avis quoque illa, quam multi facile quidem vivere autumant, phœnix eodem nihilominus vocabulo nuncupatur. Potuit fortissim de eadem hoc loco dixisse, ut sicut illa, nidum sibi faciens, in ipso post multa tempora a semetipsa
dicitur concremari, et rursus de eisdem nidi cineribus fertur intra breve tempus resurgere, quæ deinceps multis vivat temporibus; fieri ergo potest ut sanctus Job in similitudine avis illius dicat se post mortem in cinere carnis velut in nido pro tempore futurum et inde resurrecturum in gloriam, atque hos esse æternos ac beatos dies, quos multiplicandos sibi fidelis Dei cultor expectet. Ita enim et superius est locutus, dicens: Et rursum circumdabor pelle mea, et in carne mea videbo Deum.'

This passage is indeed found in two uncritical editions of Bede—that of Basel, 1563 (4.757), and that of Cologne, 1612 (Vol. 4), as part of a commentary on Job; but Bede himself attributes the commentary, in his De Ratione Temporum (Chap. 4, ‘De Ratione Unciarum’: ed. Giles, 6. 148), to Philip the Presbyter († 456), an account of whose life is given by Gennadius, De Viris Illustribus (chap. 62). There is also said to be a Bodleian manuscript, written in Old English characters, which makes the same attribution (cf. Giles’ ed. of Bede, 9. x-xi). The commentary has also been edited under Philip’s own name (thus Basel, 1527), and sometimes with the works of Jerome, of whom Philip was a disciple (thus the Benedictines in their Vol. 5, and Vallarsi in his Vol. 11).

556. ġūdēd. For iūdēd.
560. scolu. El. has sceolu.
563a. lēohes and lissa. Cf. lifes and lissa, 150; lifes nē lissa, Chr. 1366; Gu. 806.
566. ālyseð. This is the only word that suggests the ‘redeemer’ of Job 19. 25.
575b ff. Cf. 267b ff.
581-677. Cf. Chr. 1660 ff.
587. Sunne. Cf. Chr. 106, 696. For Christ as the sun, see Introduction, pp. xlv-xlv.
595a. See W. 39a.
597a. So 558a.
598b ff. See 1 Cor. 3. 13.
604b. Cf. Chr. 505b.
608a. So Chr. 1070.
611 ff. Cf. 50 ff.
613. Cf. Rid. 44. 3 (Cosijn).
614a. Cf. 52a.
623-6a. An adaptation of Rev. 7. 12.
624a. geongra gyfena. This finds parallels in Gifts of Men 2: geongra geofona; Gu. 1015: gingra geafena. Otherwise one might think of ginfastra gyfena, ‘ample gifts,’ this adjective and noun being conjoined in Beow. 1271, 2182; Gen. 2919; Jul. 168; Met. 20. 227; the metrical type, however, is rare: Beow. 1199a, hordmāðum háleða (PBB. 10. 310).
NOTES ON PHŒNIX

626b-31. A paraphrase of the Sanctus. See the note on 403-415 in The Christ of Cynewulf. Other paraphrases are the lines just mentioned and El. 750-3. The Latin is: 'Pleni sunt cæli et terra gloria tua. Osanna in excelsis.'

631a. 'In excelsis.'

639. See El. 776.

639a. So Gu. 1335b; El. 336a.

646a. So 390a.

646ff. Cf. 222ff ff.

647a. So 355a.

650b. So Chr. 424b.

651b. Cf. Chr. 1652b.

652a ff. Cf. 188 ff., 451 ff., 526 ff.

658a. So Chr. 580a, and note in The Christ of Cynewulf.

659. The Greek Physiologus has: 'The Phoenix resembles our Saviour, who came from heaven with his two wings full of fragrance, that is, of virtuous celestial words, in order that we with holy prayers may extend our hands, and send up spiritual fragrance by means of our good lives.'


661-3a. Cf. Rev. 4. 11; 1. 6; Jude 25.

661-2a. So Chr. 777b-8a.

665. So Chr. 557; Jul. 164.

667ff. For other examples of such macaronic verse in Old English, see Conybeare, Illustrations, pp. ix, x.

SUPPLEMENT TO NOTES ON PHŒNIX

TRANSLATION OF LACTANTIUS, De Ave Phœnice

In the far east there lies a blessed place,
Remote from man, where open stand the gates
Of the eternal heavens; no summer’s heat
Nor winter’s cold comes ever near that land,
But there an everlasting spring abides.

The country stretches out, a wide champaign;
There yawn no hollow vales, there rise no hills,
Yet higher by twelve cubits length that land
Than mountains we call high. A grove is there,
Sacred to Phoebus, and a wood thick set

With trees whose leaves for evermore are green.
When Phaeton’s chariot set the world aflame,
That place was all inviolate by fire;
And when the earth was whelmed beneath the waves
Of the great flood, it lifted up itself

Above Deucalion’s waters. There is found
No wan disease, nor suffering old age,
Nor cruel death, sharp fear, nor dreadful crime,
Nor maddening lust, nor wrath, nor rage that glows
With love of slaughter; nor is bitter grief,

Or poverty in rags, or sleepless care,
Or wretched famine there. There rage no storms,
No winds blow there with puissance terrible,
Earth is not covered there with cold, wet snow,
Nor do the clouds stretch o’er the earth their fleece,
Nor violent rain-storms fall. But in the midst

A fountain springs—living, so runs its name—
Clear, gently flowing, an abundant stream
Of sweetest waters; ceaselessly it flows
Through all the twelve months of the passing year,
And keeps the woodland green. Here grows a tree
That lifts its branches high, and bears a fruit

Mellow and fair, that never falls to earth.

Within these groves there dwells a wondrous bird,
· The Phoenix, solitary satellite
Of the great sun it follows and obeys;
Ever it lives, by its own death restored—
Great Mother Nature gave to it this power.

¹ The line-numbering is that of the Latin original.
NOTES ON PHŒNIX

35 When bright Aurora rising first grows red,
When fly the stars before the dawn's first light,
Ofttimes it plunges in the sacred flood,
And of the living fount as often drinks;
Then upward flies, and on the highest bough

40 Of a tall tree that overtops the grove
It lights, and, turning toward the place whence comes
The new-born Phœbus, waits his first bright rays,
The glory of his rising. When the sun
Touches the threshold of his shining gates,
And the light breeze of early morn springs up,

45 Singing it pours a flood of sacred song,
Invokes the new light with a wondrous voice,
To which no music of the Delphic flute
Nor Philomelian warblings can compare;
The dying swan's last song is thought less sweet,

50 Less sweet Cyllenean lyre's sonorous strings.
When, ever moving, o'er the whole round world
Phœbus has shed his light, and loosed his steeds
In the Olympian fields, thrice does it beat
Alarum with repeated stroke, and thrice

55 Is silent, worshiping the fiery one.
Priest of the light and of the sacred grove,
Conscious alone of thy great mysteries,
O Phœbus, thus it fills the flying hours
Of day and night with rarest melody.

But when a thousand years have passed away,

60 And the long ages weigh upon its head,
It leaves its fair, accustomed resting-place
Within the grove, that so it may renew
Its youth. When thus, desirous of new birth,
It leaves the sacred groves, it seeks the earth
Where death is regnant. Into Syria

65 The aged one directs its swift-winged flight,
Into the land which from itself is named
Phœnecia; there it seeks through pathless tracts
A secret spot, if anywhere there be
Within the forest a thick place remote.
It seeks a certain palm with lofty top,

70 Named by the Grecians phœnix, from the bird;
Nothing can break through this to do it harm,
Nor gliding serpent nor harsh bird of prey.
Then Aeolus within his pendent cave
Shuts up the winds, lest their harsh blasts should stir
The purple air; through heaven's empty vault
No cloud may move to dim the sun's bright rays,
Or shut them from the bird. There doth it build
Or nest or tomb—it dies that it may live,
And by itself creates itself anew.
From the rich wood it gathers here sweet balm,
And fragrant spices which Assyrians pluck,
Or rich Arabians, or the pigmy race,
Or Indians; such as the Sabæan land
Nourishes in its warm and fertile breast.
Cinnamon, and the rich amomum-fruit
With its far-breathing fragrance, and sweet balm
Hither it brings, nor are the pliant withes
Of mildest cassia, odorous acanthus,
Or fragrant incense-gum, or drops of oil
Wanting. It adds to these the tender beards
Of juicy nard; thy virtue too it brings,
All-healing myrrh. Then on the new-made nest
It rests, and, old and withered, seeks repose
Upon this bed of life. Then from its beak,
Dying it breathes its body's spirit forth,
Amid the mingled odors yields its life,
Nor fearing trusts itself to such repose.
Then by life-giving death destroyed, its form
Grows hot, the heat itself produces flame,
And from the distant sun conceives a fire;
It burns, and into ashes is dissolved.
These ashes come together in a mass,
As if compelled; the mass is like a seed.
Thence first there comes a creature without limbs,
A milk-white worm; when this has grown with time,
Into the semblance of a rounded egg
It curls itself, just as, when ugly worms
Hold to the rocks by slender filaments,
The worms are wont to be transformed to moths.
Thence is it framed in fashion as before,
And from the broken shell the Phoenix springs.
It does not on our earth partake of food;
Of dew ambrosial from the starry skies
It drinks; on this, in midst of odorous airs,
The winged one is nourished till it grows
To full maturity. When early spring
Beginst to bloom, it takes its flight toward home,
But first, lest aught of its old form remain,
It mingles with myrrh, frankincense, and oil
The ashes, bones, or aught that still may be,
NOTES ON PHOENIX

120 And moulds it with its beak into a ball; The ball it in its talons takes, and flies East to the City of the Sun, and lights Upon an altar, leaves its burden there Within the sacred temple's holy shrine. Glorious is it, and wondrous to behold; Great is the fame and beauty of the bird.

125 Its color is of Tyrian purple dyed
In grain—such color as the poppy-leaves Show in the spring, when Flora spreads her robes On the red earth; its wings and lovely breast Shine with this color, and its head and neck

130 And all its back are of this brilliant hue; Its tail, spread out like shining gold, is flecked With purple spots; above, between the wings, Are the bright rainbow-colors Iris paints

135 Upon the clouds; clear white with vivid green Mingled, its beak is ivory, bright with gems; You would believe its eyes twin sapphires were, Smit with a lucent flame; a radiant crown Surrounds its head, like the bright rays that make

140 The glorious insignia of the sun; Spots of bright gold cover its legs, its claws With the fair color of the rose are dyed. Like peacock, or like Phasis' bright-hued bird,

145 It seems. In size 'tis like the bird, Which, huge of bulk, stalks o'er Arabia's sands, But yet not slow, like the great-bodied fowl Whose ponderous weight compels a heavy flight, But light and swift, and full of regal grace— Such has it ever looked when seen of man.

150 Great Egypt came to see this miracle, And all the host, rejoicing, worshiped there The wondrous bird. Straightway they sculptured it In sacred marble, gave the day and year From this another name. The race of birds

155 Gathered together, fear and prey forgot; Supported by a thronging choir it flew; A joyous multitude with pious gifts Followed its flight. But when at last it came To the pure ether, then the throng turned back,

160 Each seeking its own place. O happy bird, how fortunate thy lot, Whom God himself has caused to be new born From thine own self! In thee there is no sex,
NOTES ON PHOENIX

Nor is there lack. O happy bird, that knows
No bond of love! Death is thy only love,
Thy one delight is death! Thou long'st for death,
That thou may'st be new born. Thou art thyself
Child to thyself, thy father and thy heir,
Both thine own nurse and nursling; still thyself,
Yet not the same, thyself yet not thyself,
Attaining life eterné through fecund death.

ELLA ISABEL HARRIS

THE LATE OLD ENGLISH VERSION OF THE PHOENIX

Two manuscripts—Vespasian D. 14 of the British Museum and 198 of Corpus Christi College, Cambridge—contain an abstract of our Phœnix-story, introduced by a brief account of the Earthly Paradise, which St. John is reported to have seen in vision. The passage in the Vespasian manuscript seems to have been first mentioned by Thomas Wright in his St. Patrick's Purgatory, 1844, pp. 25-6, who translates a few lines at the beginning; from him it was taken by Soames, Anglo-Saxon Church, 1856, p. 211, note 3, and Baring-Gould, Curious Myths of the Middle Ages, 1869, pp. 255-6. Both manuscripts are excerpted by Kluge, Englische Studien 8 (1885). 474-9, who concludes, from the metre, that the version must be dated 1050-1100.

I subjoin a somewhat emended version of MS. CCC. 198 (374b-7a), as published by Kluge, with a few notes calling attention to correspondences with the standard Old English version of the Phœnix. Variants are designated by V. when they come from the Vespasian manuscript; otherwise they are from the Cambridge manuscript. No attempt has been made to register all the different readings of V., and differences of spelling are virtually disregarded.

The notes are almost exclusively devoted to pointing out correspondences with the standard version, or referring to Biblical originals.

Sanctus Johannes geseah ofer gärsege swilce hit land wære. Pā
genam hine se engel, and gebrōhte hine to Paradisum, þæt is, neorxnawonge. Paradisum nis nāðor nē on heofonum nē on eorðan
Fēowærtig fǣðma hēhā wās Noes flōd ofer sā hēhstan dúne þe on
worulde is—sēo dun is on Bōcleden gehāten Armenia; nū is
Paradisum fēowærtig fǣðma hēhra þonne Noes flōd wās. Paradisus hangað betwŷnon heofonan and eorðan wundorlice, swā
hit se Ealweldend gescēop. Paradisus is eall efenlang and efenbrād.
Nis cēr nāðor nē dæl nē dúne, nē þǣr ne bīn snāw, nē forst, nē
hagol, nē rēn; ac þǣr is fons vite, þæt is, lifæs wylle. Donne

1 Scs.—4 fǣðma.—9 V. denne for dæl.
kalendas Januarii inn gāð, þonne ðþowæð sēo welle swā fægere and swā smoltlice swā hunig, and nā dēopre þonne mon meg wātæn his finger forwyrdne. Ofer þæt land eall hīo ðþowe ðþlice mōndē ðēne sīde, þonne se mōnāþ in cymēð Januarii. And þær is se fægere wuduholt þē is on bōcum gehātæn radion saltus; þær is ðþlice trēow swā riht swā bolt, and swā hēah þætte nēfre ne on eorðan nān man gesēon meahte, nē ëac hwilces cynnes hīo synond. Ne fealþ þær nēfre lēaf of, ac ā hē bīc singrēne—

wītig and wynsum, welena unrīm.

20 Paradisus is ëprihte on ēastewærde ðysswe worulde. Nis þær nē hetē nē hunoring, nē þær niht nēfre ne cymeð, ac ā simblæ dæg. Sunne þær scined seofen sīde brihtlycor bōne hēr dēð. Ðær wuniaþ on Godes ænglas unrīm, mid þām hālgbūm sāulum, of Dōmæsdæg.

Daniel wunað on

ān fāger fugol, Fenīx hātēn;
hē is mycel and māre, swā se Ælmihītiglia hine sċēop.

Hē is hlāford offer eall fugelcynn. Ælcere wucan ðēne sīpe se fægre fugol hine bāþaþ in þām līfes wylle; and þonn ðfeofegē se fugel, and âstett hine on þæt hēagoste trēow þē is on Paradisum, ongēān þā hātān sunnan. Þonne scinaēð hē swā sunnan lēoman, and glītēnað swā swylce hē sīo eall gylden.

His fīgera synond ænglas fēserum gēlice,
his brēost and his bile beorht synond fægere and fāge— fēawe synend swylce;

hwæt! his ēagan æēele sendon,
swā clēne swā cristal,
and swā scīre swā sunnan lēoma. His fēt synond
blōdrēade bēgen twēgen, and se bile hwīt.

Hwæt! se fāgera fugol ðfeofegē of his earde,
se þē is fāgerlice Fenīx haten.

Witodlice wunað hē on Egypta land

fītēne wucan fāste ætgēedere;

11 otun gāð; V. inn gāð.— 13 V. on forewarde; monað; V. monde.— 14 ana; V. ane. — 15 radian; V. radion.— 16 V. þæt nan eorðic man ne gesēh swa heh, ne seggen ne cann hwilces.— 21 mete; V. het; V. byþ for cymeð. — 22 seofanfealdlucor and beorhtlicor; V. seofen sīde brihtlycor;
V. on þissen earde for her deð. — 25 V. an fugel fæger.— 26 V. mihtige hine gescop.— 28 V. on þære. — 29 V. gesett uppe for asett hine on.— 31 V. swilc he gyldene seo.— 33b V. brihtæ scined.— 34b æghwilces cynnes; V. feawe synend swylce.— 35a V. eagene twa.— 35b ethelice; V. æēele.
— 38 V. om. twegen.— 40a V. fægere.
DONNE CUMA ṣ HİM, SWYLCE HĬ CYNING WĀRE, FÆGNIᾹ ᵺ AND FOLGIA/Instruction: eall fugolcynn.

HWAET! ṢEET FUGOLCynn EALL FÆGERE Fenix grētaḥ,

Writigaḥ and singaḥ onbūtan him—

.AddComponent: Elc on his wisan ænne heriaḥ.

Donne färō ṣet folc feorran swīpe, wāśiaḥ and wundriaḥ, wellcumiaḥ Fenix;

‘Hāl wes ṭū, Fenix,

fugela fægerest! feorran hider cumen!

Ḏū glitenast swā rēad gold,
elra fugela cyning, ‘Fenix gehāṭen.’

Donne wercaḥ hio of weaxe, writiaḥ Fenix, mētaḥ Fenix, and hine mārlīc ṣār wordum heriaḥ, fugela fægerest, Fenix hāṭen.

Donne fagniaḥ ṣār fugelas ealle, fægere and fāge fela ætgedere, feallaḥ tō fōtum, Fenix grētaḥ.

His stæfn is swā beorht swā bŷme, and his swēora swilce smātē gold, and his forebĕrost fǣgre gehiow, swylce marmorstān mārost cynnes.

And him ān rēad hīow rudaḥ on ṭām rīce;
goldfylye gelic glitonāḥ Fenix.

HWAET! ṢES fugol fērde fǣgere tō his lande, ymbe fiftēne wucan; fugelas manige eall embūton efnē fērdon, ufene and neophone and on ēlce healfe;

 onSave: ēa hio becōmon ṣār heora cyning scomelde, Fenix se fāgere fugol gehāṭen,

faraḥ forb ōtō Paradisum, ṢEET is under heofonan hāma hēgost.

Ḍā wunedē ṣār on Paradisum

Fenix se fāgere fugel eall hālig;

and ṢEET fugolcynn eall fērdon heom hāmweard, ēlctō his earde; ēredon Fenix.

43 V. bonne cumeō hĭm to swaswa to heora kinge (prose).—44-5 V. fageninde swyĎe eall ṢEET fugolcynn ṣ fǣgerėe gegretee ealle Fenix.—47 ænne; V. ealle hine.—51 hider cumen; V. ṭū come.—55-6 V. and metēe hine fǣgre ṣār se madme stant.—63b V. māres.—64a rēad; V. read.—64b rīce; V. hyrnge.—66a V. bonne färō eft se fugel.—66b lande; V. earde.—69 after this, V. has the following, instead of the next eight lines: ḍōhēt heo nehiget neorxnwendange. Ṣār inn gefērō Fenix, fugelē fægerest; and eall oēr fugolcynn to heora earden gewǣANTED.
NOTES ON PHOENIX

Nú sagað hér Sanctus Johannes sóðum wordum,
wislice and wærlce swá se wertäćen,
80 þæt six þusend hér on worolde Crist forestihte.

Done Æfre embe án þusend geāra
farað Fenix, se fægra fugel,
wlitig and wundorlíc.

Þynceð him þæt hē forealddod sý, and gaderað þonne ofer eall Para-
85 disum tōgædere ealle þa déorwurðan bōgas, and macaþ mycelne
hēap tōgæedere. And þurh Godes mihtæ se hāte sunne scīneþ; and
þurh þāra sunnan hātnesse and hire līoman, se hēap wyrðeþ onæled
þe hē—se hālga fugel Fenix—geworht hafāð. Hē feallāð þonne
onmidd þæt fyr, and wyrðaþ forbærned eall tō dūste. Done on
90 þone þriddan dæg äriseð

se fægere fugel Fenix of dǣðe,

and þis edgung, and farað tō þám lifes wylle, and baþþ hine
þærinne; and him wexan onginnað þa feþera swā fægere swā hīo
Æfre fægereste wēron. And þus a emb þusend wintra hē hine
95 forbærneþ, and eft for fæger ediung ūp äriseþ. And naþþ hē
nenne gemacan, nē nān man ne wāt hweþer hit is—þe carlfugol
þe cwēnfugol—būton Crist sylf. Hē is—þes hālge fugel—Fenix ge-
hātæn, wlitig and wynsum, swā hine Eallwealdend gescēop; and þus
drēogan sceal Drihtnes willan. Nū is ūs andgyt forgýfen—
100 mancenne: fugelas heriþþ Crist; nū gedafenað ūs þæt wē herian
ūrne Drihten mid ælmaessan and mid hālgu bedum, and mid
eallum þingum þæt wē witon þæt Gode lēof is, and gescildan ūs wip
sā eahta hēahsynna, þæt wē þa ne fremman—þæt is, morþor and stala,
māne łęþas, and unrihtgitsunge, and unrihthaemedu, and gifernesse,
105 lēasunga and ãttorcraeftas dyrne ligera, and twispæce, and ofer-
môdignæss. Beorgan wē ūs wip ealle þās hēahsynna, and lufian
ūrne Drihten mid eallum mægene and mid eallum mōde—se God
þe leofaþ and rīxaþ,

se þe on heofonum is hēah and hālig,
110 ealra cyninga Cyning. Crist ūs generie,
þæt wē on wynne wunian móton,

se þe leofaþ and rīxaþ söðlice mid Fæder, and Sunu, and mid þām
Hālgan Gāste, a bütan ænde. Amen.

78 Scs.—79 For this line and the next V. has: swa se wyrhete cann.
From this point on V. differs considerably.—95 eft for fæger; V. eft.—
97 buton Crist sylf; V. but God ane; þas halgan fugelles; V. as in text.
—98 eallwealdend; V. God.—99 After willan V. has only: se þe is on
heofone heh and halig ealra kinge king. Crist us generige þæt we on
wynne wunigen mote mid þam þe leofaþ and rīxaþ a bute ænde. Amen.
—101 halgum em. from halgunge.—102 we supplied.
NOTES ON PHŒNIX

Notes.

15. wuduholt. Cf. Ph. 34.
22. seofen siðē. Cf. Isa. 30. 26; 60. 19, 20; Rev. 21. 23; 22. 5.
25b. Fenix hätēn. So Ph. 86b.
29. hēagoste trēow. Cf. hēahne bēam, Ph. 171.
35. ēagan. Cf. Ph. 301b ff.
37. fēt. Cf. Ph. 311.
41. Egypta. Not in Ph.
45 ff. Cf. Ph. 335b ff.
54. Cf. Ph. 332b ff.
60. bŷme. Cf. Ph. 134.
72. Cf. Ph. 351.
76. Cf. Ph. 352b ff.
81. þūsend. Cf. Ph. 364.
84. gaderēn. Cf. Ph. 193.
87. onǣled. Cf. Ph. 216.
90. þriddan dæg. So Ph. 644.
91. dāēn. Cf. Ph. 434.
92. edgung. Cf. Ph. 373, 435.
93. fēbera. Cf. Ph. 239.
96. carlfugol þe cwēnfugol. Cf. Ph. 357a.
97. Crist sylf. Cf. V. 'God āne'; Ph. 355, 'God āna wāt.'
98. wlitig and wynsum. So 19.
107. eallum mægene. Cf. Mk. 12. 30; Lk. 10. 27.
109. hēah and hālīg. Only Chr. 379, 653.
110. ealra cyninga Cyning. So Chr. 136, 215; Jul. 289, etc.
111. wunian mōton. So Pr. 16.
NOTES ON PHYSIOLOGUS

1. **PANTHER**

1 ff. Cf. *Gu. 1 ff.*

1. Cf. 70.

2. *pāra.* The genitive is demanded, as in *Chr. 1184; Exod. 353,* etc.


4b. So *Chr. 469b; cf. Pn. 65b.*

6b. So *Beow. 93; An. 333; cf. Beow. 1223: 'swā sābebugeð.'

8. *sealtýða geswing.* Cf. *yða geswing, An. 352; Beow. 848*; also *sealtda gelæc, Seafarer 35.*

9. *wrætlícere.* Cf. 19, 27; *W. 50.— wildra.* See *Gram. 43.*

10. Cf. *Ph. 2a, 3a.*

10a. *frēamærne.* Subject accusative after *hýrdon.*

10b. *feorlondum on.* The preposition follows, as in *Ph. 2, 97, 362; Chr. 399; Jul. 83; Gu. 1337.*


12b. *Pandher.* For *Panther.* Cahier's MS. B, referring to the etymology of the Greek word, thus comments: 'Panthera enim *omnis fera,* quasi *omne animal odore capiens,* interpretatur.' Rabanus Maurus (8.1) gives a somewhat different interpretation (Migne, *Patr. Lat.* 111.219): 'Panther dictus sive quod *omnium animalium* sit amicus, excepto dracone, sive,' etc.

13a. So *El. 505; cf. El. 756; Chr. 1071.*

14. *cyða.* So *Ph. 30 (cf. Ph. 332, 425, 655; El. 827, 1256);* but possibly we should read *cyðdan.*

15. *ànstapan.* Perhaps because he resorts to caves; cf. *ánhaga* of the Phenix, *Ph. 87, 346.— Sǣ.* For *hē.*


17. *in ealle tid.* Accusative as in *Ph. 77,* etc.

18. *yflagehwylc.* So *Ph. 460.— hē.* The panther, who inflicts all possible injuries upon the dragon.

19. *wrætlíc.* The panther is called beautiful in Pitra's Greek, Mai's Latin, Cahier's Latin MS. B, and the Ethiopic. MS. B refers the beauty to Christ, quoting Ps. 45.2: 'Thou art fairer than the children of men.'— *wundrum.* So 27.— *scýne.* Cf. 26, and see *Ph. 307.*


21a. So *El. 562a.*


22b. A Latin manuscript of the *Panther,* in applying this to Christ, quotes *Wisd. 7. 22, 23* (Cahier, *Mélanges 3. 239-240.* Other versions at
this point refer Ps. 45. 9, 13 (in the Septuagint and Vulgate) to the Church; thus the Greek, the Armenian, and the Ethiopic. For the variety of qualities that appertain to Christ, they quote Gal. 5. 22, 23; 2 Pet. 1. 5-8 (Lauchert's Greek; cf. Pitra's Greek, the Ethiopic, the Armenian, and the Arabic).

23. beørhrtra. These adjectives in -ra are comparatives.

24. ághwæs ānilcra. Cf. Ph. 312: ághwæs ānilc. See the description of the colors of the Phoenix, Ph. 291-312.— lixta. Only Chr. 505; El. 23, 96, 105.


28. ághwylc. ‘Each (color) shines more beauteous than another.’— gien. Qualifies the comp.; cf. W. 50.

29. Cf. fratwum blican, Ph. 95; Chr. 507, 522; Jul. 564.— fratwum. So 48.

31-2. Pitra's MS. B illustrates the Lat. mansuetum by Matt. 21. 5 (Zech. 9. 9).

31a. Cf. Gu. 1080: 'milde and gemetfæst.'

32. lufsum. Only Chr. 913.


36. gereordum. Probably plur. for sing., like Lat. epula.

37a. So Gu. 130; cf. Gu. 186.

37b. under dunscarafum. The Greek and Latin have ‘in his den.’

39. swefeð. But swefeld 6 times in Beow. (Gr. has swefed here in Spr.).


41b. Cf. 61.

42a. The poet adopts a ready-made formula, and misapplies it. Snëome, here translating the Latin statim of Mai and MS. B (statim emittit mugitum magnum) should modify cymeð, rather than astondeð (cf. Ebert, Angl. 6. 243).

42. swæghlēðor. Cf. Ph. 137.

43. wildres. See 9.

44. stefne. In the application to Christ, the voice, according to Cahier's MS. B, is illustrated, with reference to its attractive power, by Ps. 19. 4; Matt. 28. 20; Jn. 14. 3, 18; 16. 33; 17. 12; 20. 17.— stenc. Various ancient writers —Aelian (5. 40; 8. 6), Pliny (8. 17. 23. 62), Solinus, Plutarch, Theophrastus, Horapollo, etc.— beginning with Aristotle, report that the odor of the panther attracts other animals. Aristotle's account is (Hist. An. 9. 6. 2; cf. Prob. 13. 4): 'They say that the panther is aware that its peculiar odor is grateful to other wild animals, and that it preys upon them in ambush, and, when deer approach, it catches hinds.' The tradition persists in literature into the 17th century. Thus Nash, Anat. of Absurditie, Works (ed. Grosart i. 29): 'As the Panther smelleth sweetelie

45a. of þām wongstede. Ebert (Angl. 6. 243) conceives of this as explaining, in the poet’s intention, the fragrance; but is it not rather a reminiscence of El. 794, where the smoke does actually rise from the plain? 45b. Cf. 65, and W. 54: ‘wynsum stenc.’

46. swæcca. Cf. swæccum, Ph. 214; swæcca, Gu. 1247; swicce, Pn. 66.

47. Cf. Ph. 194.


50. beornðreāt. Ebert calls attention to this anticipation of the exegesis—the introduction of men here.

51. farað foldwegum. The notion of distance is ultimately derived from Eph. 2. 17 (see p. lxiii, above), where Jews and Gentiles are no doubt implied (cf. Ps. 148. 14).—farað. The subject is quasi-collective.

52-3. Cf. El. 36a, 37a: dōredcesium, deareblācende.—dareblācende. The word only besides in El. 651.

53. efne swā some is not found elsewhere, and swā some regularly follows a word that receives a principal stress: El. 653, 1066, 1207, 1278, 1284, etc. In Mei. 20. 124, ‘and efne swā same,’ efne takes the stress.

54. aefter. Grein (Spr., s. v., 6) understands as ‘following after’ (and so Dichtungen 1. 219, ‘dem Gesangefolgend’); but cf. 44a.

55. drēama. Grein interprets this in one place as earthly joys (Spr., s. v.), and in another (Dicht.) as ‘Hochjubel,’ which would seem rather to refer to heavenly joys.

58. se ealda fēond. Only El. 207. See 1 Pet. 5. 8; Rev. 12. 9.

58-61. Christ is represented as binding Satan during his Descent into Hell, between the Crucifixion and the Ascension. Cf. El. 181 ff., Chr. 558 ff., the Latin hymn on the Ascension quoted on p. 117 of my edition of the *Christ*, II. 87-8, and Abbetmeyer, p. 31.


59a. gesālde. Based on Rev. 12. 9; 20. 2, 3; cf. Gen. (B) 371-385.

59b. in süsla grund. Only El. 944. This is the ‘bottomless pit’ of Rev. 20. 3.—grund. Syntax requires *grund*, but the expression is probably a reminiscence of the phrase in El. 944; cf. El. 1305.


63. þrēo niht. Cf. 38.

64a. sigora Sellend. So Jul. 668, 705.

64b. swēte stenc. Cf. Eph. 5. 2 (so Dietrich). The poet seems to
mean that the conquest of hell and the victory over death are the sweet odor, while in 74\textsuperscript{b} it is rather the gifts imparted to men. Both are covered by Eph. 4. 8; cf. note on 64\textsuperscript{b}, and Chr. 662 ff.

65\textsuperscript{f}. Cahier’s MS. B refers to Eph. 4. 8 ff. (Ps. 68. 18).

65\textsuperscript{a}. So Ph. 318\textsuperscript{a}.

67. Almost identical with Ph. 336.—on healfa gehwone. Cf. Chr. 61, 928; Ph. 206; El. 548.

68. Cf. Ph. 42\textsuperscript{a}, 43\textsuperscript{a}.

69. Sanctus Paulus. Only El. 504.

71. ungnýde. Cf. to gnēal gifa, Beow. 1930.

72. tō feorhnere. So Chr. 610; El. 898; cf. Chr. 604 ff. See Ps. 65. 9 ff.; Acts 14. 17.

73\textsuperscript{a}. So Ph. 423\textsuperscript{a}.

74\textsuperscript{a}. niþre. Only Chr. 1466.

74\textsuperscript{b}. Cf. 19\textsuperscript{a}; Beow. 11, etc.—æþele stenc. Cf. æþelum stencum, Ph. 586\textsuperscript{b}.

2. WHALE (ASP-TURTLE)

1. ñéns. Referring to the Panther, it would seem.—fisca. Contrasting with wildra, Pn. 9; dōr, Pn. 12.

2\textsuperscript{a}. wōðcræfte. Only Ph. 127\textsuperscript{a}, 548\textsuperscript{a}.

3\textsuperscript{a}. So El. 381\textsuperscript{a}.

3\textsuperscript{b}. hwale. See pp. lxxiii ff.


5\textsuperscript{a}. frēcne and ferhōgrim. Only Jul. 141\textsuperscript{a}.—ferhōgrim. Only Jul. 141\textsuperscript{a}.

5\textsuperscript{b}. fareðlācendum. The word only 20, 80; An. 507. Cf. the similar formation, Pn. 53.

6\textsuperscript{a}. Cf. niðpa gehwān, El. 465.—niðpa. So Pn. 13.

6\textsuperscript{b}. Cf. was him noma cened, Jul. 24; see also El. 586\textsuperscript{b}-7\textsuperscript{a}.

7\textsuperscript{a}. fyrgenstrēama. This word means ‘ocean’ in Ph. 100; An. 390. Fyrnstrēama is without parallel, and fyrn- always designates antiquity, and is never compounded with words signifying inanimate natural objects.

7\textsuperscript{b}. Fastitocalon. Grein (Spr.) was the first to see that this stood for ἀσπιδοχέλων (cf. above, pp. lxxxi ff.). He quotes from Tychsen’s ed. of the Syrian Physiologus (p. 163) a sentence of Eustathius’ Hexaemerons: ‘Balaena, quam Aspidochelonem dicunt,’ etc. Dietrich had suggested (Commentatio, p. 10, note 18) that perhaps the first element was ἄστρο, and the second τὸ καλὸν—’the beautiful city’!

8\textsuperscript{a}. þæs. For his; cf. Gen. 2108.

8\textsuperscript{b}. hrēofum stāne. Cf. p. lxxvi.

9. wōrie. The general appearance of the sea-beast is as if great reeds, surrounded by sand-dunes, were waving on the seashore; cf. lxxi-lxxii.


12. Æalond. Cf. Matthew Arnold’s ‘matted rushy isles’ (Sohrab and Rustum, near end). See the different form, 16.
NOTES ON PHYSIOLGUS

13 ff. For the anchoring of ships, see Beow. 226, 301-3; El. 246 ff.; Chr. 862-3.

13a. gehydiao. Gehydað, the MS. reading, makes no sense. Grein (Dicht.) translates by 'behüten'; in the Spr. he brings the word under gehđdan (cf. Eng. 'heed'), and renders by 'in Sicherheit bringen.' Thorpe, properly enough, translates by 'fasten,' to which, indeed, the context virtually forces him. But the dictionaries tell us nothing of a gehydan with this meaning. Thorpe conjectures gehydað, and is followed by Klipstein and Ettmüller. This, presumably, he meant as a derivative of hyd, 'haven' (the verb hydan, from húð, 'booty,' means 'devastate'); but this would hardly yield the sense required. The difficulty is solved if we remember that the cordage of a ship (including no doubt cables and hawsers) in King Alfred's time was (at least sometimes) made of walrus-hide or seal-hide, as in Homer's of twisted oxhide (Od. 2. 426; 15. 291), which may also have been employed in England, though such use is apparently not recorded. Ohthere (Alfred's Orosius, ed. Sweet, p. 18) knows of such ship-ropes (sciprāpas) sixty ells long, which indicates that they must have been spliced or otherwise pieced. If the anchor-cables were thus made of hide, one could as naturally speak of vessels being 'hided' to the island as we might of their being 'roped.' The word in question, then, I take to be from an otherwise unknown gehydian, formed from the noun hyd in this specific sense. 'Hide,' in the sense of 'flog with a whip of hide,' is still in use.

13b. hēahstefn. Only An. 266.

14a. unlonde. 'Land which is no land.' Not found elsewhere.

14b. oncyrrāpum. Synonyms are found in Beow. 1918, 'ancerbendum fæst,' and Beow. 302, 'seomode on sæle' (cf. Ger. Seil). Other terms are streng and ancrestreng, found in Alfred's version of Augustine's Soliloquies (ed. Hargrove, p. 22). Here we have some interesting details: one end of the streng is fast on the earth, the other in the ship (cf. p. 28); in another place the ancrestreng is stretched taut from ship to ocean (mere).

15. Cf. Beow. 223b-4a; El. 228; Chr. 862.

15a. sælāþ. For MS. sætlaþ, which Thorpe translates 'settle,' Grein (Dicht.) 'machen sitzfest,' (Spr.) 'collocare.' Old English has no other instance of sætlan, whereas sælan (from sāl; see note on 14b) is found Beow. 226, 1917; Chr. 862; El. 228, etc. If the emendation is accepted, sætlan should disappear from the Old English dictionaries.

16b. Cf. 28a.

20. f Rhodes. Cf. 5a.


22. hēah fyr ālæð must be regarded as synonymous with ālæd weccan; ālæd: ālæð is of course infelicitous.

24b. Cf. 72b.


NOTES ON PHYSIOLOGUS

28. nópe. Only Jul. 343. Thorpe suggests ON. gnóð, and translates 'bark,' as do Ettmüller and Grein (Dicht.), though in Spr. Grein hesitatingly renders by 'prey.'
29. Cf. Chr. 973.—gæst. Barnouw (Textkritische Untersuchungen, p. 204) prints as gæst. Grein (Spr. and Dicht.) understands the word as gæst, and so Thorpe. The asp-tortoise can hardly be the spirit of the sea.
30. dæðsele. Anticipatory of helle, 45.—drence. The word only El. 136.
31b. Cf. Gu. 390, 538; An. 177, etc.
38. cwicsüsle. Only Chr. 561.
42. mid þam. Like Ger. in dem. He becomes their slayer by, etc.
49. ðõmearas. Only Chr. 863.
53. ontyneð. Cf. 68.
55. ãone. For hine.
59. wîda. Suggests the whale; cf. 54a.—ceaf. Applied to hell in An. 1705.
61. hlemmeð. Cf. 76b.
63. unwaerlice. Cf. 59a.
64. on þas lænan tid. Only Chr. 1558, 1585; cf. W. 87.
66. leahtrum fäh. Only Chr. 829, 1538.—fäh. Construed with leahtrum, but also with the following, in a very peculiar manner; therefore = 'guilty,' but also 'hostile.'
67. wið Wuldoorcyning. Cf. Beow. 811; An. 1188; Sat. 97.—Wuldoorcyning. So 85.
69. leasllice lîces wynne. So El. 1297.—wynne. Plural.
70a. ferhõgereaht. Klaeber's ingenious emendation has much in its favor, but involves a considerable change—ferht gereaht to ferhte riht (not reht, as he writes), while Thorpe's emendation requires only the substitution of a single letter. The verb gereccan is frequently used in the sense of 'guide,' 'direct,' so gereaht, if a noun, might mean 'guidance' (in the right way, as frequently implied in the case of the verb). Ofer ferhõgereaht would then signify 'contrary to the wise guidance of the soul.'
70b. fremedon. Klaeber is right in defending this MS. reading.
71b. One would rather expect in þet fasten; but see similar instances of dat. for acc. in Grein (Spr. 2. 137-8), and with on (2. 331).
73. ãdwylme. One might think of egewylme, supported by egewylmum,
NOTES ON PHYSIOLOGUS

Ps. 104. 26, but Grein’s emendation requires less change, and ad is used for the fire of hell, El. 951 (cf. Gu. 884).

75a. Cf. Chr. 1224, on hyrul dagum.
75b. lærum hyrdon. Only El. 839, 1210.
77. feorhcaule. Only Jul. 573.—tōgædre. So 61.
78. híndur. The word only An. 993.—nāgon hwyrft. Cf. Exod. 210, nāhton māran hwyrft; more remote Rid. 3(4). 6.
80. þon mā þe. ‘Any more than.’
82. Forþon. As in Chr. 756, 766, 815, 1578, etc.
82b-3. Emmüller’s emendation, and the adaptation by Grein, can not be right, for (1) wiðsace requires a singular subject; (2) Wuldorcyninge would hardly be used so frequently; cf. 67a, 85b, the latter only two lines away. Besides, the phrase for 82b is not introduced in the usual way; one might think rather of ðāhwylcum men (cf. Hy. 7. 16; Met. 27. 22; Run. 23; and especially Sol. 404).
85b-6a. Wuldorcyning gesēon mōton. Cf. El. 1307b-8a, mōton en glā Frèan gesēon; also Chr. 501-2a.
86b. sibbe. Cf. Chr. 1338; An. 810.
87a. Cf. 64a.
87b. hælu scēcan. Cf. Chr. 752, hælo scēan.
88a. swā lēofne. So Chr. 501.
89. Cf. Chr. 1343; An. 811; also An. 106; Gu. 1345-7.

3. PARTRIDGE

1. Cf. Pn. 8b-9.—gēn. A link with the Whale (W. 1).
5-11. Cf. 2 Cor. 6. 17, 18.
5-9a. Cf. Isa. 55. 7.
5. hwylce. The acc. after in (on), as frequently with tīd.
8. mid siblufan. So Chr. 635.
9a. So Chr. 1210a.
8. 29; Heb. 2. 11.
14a. tō. From.
16. Cf. Sat. 233; Chr. 347; Ph. 609.
16a. So Jul. 311.
16b. Cf. Chr. 818, 1464.
BIBLIOGRAPHY

(In general, see Karl Jansen, Die Cynewulf-Forschung von ihren Anfängen bis zur Gegenwart, Bonn, 1908.)

ELENE

1. FACSIMILES OF THE MANUSCRIPT

1894. Codex Vercellensis, ed. Wülker. Leipzig. (The first manuscript-page of the Elene is reproduced in Holthausen's edition.)


2. EDITIONS

(a) Complete:

1836. Benjamin Thorpe, Appendix B to Mr. Cooper's Report on Rymer's Foedera. London. Based on a copy made by Dr. Maier.


(b) Partial:

1840. John M. Kemble, Archaologia 28. 360-1. (Ll. 1257b-72a.)

1842. Thomas Wright, Biographia Britannica Literaria: Anglo-Saxon Period, pp. 502-3. (Ll. 1257b-72a.)


1857. Heinrich Leo, Quæ de se ipso Cynewulfus . . . tradiderit. Halle program. (Ll. 1237-1321.) Based on Grimm.


1885. William Clarke Robinson, Introduction to Our Early English Literature. London. (Ll. 79-116.)
3. TRANSLATIONS

(a) Complete:

English:
1856. Kemble, as above, p. 141.

German:

(b) Partial:

Danish:
1873. Frederik Hammerich, *De Episk-Kristelige Oldquad*. Copenhagen. (Ll. 225-242.)

English:
1840. Kemble, as above, p. 141. (Ll. 1257b-72.)
1842. Wright, as above, p. 141. (Ll. 1257b-72.)
1885. Robinson, as above, p. 141. (Ll. 79-116.)

German:
1857. Leo, as above, p. 141. (Ll. 1237-1321.)
1874. Hammerich-Michelsen (see under Danish, 1873), *Die Älteste Christliche Epik der Angelsachsen, Deutschen, und Nordländer*. Gütersloh. (Ll. 225-242.)
1880. Körner, as above, p. 141. (Ll. 1-275.)

Italian:
4. CRITICISM

1842. Wright, as above, p. 141.
1857. Leo, as above, p. 141.
1865. J. Earle, *Two of the Saxon Chronicles Parallel*, pp. XXI-XXII.
BIBLIOGRAPHY

1890. E. Koeppel, Literaturblatt, cols. 60-1.
1891. F. Holthausen, Anglia 13. 358. (On El. 1277.)
1893. A. S. Cook, 'The Date of the Old English Elene,' Anglia 15. 9-20.
1895. A. E. H. Svaen, 'Notes on Cynewulf's Elene,' Anglia 17. 123-4. (On El. 65-71, 105-6, 140.)
1898. S. A. Brooke, English Literature from the Beginning to the Norman Conquest. London.
1899. M. Trautmann, 'Zu Cynewulfs Runenstellen,' Bonner Beiträge 2. 120. (On El. 1262-4.)
1899. O. F. Emerson, Mod. Lang. Notes 14. 166. (On El. 788.)
1901. F. Holthausen, Anglia 23. 516. (On El. 377, 534.)
1902. F. Holthausen, Anglia 25. 386. (On El. 31.)
1903. Abbetmeyer, as below, p. 148.
1904. F. Holthausen, Anglia Beiblatt 15. 73-4. (On El. 140.)
1907. F. Holthausen, *Anglia Beiblatt* 18. 77-8. (On El. 531-5.)

**PHOENIX**

1. EDITIONS

(a) Complete:

1908. Otto Schlotterose, *Die Angelsächische Dichtung 'Phänix.*' Bonn. Based on the MS. With the Latin of Lactantius.
1705. Humphrey Wanley, Catalogus, in Hickes, Thesaurus. (Ll. 667-677.) Based on the MS.
1814. John J. Conybeare, in Archæologia 17. 196. (Ll. 1-27, 81b-4.) Based on the MS. Reprinted, with slight changes of spelling, in
1880. Körner, as above, p. 141. (Ll. 1-84.) Reprints Grein. Based on the MS.
1885. Robinson, as above, p. 141. (Ll. 1-84.) Reprints Grein.
1903. Carleton F. Brown, 'Cynewulf and Alcuin,' Pub. Mod. Lang Assoc., Vol. 18. (Ll. 508-545.)

2. TRANSLATIONS

(a) Complete:

Danish:
1840. Grundtvig, as above, p. 145. Paraphrastic; 152 stanzas of 9 short lines each.

English:
1842. Thorpe, as above, p. 145.
1895. Gollancz, as above, p. 145.
1910. Kennedy, as above, p. 142.

German:
1908. Schlotterose, as above, p. 145.
(b) Partial:

Danish:
1873. Frederik Hammerich, as above, p. 142. (LI. 1-84.)

English:
1814 and 1826. Conybeare, as above, p. 146. (LI. 1-27.)
1849. Klipstein, as above, p. 145. (LI. 33-68a.)
1885. Robinson, as above, p. 141. (LI. 1-84.)
1890. Anna R. Brown, in Poet-Lore, Vol. 2. (LI. 1-84.)
1892. William R. Sims, in Modern Language Notes, Vol. 7. (LI. 1-84.)
1892. Brooke, as above, p. 144. (LI. 1-27, 33-41a, 50-84, 90-145, 182-6a.)
1898. Brooke, as above, p. 144. (LI. 11-17a, 33-39a, 62b-69, 90-145.)
1907. Clara M. Parker, in University of Texas Magazine, Vol. 22. (LI. 1-264, versified from the translation under 1903.)

German:
1874. Hammerich-Michelsen, as above, p. 142. (LI. 1-84.)
1880. Körner, as above, p. 141. (LI. 1-84.)

Italian:
1915. Olivero, as above, p. 142. (LI. 85-152, 182-263, 291-319.)

Latin:
1814 and 1826. Conybeare, as above, p. 146. (LI. 1-27, 81b-84.)

3. CRITICISM

1859. Dietrich, as above, p. 143.
1865. Grein, as above, p. 143.
BIBLIOGRAPHY


1885. Sievers, as above, p. 143.

1885. Wülker, as above, p. 143.

1886. A. Salzer, Die Sinnbilder und Beiworte Mariens. Linz.

1887. Ebert, as above (and Vol. 1, 1874), p. 143.

1887. Körting, as above, p. 143.

1888. Cremer, as above, p. 143.


1890. F. Schöll, Vom Vogel Phänix. Heidelberg.


1892. Mather, as above, p. 144.


1898. Trautmann, as above, p. 144.


1900. Cook, as above (pp. lxii-lxv), p. 144.

1901. W. Spiegelberg, Der Name des Phänix. Strassburg.

1902. Barnouw, as above, p. 144.


PHYSIOLOGUS

1904-5. F. Klaeber, 'Emendations in Old English Poems,' Mod. Phil. 2. 141. (On Ph. 624.)
1908. Brandl, as above, p. 145.
1908. Grau, as above, p. 145.
1910. Richter, as above, p. 145.

PHYSIOLOGUS

(For a copious bibliography of the Physiologus in general, see Mann, in Anglia Beiblatt 10. 274-87; 12. 13-23; 13. 18-21, 236-9; cf. Jellinek, ib. 13. 236-9.)

1. EDITIONS

(a) Complete:
1842. Thorpe, as above, p. 145. London. Based on the MS.
1888. Richard P. Wülker, as above, p. 145.

(b) Partial:
1849. Klipstein, as above, p. 145 (Whale).
1850. Ettmüller, as above, p. 145 (Whale).
1885. Robinson, as above, p. 141. (Panther 1-18; Whale 1-31; Partridge 1-2, 12-16.)

2. TRANSLATIONS

(a) Complete:
English:
1842. Thorpe, as above.

German (Panther and Whale):
1857. Grein, as above, p. 146.
BIBLIOGRAPHY

(b) Partial:

English:
1885. Robinson, as above, p. 149.
1892. Brooke, as above, p. 144. (Whale 7-15, 17b-18.)
1898. Brooke, as above, p. 144. (Whale 7-15, 17b-18.)

3. CRITICISM

1840. Kemble, as above, p. 143.
1851. Cahier and Martin, as above, p. 147.
1859. Dietrich, as above, p. 143.
1865. Grein, as above, p. 143.
1874. Schipper, as above, p. 147.
1885. Wülker, as above, p. 143.
1887. Ebert, as above, p. 143.
1887. Körtling, as above, p. 143.
1898. Trautmann, as above, p. 144.
1898. Cosijn, as above, p. 148.
1902. Barnouw, as above, p. 144.
1903. V. Chauvin, *Bibliographie des Ouvrages Arabes* 7. 8-9, 16. Liège.
1905. Schwarz, as above, p. 149.
1908. Brandl, as above, p. 145.
GLOSSARY

[The order of words is strictly alphabetical, a coming between ad and af, but initial ð following t. Roman numerals indicate the class of ablaut-verbs; W1, etc., that of the weak verbs; rd., the reduplicating; prp. the preteritive present; anv., the anomalous. The double dagger, †, is used to designate words not elsewhere found in the poetry, according to Grein. Where the designations of mood and tense are omitted, 'ind. pres.' is to be understood, unless some other designation has just preceded; when of mood only, supply 'ind.' if no other has preceded, otherwise the latter.]

A.
á, adv., ever, always: El. 744, 802, 804, 896, 1029, 1082, 1257; Ph. 35, 180, 385, 596; W. 84, 86. See āwa, ð.
ābannan, rd., summon, convoke: inf. El. 34.
ābēodan, II, command, order: pret. 3 sg. ābēad, El. 87; wish, offer: inf. El. 1004.
†ābīwan, W1., purge, purify: pp. npm. ābywde, Ph. 545.
ac, conj., but: El. 222, 355, 450, 469, 493, 569, 613, 1304; Ph. 5, 19, 26, 35, 62, 75, 180, 317, 596, 699.
ācennan, W1., bear, bring forth, produce: pp. ācenned, El. 5, 178, 339, 639, 776, 816; Ph. 241; npm. ācende, Ph. 256.
ācīgan, W1., call: pret. 3 sg. ācīgde, El. 603.
ācīlan, see geācīlan.
ācōlan, W2., grow chill: pp. ācōlād, Ph. 228.
ācwēðan, V, speak, utter: pret. 3 sg. ācwēð, El. 1072.
ācyrran, W1., turn away: pp. ācyrredd, El. 1120.
ād, m., fire: ds. āde, El. 951, 1290; is. āde, Ph. 503; pyre: ns. Ph. 365; gs. ādes, El. 585; Ph. 272; ds. āde, Ph. 230.
†ādlēg, m., flame of the pyre: ns. Ph. 222.
†ādwylm, m., lake of fire: ds. ādwylme, W. 73.
ā, f., law: as. El. 198, 281, 283, 315, 397, 971; Ph. 457; Scripture: as. El. 393; faith, religion: ns. El. 1063; as. El. 1042.
ābyleg, n., offense, sin, transgression: as. El. 401, 513.
ācraeft, m., religion: ns. El. 435.
āfena, n., evening: as. El. 139.
āfest, n., malice, hatred: ns. Ph. 401; as. āfsta, El. 308, 524; dp. āfstaum, El. 496; ip. āfstaum, El. 207.
āfere, adv., ever: El. 349, 361, 403, 448, 507, 524, 572; Ph. 40, 83, 128, 562, 608, 637; W. 79; always: El. 961.
āefter, prep., w. dat., after (in time): El. 430, 490, 1034, 1265, 1268; Ph. 111, 223, 225, 270, 350, 370, 371, 382, 384, 405, 434, 437, 527, 533, 542, 557, 559, 566, 577, 583, 645; Ph. 36, 44, 54; W. 68, 77;
GLOSSARY

after (in space): El. 233; Ph. 343; from: El. 1155; according to: Ph. 258, 408 (after?); among: El. 135, 972; Pn. 12; in the course of: El. 363; concerning: El. 675; in search of: El. 828.

after Son, adv., afterwards: after. Por, Ph. 238.

ág, n., egg: ds. Sge, Ph. 233.

æghwā, pron., every one: ds. æghwām, El. 1270; Pn. 15.

æghwæs, adv., in every respect, entirely: Ph. 44, 312; Pn. 24.

æghwylic, pron., each, every one: nsm. El. 1281; Ph. 164; Pn. 28.

æglæc, n., terror: ds. æglæce, El. 1188.

æglæca, see æglæca.

æglæaw, adj., skilled in the law: nsm. El. 806; npm. El. æglæawe, El. 321.

æht, f., council: as. El. 473.

æht, f., possession: dp. æhtum, El. 908; ap. æhta, El. 905; æhte, El. 916.

æhtgestrēon, n., riches, possessions: ap. Ph. 506.

ælārend, m., teacher of the law: gp. ælārendra, El. 506.

ælan, W1., consume: 3 sg. æleð, Ph. 222, 526; kindle: 3 pl. ælað, W. 22. See onælan.

ælc, pron., each one: ns. El. 1312.

ældre, mpl., men: g. ælda, Ph. 198, 546; elder, El. 476; ilda, El. 521; ylda, El. 792; d. ældum, Ph. 509.

æled, m., fire: ns. Ph. 522; gs. ældes, El. 1204; as. Pn. 21.

†ælēdfyr, n., conflagration: as. Ph. 366.

ælflyce, n., foreign land: ds. El. 36

ælmesse, f., alms: as. ælmessoon, Ph. 453.

ælmīhtig, adj., almighty: nsm. El. 145, 800, 866, 1084, 1091, 1146, 1152; Ph. 356, 473, 630; Pn. 72; nsm. wk. ælmihtiga, Ph. 393; vsms. Ph. 627.

æne, adv., once: El. 1253.

ænig, pron., any: ns. El. 159; Ph. 31, 138, 357, 546, 581; gsm. ænges, Ph. 136; dsm. ængum, Pn. 33; asis. ænigne, Ph. 59; adj. any: gsm. ænges, El. 660; asis. ænigne, El. 538; asf. ænige, El. 166, 567; sns. ænige, El. 916.

ænlíc, adj., beautiful: nsm. Ph. 312, 536; nsm. El. 259; gpm. ænlícra, El. 74; comp. nsm. ænlícra, Pn. 24, 28; peerless (?), nsm. Ph. 9.

æppel, m., apple: gs. æples, Ph. 230; as. Ph. 403.

æpplede, adj., apple-shaped: asn. El. 1260; Ph. 506.

ær, adv., before, formerly, sooner: El. 74, 101, 240, 459, 478, 561, 572, 602, 664, 707, 717, 909, 922, 934, 975, 987, 1044, 1118, 1122, 1142, 1285; Ph. 252, 268, 283; Pn. 34; W. 74. See ærest.

ær, prep., before: w. dat., El. 1228; Ph. 107, 245.

ær, conj., before: El. 447, 676, 1241, 1246, 1254.

ærdæg, m., dawn: ds. ærdæge, El. 105; former day: dp. ærdagum, Ph. 414.

ærest, adv., at first, first: El. 116; Ph. 235, 281. See ær, adv.

ærgwyrt, n., former deed: as. El. 1301.

†æriht, n., law: as. El. 375, 590.

ārist, f., resurrection: ds. æriste, Ph. 559; as. æriste, Ph. 495, 572.

ærn, see moldærn, carcern.

ārra, adj., former: asn. ārrre, El. 305.

ār ūn, adv., formerly: ār ūn, Ph. 379.
GLOSSARY

æðon, conj., before: æðan, El. 1084; until: æðon, Ph. 40, 83.

See ær.

æscrof, adj., brave with the spear, warlike: nsm. El. 202; npl. æscrófe, El. 275.

† æescwiga, m., spear-fighter: npl. æescwigan, El. 259.

æspring, n., spring, fountain: ds. æspringe, Ph. 104.

æt, prep., w. dat., at: El. 137, 146, 231, 251, 399, 628, 965; Ph. 110, 239, 262, 477; W. 15; in: El. 1178, 1182, 1183, 1184, 1189; Ph. 280, 328, 538; near: Ph. 104; from: El. 191, 994, 1217; to: W. 73; with: W. 37.

æt, m. f., repast: ds. æte, Ph. 405; food: gs. ætes, W. 52; as. Ph. 401.

ædelcyning, m., noble king: gs. ædelcyninges, El. 219.

ædele, adj., noble, excellent: nsm. ædele, Ph. 9, 460; nsm. wk. ædele, Ph. 26, 43, 104, 614; nsf. El. 647, 662, 1131; nsm. wk. ædele, Ph. 20; gsm. ædeles, El. 591; dsf. wk. ædelan, El. 545; asm. ædelne, El. 1146; ædelne, Ph. 164, 346; Pr. 15; asm. wk. ædelan, El. 1074; æhelan, Ph. 281; asf. wk. ædelan, El. 275; asn. El. 300; sup. nsm. æhelast, Ph. 2, 93; dsrn. æelestan, El. 1174; dsrn. æelestan, El. 733; asm. æelu, El. 476; npr. æelestan, El. 1107; ipf. æelestum, Ph. 207, 431; righteous: nprn. æele, Ph. 500; sweet: nsm. æele, Ph. 74; nplf. wk. æhelan, Ph. 528; ipm. æelum, Ph. 586; glorious: asf. wk. æelan, El. 787; precious: sup. dpm. æelestum, El. 1025.

ædelic, adj., excellent: comp. nsm. ædelicra, Ph. 48.

æδeling, m., nobleman, prince, chief: nsm. El. 202; æδeling, Ph. 319, 354; gs. æδelinges, El. 12, 886, 1003, 1198; as. El. 60; npl. æδelingas, El. 846; gp. æδelinga, El. 99, 393.

† æδelstenc, m., sweet odor: gp. æδelstena, Ph. 195.

æδelungol, m., noble star: gp. æδelungla, Ph. 290.


æτσόμε, adv., together: El. 834; Ph. 272.

æτφων, Wi., show, reveal: pp. æτφωδ, El. 69.

† æφιτα, m., one versed in the law: ds. æφιταν, El. 455.

αφφαραν, Wi., terrify: pp. αφφαραδ, Ph. 525.

αφφεδαν, Wi., support, sustain: 3 sg. αφφεδεθ, Ph. 263; bring up, rear: pp. αφφεδαδ, El. 914.

αφφεόν, II, flee from: 3 sg. αφφφύθ, Ph. 155.

αφφρηταν, Wi., frighten: pp. αφφρηθαδ, El. 56.

αφφρραν, Wi., remove: pp. αφφρραδ, Ph. 5.


αγαλαν, VI, sing: pret. 3 sg. αγαλ, El. 27, 342.

αγαν, prp., have, possess: 2 sg. αγαν, El. 726; 3 sg. αγα, El. 1182; opt. 3 sg. αγε, El. 1124; inf. Ph. 559, 673. Negative: 3 pl. αγαν, W. 78; pret. 3 pl. αγαν, El. 356.


αγαγαν, rd., go, pass: pp. αγαγαν, El. 1.

αγεν, adv., own: nsm. El. 179, 422.
1077; asm. àgenne, El. 599; Ph. 264, 275; asf. àgne, Ph. 256; ipm. ağnum, Ph. 536; ipf. ağnum, Ph. 528.

ágend, see burg-, folcágend.

ágifan, V, give: pret. 3 sg. àgeaf, El. 455, 462, 619, 662; 3 pl. ağèfon, El. 587; inf. El. 167, 545.

ágłëca, m., fiend: ns. áglëca, El. 902; np. áglëcan, Ph. 442; monster: as. áglëcan, W. 52. See ágléc.

ágyldan, III, punish: pret. 3 sg. géald, Ph. 408. (?)

áhebban, VI, lift up, raise: 3 pl. áhebbæt, Ph. 540; pret. 3 sg. áhöf, El. 17, 29, 112, 724, 844, 879; 3 pl. áhöfun, El. 838; áhöfon, El. 868; pp. áhafen, El. 862, 885, 976; áhæfen, El. 10; lift down: pp. áhæfen, El. 482; rear: pret. 1 sg. áhöf, El. 353.

áhöñ, rd., crucify: pret. 3 pl. áhëngon, El. 210 (opt.?); opt. pret. 3 pl. áhëngon, El. 475; pp. áhængen, El. 180, 205, 445, 671, 718, 852, 1076; asm. wk. áhängnan, El. 453, 687, 798, 934.

áhydán, W1., eclipse: pp. áhyded, Ph. 96.

áhyós, W1., plunder: inf. El. 41. ald, see eald.

aldor, see ealdor.

aldordóm, see ealdordóm.

álædan, W1., emerge, spring: opt. pret. 3 sg. álæde, Ph. 233; inf. Ph. 251.

álesan, V, choose, select: pp. álesen, El. 286; gp. álesenra, El. 380.

all, see call.

alleluia, interj. (Lat.), alleluia: Ph. 677.

almus, adj. (Lat.), genial: gsfl. alme, Ph. 673.

altus, adj. (Lat.), high: abl. pf. altis, Ph. 671.

ályfan, W1., grant, vouchsafe: pp. ályfed, Ph. 667.

álysan, W1., loose, release: pret. 3 sg. álysed, El. 181; ransom, redeem: 3 sg. álysed, Ph. 566.

amen, interj., amen: El. 1321.

ámérían, W1., purge, purify: pp. ámered, El. 1312; npm. ámerede, Ph. 544, 633.

ámétan, V, measure out: pret. 2 sg. ámæte, El. 730; 3 sg. ámæt, El. 1248.

án, num., one: nsm. El. 417; asm. senne, El. 585, 599; dsm. ánnum, Pn. 16, 57; alone: nsm. wk. ána, Ph. 177, 355, 358; dsm. ánnum, Ph. 636. See also ánra gehwá, ánra gehwylc.

ánbore, adj., only-begotten: nsm. El. 392.

and, see ond.

anda, m., vexation: ds. andan, El. 970.

andleofen, f., food, sustenance: ds. andlofe, Ph. 243.

andsæc, n., opposition, resistance: as. El. 472.

andswaru, f., answer: as. andsware, El. 166, 318, 375, 455, 462, 567, 662, 1002; is. andsware, El. 642.

andswerian, W2, answer: pret. 3 pl. andsweredon, El. 396.

andweard, adj., present: asm. wk. andwearde, El. 630.

andweardlice, adv., at present, now: El. 1141.

andwita, m., face: as. andwitan, El. 298.

†andwrað, adj., at enmity: Pn. 17.

andwyrd, n., answer: as. El. 545, 619.

ánforlætan, rd., give up, renounce: pret. 2 sg. ánforlæte, El. 947; 3 pl. ánforlæton, Ph. 438; opt. pret. 3 sg. ánforlæte, El. 630.
GLOSSARY

ängha, wk. adj., only, sole: nsm. Ph. 423; Pn. 73.
änhaga, m., solitary one: ns. Ph. 87; anhoga, Ph. 346; ds. än-
hagan, El. 604.
änhydik, adj., mindful: nsm. El. 829; determined: npm. anhydige, El. 848.
änmód, adj., with one mind, unanimous: npm. änmöde, El. 396, 1118.
änra gehwā, pron., each one: gs. änra gehwæs, Ph. 487, 598.
änra gehwyfc, pron., each one: nsm. Ph. 503, 522, 534.
änra gehwyfc, adj., every: asn. El. 1287.
‡ånstapa, m., solitary rover: ds. änstan, Pn. 15.
anwealda, m., ruler: ns. anwalda, Ph. 511. See also onweald.
ár, m., messenger: vs. El. 1088; np. áras, El. 996; ap. áras, El. 981, 1007; angel: ns. El. 76, 87, 95; ap. áras, El. 738.
ár, f., honor: ns. Ph. 663; dp. árum, El. 714; goodwill: ds. åre, El. 308.
arēccan, Wi., declare: inf. El. 635; Pn. 3.
arisan, I, arise, rise: pret. 3 sg. ärās, El. 187, 486, 803, 888; Pn. 62.
arlēas, adj., impious, wicked, god-
less: gpm. ärłeasra, El. 836, 1301.
arwyrðe, adj., worthy of honor, excellent: dsf. ärwyrðan, El. 1129.
asēelan, Wi., fetter: pp. åsēled, El. 1244.
asce, f., ashes: ds. ascæn, Ph. 231, 373, 648; as. ascæn, Ph. 285, 576.
äscecan, VI, clap: 3 sg. äsceceð, Ph. 144.
äsčadan, rd., hold aloof: pret. 1 sg. äscēd, El. 470; purify: pp. äscēaden, El. 1313.
äsčian, see geąscian.
äsćyrian, Wi., separate: pp. äscyred, El. 1313.
äsēcan, W1., seek out: imp. pl. äsēcaþ, El. 407; inf. äsēcean, El. 1019.
äsęgendlic, see unāsęgendlic.
äsēďan, II, purify: pp. nsm. āsode-
ne, El. 1308.
äsęttan, W1., lay, set, place: pret. 3 pl. äsetton, El. 847; inf. El. 863, 877; make: pp. äseted, El. 998.
äsprigeaþ, W1., search out: inf. El. 467.
ästēllan, Wi., raise up: 3 sg. ästelleþ, Ph. 511.
ästigan, I, ascend: pret. 3 sg. ästāh, El. 188, 900; inf. El. 795; start up: 3 sg. ästigeþ, El. 1273.
ästondan, VI, rise: 3 sg. ästondeþ, Pn. 40.
äsundrian, W2., separate, free: pp. nsm. āsundrod, El. 1309; āsund-
rad, Ph. 242.
äsweþban, W1., still, calm: pp. āswefed, Ph. 186.
ädrēoton, VI, weary, irk: pret. 3 sg. ādrēat, El. 368.
ätter, n., poison, venom: gs. ättres, Pn. 58; is. åtre, Ph. 449.
ättersceða, m., venomous foe: ds. ättersceðan, Pn. 33.
‡ätýdran, W1., produce: pp. nsm. ätýdrede, El. 1279.
auctor, m. (Lat.), author: ns. Ph. 667.
äwa, adv., for ever: El. 951. See ä, 5.
äweaxan, VI, grow: opt. pret. 3 sg.
äwèoxe, El. 1226; pp. äweaxen, Ph. 265.

äweccan, W1., awake, arouse: 3 sg. äweceð, Ph. 567; pret. 3 sg. äwehte, El. 304, 946; opt. pret. 2 sg. äweahte, El. 782; pp. äweaht, Ph. 367; incite: 1 sg. äwecc, El. 927.

äwendan, W1., turn: pp. äwenden, El. 581.

äweorpan, III, cast, hurl: pret. 2 sg. äwurpe, El. 763; contradict, gainsay: inf. El. 771.

äwer, adv., anywhere: El. 33. [Ähwær.]

äwritan, I, inscribe: pp. äritten, El. 91.

äwyrdan, W1., destroy, spoil: opt. 3 sg. äwyrd, Ph. 247.

äwyrged, adj., accursed: nsm. wk. äwyrgda, W. 87; nmp. äwyrgede, El. 1299.

äyrnan, III, run out, elapse: pp. äurnen, Ph. 364.

B.

bæc, n., back: as. Ph. 309.

bæl, n., fire: gs. bæles, Ph. 47; flame: ns. El. 578; is. bæle, Ph. 227, 284; pyre: ns. Ph. 216.

† bælbræcu, f., rush of flame, violence of fire: ds. bælpraæce, Ph. 270.

bæm, see bægen.

bær, f., bier: ds. bære, El. 873.

-bæru, see gebæru.

bæð, n., bath: as. El. 490, 1034; gp. baða, Ph. 110. See fyrbæð.

bæweg, m., sea: as. El. 244.


baldor, m., prince: ns. El. 344.

bän, n., bone: as. (ap.?) Ph. 221; gp. bána, Ph. 575; ap. Ph. 270, 271, 283, 286, 512; El. 788.

bäncofa, m., body: as. bäncofan, El. 1250.

bänfæt, n., body: ns. Ph. 229; ap. bänfatu, Ph. 520.

bann, see gebann.


basu, adj., crimson: nsm. Ph. 296.

bäbian, see bibäbian.

be, prep., by: w. dat., El. 78, 505, 756; bi, Pn. 13; W. 9, 18; among: w. dat., El. 1274; concerning, in regard to: w. dat., El. 168, 337, 342, 350, 420, 444, 562, 601, 665, 706, 861, 867, 1068, 1189, 1241, 1257; bi, Ph. 388; Pn. 8, 15. W. 3, Pr. 1; upon, by means of: w. inst., bi, Ph. 262.

be-, see also bi-.

bäecan, n., sign: ns. El. 162, 1194; gs. bäecnes, Ph. 107; as. El. 100, 109, 784, 842; is. bäecne, El. 92. See sige-, sigorbäecan.

bäecnian, W2., betoken, signify, typify: 3 sg. bäecnað, Ph. 389, 575, 646.

beadu, f., battle: ds. beadwe, El. 34, 45.

beaducrættig, adj., valiant, warlike: nsm. Ph. 286.

beadurof, adj., stout in battle, brave: nsm. El. 152; dsf. beadurofre, El. 1004; nmp. beadurofe, El. 1185.

beadufreæt, m., army: gp. beadufræta, El. 31.

bëag, m., crown: ns. Ph. 602; collar: gp. bëaga, Ph. 306.

bëaggifa, m., lord: ns. El. 100; gs. bëaggifan, El. 1199.


bealu, n., evil, wrong, iniquity: gs. bealwes, W. 72. See ðeodenbealu.
bealudæd, f., evil deed, sin: gp. bealudæda, El. 515.

bealusorg, f., baleful sorrow, anguish: as. bealosorge, Ph. 409.

bēam, m., tree (in the Elene always = cross): ns. El. 91, 217, 624, 887; Ph. 447; gs. bēames, Ph. 402; ds. bēame, Ph. 122; as. El. 424, 1074, 1255; Ph. 112, 171, 202; np. bēamas, Ph. 35; gp. bēama, El. 851, 1013, 1225; Ph. 177; ap. bēamas, El. 865. See sige-; wudu-; wynbēam.

bearhtm, see breathe.

bearn, n., child, son: ns. El. 179, 391, 422, 446, 783, 851, 1077; ds. bearne, El. 525, 562, 837; as. El. 814, 964, 1127; np. Ph. 396; Pn. 13; gp. bearna, El. 476; Pr. 11; dp. bearnnum, Pn. 25; ap. El. 181, 354. See frēo-, God-, sigebearn.

bearo, m., forest, grove: gs. bearwes, Ph. 122, 148; ds. bearwe, Ph. 432; as. Ph. 67; np. bearwas, Ph. 71; gp. bearwa, Ph. 80. See sun-, wudubearo.

bebēodan, II, bid, command: pret. 3 sg. bebēad, El. 378, 710, 715, 980, 1018, 1131, 1220; bibēad, Ph. 36; pp. beboden, El. 224, 412.

bebod, n., command: as. El. 1170.

bebūgan, II, avoid: inf. El. 609; encircle: 3 sg. bibūgeð, Pn. 6.

bebyrgan, W1., bury: 3 sg. bebyrgeS, Ph. 286.

† beclingan, III, bury: pp. beclungen, El. 696.

becuman, IV, reach: pret. 3 sg. becwōm, El. 142.

bed, see néobēd.

bed, see gebed.

bedelfan, III, bury: pp. bedolfen, El. 1081.


befæstan, W1., make fast, make secure: 3 sg. bifæsteð, W. 30; pp. befæsted, El. 1300; establish: pp. befæsted, El. 1213.

befōlan, IV, grant: pp. befōlen, El. 196, 937.

befōn, rd., seize: pret. 3 sg. befēng, El. 843; invest, encompass, clothe: pp. bifōngen, Ph. 259, 380, 527, 535.

beforan, adv., beforehand: El. 1142, 1154.

beforan, prep., before: w. dat., El. 108.

begangan, rd., fulfil: opt. 2 sg. begange, El. 1171.

bēgen, num., both: n. bē, El. 614, 889; Ph. 402; g. bēga, El. 818, 964; bēgra, El. 1009; d. bēm, El. 805.

begōtan, II, pour out: pret. 3 sg. begēat, El. 1248.

begietan, V, get, obtain, attain: pret. 3 sg. begetat, El. 1152; inf. Ph. 669.

begrafan, VI, bury, hide: pp. begræfen, El. 974; apf. begraven, El. 835.

behealdan, rd., behold: pret. 3 sg. behēold, El. 111, 243; inf. bihealdan, Ph. 114; observe: inf. bihealdan, Ph. 90; inhabit: 3 sg. bihealdeþ, Ph. 87; pret. 3 sg. behēold, El. 1144.

behelian, W1., burn, hide: pp. beheldeþ, El. 429; apf. beheldeþ, El. 831.

behlīdan, I, close, shut: pp. behlīden, El. 1230.

behīdan, W1., conceal: pp. behīded, El. 793, 988, 1082; bihīded, Ph. 418; asf. bihīdode, Ph. 170.

belīdan, I, deprive, rob: pp. gsm. belīdenes, El. 878.

belūcan, II, lock up: inf. El. 1027.
bemiðan, I, _hide, keep secret:_ inf. El. 583.
bēn, i., _prayer, petition:_ as. bēne, El. 1089.
beneah, _see benugan._
benugan, _prp., to have at disposal (w. gen.):_ 3 sg. beneah, El. 618.
bēōdan, II, _proclaim:_ 3 sg. bēōdeþ, Ph. 497; opt. pret. 3 sg. bude, El. 1212; inf. El. 80; pp. boden, El. 972; offer: pp. boden, El. 18. _See ā-, be-, for-, gebēōdan._
beofian, W2., _tremble:_ 3 sg. beofaþ, El. 759.
bēon, _see wesan._
beorg, m., _hill, mountain:_ ds. beorge, El. 510, 578; np. beorgas, Ph. 21; gp. beorga, Ph. 31. _See sqndbeorg._
beorgan, III, _save (w. dat.):_ pret. 3 pl. burgon, El. 134.
bēorgan, III, _taste:_ 3 sg. beorgeþ, Ph. 110.
beorrhlið, n., _mountain-slope:_ ds. beorrhliðe, El. 788, 1009.
bēorgansteðe, m., _eminence, funeral-pile:_ ds. Ph. 284.
beorht, adj., _bright, radiant, gleaming, shining, beaming:_ nsm. El. 88, 489; Ph. 122, 240; nsm. wk. beorhta, Ph. 602; dsf. wk. beorhtan, El. 822; asm. wk. beorhtan, Pn. 7; asf. beorhtan, El. 1089; nfp. beorhte, Ph. 35; gpn. beorhtra, Pn. 26; comp. nsm. beortra, El. 1110; Pn. 23; sup. nsm. beorhtast, Ph. 80, 306; nsm. beorhtast, Ph. 227; asm. beorhtost, El. 948; _excellent, glorious, illustrious:_ asm. wk. beorhtan, El. 1255; asm. beorhte, El. 790; nmp. beorhte, Pr. 11; _pure (?), glorious (?):_ asm. beorhtne, Ph. 380; _clear:_ isf. wk. beorhtan, Ph. 128. _See hiw-, sunbeorht._
beorhte, adv., _brightly:_ El. 92; Ph. 31, 545, 599; _super._ beorhtast, Ph. 179; _splendidly,_ Ph. 592.
beorhtm, _see beahtm._
beorn, m., _man, hero:_ gs. beornes, El. 710, 805, 1062; gp. beorna, El. 100, 114, 186, 253, 873, 1187, 1199.
bēornērēat, m., _troop of men:_ ns. beornērēat, Pn. 50.
berēdan, W1., rob: pret. 3 pl. berēddon, El. 498.
beran, IV, _carry, bear, convey:_ 3 sg. byreþ, El. 1196; bierēþ, Ph. 199; 3 pl. beraþ, El. 1187; inf. El. 45, 109. _See reordberend._
berēafian, W2., rob: pp. berēafod, El. 910.
berstan, _see forberstan._
bescūfan, II, _push, hurl:_ 3 sg. bescūfeþ, El. 943.
beseōn, V, _look:_ inf. sg. besoeh, El. 83.
besēttan, W1., _surround:_ 3 sg. biseteþ, Ph. 530; _set:_ pp. bisetēð, Ph. 304; _adorn, bejewel:_ inf. El. 1026; _cover:_ pp. beseted, Ph. 297.
besittan, V, _hold:_ pret. 3 pl. bisēṭton, El. 473.
bewicand, I, _beguile, deceive:_ 3 pl. bewican, W. 33; pret. 3 sg. biswīcāþ, Ph. 413; inf. W. 65; pp. beswicen, W. 56.
besylcan, W1., _weaken:_ pp. be-sylctēð, El. 697.
betēcan, W1., _deliver:_ pret. 3 pl. betēhtōn, El. 585.
beteldan, _see biteldan._
bētera, _see gōd._
beþeccan, W1., _cover:_ pret. 3 sg. beþehtēþ, El. 1236; beþehte, El. 1298; 3 pl. beþehtēton, El. 836; pp. beþehtēþ, El. 76, 884; biþehtēþ, W. 45; nmp. biþehtēþ, Ph. 490,
GLOSSARY

605; load: pret. 3 sg. biþeahte, Pn. 61.
Bethlem, pr. n., Bethlehem: d. Bethleme, El. 391.
beþringan, III, burden, oppress: pp. beþrungen, El. 950, 1245; encircle: pp. biþrungen, Ph. 341.
beþurfan, prp., need: 3 sg. beþearf, El. 543.
betwéconum, prep. w. gen., among: El. 1207.
beweorcian, W1., adorn: inf. El. 1024.
beweotigan, see bewitigan.
bewindan, III, invest, clothe, wrap: pp. biþwunden, Ph. 666; npm. bewundene, El. 734; encompass: pp. biþwunden, W. 18.
bewitigan, W2., do, perform (attend to): 3 pl. beweotigab, El. 745; watch: inf., Ph. 92.
bewrecan, V, lash, beat: pp. am. bewrecene, El. 251.
bi(-), see also be(-).
bibaSian, W2., bathe: 3 sg. biba>aS, Ph. 107.
biclyppan, W1., seize: 3 sg. biclyppeS, Ph. 277.
bid, n., expectation: ds. bide, El. 885.
bidan, I, abide, remain: 3 sg. bideS, El. 1093; Ph. 47; pret. 3 sg. bäd, El. 329; ptc. bidade, El. 484. See gebidan.
biddan, V, ask, beg: pret. 3 sg. bæd, El. 494, 600, 1069, 1101; imp. sg. bide, El. 1090; inf. El. 790, 814.
bidéglían, W2., conceal: pp. bidéglad, Ph. 98.
bigan, W1., bow, bend: 3 sg. bigeS, Ph. 459.
bigang, m., course: ns. El. 1124.
bigénga, m., inhabitant: ds. Ph. bigéngan, 148.
bihelán, IV, sequester: pp. asf. biholene, Ph. 170.
bihlémman, W1., snap: 3 sg. bihlémmeS, W. 76.
bill, n., sword: ns. El. 257; ap. bil, El. 122.
bindan, see ge-, onbindan.
binian, IV, bereave, deprive: pp. am. binumene, Ph. 488.
biscéawian, W2., take heed to: 3 sg. biscéawad, W. 64.
bisceop, m., bishop: ns. El. 1095, 1127; ds. bisceope, El. 1057, 1073, 1217; as. El. 1052.
bisceopháð, m., episcopal rank: ns. El. 1212.
bindan, see bysangu.
bisorgian, W2., dread, fear: 3 sg. bisorgaS, Ph. 368.
bistleðan, III, cover: 3 sg. biteldeS, Ph. 273; pp. bitolden, Ph. 555; surround: 3 pl. beteldaS; Ph. 339; array: pp. bitolden, Ph. 609.
bitre, adv., bitterly: El. 1245.
bitter, adj., bitter, grievous: nsf. Ph. 404; asf. bittre, Ph. 409; harmful, noxious: gsn. bitres, Ph. 179.
bitynan, W1., close, lock: pp. bityned, Ph. 419.
biweaxon, rd., overgrow: pp. biweaxon, Ph. 310.
blac, adj., bright, shining, shining white: ns. wk. blaca, El. 91; ipn. blacum, Ph. 296.
blæd, m., fulness: ns. Ph. 662; glory: gs. blædes, El. 162; ds. blæde, El. 489; as. El. 354; bliss: as. El. 826; Ph. 391; inspiration: as. Ph. 549.
blæddáeg, m. day of bliss: gp. blæddaga, Ph. 674.
blæst, m., blaze, flame: ns. Ph. 15; as. Ph. 434.
GLOSSARY

blanca, m., white horse: ds. blanca, El. 1185.

blandus, adj. (Lat.), mild: asm. blandum, Ph. 674.

błęď, f., fruit: as. blęđe, Ph. 402; np. blęđe, Ph. 35; ip. blęđum, Ph. 38, 71, 207; branch: np. blęđe, Ph. 466. See wudubłęď.

błęō, n., form, shape: as. 1106; ip. blęōm, El. 759; color: ip. blęōm, Fn. 23.

błęōbrīgd, n. (?), variety of colors, play of colors: ip. błęōbrygdum, Ph. 292.

błęōtsian, W₂, bless, adore: 3 pl. błęōtsiaď, Ph. 620.

blican, I, shine: 3 sg. blīćeď, Ph. 186, 599; Pn. 29; opt. 3 sg. blīće, Ph. 115; inf. Ph. 95.

blind, adj., blind: npm. blinde, El. 1215. See mōďblind.

blindnes, f., blindness: gs. blindnesse, El. 389; ds. blindnesse, El. 299.

blinn, n., end, ceasing: ds. blinne, El. 826.

blīsse, f., bliss, joy: ip. blīsne, El. 1138; Ph. 126.

blīssian, see geblīssian.

blīďe, adj., joyous, glad: ns. El. 1317; dsm. wk. blīďan, Ph. 599; npm. El. 246; blīđe, Ph. 620; comp. blīďra: ns. El. 96.

blōnd, see geblōnd.

blōndan, see geblōndan.

blōstma, m., blossom, flower: np. blōstman, Ph. 74; dp. blōstmum, Pn. 47; ip. blōstmum, Ph. 21.

blōwan, see geblōwan.

bōć, f., book: gp. bōća, El. 1212; dp. bōćum, El. 204, 290, 826, 1255; ap. bēć, El. 364, 670, 853.

bōćstāf, m., letter: dp. bōćstafum, El. 91.

bod, see be-, gebod.

boda, m., messenger, ambassador: ns. El. 77; np. bodan, El. 262, 551. See speiboda.

bódian, W₂, announce: pp. bodod, El. 1141.

bōna, see feorgbōna.

bora, see hornbora.

bord, n., shield: as. borda, El. 1187; gp. borda, El. 114; dp. bordum, El. 24, 235; ship: ns. El. 238. See bryōbard.

‡ bordhaga, m., protection of the shield: ds. bordhagan, El. 652.

bordhreōda, m., shield: ap. bordhreōdan, El. 122.

boren, see ánboren.

bōsm, m., bosom (poet. for earth): as. Pn. 7.

bōt, f., cure, healing, reparation, atonement: as. bōte, El. 299, 389, 1217; repentance: ds. bōte, El. 1039, 1126; as. bōte, El. 515.

brāď, adj., broad: ns. brāď, El. 917.

brāće, see unbrāçe.

brāď, f. (?), flesh: ns. Ph. 240.

breahtm, m., sound, music: ds. breahtme, Ph. 134; noise: is. breahtme, El. 39; beorhtme, El. 205; bearhtme, El. 865.

brec, see gebrec.

brecan, IV, burst forth, break forth: 3 pl. brecan, Ph. 67; rend asunder: 3 sg. brec, Ph. 504; pret. 3 pl. bræcon, El. 122; rush, dash: inf. El. 244. See gebrecan.

brēďian, see gebrēďian.

bregd, see gebregd; brigd.

bregdan, III, plait, weave: pp. brogden, El. 257; Ph. 306; set, inlay: pp. brogden, Ph. 602; vary, shift: ptc. bregdende, Pn. 23. See onbregdan; brogdemāl.

brego, m., lord, prince: ns. Ph.
brōost, n., breast: ap. Ph. 292;

mind, heart: dp. brōostum, El. 595, 967, 1038, 1095; Ph. 458, 568; ip. brōostum, Ph. 550.

brōostloca, m., bosom's recess, soul: as. brōostlocan, El. 1250.

brōostsefā, m., heart: ns. El. 805, 842, 1046; Ph. 126.

brēotan, see ābrēotan.

brid, m., young bird, nestling: ns. Ph. 235; gs. briddes, Ph. 372.

brīdel, n., bridle: gs. El. 1199;
as. El. 1175, 1185.

brīdelshring, m., bridle-ring: dp. brīdelshringum, El. 1194.

† brīgd, n. (?), variety: gp. brīga, Pn. 26. See bīobrīgd; bregd.

brim, n., sea: ns. Ph. 7; as. El. 1004; ds. brime, El. 253; np. brimo, El. 972.

brimcald, adj., cold as the sea: asn. Ph. 110; npn. Ph. 67.

brimōsā, m., ship: ap. brīmōssan, El. 238.

brimwūdu, m., ship: as. El. 244.

bringan, W1., bring: 3 pl. brīngaht, Ph. 660; pret. 3 sg. brōhte, El. 1130; 3 pl. brōhton, El. 873, 996, 1016; pp. brungen, El. 1138. See gebringan.

brōga, see wītebrōga.

brogdenmæl, n., damascened sword: ns. El. 759.

brōnd, m., fire: ns. Ph. 216; gs. brōndes, Ph. 283.

brōnt, adj., steep, high: apm. brōnte, El. 238.

broþian, W2., wither: 3 pl. broþiaht, Ph. 38. See gebroþian.

broðor, m., brother: ns. El. 489, 822; as. El. 510. See gebrōðor.

brūcan, II, use, enjoy (w. gen.): 3 pl. brūcaht, El. 1320; pret. 1 sg. brēac, El. 1251; inf. El. 1315; Ph. 148, 674.

brūn, adj., dusky: nsm. Ph. 296.

bryce, see unbryce.

bryne, m., flame: ns. Ph. 229, 520; burning: as. Ph. 545, 575. See ligbryne.

bryrdan, see onbryrdan.

brytta, m., dispenser: ns. El. 162, 194; originator: as. bryttan, El. 958.

bryttian, W2., destroy: 3 sg. bryttan, El. 579.

bū, see bēgen.

bünd, see foldbüend.

bügan, II, occupy, inhabit: 3 pl. bügāht, Ph. 157. See bebügan.

burg, f., city: gs. byrig, El. 864; ds. byrig, El. 822, 1006, 1054, 1204; Ph. 475, 588, 633, 666; gp. burga, El. 152; dp. burgum, El. 412, 972, 992, 1057, 1062; Ph. 389.

burgāgend, m., holder of the city: gp. burgāgendra, El. 1175.

burgloca, m., fortified position: as. burglōcan, El. 31.

burgsēl, n., castle-hall: dp. burgsalum, Pn. 50.

burgsittand, m., citizen: dp. burgsittendum, El. 276.

burna, m., fountain: ds. burnan, Ph. 107.

būtan, prep., without: w. dat., El. 802, 811, 826, 894, 953, 1292; Ph. 637, 651; save, except: w. acc., El. 539; w. dat., El. 1228; Pn. 16, 33, 57.

būtan, conj., unless: El. 689; except: El. 661; Ph. 358.

byldan, W1., incite: pret. 3 sg. bylde, El. 1039.

-bylgō, see ābylgō.

bŷme, f., trumpet: gs. bŷman, Ph. 497; np. bŷman, El. 109; Ph. 134.

-byrd, see gebyrđ.
GLOSSARY

-byrde, see gebyrde.
byre, m., child, offspring: ns. Ph. 128; np. Ph. 409.
byrga, see gebyrga.
byrgan, Wi., taste, eat: pret. 3 pl. byrgdon, Ph. 404. See gebyrgan.
byrgan (bury), see bebyrgan.
byrgen, f., grave, tomb: ds. byrgenne, El. 652; dp. byrgennum, Ph. 512.
byrnan, III, burn: 3 sg. byrneð, Ph. 214, 218, 502, 531.
byrne, f., corslet: ns. El. 257.
byrnwigend, m., corsleted warrior: gp. byrnwigendra, El. 34; byrnwiggendra, El. 224; dp. byrnwigendum, El. 235.
byrð, see beran.
bysgian, W2., torment: 3 sg. bysgað, W. 51. See gebysgian.
bysgu, f., trouble: ip. bismgum, El. 1245.
býwan, see ýbýwan.

C.
cáf, adj., bold, brave: npm. cáf, El. 56.
cald, adj., chill, cold: ipm. càldum, Ph. 59. See brimcald.
caldu, see sincaldu.
Calvarie, pr. n., Calvary: n. El. 676; d. El. 672, 1011; Calvarië, El. 1098.
campwudu, m., shield: ns. El. 51.
carcern, n., prison: ds. carcerne, El. 715.
cäserdóm, m., reign: gs. cäserdømes, El. 8.
cäsere, m., emperor: ns. El. 42, 999;
gs. cäseres, El. 262, 330, 551, 669;
Ph. 634; ds. El. 70, 175, 212, 416.
ceaf, m., mouth: ns. W. 59.
cearwylm, m., wave of sorrow: dp. cearwelmum, El. 1258.
cëas, f., strife, battle: ds. cëase, El. 56.
ceaster, f., city: gs. ceastre, El. 384; as. ceastre, El. 274, 846, 1205; gp. ceastra, El. 973; dp. ceastrum, Pn. 49.
ceasterware, mpl., citizens: dp. ceasterwarum, El. 42.
celum, n. (Lat.), heaven: abl. s. celo, Ph. 669.
cëmpa, m., soldier, champion: ns. Ph. 452; np. cempan, Ph. 471.
cënnan, Wi., bear, beget: pret. 1 sg. cende, 354; 3 pl. cendan, El. 508; pp. cenned, El. 336, 392; Ph. 639; devise: pp. cenned, El.
587; W. 6. See âcënnan.
cëol, m., ship: np. cëolas, W. 17; ap. cëolas, El. 250.
cëosan, II, choose: 3 pl. cëosað, Ph. 479; opt. 1 sg. cëose, Ph. 553. See gecëosan.
ceruphin, mpl., cherubim: n. El. 750.
ciest, see ëoredcïest.
cigran, see â-, gecigran.
cild, n., child: gs. cildes, El. 336, 776; Ph. 639.
cildhåd, m., childhood: ds. cildhåde, El. 915.
cirice, f., church: as. cirican, El. 1008.
clá, f., talon: ip. clám, Ph. 277.
cläne, adj., pure: nsm. Ph. 167;
nsn. Ph. 252; nmp. Ph. 518, 541;
gpm. clänra, El. 96; dpf. clännum, El. 750; ipm. clännum, Ph. 459. See unclänne.
cläne, adv., entirely, wholly: Ph. 226.
clänsian, see geclänsian.
cleofa, see ëydcleofa.
‡cleofian, W3., cleave, adhere:
3 pl. cleofað, W. 73.
cleopian, W2., call, cry: pret. 3 sg. cleopode, El. 1100; 3 pl. cleop-
odon, El. 1319; inf. cleopigan, El. 696.

cléowen, n., *ball:* ds. cléowenne, Ph. 226.

clöf, see stänclíf.

clingan, see be-, geclingan.

clom, m., *fetter:* dp. clommum, El. 696.

cynnman, W1., *resound:* pret. 3 sg. clynede, El. 51.

clyppan, see biclyppan.

-cnäewe, see orcnäewe.

-cnäwan, see ge-, oncnäwan.

cnöo, n., *knee:* ds. El. 848; cnöow, El. 1136; as. Ph. 459, 514.

cnöomäg, m., *kinsman:* dp. cnöo-mägum, El. 587, 688.

cnht, m., *child:* ns. El. 339.

† cnýchgeong, adj., *youthful:* nsm. El. 640.

cnyssan, W1., *beat, strike, strike:* 3 sg. cnyseS, Ph. 59; pp. cnyssed, El. 1258.

cofa, see bän-, heolstor-, ðeostorcôfa.

cölían, W2., *to be cold:* pret. 3 pl. cölodon, El. 883. See ðcölían.


condel, f., *candle:* ds. condelle, Ph. 91. See swegl-, wedercôndel.

Constantinu, pr. n., *Constantine:* n. El. 103, 1008; g. Constantines, El. 8; d. Constantino, El. 145; v. El. 79.

corn, n., *individual grain:* gs. cornes, Ph. 252.

corðor, n., *band, multitude:* ds. corðre, El. 70, 543, 691; corðre, El. 304; gp. corðra, El. 274; Ph. 167.

cost, see gecost.

cräf, m., *ability, knowledge, power, skill:* gs. cræfes, El. 558; as. cræft, El. 154, 374, 595, 1172; dp. cræftum, El. 1018, 1059; ip. cræftum, Ph. 344. See â-, leornung-, lêôð-, möð-, searu-, snyttyr-, sông-, wóð-cræft.

cræftig, adj., *skilful, expert:* nsm. El. 419; W. 24, 72. See beadu-, leoðucræftig.

Crēcas, pr. n., *Greeks:* g. Crēca, El. 250, 262, 999.

† cring, f. n., *slaughter:* ns. El. 115.

cringan, III, *fall, perish:* pret. 3 pl. crungon, El. 126.

Crist, pr. n., *Christ:* n. El. 460; Ph. 590; g. Cristes, El. 103, 212, 499, 973; Ph. 388, 514; d. Criste, El. 678, 1011, 1035, 1050, 1120; a. El. 798.


 cuman, IV, *come:* 3 sg. cymeS, Ph. 484, 508; Ph. 42, 44; W. 54; 3 pl. cumað, El. 1303; pret. 1 sg. cwóm, El. 908; 3 sg. cwóm, El. 549, 871, 1110; cöm, El. 150; 3 pl. cwómmon, El. 274, 1214; opt. 3 sg. cyme, Ph. 93, 102; inf. El. 279, 1205; Ph. 91; pp. cymen, El. 1123; go: 3 pl. cumað, W. 79; return: 3 sg. cymeS, Ph. 222, 366. See â-, becumman.

cumbul, see eofor-, heorucumbul-
cund, see godcund.

Cunn, prp., *know:* 1 sg. can, El. 635, 640, 683, 925; can, El. 684; 1 pl. cunnun, El. 399; 2 pl. cunnun, El. 535, 648; 3 pl. cunnun, El. 317; pret. 3 sg. cûðe, El. 1163; 3 pl. cûðon, El. 167, 281, 284, 328, 393, 398, 1020; opt. 2 sg. cunne, El. 857; 3 pl. cunnen, El. 374, 376.
GLOSSARY

cunnian, Wz., think out, decide:
  imp. pl. cunniað, El. 531.
cūð, adj., known, familiar: ns.
  El. 42; nsn. cūþ, El. 1192. See uncūð.
cwacian, Wz., quiver:
  3 sg. cwacaþ, El. 758.
cwalu, f., torture:
  ds. cwaile, El. 499. See dēaþ, feorh-, lig-, swyltcwalu.
cwānig, adj., sad, sorrowful:
  npm. cwānige, El. 377.
cwealm, m., agonising death:
  ns. El. 676; agony: as. Ph. 642.
† cwælmgēðla, m., deadly enmity:
  as. cwealmgēðlan, El. 610.
-cwēme, see gecwēme.
cwēn, f., queen:
  ns. El. 247, 378, 384, 411, 416, 533, 551, 558, 605, 662, 715, 849, 980, 1018, 1069, 1152, 1205; gs. cwēne, El. 1136; ds.
  cwēne, El. 324, 587, 610, 1130; as.
  El. 275; vs. El. 1170. See gūð-, sige-, ðēodcwēn.
cwēðan, V, say, speak:
  3 pl. cwēðaþ, El. 749; pret. 3 sg.
  cwēð, El. 667; 3 pl. cwēðon, El.
  169, 571, 1120. See ā-, ge-, oncwēðan.
cwic, adj., living:
  asm. cwicne, El. 691. See healcwic.
cwicsūsl, n., hell-torment:
  ds. cwicsūsle, W. 38.
cwide, m., speech:
  dp. cwidum, El. 547. See geagn-, hlēodor-, hosp-, sōðcwide.
cwyelman, Wz., kill:
  pp. cwylmed, El. 688.
cylegicel, n., icicle:
  ip. cylegicelum, Ph. 59.
cyme, m., coming:
  ns. El. 41; Ph.
  53; ds. El. 1228; Ph. 107, 245;
  as. Ph. 47, 490; appearance:
  as. El. 1086. See hidercyme.
-cynd, see gecynd.
cynegold, n., diadem:
  ns. Ph. 605.
cynestöl, m., throne:
  ds. cynestōlē, El. 330; royal dwelling:
  dp. cynestōlum, Pn. 49.
cynebrym, m., royal majesty:
  as. cynebrym, Ph. 634.
cyning, m., king:
  175, 356, 496, 514, 614, 664; cining, El. 49, 800, 1152; gs. cyninges, El. 610, 672, 1192; Ph. 541; cininges, El.
  1075, 1170; ds. cininge, El. 989; as.
  El. 453, 928, 934; Ph. 344; gp.
  cyninga, El. 5, 178, 816. See ægel-, eorð-, hēah-, heofon-, mægen-, roder-, sōð-, ðrym-, wuldcyning.
cynn, n., kind, race, lineage, species:
  ns. El. 837; gs. cynnes, El. 188, 305, 521, 501, 1204; Ph. 358, 492, 535, 546; W. 40; ds. cynne, El.
  898; Ph. 198; as. W. i; cyn, El.
  209; Ph. 330; np. Pn. 2; W. 56;
  nation: ns. Ph. 335; as. Ph. 159.
See ægel-, gim-, man-, sigorcynn.
cyr, see wiðercyr.
Cyriācus, pr. n., Cyriacus (the changed name of Judas):
  n. El. 1059, 1098, 1211; Ciriācus, El.
  1130; a. El. 1069.
cyrran, Wz., turn:
  2 sg. cyrrest, El.
  666; pret. 3 sg. cirde, El. 915;
  return: 3 pl. cyrraþ, Ph. 352.
See ā-, ge-, oncyrran.
cyst, m., choicest, most excellent:
  as. Pr. 15. See uncyst.
cyðan, Wz., make known, proclaim,
  reveal: 1 sg. cyðe, El. 702; 3 pl.
  cyðaþ, Ph. 30, 332, 344, 425, 634;
  Pn. 14; imp. sg. cyð, El. 607;
  inf. El. 161, 175, 199, etc. (12
  times); pp. cyðed, El. 827; tell,
GLOSSARY

relate: inf. cŷ-than, W. 2. See
gecŷ-an.
cŷ-dig, see on-, uncŷ-dig.
cŷððu, f., home: as. cŷðu, Ph. 277. See ealdcŷððu.

D.
dæd, f., deed, act: as. El. 386; gp. dæ-da, El. 1283; Ph. 463; W. 34; ip. dædum, Ph. 445, 452, 528. See bealu-, gōd-, gū-, mān-, wēa-, weldæd.
dædhwæt, adj., powerful: npl. dædhwætene, El. 292.
dæg, m., day: ns. Ph. 334; Pr. 14; gs. dæges El. 140, 198; Ph. 477, 478; as. El. 312, 697, 1223; Pn. 41; is. El. 485; dæge, El. 185; Ph. 644; Pn. 61; gp. daga, El. 358; dagana, El. 193. See ār-, blæd-, fyrm-, gewin-, lif-, sið-dæg; gēardagas.
daegred, n., dawn: as. Ph. 98.
daegweorc, m., day’s work: ds. daegweorcce, El. 146.
daegweorðung, f., festival: gs. daegweorðunga, El. 1234.
dael, n., dale: np. dalu, Ph. 24.
dael, m., part, portion: ns. El. 1232, 1298; as. Ph. 261; dp. dælum, El. 1306. See āst-, westðel.
daelan, W1., divide: 3 sg. dælehem, El. 1286; distribute, bestow: 3 sg. dæleð, Ph. 453; Pn. 71. See gedælan.
daferlic, see gedafenlic.
daugas, see gēardagas.
daí, see gedál.
‡ dareðlācénde, mpl., lancers: n. Pn. 53; deareðlācénde, El. 37; g. dareðlācendra, El. 651.
daroð, m., spear: np. daroðas, El. 140.
Dāvid, pr. n., David: n. El. 342.
dēad, adj., dead: nsn. El. 882; gpm. dēadrā, El. 651, 945.
dēal, adj., proud: nsn. Ph. 266.
dearē-, see dareē-.
dearninga, see undearninga.
dēð, m., death: ns. El. 606; Ph. 52, 485, 499; dēað, Ph. 88; gs. dēaðes, El. 584; dēaþes, Ph. 642; ds. dēaðe, El. 187, 303, 780; Ph. 583; dēaþe, El. 302, 500; Ph. 434, 557; as. El. 477; Ph. 368, 383; Pn. 62.
dēaðcwalu, f., death-throe: ap. dēaðcwale, El. 766.
dēaðdēnu, f., valley of death: as. dēaðdene, Ph. 416.
dēaðsēle, m., hall of death: as. W. 30.
dēaw, see meledēaw.
dēglian, see bidēglian; dēgol, digol, dýgol.
dēgol, see digol.
dēma, m., judge: gs. dēman, El. 746, 1283.
dēman, W1., condemn: pret. 3 sg. dēmde, El. 500; inf. El. 303; judge: inf. El. 311; Ph. 494. See gedēman.
dēnu, f., glen: np. dene, Ph. 24. See dēaðdēnu.
dēoful, n., devil: gs. dēofles, El. 1119; gp. dēofla, El. 181, 302; W. 32; dp. dēoflum, W. 84. See hēlledēofol.
dēofulgild, n., idolatry: dp. dēoful-gildum, El. 1041.
dēop, adj., deep: nsn. El. 1190; gpf. dēopra, El. 1314; secret: asf. wk. dēopan, El. 584.
dēope, adv., deeply: El. 1081.
GLOSSARY

déophycgende, adj., thoughtful: nsm. El. 882; déophycggende, El. 352.
déopleice, adv., thoroughly: sup. déopleicost, El. 280.
déor, n., beast: nsf. Pn. 12, 19; gs. déores, Pn. 25; np. Pn. 53; gp. déora, Pn. 5. See hiledédor; wilder.
deorc, adj., black: nsm. wk. deorca, Ph. 499; nsf. wk. deorce, Ph. 98; asm. deorcn, Ph. 383.
déore, adj., dear: nsf. wk. déore, Ph. 560; sacred: sup. gsf. wk. déorestan, El. 1234. See dyre.
déorlice, adv., fitly: sup. déorlicost, El. 1159.
déormód, adj., brave, dauntless: nsm. Ph. 88.
dierne, see dyrne.
disig, see dysig.
dögogerim, n., number of days, time: ip. dögogerimum, El. 780.
dögorrím, n., number of days, time: gs. dögorrîmes, Ph. 485; ip. dögorrînum, El. 705.
dohtor, f., daughter: dp. dohtrum, Ph. 406.
döm, m., judgment: gs. dômes, El. 1314; Ph. 48; as. El. 1280; Ph. 524; glory: ns. Ph. 642; as. El. 365, 450; will: gp. dôma, El. 726; happiness: gs. dômes, El. 945. See cãser-, ealdor-, seonod-, ðeow-, wîs-, witedom.
dömgeorn, adj., eager for glory: nmp. dömgeorne, El. 1291.

*ðón, anv., do: impf. sg. dô, El. 541; place: inf. El. 1175. See gedôn; göddônd.
draca, m., dragon: gs. dracan, El. 766; ds. dracan, Pn. 16, 57.
drædan, see ondrædan.
dréam, m., joy: ns. El. 1232; gs. dræames, Ph. 482; as. Ph. 658; gp. dræama, Ph. 658; Pn. 55; ap. dræamas, Ph. 560; harmony: gp. dræama, Ph. 138. See sindréam.

*þ drênc, m., drowning: ns. El. 136; is. drence, W. 30.
dréogan, II, bear, suffer: 3 pl. drêogatô, El. 766; pret. 3 sg. drêah, El. 1261; inf. El. 211, 952; full: 3 sg. drêogeô, Ph. 210. See öldréogan.
dréorig, see heordréorig.
drêosan, II, fall: 3 sg. drêoseô, Ph. 261; 3 pl. drêosaô, Ph. 34.
drifan, I, drive: 3 sg. drífeô, El. 358. See ðurhdrifan.
drohtaô, m., abode: as. Ph. 416.
drohtian, W2., dwell, live: 3 sg. drohtaô, Ph. 88; ptc. npm. drohtiende, W. 32.
drusan, W1., droop: ptc. drusende, Ph. 368; smoulder: ptc. drusende, El. 1258.
dryge, adj., dry: asmr. drygne, El. 693.
dryht, f., multitude: dp. dryhtum, Ph. 334; men: gp. dryhta, Pn. 25. See gedryht.
dryhten, m., lord: ns. El. 81, 187, 365, 500, 717, 897, 1280; Ph. 138, 445, 454, 494; Pn. 55; gs. dryhtnes, El. 198, 280, 352, 491, 948, 971, 1010, 1160, 1168, 1206; Ph. 48, 383, 452, 499, 557, 583, 597, 600; ds. dryhtne, El. 193, 292, 1140; Ph. 658; W. 84; Pr. 14; as. El. 346, 371; Ph. 478, 560; vs. El. 726, 760; gp. dryhtna, El. 371; W. 84.
dryhtleôd, n., national song: as. El. 342.

-dryhto, see indryhto.
dryhtscipe, m., power: ns. El. 451.
drýman, W1., rejoice: ptc. gpm.
drýmendra, Ph. 348.
dryre, m., fall: ns. Ph. 16.
dúfan, II, thrust: pret. 3 pl. dufan,
El. 122.
duguš, f., host, throng: ns. El. 1291; gp. duguša, El. 81; Ph.
348, 494; men: gp. duguša, Pn.
57; dp. dugušum, El. 450, 1093;
dugušum, El. 1160; ap. duguše,
W. 33; provision: gp. duguša,
El. 693; duguša, Ph. 454; sal-
vation: gs. duguše, Pr. 14; kin-
kindness: gp. duguša, Pn. 16.
dún, f., hill: as. dūne, El. 717.
dünscraef, n., ravine: np. dunscrafu,
Ph. 24; dp. dünscreafu, Pn. 12,
37.
duru, f., door: ns. El. 1230; Ph.
12. See hūnduru.
dwāsca, W1., blot out, extinguish:
3 sg. dwāsce, Ph. 456.
dwola, see gedwola.
dýgol, adj., concealed: asf. dygle,
El. 541; Pn. 37. See déglian,
dēogol, digol.
dynnian, W1., make a noise: pret.
3 sg. dynede, El. 50.
See déore.
dyrnan, W1., keep secret: pret.
2 pl. dyrndun, El. 626; inf. El.
971. See bedyrnan.
dyrne, adj., hidden, secret: nsf. El.
723; nsm. El. 1093; asf. W. 33;
npm. dierne, El. 1081.
dysig, n., folly: ds. dysige, El. 707.
dysig, adj., foolish: nqm. disige,
El. 477.
dyslic, adj., foolish: asf. dyslice,
El. 386.

E.
čac, adv., also: El. 3, 742, 1007,
1278; Ph. 375.
čacian, see gečacian.
čad, n., bliss, happiness: gs. čades,
Ph. 398, 638; as. Ph. 319.
čadhrehig, adj., blessed: nsm. wk.
čeadhrehige, El. 266.
čadig, adj., blessed: nsm. El. 806;
nsf. čadige, El. 619; asf. čadge,
Ph. 473; asn. Ph. 279; npm.
čadige, Ph. 621, 677; gpm.
čadigra, El. 1290; Ph. 381, 603;
dpm. čadgum, Ph. 11, 500;
happy: nsm. wk. čadga, Ph. 361;
righteous (?): nsm. Ph. 482;
npm. wk. čadgan, Ph. 526; un-
scathed: nsm. Ph. 20, 46. See
hrēδ-, tirēdig.
čadwela, m., blessedness: gs. čad-
welan, El. 1316; riches: ns. Ph.
251; dp. čadwelum, Ph. 586.
eafera, m., child, son: ds. eaferan,
El. 439; dp. eaferum, Ph. 405;
ap. eaforan, El. 353.
čage, n., eye: gp. čagen, El. 298;
ip. čagum, W. 12.
čaggebyrd, f., eye: ns. Ph. 301.
eald, adj., old: nsm. ald, El. 1266;
nsm. wk. ealda, El. 207; Ph. 58;
dsm. ealdum, El. 455; Ph. 238;
asm. ealdne, El. 905; apn. ald,
El. 252; comp. nsm. yldra, El.
159, 436, 462; ancient: gs.
ealdre, Ph. 376; asm. ealdne,
Ph. 321.
ealdcyðu, f., old home, former
abode: as. ealdcyðe, Ph. 351;
ealdcyðu, Ph. 435.
ealdféond, m., old enemy, devil: gs.
ealdféondes, Ph. 401; gp. eald-
féonda, Ph. 449; dp. ealdféond-
um, El. 493.
† ealdgewin, n., ancient battle: ns.
El. 647.
ealdian, see gealdian.
ealdor, m., life: ds. ealdre, Ph. 40,
83, 562, 594; aldre, El. 349, 571,
GLOSSARY

1218; as. Ph. 487; ap. aldor, El. 132. To ealdre, for ever.
ealdor, m., prince, king: ns. aldor, El. 97, 157; Pr. 4.
ealdordóm, m., sovereignty, dominion: ds. aldordôme, El. 768; as. Ph. 158.
eall, adj., all, the whole of: ns. El. 1155; Ph. 7; nsf. El. 1277; nsn. El. 753, Ph. 279 (or adv.); gsf. ealre, El. 772; eallre, El. 446; gsn. ealles, El. 486, 512, 1236; asm. ealne, El. 731; Ph. 42, 67; Pn. 68; asf. ealle, El. 293, 729; Ph. 77; Pn. 17 (in ealle tid, always), 65; asn. El. 1197; npm. ealle, El. 1118; Ph. 495; gpm. ealra, El. 187; Ph. 177, 628; Pn. 73; alra, El. 816; eallra, El. 370, 475, 483, 519, 649; gpf. ealra, El. 422, 894, 1285; gpm. ealra, El. 769; alra, El. 645; dpm. eallum, El. 1220; Ph. 132; dpf. eallum, Pn. 48, 56; dpm. eallum, El. 1088, 1101; apm. ealle, El. 385; apf. ealle, Ph. 576; apn. (asn.?) eal (or adv.) 285, 511.
eall, adv., wholly, entirely: eal, El. 856; Ph. 241, 285 (or adj.), 505, 511 (or adj.); eall, El. 1131, 1293, 1311; Ph. 279 (or adv.).
ealles, adv., altogether, wholly: Ph. 581.
eallinga, adv., by all means: W. 82.
ěalond, m., island, isle: ds. ěalonde, Ph. 287; W. 21; as. W. 12. See ěglond, ěglond.
earc, f., arc: ds. earce, El. 399.
eard, m., home, dwelling: gs. eardes, Ph. 361; ds. earde, Ph. 346, 354; as. El. 599, 622; Ph. 87, 158, 264, 275, 321, 427; Pn. 11.
earding, f., abode: ap. eardinga, Ph. 673.
eardstęde, m., dwelling-place: ds. Ph. 195.
eardwic, n., dwelling: as. Ph. 431; gpm. eardwica, Pr. 15.
earfeđe, n., distress, hardship, torture: dp. earfeđum, El. 700, 1292.
earfharu, f., arrow-flight: as. earfhare, El. 44, 116.
earhgeblönd, n., sea: as. El. 239.
earm, m., arm: is. earm, El. 1236.
earm, adj., wretched, poor: npm. earm, Ph. 442; dpm. earmum, Ph. 453.
earn, m., eagle: ns. El. 29, 111; gs. earnes, Ph. 235; ds. earne, Ph. 238.
earnián, W2., earn, win, deserve (w. gen.): 3 sg. earna, Ph. 484; inf. Pr. 13. See geearnian.
ěastan, adv., from the east: Ph. 94, 102, 290, 325.
ěastdæl, m., eastern part: dp. ěastdælum, Ph. 2.
ěastweg, m., eastern road, eastern way: dp. ěastwegum, Ph. 113; ap. ěastwegas, El. 255, 996.
ěađe, adv., easily: El. 1202; super. ěpast, Ph. 113. See ěđe.
ěađmēde, adj., benignant: nsm. Pn. 56.
ěađmēdu, f., reverence: dp. ěađmēdu, El. 1088, 1101.
ěatol, adj., dreadful: nsm. El. 902.
ěawan, see ge-, ođāwan; aet-, ge-, ođywan.
eaxlgestealla, m., trusted companion: gpm. eaxlgestealna, El. 64.
ěbrēas, pr. n., Hebrews: g. Ebrēa, El. 287, 448.
ěbreisc, pr. n., the Hebrew tongue: a. Ebrisc, El. 725.
ěbreisc, adj., Hebrew: asf. Ebreisce, El. 397; apm. Ebrese, El. 559.
ěce, adj., eternal, everlasting: nsm.
Glossary

ëgstrëam, m., riwer: ds. ëgstrëame, El. 66; sea: ds. ëgstrëame, El. 241.
ëhtan, W1., pursue: pret. 3 pl. ëhton, El. 139; persecute: 3 sg. ëhteð, El. 928.
ëlide, see ëælde.
ëled, m., fire: gs. ëldes, El. 1294.
ëllen, n., strength, courage, zeal: gs. elnes, El. 725, 829; ds. elne, Ph. 484.
ëlbøod, f., enemy: ap. elhøoda, El. 139.
ëlbøodig, adj., hostile: nsm. elbøodig, El. 908; npm. elbøodige, El. 57, 82.
ënde, m., end: ns. Ph. 365, 484; ds. El. 59, 137, 802, 811, 894, 953; Ph. 637, 651; as. El. 590; Ph. 562; shore: ds. W. 15.
ëndelf, n., end of life: gs. ende- 
fes, El. 585.
ëndian, W2., end, bring to an end: opt. 3 sg. endige, Ph. 83. See geëndian.
ënge, adj., narrow: dsrn. wk. engan, El. 921; dsn. wk. engan, El. 712; 
asf. El. 1262; cruel: nsm. wk. enga, Ph. 52.
ëngel, m., angel: gp. engla, El. 79, 476, 487, 773, 777, 784, 858, 1101, 1231, 1281, 1307, 1316; Ph. 492, 497, 568, 610; Pn. 63; dp. englum, El. 622, 1320; Ph. 621, 629, 677. See hæahëngel.
ëngelcynn, n., race of angels: ds. engelcynnne, El. 733.
ëcode, see ëæn.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>eoforcumbul</td>
<td>n., boar-helmet</td>
<td>El. 259</td>
</tr>
<tr>
<td>eofot</td>
<td>n., sin</td>
<td>El. 423</td>
</tr>
<tr>
<td>eofulsæc</td>
<td>n., blasphemy</td>
<td>El. 524</td>
</tr>
<tr>
<td>eorcnanstán</td>
<td>m., precious stone</td>
<td>dp. eorcnanstánum, El. 1025; ip. eorcnanstánum, Ph. 603</td>
</tr>
<tr>
<td>ēoredcuest</td>
<td>f., crowd, company; troop of cavalry</td>
<td>dp. ēoredcestum, El. 36; ēoredciestum, Ph. 325; ip. ēoredcystum, Pn. 52</td>
</tr>
<tr>
<td>eorl</td>
<td>m., man, warrior</td>
<td>ns. Ph. 482; ds. eorle, El. 256, 787; np. eorlas, El. 66, 275, 321, 848; gp. eorla, El. 225, 435, 1074; Ph. 251; dp. eorlum, El. 12, 332, 404, 417, 620, 1198; ap. eorlas, W. 49</td>
</tr>
<tr>
<td>eorlmaegen</td>
<td>n., multitude of men</td>
<td>as. El. 981</td>
</tr>
<tr>
<td>eorle</td>
<td>see yrre</td>
<td></td>
</tr>
<tr>
<td>eorcyning</td>
<td>m., king of earth</td>
<td>gp. eorcyninga, El. 1174</td>
</tr>
<tr>
<td>eorde</td>
<td>f., earth</td>
<td>ns. El. 753; gs. eordan, Ph. 243, 506; eordan, Ph. 43, 207, 349, 487; Pn. 48, 68; ds. eordan, El. 591, 622, 878, 1109, 1226; Ph. 629; eorpan, Ph. 136, 460, 638; as. eordan, El. 728, 829, 836; Ph. 154; eorpan, Ph. 131, 249, 311</td>
</tr>
<tr>
<td>eordwæg</td>
<td>m., earth</td>
<td>ds. eordwege, El. 1015; Ph. 178; dp. eordwegum, El. 736</td>
</tr>
<tr>
<td>ęower</td>
<td>pron., your</td>
<td>asf. ęowre, El. 315; gsn. ęowres, El. 305; asn. El. 375, 579</td>
</tr>
<tr>
<td>ermðu</td>
<td>see yrmdðu</td>
<td></td>
</tr>
<tr>
<td>Essaias</td>
<td>pr. n., Isaiah</td>
<td>n. El. 350</td>
</tr>
<tr>
<td>ēst</td>
<td>f., grace</td>
<td>as. El. 986; Ph. 46; will: as. Ph. 403</td>
</tr>
<tr>
<td>ēstig</td>
<td>adj., bounteous</td>
<td>nsm. Pn. 16</td>
</tr>
<tr>
<td>et</td>
<td>conj. (Lat.), and</td>
<td>Ph. 672, 674</td>
</tr>
<tr>
<td>ēðe</td>
<td>adj., easy, agreeable</td>
<td>super. nsm. ēðost, El. 1294. See ēðe</td>
</tr>
<tr>
<td>ōfel</td>
<td>m., home</td>
<td>gs. ōgles, Ph. 411; ds. ōgle, El. 1220; Ph. 392; as. ōpel, Ph. 158; native country: as. ōpel, Ph. 349, 427; domain: gs. ōgles, Pn. 11</td>
</tr>
<tr>
<td>ōellond</td>
<td>n., fatherland</td>
<td>as. ōpel-lond, Ph. 279</td>
</tr>
<tr>
<td>ōelturf</td>
<td>f., country</td>
<td>ds. ōeltyrf, Ph. 321</td>
</tr>
<tr>
<td>ōgesynne</td>
<td>adj., conspicuous, easily seen</td>
<td>nsf. El. 256</td>
</tr>
<tr>
<td>ōigean</td>
<td>W., rise, show oneself</td>
<td>inf. El. 1107</td>
</tr>
<tr>
<td>Eusëbius</td>
<td>pr. n., Eusebius</td>
<td>a. Eusëbium, El. 1051</td>
</tr>
<tr>
<td>fæcn</td>
<td>n., evil, guile</td>
<td>gs. fæcnæs, Ph. 450; W. 24; is. fæcæ, Ph. 595</td>
</tr>
<tr>
<td>fæc</td>
<td>n., interval, while</td>
<td>ds. fæce, El. 960; as. El. 272, 383; Pn. 38</td>
</tr>
<tr>
<td>fæcæn</td>
<td>adj., crafty, guileful</td>
<td>nsm. wk. fæcæna, W. 71; asm. (asn.) Ph. 415; ism. El. 577</td>
</tr>
<tr>
<td>fæder</td>
<td>m., father</td>
<td>ns. El. 343, 436, 463, 517, 528, 1084; Ph. 197, 375, 455, 492, 630; Pn. 72; gs. Ph. 95, 390, 646; ds. fædere, El. 438, 454; fæder, Ph. 610; as. El. 891; vs. El. 184, 1106, 1151; Ph. 627; np. fæderas, El. 398, 425, 458; gp. fædera, El. 388</td>
</tr>
<tr>
<td>fæderlic</td>
<td>adj., paternal</td>
<td>asf. wk. fæderlican, El. 431</td>
</tr>
<tr>
<td>fæge</td>
<td>adj., doomed to die</td>
<td>gsm. fæges, Ph. 221; asn. wk. El. 117, 881, 1237</td>
</tr>
<tr>
<td>fægen</td>
<td>adj., glad</td>
<td>nsm. Pn. 35. See willfægen</td>
</tr>
<tr>
<td>fæger</td>
<td>adj., fair, beautiful, winning</td>
<td>nsm. El. 911; Ph. 85, 232, 291; nsmn. El. 891; nsf. Ph. 125, 307; nsn. Ph. 182, 236, 360, 510; gsf.</td>
</tr>
</tbody>
</table>
GLOSSARY

fägre, Ph. 352; asm. wk. fægran, El. 949; asf. fægre, Ph. 328; wk. fægeran, El. 98; ipm. fægrum, Ph. 64 (ipf.?), 654; ipf. fægrum, Ph. 610; comp. nsm. fægerra, Pn. 29; asm. fægerre, El. 242; apf. fægerran, Ph. 330; sweet: super. ipm. fægrestum, Ph. 8; delightful: nsm. Pr. 3.

fägre, adv., beautifully, splendidly, richly: El. 743; Ph. 274, 295, 585; admirably: fægere, El. 1213; gloriously: Ph. 627.


fær, n., war: ds. fære, El. 93. See gefær.

færán, see áfærán.

færinga, adv., suddenly: Ph. 531; W. 44, 60.

fæst, adj., fast, firm, secure: nsm. El. 771, 1037; nsf. El. 723; nsm. El. 883; asm. fæstne, El. 909; Ph. 172; nmp. fæste, El. 570; W. 18; apm. fæste, El. 252; proof: nsm. Ph. 468. See är-, gryre-, -met-, sigor-, sō-, tīr-, wis-, wltig-, wuldofæst.

fæstan, see be-, oðofæstan.

fæste, adv., fast, firmly: El. 933, 937, 1208; Ph. 419, 569; W. 25, 41, 77; permanently: W. 36.

fæsten, n., fastness: ds. fæstenne, W. 71; as. El. 134. See lagu-fæsten.

fæstlice, adv., fast, firmly: El. 427; comp. fæstlicor, El. 797.

-fæstnes, see sōðfæstnes.

fæstnian, see gefæstnian.

fæt, n., casket: as. El. 1026. See bán-, goldfæt.

fæðmian, W1., encircle, surround: 3 pl. fæðmað, El. 972.

fæðmrim, n., cubit: gs. fæðmrimes, Ph. 29.

fæh, adj., spotted: nsm. El. 1243; variegated: nsm. fág, Ph. 292.

fæh, adj., hostile: nsm. Ph. 595; W. 66; abhorred: nsm. El. 769, 925.

fæmig, adj., foamy: apm. fámige, El. 237.

faran, VI, journey, go: 3 sg. færeð, El. 1274; 3 pl. farað, Ph. 326; fly: 3 sg. færeð, Ph. 123; 3 pl. farað, El. 734; Pn. 51, 54; W. 58; advance: pret. 3 sg. fór, El. 27, 35, 51; 3 pl. fóron, El. 21, 261. See ge-, geondfaran.

farað-, færeð-, see farð-.

farð, see sæfarð.

farðhengest, m., ship: np. farðhengestas, El. 226.


faru, see eorth-, yðfaru.


fēa, adj., few: npm. El. 174; dpm. fēam, El. 818.

-fēa, see gefēa.

feala, indec. n., much, many: El. 362, 636, 778, 912, 945, 987, 1044; fela, Ph. 387, 580.

-feald, see manigfeald.

-fēalic, see gefēalic.

feallan, rd., fall: 3 sg. fealleþ, Ph. 61; 3 pl. feallað, Ph. 74; pret. 3 pl. feollon, El. 127, 1134. See gefeallan.

fealu, adj., yellow: nsm. fealo, Ph. 218; tawny: npm. fealwe, Ph. 311; gay: npm. fealwe, Ph. 74.

-faroð-, see -farð-.

fēdan, see áfēdan.
GLOSSARY

fégan, see gefégan.
fel, see wælfel.
fela, see feala.
félán, see gefélán.
feld, m., field: ns. Ph. 26. See herefeld.
féng, m., grasp, grip: ds. fenge, W. 81; as. El. 1287; Ph. 215.
féogan, W3., hate: 3 pl. féogaS, El. 360; pret. 3 pl. féodon, El. 356; inf. Pr. 13.
feohgestreon, n., riches: gp. feohgestreona, El. 911.
feohht, see gefeohht.
féolan, see beféolan.
féon, see geféon.
féond, m., enemy, fiend, devil: ns. El. 207, 900, 954; Ph. 595; Pn. 58; W. 39; gs. féondes, El. 721-2; Ph. 419; gp. féonda, El. 68, 108, 1179; dp. féondum, W. 36; ap. El. 93. See ealdféond.
féondsceipe, m., enmity: as. El. 356, 498.
feor, adv., far: Ph. 1, 192, 415; deep: El. 831; in the far past: El. 1142; comp. fyr, El. 646.
feorgbôna, m., destroyer of life: ns. W. 41.
feorh, n., life: ns. Ph. 223, 266, 280; gs. feores, El. 680; ds. feore, El. 498; as. Ph. 192, 263, 371, 433, 558; ap. feore, El. 134; time: ds. feore, El. 1288; tō widan feore, for ever: El. 211, 1321; W. 89.
feorcwalu, f., death: ds. feorcwale, W. 77.
feorhord, n., soul, spirit: ns. Ph. 221.
feorhleğu, f., murder: ds. feorhlege, El. 458.
feorhréfu, f., salvation: ds. feorhrnere, El. 898; Pn. 72.
† feorlonð, m., distant land: dp. feorlonðum, Pn. 10.
feorman, W2., consume: 3 sg. feormað, Ph. 218.
feorrán, adv., from afar: El. 993, 1213; Ph. 326.
féower, adj., four: El. 744.
-féra, see geféra.
-fére, see gefére.
férend, m., sailor: np. W. 25.
ferhô, m. n., mind, soul, heart: ns. El. 174, 991; ds. ferhpe, Ph. 504; ferhê, El. 1037, 1164; fyrhê, El. 196, 463, 570, 641; as. El. 427, 797, 801 (see widan ferhô); Ph. 415; fyrhô, El. 761 (see widan ferhê). See collen-, stærced-, wêrigferhô.
ferhôgereahht, n., wise guidance of the soul: as. W. 70.
ferhôgléaw, adj., wise: nsm. fyrhôgléaw, El. 881; gp. fyrhôgléawra, El. 327.
ferhôsefa, m., mind, heart: ds. ferhôsefan, El. 316, 850, 895; fyrhôsefan, El. 213; fyrhôsefan, El. 98, 1079; as. fyrhôsefan, El. 534.
ferhôwerig, adj., sad: apm. fyrhôwerige, El. 560.
ferian, Wt., carry: inf. El. 108.
féða, m., band of foot-soldiers: ap. féðan, El. 35.
féðegest, m., stranger: np. féðegestas, El. 845.
feder, f., feather: ip. féðrum, Ph. 306; fēðrum, Ph. 380; wing, pinion: np. féðre, Ph. 137; ap. fēre, Ph. 145; ip. fērum, Ph. 86, 100, 123, 163, 347; plumage: ap. fēre, Ph. 205; ip. fērum, Ph. 239, 266. See also fōre.
GLOSSARY 173

-feðere, see haswag-, úrigfeðere.
feðermóma, m., plumage: ns. feðermóma, Ph. 280.
fețian, see gefțian.
fețrian, see gefțrian.
-fic, see gefic.
-fif, indecl. adj., five: El. 379.
fifelwäg, m., sea: as. El. 237.
findan, III, find: 2 sg. findest, El. 84; 3 pl. findap, El. 1032; pret. 1 sg. fand, El. 1255; 3 sg. fand, El. 202; 3 pl. fundon, El. 327, 379, 1217; opt. pret. 2 sg. funde, El. 1080; 3 sg. funde, El. 831; imp. pl. findap, El. 372; inf. El. 632, 641, 925; pp. funden, El. 974, 987.
finger, m., finger: gp. fingra, El. 120.
finire, vb. (Lat.), end: 3 sg. finit, El. 1236; Pr. 16.
finis, m. f. (Lat.), end: abl. s. fine, Ph. 675.
finta, m., tail: np. fi>ru, Ph. 297; dp. fi>rum, El. 743; ap. fi>ru, Ph. 652; ip. fi>rum, Ph. 316. See also feSer,-feSere.
fiSre,n., wing: np. fi>ru, Ph. 297; dp. fi>rum, El. 743; ap. fi>ru, Ph. 652; ip. fi>rum, Ph. 316.

flögan, II, fly: 3 sg. fléogeð, Ph. 322; pret. 3 pl. flugon, El. 140; inf. Ph. 163. See oðfléogan.
fléon, II, flee: 3 sg. flýðh, Ph. 460; pret. 3 pl. flugon, El. 127, 134. See ánfléon.
flíht, see flyht.
-flit, see geflit.
-flíta, see geflíta.
flöd, m., current: np. flódas, El. 1270. See lagu-, méréflód.
flódweg, m., ocean-road: is. flód-wege, El. 215.
flódwylm, m. f., flood: ip. flód-wylmum, Ph. 64.
flot, n., voyage: ds. flote, El. 226.
flota, see ge-, wægflota.
flyht, m., flight: ds. flíhte, El. 744; is. flyhte, Ph. 123, 340.
flythwait, adj., strong in flight, swift-flying: gsm. flythwaites, Ph. 335; apf. flythwate, Ph. 145.
fnést, m., breath: ns. Ph. 15.
föddor, n., food, fodder: as. Ph. 259; Pn. 35; födder, El. 360.
födorðegu, i., sustenance: gs. födorðeg, Ph. 248.
fög, see gefög.
folec, n., folk, people, crowd: ns. Ph. 362, 872; gs. folces, El. 157, 499, 1095; ds. folce, El. 415, 895, 989, 1056; as. El. 117, 1287; is. folce, El. 891; gp. folca, El. 27, 215, 502; Pn. 51; Ph. 326; dp. folcum, El. 1143; Ph. 322.
folcágend, m., ruler of a nation: gp. folcágendra, Ph. 5.
folcscearu, f., nation: ds. folcsceare, El. 402; folcsceare, El. 668.
foldbűend, m., inhabitant: np. foldbűende, El. 1014.
folde, f., earth: gs. foldan, Ph. 3, 8, 257, 396; ds. foldan, El. 721-2, 974, 987, 1080; Ph. 60, 174; as. foldan, Ph. 74, 197; land: ns. Ph. 29; as. foldan, Ph. 352;
region: as. foldan, Ph. 155; soil: as. foldan, Ph. 64; mold: is. foldan, Ph. 490.
foldhraef, n., grave: ds. foldgrafe, El. 845.
†foldhrērenda, adj., walking on the earth: gpn. foldhrērendra, Pn. 5.
foldwæstm, m., fruit of the earth: ip. foldwæstum, Ph. 654.
foldweg, m., way, road: ip. foldwegum, Pn. 51.
folgað, m., following: as. folgaþ, El. 904.
folgian, W2., follow: 3 pl. folgiað, Ph. 591; be subject to: 3 sg. folgaþ, El. 930.
folm, f., hand: ap. folme, El. 1066; dp. folmum, El. 1076.
fōn, see be-, ge-, on-, ymbfōn.
for, prep. w. dat., before, in the presence of: El. 110, 124, 170, 175, 180, 332, 351, 362, 404, 406, 417, 587, 596, 620, 688, 782, 867, 1198, 1273; on account of, because of: El. 63, 491, 496, 521, 564, 657, 677, 703, 1134; Ph. 461; in: El. 4, 979; on: El. 591; in regard to: El. 1065; w. acc., instead of: El. 318; before: El. 546; for, as: Ph. 344.
foran, adv., before, in front: El. 1184; Ph. 202. See beforan.
forbēodon, II, forbid: pp. apn. forbodene, Ph. 404.
forberstan, III, fail, be wanting: 3 sg. forbirsteð, Ph. 568.
fore, adv., aforetime: El. 1262.
fore, prep., w. dat., before: El. 577, 637, 746, 848; Ph. 600; for: Pn. 62; of: Pn. 34; w. acc., before: Ph. 514.
foregēnga, m., forefather: np. foregengan, Ph. 437.
foremhtig, adj., eminent in power, prepotent: nsm. Ph. 159.
forescēawian, W2., foresee: pret. 1 sg. forescēawode, El. 345.
forebānc, m., forethought: ap. forebāncas, El. 356.
forgifan, V, give, grant, bestow: 3 sg. forgifeð, Ph. 615; pret. 1 sg. forgeaf, El. 354; pret. 3 sg. forgeaf, El. 144, 164, 1218; Ph. 377; pp. forgiefen, Ph. 175.
forgildan, see forgylidan.
forgrīdan, III, demolish, destroy: pp. forgriunden, Ph. 227.
forgrīpan, I, seize: 3 sg., forgripeð, Ph. 507.
forgyldan, W1., recompense, requisite: inf. forgildan, Ph. 473.
forht, adj., fearful: nsm. Ph. 504, 525.
forhycgan, W3., scorn, despise: 1 sg. forhycge, Ph. 552.
forlāran, W1., seduce: pret. 3 sg. forlārde, El. 208.
forlētan, rd., let, allow: pret. 3 sg. forlēt, El. 598; opt. 2 pl. forlēten, El. 700; pret. 3 sg. forlēte, El. 712; imp. sg. forlēt, El. 793; abandon: 3 sg. forlēteð, El. 929; opt. 2 sg. forlēte, El. 689; pret. 1 pl. forlēten, El. 432. See ánforlētan.
formiman, IV, snatch away, destroy: 3 sg. fornimeð, El. 578; pret. 3 sg. fornam, El. 131, 136; fornóm, Ph. 268.
forsēcan, W1., visit: pp. forsōht, El. 933.
forsēon, V, abhor, scorn: pret. 2 pl. forsēgon, El. 389; 3 pl. forsāwon, El. 1318.
forst, m., frost: ns. Ph. 58, 248; gs. forstes, Ph. 15.
forswēlan, W1., burn, shrivel: 3 sg. forswēleð, Ph. 532.
forð, adv., forth: El. 120, 139, 318, 590, 636, 784, 1062, 1105, 12e8; forward: Ph. 455; thencforth:
GLOSSARY

El. 213; Ph. 579; always: El. 192; Ph. 637.

forðan, conj., therefore, hence, wherefore: El. 309 (adv.?), 517, 522, 1319; forðon, Ph. 368, 411; W. 82.

forðgewitan, I, depart, pass away: pp. gpm. forðgewitenra, El. 636.

forðryccan, W1., crush, oppress: pp. forðrycced, El. 1277.

forðsnottor, adj., very wise: asm. forðsnotterne, El. 1053, 1161; gpm. forðsnotterra, El. 379.

forðweard, adj., abiding, lasting: asm. forðweardne, Ph. 569.

forðylman, W1., envelop, wrap: pret. 3 sg. forðylmde, Ph. 284; pp. forðylmed, El. 767.

‡ fortyhtan, W1., lead astray: pret. 3 sg. fortyhte, El. 208.

forweard, adj., in front, forward: nsm. Ph. 291.

forwyrd, f., destruction: as. El. 765.

föt, m., foot: np. fótas, Ph. 311; dp. fótum, Ph. 578; ap. fét, El. 1066; ip. fótum, Ph. 276.

fótmæl, n., foot-measure, foot: dp. fótmællum, El. 831.

-fræge, see gefræge.

frætw, pl., adornments: n. El. 1271; Ph. 73, 257; g. frætw, Ph. 150; d. frætwum, El. 88; Pn. 29, 48; a. Ph. 508; i. frætwum, Ph. 610; attraction, perfection: a. Ph. 330, 335; i. frætwum (exquisitely), Ph. 309; splendor: i. frætwum (splendidly), Ph. 95; treasure: a. Ph. 200.

frætw(i)an, W2., embellish, deck, adorn: inf. frætwan, El. 1199; pp. gefrætwad, Ph. 116, 239; gefrætwed, Ph. 274; garnish: pp. gefrætwed, Ph. 585. See gefrætwian.

fram, prep., from, out of: w. dat., El. 140, 190, 296, 299, 301, 411, 701, 712, 1120, 1142, 1309; from, El. 590; Ph. 353, 524.

Francan, pr. n., Franks: n. El. 21.

frēa, m., lord: ns. El. 488, 1068; gs. frēan, Ph. 578; as. frēan, El. 1307; Ph. 675; vs. El. 680. See mánfrēa.

† frēamēre, adj., well known: asm. frēamērne, Pn. 10.

-frēca, see guðfrēca.


frēcne, adj., terrible, dangerous, perilous: nsm. W. 5; dsn. wk. frēcnan, El. 93; asf. wk. frēcnan, Ph. 390, 450.

frēfrend, m., comforter: ns. Ph. 422.

-frēge, see gefrēge.

frēmman, W1., accomplish, do, perform: 3 pl. fremmað, Ph. 470; W. 44; pret. 3 pl. fremedon, El. 646; offer: pret. 1 sg. fremede, El. 472; 3 pl. fremedon, El. 569; utter: opt. 2 sg. fremme, El. 524; promote: pret. 3 pl. fremedon, W. 70. See gefrēmman; heādo-, mān-, rihtfremmende.

frēoebarn, n., noble child: ns. El. 672.

frēond, m., friend: ns. El. 954; Pn. 15; ap. frýnd, El. 360.

frēondlēas, adj., friendless: nsm. El. 925.

frēondrāden, f., friendship: as. frēondrādennne, El. 1208.

frēotrēo, n., noble tree: as. El. 534.

freoðian, W2., protect: pret. 3 sg. freoðode, El. 1147. See gefreōdian.

freōdu, f., peace: ds. freoðu, Ph. 597. See also frið.

fricca, m., herald: np. friccan, El. 54, 550.

fricgan, V, ask, inquire: inf. fricgagan, El. 157, 560; ptc. gpm.
frið, m. n., deliverance, rescue: gs. frijpes, Pr. 13; as. El. 1184. See also freoðu.

friðelēas, adj., savage, barbarous: npm. friðelēase, El. 127.

friðowþba, m., peace-weaver, angel: ns. El. 88.

fröð, adj., old: ns. El. 1237; Ph. 154, 219, 426; nnp. El. 431; wise, experienced: ns. El. 343, 438, 463, 531; Ph. 570; asm. frōðe, El. 1164; vsm. El. 542; apm. frōde, El. 443; gpm. frōdra, El. 637; masterly: as. Ph. 84. See hygefrofor.

frōm, prep., see fram.

frōm, adj., bold: nnp. frome, El. 261.

frōmlīce, adv., boldly: El. 454; speedily: Ph. 371.

fruma, m., beginning: gs. fruman, El. 1142; ds. fruman, Ph. 328; author, creator: ns. El. 772; as. fruman, El. 839; vs. El. 793; prince, lord: ns. Ph. 377; as. fruman, El. 210. See hild-, lēod-, lif-, ordfruma.

frymǭ, f., beginning: ns. Ph. 637; ds. frymē, Ph. 239; frymē, Ph. 84, 280; creature, creation: gp. frymōa, El. 502; Ph. 197; frymē, El. 345; Ph. 630.

fugel, m., bird: ns. Ph. 86, 100, 104, 121, 201, 215, 257, 266, 291, 311, 322, 466, 529, 558, 574, 578, 597, 652; fugol, Ph. 145; gs. fugles, Ph. 125, 174, 309, 560, 387, 426, 510; ds. fugle, Ph. 328, 585; Pr. 1; np. fuglas, Ph. 163, 315, 352, 591; gp. fugla, Ph. 155, 159, 330, 335; Pn. 5. See gefyggan.

ful, n., foulness, impurity: gp. fūla, El. 769.


ful, adv., full, fully: El. 167, 860.

fullāstan, see gefullāstan.

fultum, m., aid, help: as. El. 1053; Ph. 390, 455, 646.

fulwian, see gefulwian.

fulwiht, f. n., baptism: gs. fulwihtes, El. 490, 1034; as. fulwihtes, El. 172, 192.

furðor, adv. further, more: furðor, Ph. 236; furður, El. 388.

furðum, adv., even, just: syðdan furðum (just as soon as), El. 914.

furður, see furðor.

fūs, adj., ready: Ph. 208; nsf. El. 1219; about to die: ns. El. 1237.

-fylce, see æfylce.

fylgan, W1., follow: pret. 2 pl. fylgdon, El. 371. See gefylgan.

fyll, m., dissolution: ds. fylle, Ph. 371.

fyllan, W1., overthrow: pret. 3 sg. fylde, El. 1041.

fyllan, see gefyllan.

fyllo, f., feast: gs. fylle, Ph. 35.

fyr, n., fire: ns. Ph. 219, 380, 504, 525; gs. fyres, El. 1106, 1287; Ph. 15, 215, 276, 490, 545; as. El. 1311, 1314; W. 22; is. fyre,
GLOSSARY

Ph. 531. See æled-, bælfyr.

fyrbað, n., bath of flame: ds. fyrbaða, Ph. 437; hell-fire: ds. fyrbaða, El. 949.
fyr, m., army: gp. fyrd: n. fyrd, El. 35.
fyrdræf, adj., brave: n. fyrd-ræf, El. 21, 1179.
fyrdræf, n., war-song: as. El. 27.
fyrdrinc, m., warrior: np. fyrd-rincas, El. 261.
fýren, adj., fiery: ipf. fyrnum, Pn. 60.
fyrhætan, see afyrhætan.
fyrhæð(-), see ferhæð(-).
fyrhæst, adv., first: El. 68; especially: El. 316.
fyrn, adv., long ago: El. 632, 641, 974.
fyrndæg, m., ancient day, day of yore: dp. fyrdagum, El. 398, 425, 528; Ph. 570.
fyrgeðær, npl., past years: i. fyrgedærum, Ph. 219.
fyrgeflit, n., old strife: as. El. 904.
† fyrgedflita, m., ancient enemy: as. fyrgedflitan, Pn. 34.
fyrgeflitum, n., history: as. El. 327.
fyrgeflitum, n., ancient decree: ns. Ph. 360.
fyrgestræm, n., ancient habitation: ap. fyrgeset, Ph. 263.
fyrgestræm, n., ancient work: ns. Ph. 95; as. Ph. 84.
fyrgestræm, n., ancient scripture: np. fyrgeset, El. 431; ap. fyrgeset, El. 373, 560; fyrgewrit, El. 155.
fyrngidd, n., ancient learning: gp. fyrgidda, El. 542.
fyrniwit, m., prophet: ns. fyrynwiota, El. 343; fyrynwiota, El. 438; as. fyrynwiitan, El. 1154.
fyrnan, see afyrnan.
fyrst, m., interval, space of time: ds. fyreste, El. 490; as. El. 67, 694.
fyrstmearc, f., appointed time, proper interval: ds. fyrdmearce, El. 1034, 1268; Ph. 223.
fyrwet, n., curiosity: ns. El. 1079.

G.
gád, n., lack: ns. El. 992.
-gædre, see tógaedre.
gædrian, W2., gather: 3 sg. gædrað, Ph. 193. See gegædrian.
gælan, W1., delay: pret. 3 pl. gældon, El. 692, 1001.
gælsa, see hygeælsa.
gæst, m., guest: ns. W. 29. See fægeæst.
gæst, see gæst.
galan, VI, scream: pret. 3 sg. gól, El. 52; sing: pp. galen, El. 124. See ágalan.
galdor, m., word: dp. galdrum, El. 161.
galga, m., cross: ds. galgan, El. 179, 480, 719.
gam-, see góm-.
gán, anv., go: pret. 3 sg. éode, El. 1096; 3 pl. éodan, El. 320, 377; éodon, El. 411, 557, 846. See ágán; gangan.
gang, m., course: dp. gangum, El. 633, 1256; gongum, El. 648; expanse: as. gong, Ph. 118. See bigang.
gangæ, rd., go: imp. pl. gangað, El. 406; gangaþ, El. 313, 372; gongað, Ph. 519. See Æ-, begangan; gán.
gær, m., spear: np. gæras, El. 23, 125; ap. gæras, El. 118.
gærsecg, m., ocean: gs. gærsecges, W. 29; as. Ph. 289.

Digitized by Google
gārdracu, f., battle: ds. gārprēce, El. 1186.
† gārdrīst, adj., bold with the spear: nsm. gārprīst, El. 204.
gāst, m., spirit, soul; ghost: nsm. El. 936, 1037, 1145; gs. gāstes, El. 199, 1058, 1070, 1100, 1157; gāstes, Ph. 549; ds. gāste, El. 471, 889; as. El. 352, 480; gæst, Ph. 513; vs. El. 1106; npl. gāstas, Ph. 519, 539, 544, 593; gp. gāsta, El. 176, 682, 790, 1022, 1077; gæstā, Ph. 615; dp. gāstum, El. 302; ap. gāstas, El. 182.
gūstgeryne, n., spiritual mystery: dp. gūstgerynum, El. 189, 1148.
gāsthalig, adj., holy: npl. gāsthalige, El. 562; gāsthalge, Pn. 21.
gūstleas, adj., dead: as. gūstleasne, El. 875.
gūstsuunu, m., spiritual son: nsm. El. 673.
gaudium, n. (Lat.), joy: ap. gaudia, Ph. 669.
ge, conj., or, and: Ph. 523; Pn. 74; ge. . . . ge, both . . . and: El. 965, 966; ge . . . ond, whether . . . or: El. 629, 630.
gē, pron., see 8u.
geāclian, Wz., disquiet, excite: pp. geācled, El. 57; geāclod, El. 1129.
geador, adv., together: El. 26, 889; Ph. 285.
geēfnan, see geēfnan.
geafnas, mpl., jaws: n. Ph. 300.
geagnwicde, m., contradiction: as. El. 525; answer: ap. gēncwidas, El. 594.
geagninga, adv., completely: El. 673.
-gēan, see ongēan.
gēar, n., year: ns. El. 7; gp. gēara, El. 1, 648; dp. gēarum, El. 1265; Ph. 258; ip. gēarum, Ph. 154. See fyrngēar.
gēara, adv., formerly, of yore: El. 1266.
geard, m., home: dp. geardum, Ph. 355, 647; court: dp. geardum, Ph. 578. See middangeard.
geardagas, mpl., life: n. El. 1267; past days, days on earth: d. geardagum, Ph. 384; i. geardagum, El. 290, 835.
geare, adv., readily: El. 167, 399; exactly: El. 648, 719, 860; gearwe, El. 1240; super. gearwast, El. 328; well: El. 419; completely: El. 531; clearly: comp. gearwor, El. 946.
gearolice, adv., completely: El. 288.
gearusnottor, adj., very wise: nsm. gearosnotor, El. 418; asm. gearusnottorne, El. 586.
gearwian, Wz., make ready, prepare: inf. El. 1000; Ph. 189. See gegearwian.
gegāscean, Wz., learn: pp. gegāscad, Ph. 393.
gebær, f., behavior, bearing: ns. Ph. 125; as. (ap.?) El. 659; gebēro, El. 710.
egebann, n., behest: as. El. 557.
egebed, n., prayer: ap. gebedu, Ph. 458.
egebēdan, II, bid, command: inf. El. 276, 1007; offer: pret. 3 sg. gebēad, Ph. 401.
egebidan, I, expect, await: inf. Ph. 562; wait: inf. El. 865; reach, attain: 3 sg. gebideþ, Ph. 152.
egebindan, III, bind: pp. gebunden, El. 772, 1245.
GLOSSARY

geblissian, W2., gladden, cheer, transport: pp. geblissod, El. 840, 876, 990, 1126; geblissad, Ph. 7, 140.

gębłond, see earngębłond.

gębłondan, rd., blend: pp. geblondan, Ph. 294.

gębłowan, rd., bloom, flower, blow: pp. geblowen, Ph. 21, 27, 47, 179, 240; asf. geblówene, Ph. 155.

gebod, n., behest, bidding: ns. Ph. 68.


gębrecan, IV, break: pp. gebrocen, Ph. 80, 229.

gebrestahan, W2., restore, regenerate: pp. gebredad, Ph. 372; npm. gebredade, Ph. 592.

gębregd, n., vicissitude: ns. Ph. 57.

gebringan, W1., bring, gather: 3 sg. gebringeS, Ph. 271, 283; pp. gebracht, W. 72.

gebroßian, W2., decay: pp. gebrosnad, Ph. 270.

gębßöor, mpl. brothers: n., gebßöpor, Pr. 11.

geßbyrd, f., nature: as. Ph. 360. See ðaggeßbyrd.

gecycle, adj., innate, natural: nsn. El. 503.

gebra, adj., lóedgebra.

gegrity, W1., taste: opt. 3 sg. gebryge, Ph. 261.

gebysgian, W2., trouble, afflict: pp. gebysgad, Ph. 62, 162, 428; overcome: pp. gebiesgad, Pr. 39.

gecëosan, II, choose, select, elect: 3 sg. gecëoseS, Ph. 382; 3 pl. gecëosaS, W. 37; pret. 3 sg. gecëas, El. 1039, 1166; ger. gecëosanne, El. 607; pp. asm. gecorene, El. 1059; npm. gecorene, Ph. 541, 593; dpm. gecorenum, Ph. 388.

gecigán, W1., invoke: 3 sg. gecigð, Ph. 454.


geclingan, III, contract: pp. npf. geclungne, Ph. 226.

gecnawan, rd., recognize, perceive: 3 sg. gecnaweð, W. 38; pret. 3 sg. gecnéow, El. 1140; opt. pret. 1 sg. gecnéowe, El. 708; pp. gecnäwen, El. 808.

gecost, adj., proved, tried: nsn. El. 257; ism. gecoste, El. 269; npm. gecoste, El. 1186.

gecwëme, adj., dear: nsn. El. 1050.

gecwendan, V., speak: pret. 3 sg. gecwæð, El. 338, 440, 893, 1191; Ph. 551; Pr. 69; Pr. 4; gecwæð, El. 344.

gecygan, see gecigan.

gecynd, f., nature, kind, species: ns. El. 735; Ph. 387; as. gecynde, Ph. 9; as. El. 329; as. germinal vigor: as. Ph. 252, 256; sex: ns. Ph. 356; trait: as. W. 49. See sundorgecynd.

gecyrran, W1., change: pp. gecyrred, El. 1061; pass: pp. gecyrred, El. 1265; turn: 1 sg. gecyrre, Pr. 8.

gecyðan, W1., announce, make known: 3 sg. gecyðð, El. 595; opt. 2 sg. gecyðe, El. 690; 3 sg. gecyðe, El. 1091; 3 pl. gecyðan, El. 409; pret. 3 sg. gecyðede, El. 866; imp. sg. gecyði, El. 446; inf. El. 588; gecyðan, 861; gen. gecyðanne, El. 533; pp. gecyðed, El. 816, 1050.

gedælan, W1., diversify: pp. gedæled, Ph. 295.

gedafélic, adj., becoming, proper: nsn. El. 1168.

gedál, n., death, dissolution: as. Ph. 651. See wurulgedál.

gedéman, W1., ordain: pp. gedémed, Ph. 147.
gedōn, anv., apply: inf., El. 1159; show forth: imp. sg. gedō, El. 784.

gedryht, f., flock: ns. Ph. 348; host, multitude: ns. El. 27, 1290; Ph. 615, 635; as. El. 737. See sib-, wilgedryht.

gedwola, m., error, heresy: ds. gedwolan, El. 1119; as. gedwolan, El. 371, 1041; is. gedwolan, El. 311.


gēealdian, W2., grow old: pp. gēealdad, Ph. 427.

gēearnian, W2., earn, deserve: 2 sg. gēearnast, El. 526.

gēeawan, W1., manifest, reveal: opt. 3 sg. gēeawe, Ph. 334.

gēefnan, W1., do, execute: pp. gēefnde, El. 1015; inf. gēefnan, Pn. 18, 33.

gēendian, W2., end: pp. gēendad, Ph. 500.

gēfar, n., expedition, journey: ns. Ph. 426; as. El. 68.

gēfætnian, W2., fasten: pp. gēfætnod, El. 1068.

gēfaran, VI, die: pp. asm. gēfærenne, El. 872.

gēfēa, m., delight, happiness, joy: ns. El. 195; Ph. 422, 607; ds. gēfēan, Ph. 400; as. gēfēan, El. 870, 949, 980; Ph. 248, 389, 569.

gēfēalic, adj., agreeable, joyous: nsn. Ph. 510.

gēfeallan, rd., seize, take: 3 sg. gēfeh, Ph. 143 (hlystgēfeh, listen).

gēfræge, n., report, hearsay: is. Ph. 176.

gēfræge, adj., known, famous: nsn. Ph. 3; gēfræge, El. 968.

gēfrætw(i)an, W2., adorn, embellish, deck: pp. gēfrætwed, Ph. 274, 585; gēfrætwad, Ph. 116, 239; npsm. gēfrætwade, El. 743.

gēfrēge, see gēfræge, adj.

gēfreman, W1., do, commit, accomplish: 1 pl. gēfremaþ, El. 515; 3 pl. gēfremaþ, Ph. 495; pret. 1 sg. gēfremede, El. 363, 818; 3 sg. gēfremede, El. 299, 912; 1 pl. gēfremedon, El. 402; 2 pl. gēfremedon, El. 386; opt. 3 sg. gēfremm, Ph. 403; pret. 3 sg. gēfremede, El. 779; pp. gēfremed, El. 415; grant: pret. 3 sg. gēfremede, El. 501; gain: pret. 3 sg. gēfremede, Ph. 650.

gēfreðian, W2., defend, protect:
GLOSSARY

imp. sg. gefreōþa, Ph. 630.
gefricgan, V, learn: pp. gefrigen, El. 155.
gefrige, n., information, result of inquiry: ip. gefreogum, Ph. 29.
gefrignan, III, hear, learn: pret. 3 pl. gefrugnon, El. 172; opt. pret. 3 pl. gefrugnen, El. 1014; pp. gefrugnen, Ph. 1.
gefullæstan, W1., help: pret. 3 sg. gefullæste, El. 1151.
gefulwian, W2., baptise: pp. gefulwad, El. 1044.
gefylgan, W3., persist in: 2 pl. gefylgað, El. 576; follow: inf. Ph. 347.
gefyllan, W1., fill: 3 sg. gefylleð, Ph. 653; opt. 3 sg. gefylle, El. 680; pp. gefylled, El. 452, 1143; Ph. 627; fulfil: opt. 3 sg. gefylle, El. 1084; pret. 3 sg. gefylde, El. 1071; pp. gefylled, El. 1131, 1135; W. 60.
gefysan, W1., set in motion: pp. npm. gefysde, El. 260, 1270; Pn. 52.
gegædrian, W2., gather: 3 sg. gegædrað, Ph. 269; pp. gegæadrad, Ph. 512.
gegearwian, W2., equip, supply: pp. gearowod, El. 47, 889.
geglengan, W1., adorn: pp. geenged, El. 90.
gehæftan, W1., adorn, deck: pp. gehroden, Ph. 79; load: pp. npm. gehroden, W. 74.
gehæða, m., comrade: ns. El. 113.
gehön, rd., hang with, load with: pp. gehongen, Ph. 38; npm. gehongene, Ph. 71.
gehrædan, II, adorn, deck: pp. gehroden, Ph. 79; load: pp. npm. gehroden, W. 74.
gehöða, ð., care, grief: ds. El. 667; as. El. 609; dp. gehðum, El. 322.
gehwær, adv., everywhere: El 1183.
gehwæðer, pron., both, either: nsm. Ph. 374; gsm. gehväðeres, El. 628, 964.
gehweorfan, III, turn: pret. 3 sg. gehwearf, El. 1126.
gehwyłc, pron., each, all, every: nsm. El. 1287, 1317; Ph. 185, 381, 503, 522, 534; Pn. 23; W. 39; gsm. gehwylces, Pn. 22; gsm. gehwylces, El. 319, 423, 910, 1030, 1156, 1310; Ph. 624; Pn. 20; dsm. gehwylcum, El. 278; Pn. 46; W. 6; dsf. gehwylcre, El. 1313; Pn. 57; dsm. gehwylcum, Ph. 110; asm. gehwylcum, El. 598, 1179; asm. El. 409,645; Ph. 460, 615; Pn. 18; gpf. gehwyl crea, El. 1283; dpm. gehwylcum, Ph. 133. See also ānra gehwylc.
gehyða, W1., hide, conceal: pp. nsm. gehyðed, El. 1092; apf. gehyddæ, El. 832.
GLOSSARY

gehygd, n., thought, meditation: dp. gehygdum, Ph. 459; gehigdum, El. 1224.
gehyñan, W1., weaken: pp. gehyñed, El. 720, 923.
gehyrân, W1., hear, learn: pret. 2 sg. gehyrdest, El. 785; 3 sg. gehyrde, El. 709, 953, 957; 1 pl. gehyrдон, El. 364, 660; 3 pl. gehyrдон, El. 1002; opt. 2 sg. gehyre, El. 442; imp. pl. gehýrað, El. 333; Ph. 548; inf. El. 511, 1282; hearken unto, obey: pret. 3 pl. gehýrdun, Ph. 444.
gehyr stan, W1., adorn: pp. gehyrsted, El. 331.
gehyrwan, W1., neglect: inf. El. 221.
geiewan, see geýwan.
gelæca, see gúgelæca.
geladan, W1., lead, bring: 3 sg. gelædeð, Ph. 244; pret. 3 pl. gelæddon, El. 714.
ge lástan, W1., do, carry out: opt. 3 sg. gelæste, El. 1197; ger. gelæstenne, El. 1166; practise: opt. pret. 3 pl. gelæston, El. 1208.
geléafa, m., belief, faith: ns. El. 1036; gs. geléafan, El. 966; as. geléafan, El. 491; is. geléafan, El. 1137; Ph. 479.
geléaffull, adj., faithful: nsm. El. 1048; geléafful, El. 960.
geléodan, rd., grow: pp. geloden, El. 1227.
geléttan, W1., hinder: 2 sg. geletest, El. 94.
gelic, adj., like, similar: nsm. Ph. 237; nsm. W. 8; gsn. gelices, Ph. 387; nsm. gelice, El. 1320; super. nsf. gelicast, Ph. 302; nsm. gelicast, Ph. 424.
gelice, adv., like, alike: Ph. 37, 601; super. gelicost, El. 1272; gelicast, Ph. 585. See ungelice.
gelíman, III, happen: pret. 3 sg. gelamp, El. 271, 1155; opt. 3 sg. gelimpe, El. 441; succeed: pret. 3 sg. gelamp, El. 963.
gelídan, I, attain: pp. geliden, El. 249; pass away: pp. geliden, El. 1269.
ge lýfan, W1., believe: 1 sg. gelýfe, El. 796; pret. 3 pl. gelýfdon, El. 518.
‡ gemáh, adj., malicious: nsm. Ph. 595; W. 39.
gemang, n., host, number: ds. gemonge, Ph. 265; as. El. 96, 108, 118. In gemonge, prep., w. dat., in the midst of.
gemearc, see ðinggemearc.
gemearcian, W2., mark: 3 sg. gemearcað, Ph. 146; pp. gemearcad, Ph. 318.
gemengan, W1., pollute: pp. nzm. gemengde, El. 1296.
gemétan, W1., find, meet with: 3 sg. gemétëð, Ph. 429; pp. gemëted, El. 871, 1013, 1225; Ph. 231; W. 4.
gemëfæst, adj., even-tempered: asn. Pn. 31.
gemetgian, W2., grow mild: 3 sg. gemetgað, El. 1293.
gemong, see gemang.
gemót, n., assembly: as. El. 279; Ph. 491.
gemyltan, W1., melt: pp. gemylted, El. 1312.
gemynge, adj., mindful: nsm. El. 1064. See ingemynge.
gemyngeg, adj., mindful, heedful:
nsm. El. 213, 819, 902, 940; nsf. El. 266.
gēn, adv., still: El. 1080, 1092; gin, Ph. 236; gien, Pn. 28; W. 50; next: El. 1063, 1078; again: El. 373, 925; moreover, also: El. 1218; Pr. 1. See also gina.
geneahhe, adv., very: El. 1065, 1158.
genēgan, W1., address: inf. El. 385.
genemman, W1., name: pp. genemned, El. 741.
genēosian, W2., visit: 3 sg. genēosað, Ph. 351.
genérían, W1., save: pret. 3 sg. generede, El. 163; 3 pl. generedon, El. 132; deliver: pret. 3 sg. generede, El. 301.
genes, see tōgēnes.
egenga, see bi-, foregenga.
geniman, IV., take: pret. 3 sg. genam, El. 599.
genīola, m., enmity, hostility: ds. geniōlan, El. 701; as. geniōlan, El. 610. See cweal-, lāð-, sweord-, torganīolā.
geniwian, W2., renew, restore: pp. geniwad, Ph. 279, 580.
egoc, i., help, consolation: ds. géoce, El. 1139, 1247.
egocend, m., helper: ns. El. 682, 1077.
geof-, see gif-.
geofon, n., sea, ocean: gs. geofones, Ph. 118; geofenes, El. 227, 1201.
geogoð, f., youth: ns. El. 1265; ds. geogoðe, El. 638.
geogoðhād, m., youth: gs. geogoðhādes, El. 1267.
geolorand, m., shield: as. El. 118.
gēomor, adj., sad, sorrowful, woful: nsm. El. 627; Ph. 556; dsm. gēomrum, El. 922; asf. wk. gēomran, Ph. 139, 517; nsm. gēomre, El. 322; apm. gēomre, El. 182. See hygegēomor.
gēomormōd, adj., sad, sorrowful: nsm. gēomormōde, El. 413, 555; Ph. 353, 412.
geond, prep. among, through, throughout, in: w. acc., El. 16, 278, 734, 969, 1177; Ph. 82, 119, 323; Pn. 1, 4, 65, 68, 70.
geondfaran, VI, traverse: 3 pl. geondfarað, Ph. 67.
geondlācan, rd., flow through: opt. 3 sg. geondlāce, Ph. 70.
geondwlītan, I, survey: 3 sg. geondwlīteð, Ph. 211.
geong, adj., young: nsm. Ph. 258, 647; giong, Ph. 355; comp. nsm. gingra, El. 159; rejuvenated: nsm. Ph. 267; asn. Ph. 192, 433; fresh: gpf. geongra, Ph. 624. See cnih-, edgeong; ging.
geopenian, W2., open: pp. geopenad, El. 1231; reveal: opt. 2 sg. geopenie, El. 792; inf. geopenigean, El. 1102.
georn, adj., zealous: nsf. El. 268. See dōmgeorn.
georne, adv., earnestly, zealously: El. 199, 216, 322, 413, 471, 600, 1157, 1171; comp. geornor, Pr. 12; eagerly: Ph. 92, 101; accurately: El. 1163; surely, well: comp. geornor, Ph. 573; gladly: W. 74.
geornlice, adv., zealously: El. 1097, 1148.
geotan, II, pour: pp. goten, El. 1133. See be-, sūrgeotan.
gefäde, n., means: ip. geraðum, El. 1054, 1108.
geere, adv., see geare.
geereaht, see ferhögereahht.
gerēord, n., meal: dp. gereordum, Pn. 36.
gerêstan, W1., rest: 3 sg. gerêstæð, El. 1083.
gerîm, see dôgor-, wintergerîm.
gerûma, m., room: as. gerûman, El. 320 (on gerûman, away, apart).
gerûman, W1., extend: pret. 3 sg. gerûmde, El. 1249.
gerûne, n., secret: as. El. 566; ap. gerûno, El. 280, 589, 813. See gäst-, wordgerûne.
gesaðlan, W1., bind: pret. 3 sg. gesæclide, Pn. 59.
gesælif, adj., blessed: nsm. El. 956; nsm. wk. gesæliga, Ph. 350.
gescéadan, rd., decide: pp. gescéaden, El. 149.
gesceaf, f., creature: gp. gesceafþa, El. 894; Pn. 73; dp. gesceatfum, Pn. 56; creation: as. El. 729; heaven: as. El. 1089; existence: as. Ph. 660; object: as. El. 183, 1032.
gescœap, n., destiny, fate: ap. gescœapu, Ph. 210; object: as. El. 790. See fyrgesœap.
gescœðan, VI, harm, molest, plague: pret. 3 sg. gescōð, Ph. 400; 3 pl. gescœðan, Ph. 442.
gescînan, I, illumine: 3 sg. gescîneþ, Ph. 118.
gescrifan, I, decree, ordain: pret. 3 sg. gescrafted, El. 1047.
gescyldan, W1., defend, protect: pp. gescylded, Ph. 180.
gescyppan, VI, create, fashion: pret. 3 sg. gescôp, Ph. 84, 138, 197.
gescyrðan, W1., cut to pieces: pp. gescyrded, El. 141.
gesêcan, W1., seek, visit: 3 sg. gesêceð, El. 1280; Ph. 156, 264; W. 29; pret. 3 sg. gesôhte, El. 230, 255, 270; gain, reach: 3 sg. gesêceð, Ph. 166.
gesêfte, adj., pleasant: super. nsm. gesêftost, El. 1295.
gesëllan, W1., pay: inf. gesyllan, El. 1284.
gesøn, V, behold, see: 1 pl. gesœð, El. 1121; pret. 3 sg. geseah, El. 88, 100; geseh, El. 842; 3 pl. gesøgon, El. 68; gesåwen, El. 1111; opt. pret. 3 sg. gesège, El. 75; inf. El. 1308; Ph. 675; W. 86; gesion, El. 243; pp. gesegen, El. 71.
geset, n., abode, dwelling, haunt, seat: ap. gesetu, Ph. 278, 417, 436. See fyrgeset.
gesðan, W1., prove, verify: inf. El. 582.
gesættan, W1., place, establish: pret. 3 sg. gesette, Ph. 10, 395; opt. pret. 3 sg. gesette, El. 1055; destine: 2 sg. gesettest, El. 739.
gesihæ, see gesȳhæ.
gesíttan, V, sit, sit down: pret. 3 pl. gesæton, El. 868; inf. Ph. 671.
gesomnian, W2., gather: 3 sg. gesømnað, Ph. 576.
gesþon, n., twist: as. gespon, El. 1135 (wira gespon, nails).
gesþræcan, V, speak: opt. pret. 3 sg. gesþæce, El. 667; pp. gspf. gesþrecca, El. 1285.
gesþring, see wyllegesþring.
gëst, see gæst.
gestæðelian, W2., establish, ordain: pp. gestæðelad, Ph. 474.
gestæld, n., mansion: gp. gestælda, El. 802.
gestælla, see eaxlgæstælla.
gestrēon, see æht-, feoh-, woruldgestrēon.
<table>
<thead>
<tr>
<th>Glossary Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>gestrýnan, W1.</td>
<td>gain, secure: 3 pl. gestrýnæ, Ph. 392.</td>
</tr>
<tr>
<td>gesund, adj.</td>
<td>prosperous: asm. gesundne, El. 997, 1005.</td>
</tr>
<tr>
<td>geswoercan, III.</td>
<td>grow dark: pret. 3 sg. geswearc, El. '856.</td>
</tr>
<tr>
<td>geswarian, VI.</td>
<td>swear: 1 sg. geswergic, El. 686.</td>
</tr>
<tr>
<td>geswican, I.</td>
<td>cease from: 1 pl. geswicaþ, El. 516; 2 pl. geswicaþ, Pr. 7.</td>
</tr>
<tr>
<td>geswigian, W3.</td>
<td>bring to silence: pp. geswiged, Ph. 145.</td>
</tr>
<tr>
<td>geswíðrian, W2.</td>
<td>lessen, weaken: pp. geswíðrod, El. 698, 918; geswíðrad, El. 1264.</td>
</tr>
<tr>
<td>gesyð, f.</td>
<td>vision, sight: ds. gesyðæ, El. 184, 346, 847, 905; gesiðæ, El. 614; as. El. 98.</td>
</tr>
<tr>
<td>gesyllan, see geséllan.</td>
<td></td>
</tr>
<tr>
<td>gesýne, adj.</td>
<td>plain: ns. gesýne, El. 144; visible: nsn. El. 264. See čøgesýne.</td>
</tr>
<tr>
<td>getacnian, W2.</td>
<td>show: pp. getacnod, El. 754.</td>
</tr>
<tr>
<td>getæcan, W1.</td>
<td>reveal: pret. 2 sg. getæhtesæ, El. 1075; opt. pret. 3 sg. getæhta, El. 601.</td>
</tr>
<tr>
<td>getællan, W1.</td>
<td>count: pp. geteled, El. 2, 634.</td>
</tr>
<tr>
<td>getængan, W1.</td>
<td>dedicate, devote: pret. 3 sg. getængde, El. 200.</td>
</tr>
<tr>
<td>getænge, adj.</td>
<td>resting on: nmp. El. 228; apm. El. 1114.</td>
</tr>
<tr>
<td>geðanc, mn.</td>
<td>thought: ds. geðance, El. 267, 807; as. geðanc, El. 1239; gp. geðonca, El. 1286; dp. geðancum, El. 312; ip. geðoncum, Ph. 552. See in-, módgeðanc.</td>
</tr>
<tr>
<td>geðæht, f.</td>
<td>counsel: as. geðæht, El. 1060; device, plot: ap. geðæhtæ, El. 468; knowledge: as. geðæhta, El. 1241. See ræd-geðæhta.</td>
</tr>
<tr>
<td>geðæncan, W1.</td>
<td>think: imper. pl. geðæncæþ, El. 313.</td>
</tr>
<tr>
<td>geðeón, III.</td>
<td>exalt, advance: pp. geðeungen, Ph. 160; perfect: pp. geðeungen, Ph. 649.</td>
</tr>
<tr>
<td>geðinge, n.</td>
<td>fate: gs. geðinges, El. 253.</td>
</tr>
<tr>
<td>geðoht, m.</td>
<td>thought: ns. geðoht, El. 426.</td>
</tr>
<tr>
<td>geðolian, W2.</td>
<td>endure, suffer: inf. geðolian, El. 1292.</td>
</tr>
<tr>
<td>geðræatian, W2.</td>
<td>persecute: pp. geðræatod, El. 695.</td>
</tr>
<tr>
<td>geðrec, n.</td>
<td>rush: ns. geðrec, El. 114.</td>
</tr>
<tr>
<td>geðringan, III.</td>
<td>overcome: inf. geðringan, El. 40.</td>
</tr>
<tr>
<td>geðrówian, W2.</td>
<td>suffer: pret. 3 sg. geðrówade, El. 519; geðrówode, El. 859; 3 pl. geðrówedon, El. 855; opt. (?) pret. 3 sg. geðrówade, El. 563.</td>
</tr>
<tr>
<td>geðrýdan, W1.</td>
<td>arm, embattle: pp. geðrýped, Ph. 486.</td>
</tr>
<tr>
<td>getimbran, W1.</td>
<td>build, erect, construct: 3 sg. getimbræð, Ph. 202, 430; opt. pret. 3 sg. getimbredæ, El. 1010.</td>
</tr>
<tr>
<td>geðrywe, adj.</td>
<td>true, faithful: nsn. El. 1035.</td>
</tr>
<tr>
<td>getýn, W1.</td>
<td>train: pp. apm. getýde (skilled), El. 1018.</td>
</tr>
<tr>
<td>gewadan, VI.</td>
<td>penetrate: pret. 3 sg. gewód, El. 1190.</td>
</tr>
<tr>
<td>gewæde, see wintergewæde.</td>
<td></td>
</tr>
<tr>
<td>gewælan, W1.</td>
<td>pain, torture: pp. gewæled, El. 1244.</td>
</tr>
<tr>
<td>geweald, n.</td>
<td>might, power: as. El. 120, 726; dp. gewealdum, El. 610.</td>
</tr>
</tbody>
</table>
GLOSSARY

geweaxon, rd., grow up: pp. gewe xen, Ph. 313.

† gewelgian, W2., endow: pp. gewel gad, Pn. 41.

gewendan, W1., turn: opt. 3 sg. gewende, El. 617; pp. gewended, El. 1047.

geweorc, see fyrngweorc.

geweorp, see wintergeweorp.

geweordan, III, be: 3 pl. geweordað, El. 614; pret. 3 pl. gewurdon, El. 1288; become: 3 sg. geweorþeð, Ph. 538; gewyrðeð, El. 1192, 1275; pret. 1 sg. gewearð, El. 923; come: opt. 3 sg. geworðe, Ph. 41; pp. geworden, El. 994; happen: pret. 3 sg. gewit, El. 632, 641; inf. El. 456, 611; pp. geworden, El. 643.

geweorðian, W2., distinguish, honor: 3 sg. gewyrðeð, El. 1192; pp. geweordad, El. 177; Ph. 551; geweorðod, El. 150, 823.

gewerian, W1., clothe: pp. npl. gewerede, El. 263.

gewician, W2., dwell, abide, take up one's abode: 3 sg. gewicað, Ph. 203; 3 pl. gewiciað, W. 19.

gewin, n., struggle: ns. Ph. 55. See ealdgewin.

gewindæg, m., day of toil, time of tribulation: np. gewindagas, Ph. 612.

gewitan, I, go: 3 sg. gewiteð, W. 28; 3 pl. gewitað, W. 16; pret. 3 sg. gewat, El. 148; vanish, pass away, depart: 3 sg. gewiteð, El. 1277; Ph. 99, 162, 320, 428; 3 pl. gewitaþ, El. 1272; pret. 3 sg. gewat, El. 94; opt. 1 sg. gewite, Ph. 554; pp. gewiten, Ph. 97; npl. gewitene, El. 1268; fly: 3 sg. gewiteð, Ph. 122; come: 3 sg. gewiteð, W. 58. See forðgewitan.

gewitt, n., mind, understanding: ns. El. 938, 1191; gs. gewittes, Ph. 191; as. El. 357, 459.

gewlencan, W1., adorn, bedeck: pp. gewlenced, El. 1264.

gewliticalgian, W2., beautify, embellish: pp. gewlittest, Ph. 117.

gewrit, n., record: ap. gewritu, El. 654, 658; scripture: np. gewritu, El. 674; ap. gewritu, El. 387; writing, book: np. gewritu, Ph. 313, 655; dp. gewritum, El. 827, 1256; Ph. 30; Pn. 14; ip. gewritum, Ph. 332, 425. See fyrngewrit.

gewunian, W2., dwell in, sojourn in, inhabit: pret. 3 sg. gewunion, El. 1038; opt. 3 pl. gewunien, Ph. 481.

gewyrca, W1., make, build, construct: 3 sg. gewyrcað, Ph. 469; inf. El. 104; commit: opt. 1 pl. gewyrcaen, El. 513; bring to pass: 3 sg. gewyrcað, Ph. 537; create: pret. 2 sg. geworhtest, El. 727, 738.

gewyrd, f., event, occurrence: ns. El. 647. See sundorgewyrd.


gewyrrht, see Ærgewyrrht.

‡ gewyrtian, W2., perfume: pp. gewyrtad, Ph. 543.

géywan, W1., show: pret. 2 sg. géywdest, El. 787; 3 sg. géywde, El. 488; pp. géywed, El. 74, 183; géewed, El. 102.

gicel, see cylegicel.

gidd, n., speech: gp. gidda, El. 418; dp. giddum, El. 586; ip. giddum, El. 531. See fyrngidd.

gieddian, W2., sing: pret. 3 sg. gieddade, Ph. 571.

giedding, f., utterance: ap. gieddinga, Ph. 549.
GLOSSARY 187

gief-, see gif-.
gien, see gēn.
gielt, see gylt.
gietan, see be-, ongietan.
gifa, see beag-, hyht-, wil-, wuldorgifa.
gifan, V, give: 3 pl. gifaS, El. 360; grant: 3 sg. geaf, El. 365. See ā-, for-, ofgifan.
gifre, adj., greedy, rapacious: nsm. Ph. 507. See wælgifre.
gifu, f., gift, grace: nsm. El. 265; ds. gife, El. 1144; giefe, Ph. 658; Pn. 71; as. gife, El. 176, 182, 199, 596, 967, 1033, 1058, 1157, 1201; giefe, Ph. 327, 557; gp. gyfena, Ph. 624; geofona, Ph. 384; ap. gife, El. 1247; endowment: gp. geofona, Ph. 267. See wuldorgifu.
gild, see ðæosfulgild.
gildan, III, return, repay: pret. 3 sg. geald, El. 493. See forgildan.
gim, m., gem, jewel: nsm. Ph. 117, 183, 208, 300, 516; ds. gimme, Ph. 92, 303; np. gimmas, El. 90; gp. gimma, Ph. 289. See gold-, sincgim.
gim-, see gým-.
gimcynn, n., precious stone: dp. gimcynnnum, El. 1024.
gin, see ongin.
gin, see gēn.
gina, adv., still, yet: El. 1070.
ging, adj., young: asm. ginge, El. 875; vsm. wk. ginga, El. 464; apm. ginge, El. 353. See also geong.
ginnan, see onginnan.
gio, adv., once: El. 436. See also gūdād, iū.
gisel, m., hostage: ds. gisle, El. 600.
glæd, adj., glad, joyous: ds. wk. glædan, Ph. 593; comp. nsm. glædra, El. 956; brilliant, sparkling: ds. glædum, Ph. 92; glædum, Ph. 303; super. nsm. glædost, Ph. 289.
glædmōd, adj., glad-hearted: nsm. El. 1096; Ph. 462; npm. glædmōde, Ph. 519.
glæs, n., glass: nsm. Ph. 300.
glæaw, adj., sage, wise: nsm. El. 807, 1212; Ph. 144; asf. glēawe, El. 1163; npm. glēawe, El. 314; Ph. 29; gpm. glēawra, El. 638; apm. glēawe, El. 594; super. npm. glēawestan, El. 536. See ā-, ferhō-, hygeglēaw.
glēawhýdig, adj., wise: nsm. El. 935.
glēawlice, adv., wisely, prudently: El. 189.
glēawmōd, adj., discerning, prudent, sagacious: nsm. Ph. 571.
glēawnes, f., wisdom: as. glēawnesse, El. 962.
glomer, f., fire, flame: gp. glēda, El. 1302.
glengan, W1., adorn, grace: 3 sg. glengeS, Ph. 606. See geglengan.
glidan, I, glide: inf. Ph. 102. See tōglidan.
gliw, n., cheer, joy: ds. gliwe, Ph. 139.
glōm, see mistglōm.
gnornian, W2., bemoan: pret. 3 sg. gnornode, El. 1260.
gnornsorg, f., sorrow: as. gnornsorge, El. 655; gp. gnornsorga, El. 977.
gnyrn, f., blemish: gp. gnyrna, El.
GLOSSARY

422; sadness: gp. gnyrna, El. 1139.

gnyrnwēc, f., revenge for wrong: dp. gnyrnwēcum, El. 359.

gnýðe, see ungñýðe.

God, m., God: n. El. 4, 14, 161, etc. (10 times); Ph. 36, 281, 355, 565; Pn. 55; g. Godes, El. 109, 179, 201, etc. (23 times); Ph. 46, 91, 96, 403, 408, 461, 571, 619; d. Gode, El. 962, 1048, 1100, 1117, 1139; Ph. 517, 657; Pr. 12; a. El. 209, 345, 687, etc. (8 times); v. El. 760, 786, 810, 819; Ph. 622.

göd, n., bounty, good: np. Pn. 71; gp. göda, El. 924; Ph. 615, 624; W. 46.

göd, adj., good: gpm. gödra, El. 637; gpf. gödra, Ph. 462; comp. nsm. betera, El. 506; nsn. sëlle, Ph. 417; asm. beteran, El. 618; asn. betere, El. 1039, 1046, 1062; super. nsm. sélest, El. 1028; nsn. sélest, El. 975; sëlust, El. 527; asm. wk. sëlestan, Ph. 395, 620; vsm. wk. sëlesta, El. 1088; vsf. wk. sëleste, El. 1170; apm. sëleste, El. 1202; apm. wk. sëlestan, El. 1019.


godcund, adj., divine, God-given: asf. godcunde, El. 1033.

göddæd, i., good deed: ip. göd-dædum, Ph. 669.

göddönd, m., benefactor: ap. göd-dënd, El. 359.

godspel, n., gospel: gs. godspelles, El. 176.

gold, n., gold: ns. El. 1309; ds. golde, El. 90, 331; as. El. 1260; Ph. 506; is. golde, El. 1024. See cynegold.

goldfæt, n., gold-setting: ds. goldfate, Ph. 303.

goldgim, m., golden jewel: ap. goldgimmas, El. 1114.

goldhōma, m., garment ornamented with gold: ap. goldhoman, El. 992.

goldhord, n., treasure: as. El. 791.

goldwine, m., king: ns. El. 201.

gōma, m., jaw: ap. gōman, W. 62, 76.

gomen, n., pleasure: ns. El. 1265.

gomol, adj., old: nsm. Ph. 154; gomel, Ph. 258; dsm. gamelum, El. 1247.

gong(-), see gang(-).

Gotan, see Hrēgotan.

grædig, adj., greedy: nsm. Ph. 507.

graef, see fold-, moldgraef.

græswōng, m., grassy plain: ds. græswonge, Ph. 78.

grafan, see begrafan.

gram, adj., hostile: gpm. gramra, El. 118; dpm. gramum, El. 43.

grāp, i., grip, grasp: dp. grāpum, El. 760.

grēne, adj., green: nsm. Ph. 298; nsn. Ph. 293; asf. Ph. 154; npm. Ph. 13, 36, 78.

grēot, m., earth, dust: gs. grēotes, Ph. 556; ds. grēote, Ph. 267; is. grēote, El. 835.

grim, adj., angry, fierce, grim: asm. grimne, El. 525; apm. grimme, Ph. 461; W. 62; apm. wk. grimman, W. 76. See ferh-, heoru-grim.

grīma, m., helmet: ns. El. 125.

grimhelm, m., helmet: ns. El. 258.

grindan, see forgrindan.

gripan, see forgripan.

gripe, m., grip: ds. El. 1302. See stāngripe.

grund, m., ground: ds. grunde, El. 1114; bottom: as. El. 1299; W. 29; earth, world: as. El. 1289; Ph. 118, 498; abyss: as. El. 944; Pn. 59. See hellegrund.

grundlēas, adj., bottomless: asm. grundlēasne, W. 46.
GLOSSARY

grymetan, Wi., roar: ptc. asr.
grymetende, Pn. 7.
†gryrefaest, adj., terribly firm: nsm. El. 760.
gúðæð, f., former deed: gp. gúðæda, Ph. 556. See also gio, iù.
guma, m., human being, man: nsm. El. 531; Ph. 570; vs. El. 464; np. guman, El. 562, 1186; Pn. 21; gp. gumena, El. 14, 201, 254, 278, 638, 1096, 1203; W. 62; dp. gumum, Ph. 139.
gúð, f., battle, combat: ds. gúðe, El. 23.
†gúðcwén, f., queen: nsm. El. 254.
gúðfreca, m., valiant chief: ds. gúðfreccan, Ph. 353.
†gúðgelæca, m., warrior: ap. gúðgelæcan, El. 43.
†gúðheard, adj., brave: nsm. El. 204.
gúðróf, adj., strong in battle: nsm. gúðrófe, El. 273.
†gúðscrūð, n., armor: nsm. El. 258.
gyf-, see gif-.
gyfl, n., food: as. Ph. 410.
gyldan, see â-, for-, ongyldan.
gylt, m., sin: ds. gylte, Ph. 408; gp. gylta, El. 817; ap. gieltes, Ph. 461; ip. gyltum, W. 74.
gýman, Wi., notice, heed: opt. 3 sg. gime, El. 616.
gyrn, m. n., sorrow: is. gyrne, Ph. 410.
gyrnan, Wi., long, yearn: 3 sg. gyrneæð, Ph. 462.

H.
habban, W3., have, hold, possess:
1 sg. hafu, El. 808; hæbbe, Ph. 1, 569; 3 sg. hafað, El. 825, 910; Ph. 175, 667; Pn. 30; W. 49, 72; 1 pl. habbaþ, Ph. 393; pret. 1 sg. hæfde, El. 1253, 1254; 3 sg. hæfde, El. 63, 224, 412, 1130; 2 pl. hæfdon, El. 369; 3 pl. hæfdon, El. 49, 155, 249, 381, 415, 870, 998; Ph. 408; opt. 1 sg. hæbbe, El. 288; 3 sg. hæbbe, El. 594; 3 pl. hæbben, El. 316, 408; inf. El. 621.
háð, m., class: ds. háðe, El. 740; form, shape, nature: ds. háðe, El. 72; as. El. 336, 776; Ph. 372, 639; manner: as. El. 1246. See bisceop-, cild-, geogoð-, sác- erd-, wiðhåd.
háðor, adj., radiant: asr. Ph. 212.
háðor, adj., clear: dpf. háðrum, El. 748.
hádre, adv., clearly: Ph. 115; clearly: Ph. 619.
hæft, m., bondage, imprisonment: nsm. El. 703.
hæftan, see gehæftan.
hæftnyð, d., bondage, thraldom: ds. hæftnæde, El. 297.
hægl, m., hail: nsm. Ph. 60; gs. hægles, Ph. 16.
hæl, f., hail, greeting: as. El. 1003.
hælan, Wi., save, redeem: ptc. nsm. hælende, Ph. 590.
hæle, m., man: nsm. Ph. 554.
Hælend, m., Saviour: nsm. El. 809, 862, 912, 920; Ph. 650; gs. Hælendes, El. 1063; as. Ph. 616; God: vs. El. 726.
hæleð, m., man, warrior: nsm. El. 640, 936; as. El. 538; vs. El. 511; np. El. 1006, 1297; Pn. 20;
hæleþ, El. 273; W. 22; gp. hæleða, El. 73, 156, 188, 852, 1054, 1108, 1204; hæleþa, Ph. 49, 135, 170; W. 40; dp. hæleðum, El. 661, 671, 679, 709, 1012. 1273.

hælo, f., cure, healing: as. El. 1216; hælu, W. 87.

hærfest, m., harvest: ds. hærfeste, Ph. 244.

hæs, f., behest: as. El. 86.

hætan, see onhætan.

hæðen, adj., heathen: npm. hæðene, El. 126; dpf. hæðenum, El. 1076.

hætu, f., heat: ns. Ph. 17.

haga, see án-, bord-, turfhaga.

hål, see wanhål.

hál, adj., holy: nsm. El. 218, 679, 740, 751, 936, 1087, 1145; Ph. 183; nsm. wk. hálga, El. 751, 1094; Ph. 81, 418; nsf. El. 625, 885; Ph. 626, 641; nsm. wk. hálige, El. 720, 1012, 1224; nsm. El. 976, 1195; nsm. wk. hálige, El. 429; gsm. háliges, Ph. 79; hálges, Ph. 399; gsm. wk. hálgan, El. 86; dsf. wk. hálgan, El. 1006, 1054, 1204; asm. wk. hálgan, El. 457, 785; Ph. 339; asf. hálge, Ph. 476; hálige, El. 355; asf. wk. hálgan, El. 1032; asm. El. 758, 843; asm. wk. hálige, El. 107, 128, 442, 701, 841; hálge, Ph. 619; nmp. hálge, Ph. 447, 539; npf. hálge, Ph. 73 (inviolable?); gpm. háligr, El. 821; Ph. 656; dpf. hálgum, El. 988; Ph. 421, 515; apf. hálige, El. 333, 364, 670, 853, 1169; ipm. hálgum, Ph. 206, 444.

See gásthálig.

hals, m., neck: ns. Ph. 298.

häm, m., home: gs. hámes, Ph. 483; ds. Ph. 593, 599; as. El. 143, 148, 921; Ph. 244.

hand, f., hand: dp. handum, El. 805, 843; ap. handa, El. 457.

† handgeswing, n., combat: ns. El. 115.

hasu, adj., gray: nsm. wk. haswa, Ph. 121.

haswigeðere, adj., gray-plumed: nsm. wk. haswigfeðra, Ph. 153.

hát, adj., hot: nsm. El. 1133; Ph. 521; nsm. El. 628; dsf. hátum, El. 1297; super. nsm. hátost, Ph. 209; nsm. hátost, El. 579; consuming: nsm. wk. háta, Ph. 613.

See fyrhát.

hata, see lóodhata.

hátan, rd., call, name: 3 sg. hátæð, El. 756; 3 pl. hátað, Ph. 173; pp. háten, El. 439, 505; Ph. 86; Ph. 13; bid, command: pret. 3 sg. heht, El. 42, 79, 99, 105, 129, 153, 276, 691, 863, 877, 999, 1003, 1007, 1023, 1051, 1161, 1198, 1202; hét, El. 214; opt. pret. 3 sg. hehte, El. 509; imper. sg. hát, El. 1173.

háte, adv., fervently: Ph. 477.

he, pron., he: nsm. El. 9, 13, 15, etc. (64 times); Ph. 5, 142, 146, etc. (39 times); Pn. 17, 18, 30, 31, 59, 62; W. 41, 44, 49, 66, 76; nsm. héo, El. 254, 570, 957, 1023, 1136, 1143, 1202; hio, El. 268, 325, 384, 420, 568, 598, 710, 966, 1008, 1015, 1140, 1158, 1219; Ph. 413; nsm. hit, El. 170, 271, 789, 882, 1155; Ph. 531; gsmn. his, El. 147, 162, 193, etc. (14 times); Ph. 211, 262, 267, etc. (20 times); Pn. 34; W. 40, 43, 55, 63, 74; gsf. hire, El. 222; hire, El. 1200; dsf. him, El. 18, 72, 76, etc. (40 times); Ph. 88, 107, 179, etc. (21 times); W. 25, 41, 67, 73, 86; dsf. hire, El. 223, 567, 609, etc. (13 times); asm. hine, El. 14, 200, 440, etc. (13 times); Ph. 106, 111, 281, 365, 380, 420; W. 51, 65; asf. hie, El. 677, 1146;
asn. hit, El. 350, 702, 979; Ph. 84; np. hie, El. 48, 68, etc. (35 times); hio, El. 166, 324, 326, 569, 571, 835; hêo, El. 116, 382, 555, 565; hi, Ph. 247, 327, 389, 402, 410, 411, 415, 476, 489, 658; W. 32, 58; hê, Ph. 481, 609; W. 12, 35, 36; gp. hira, El. 174, 359, 451, 1112, 1209, 1232; W. 75; hiera, El. 360; hyra, Ph. 405, 543; dp. him, El. 182, 319, 325, etc. (19 times); Ph. 36, 39, 160, etc. (18 times); ap. hie, El. 208, 1136; hi, Ph. 246, 395.

heafela, m., head: np. (as sing.) heafelan, Ph. 604.

hêafod, n., head: ns. Ph. 293; ds. hêafde, Ph. 604; is. hêafde, Ph. 143.

† hêafodwylm, n., tears: ns. El. 1133.

hêah, adj., high, lofty: ns. Ph. 590; nsf. wk. hêa, Ph. 447; nsf. Ph. 626; asm. hêanne, El. 424, 983; Ph. 112, 171, 202; asm. Ph. 429; W. 22; comp. nsf. hêerre, Ph. 28; super. nsf. hihst, El. 197; exalted: asm. hêanne, Ph. 391.

hêah, adv., high: Ph. 23, 521, 641; hêa, Ph. 32, 121.

hêahcyning, m., king in the highest: ns. Ph. 129, 446; as. Ph. 483.

hêahêngel, m., archangel: gp. hêahengla, El. 751.

hêahmægen, m., mighty power: ns. El. 753; as. El. 464.

hêahmûd, adj., meitesome, proud: nsf. Ph. 112.

hêahseld, n., throne: as. Ph. 619.

hêahsetl, n., throne: ds. hêahsetle, Ph. 515.


heal, see medoheal.

healdan, rd., hold: pret. 3 sg. hêold, El. 824; inf. El. 449, 758; keep, observe: 3 sg. healdê, Ph. 457; 3 pl. healdêp, Ph. 391; pret. 3 pl. hêoldon, El. 156; opt. 2 sg. healde, El. 1169; inf. Ph. 399. See be-, gehealdan.

healf, f., side: gp. healfa, El. 548; Ph. 206, 336; Pn. 67; ap. halfa, El. 955; healf, El. 1180.

‡ healfcwic, adj., half-dead: npm. healfcwice, El. 133.

healsian, W2, adjure: 1 sg. healsie, El. 699.

healt, adj., halt: npm. healte, El. 1215.

hêan, adj., humiliated, abject: ns. Ph. 554; asm. hêanne, El. 701; poor: npm. hêane, El. 1216; lowly: dpm. hêanum, W. 43.

hêannes, f., height: ds. hêannesse, El. 1125; Ph. 631 (in, on hêannesse, in the highest).

hêap, m., host, multitude, troop, throng: ns. El. 141, 549; as. El. 1206; is. hêape, El. 269; ip. hêapum, Ph. 336; Pn. 67.


hearde, adv., very: El. 400.

heardæcg, adj., with hard edge: ns. El. 758.

hearding, m., hero: npm. heardings, El. 25, 130.

hearm, m., injury: gp. hearma, El. 912.

hearm, adj., malicious, fiendish: npm. hearma, Ph. 441.
GLOSSARY

hearmlocan, m., prison: ds. hearmlocan, El. 695.

hearp, f., harp: gs. hearpan, Ph. 135.
† heaðôfremmende, adj., fighting: nsm. El. 130.

heaðôrôf, adj., brave, valiant: gsm. heaðôrôfes, Ph. 228.

heaðôwylm, m., fierce flame: gp. heaðôwelm, El. 579; ds. heaðôwylme, El. 1305.

heaðrian, see geheaðrian.

hebban, VI, lift, rear, lift: 3 sg. hefe, Ph. 112; pret. 3 pl. hofon, El. 25; inf. El. 107; pp. hafen, El. 123, 890. See åhèbban.

hefgian, see gehefgian.

hèg, see gehègian; meðel-hègende.


heðian, see behèlian.

hell, f., hell: gs. helle, El. 1230; W. 78; as. helle, W. 45, 68.

hèlleðôfôf, m., devil: ns. El. 901.

hellegrund, m., abyss of hell: as. El. 1305.

hèlleðôfôf, m., devil: ns. El. 901.

hèlleðôfôf, m., devil: ns. El. 901.

heol, f., holi, holy: 3 sg. heofan, Ph. 37; inf. El. 833; pp. heofon, El. 1197; pp. heofonus, El. 429; gsm. heofon, El. 429.

heofon, m., heaven: ns. heofun, El. 753; gs. heofones, El. 1230; Ph. 183; as. El. 728; Ph. 131; np. heofonas, Ph. 626; gp. heofona, El. 699; Ph. 446, 483; heofuna, Ph. 631; dp. heofonum, El. 101, 188, 527; Ph. 58, 73, 129, 391, 444, 521, 641, 656; heofenum, El. 83, 801, 976.

heofoncyning, m., king of heaven: gs. heofoncyninges, El. 170; Ph. 616; heofoncininges, El. 748; ds. heofoncyninge, El. 367.

heofonhrôf, m., cope of heaven, vault of heaven: ds. heofun-hrôfe, Ph. 173.

heofonic, adj., heavenly: nsm. El. 740, 1145.

heofonrice, n., kingdom of heaven: gs. heofonis, El. 197, 445, 629, 718, 1125; Ph. 12; ds. El. 621.

heofonsteorra, m., star: np. heofonsteoran, El. 1113.

heofontungol, n., star of heaven: dp. heofontungulum, Ph. 32.
† heoloðhelm, m., helmet of invisibility: is. heoloðhelm, W. 45.

heolstôr, n., darkness, obscurity: ds. heolstê, El. 1113; is. heolstê, El. 1082; Ph. 418.

heolstôrcofa, m., dark abode, tomb: np. heolstôrcofan, Ph. 49.
† heolstôrhorf, n., abode of darkness: ap. heolstôrhu, El. 764.

hecian, adv., hence: Ph. 1.

heorte, f., heart: gs. heortan, El. 1224; Ph. 552; ds. heortan, El. 628; Ph. 477.
† heorucumbul, n., ensign: as. El. 107; heorucumbol, El. 25.

heorudrêorig, adj., guarded, guarded: np. heorudrêorige, El. 1215; dis-console, disheartened: gsm. heorudrêorge, Ph. 217.

heorugrim, adj., dire, fierce: np. heorugrimme, El. 119.

hêr, adv., here: El. 661; Ph. 23, 31, 536, 638, 668; W. 43.

here, m., army, multitude, troops: ns. El. 65; gs. herges, El. 143; heriges, El. 205; ds. herge, El. 52; as. El. 58; gp. heria, El. 101; herga, El. 115, 210; heriga,
GLOSSARY

El. 148; dp. hergum, El. 32, 41, 110, 180; herigum, El. 406.

hērefeld, m., battle-field: ds. herefelda, El. 126; ap. herefeldas, El. 269.

† hērehūs, f., prey: as. herēhūpe, W. 61.

hēremægen, n., multitude, assembled people: ds. heremægene, El. 170.

† hēremeðel, m., assembly: ds. heremeðele, El. 550.

hēreræswa, m., leader of the army: np. hereraeswan, El. 995.

hēresið, m., warlike expedition: ds. heresiðe, El. 133.

hēretēma, m., leader of the army: ds. heretēteme, El. 10.

hēređrēat, m., army: ds. herērēate, El. 265.

hēreweorc, n., battle, war: gs. hereweoreces, El. 656.

hērian, Wi., adore, praise, worship, magnify: 3 pl. heriāb, El. 453; hergað, Ph. 541, 616; pret. 3 pl. heredon, El. 893; inf. herigean, El. 920; pp. gpm. hergendra, El. 1097; dp. hergendum, El. 1221.

hērre, see héah.

herewan, see hyrwan.

hēte, m., hate: as. El. 424.

hēttend, m., enemy, hater: np. El. 119; hettende, Ph. 441; dp. hettendum, El. 18.

hidercyme, m., advent: as. Ph. 421.

hīehōu, f., height: ds. hiehōa, El. 1087.


hige(-), see hyge(-).

hild, f., war: ns. El. 18; ds. hilde, El. 32; battle: ns. El. 149; ds. hiile, El. 49, 52, 65; is. hilde, El. 83.

hildedēor, adj., bold, brave: nsm. El. 936.

† hildegesa, m., terror of battle: ns. El. 113.

hildenædre, f., battle-adder, spear: np. hildenædran, El. 141; ap. hildenædran, El. 119.

hilderinc, m., warrior: np. hilderincas, El. 263.

† hildeserce, f., coat of mail: dp. hildesercum, El. 234.

hildfruma, m., commander: ns. El. 10, 101.

hindan, adv., behind: Ph. 293.

† hindanweard, adj., behind: nnp. Ph. 298.

† hinderweard, adj., backward: nsm. Ph. 314.

hinsið, m., death: ds. hinsiðe, W. 68.

hiw, n., color, hue: ns. Pn. 25; gp. hiwa, Pn. 20; appearance: ns. W. 8; ds. hiwe, Ph. 311; is. hiwe, Ph. 291 (color?), 302; beauty: ds. hiwe, Ph. 81; form: as. hēo, El. 6.

hiwbeorht, adj., radiant: nsm. El. 73.

hladan, see gehladan.

hlæfdige, f., lady: vs. El. 400, 656.

hlǣw, m. n., mound: np. hlǣwas, Ph. 25.

hlāf, m., bread: ns. El. 613; gs. hlāfes, El. 616.

hlāford, m., lord: gs. hlāforde, El. 265; as. El. 475, 983.

hleahtor, m., jubilation: is. hleahtre, El. 920.

hlēapan, rd., run: pret. 3 pl. hlēopaon, El. 54.

† hlemman, Wi., snap: 3 sg. hlemmeð, W. 61. See bihlēmman.

hience, see wælhence.

hiēo, m. n., protection: ns. El. 99, 150; as. El. 507, 616; Ph. 374, 429; vs. El. 1074.

hleonian, W2., overhang, impend: 3 sg. hleonað, Ph. 25.
GLOSSARY

hlēor, n., face: as. El. 1099, 1133.

hlēōfor, n., melody, lay: gs. hlēōfor, Ph. 313; gp. hlēōpra, Ph. 12; utterance: np. hlēōfor, Ph. 656. See efen-, swēg-hlēōfor.

hlēōforcwide, m., commandment, decree: as. hlēōforcwide, Ph. 399.

hlēōbrian, W2., chant: 3 pl. hlēōbraS, Ph. 539; speak: inf. El. 901.

hlēō, see gehlēō.

hlīdan, see be-, onhīidan.

hlīfian, W2., tower, rise: 3 sg. hlīfaS, Ph. 604; 3 pl. hlīfiaS, Ph. 23, 32. See oferhlīfian.

hlīhan, VI, rejoice: ptc. nsm. hlīhhend, El. 86.

hlīnc, m., bank, ledge: np. hlīncas, Ph. 25.

hlīnduru, f., gate: ap. W. 78.

hlī, see beorh-, stānhī.

hlūd, adj., loud: nsm. El. 1273.

hlūde, adv., loudly: El. 110, 406.

hlūttor, adj., bright, clear: nsm. Ph. 183.

hlīn, m., sound, tone: ns. Ph. 135.

hlīst, f., attention, listening: as. Ph. 143.

hlīt, m., number, throng: ds. hlīte, El. 821.

hnāg, adj., deplorable, lamentable: gsf. hnāgre, El. 668.

hnēsces, adj., soft: nsm. El. 615.

hof, n., court: ds. hofe, El. 557; cell: ds. hofe, El. 712; prison: ds. hofe, El. 834. See heoldor-, morẖor-, yōhof.

hoga, see ānhoga.

hold, adj., gracious: nsm. Ph. 446.

holm, m., sea: ds. holme, W. 51; as. El. 983.

holmōracu, f., turmoil of the sea: as. holmōrace, El. 728; Ph. 115.

holt, n., forest, grove, wood: ns. Ph. 81; gs. holtes, El. 113; Ph. 73, 429. See wuduholt.

holtwudu, m., forest, wood: ds. holtwuda, Ph. 171.

hōma, see feor-, gold-, lichōma.

hōn, rd., hang, crucify: pret. 3 pl. hēngon, El. 424. See ā-, gehōn.

hōnd, f., hand: as. Ph. 441.

hord, n., treasure: as. El. 1092. See feoh-, goldhord.

† horh, m. n., defilement, filth: is. horu, El. 297.

horn, m., horn: np. hornsas, Ph. 134.

hornbora, m., trumpeter: np. hornboran, El. 54.

† hospcwide, m., blasphemy, reviling word: as. El. 523.

hrā, n., body: as. El. 579; corpse: ns. El. 885; Ph. 228.

hrædlice, adv., quickly: El. 1087.

hraēde, adv., quickly: El. 76, 406; immediately: El. 669, 710; rāpe, El. 372.

† hrāwērig, adj., weary in body, weary of life: nsm. Ph. 554.

hreafen, m., raven: ns. El. 52; hrefn, El. 110.

hrēmig, adj., rejoicing, exultant: nsm. El. 149; Ph. 126; nsmf. El. 1138; npsm. hrēmige, Ph. 592.

hrēodan, see gehrēodan.

hreodan, W2., sift: pret. 1 sg. hreodode, El. 1239.

hrēof, adj., leprous: npsm. hrēofe, El. 1215; rough: dsm. hrēofum, W. 8.

hrēoh, adj., rough, angry: gpm. hrēora, Ph. 45; fierce: nsm. Ph. 217; npsm. Ph. 58.

hrēosan, II, fall, descend: 3 sg. hrēoseð, Ph. 60; inf. El. 764.

hrēōsa, see bordhrēōsa.

hrēow, see wælhrēow.

hrērend, see foldhrērend.

Hrēōsa, pr. n., Goths: g. Hrēōa, El. 58.
GLOSSARY

hrēōadig, adj., glorious: nsm. El. 1109.
hrēoer, m. n., heart, soul: as. El. 1145.
hrēoerloca, m., bosom, breast: as. hrēoerlocan, El. 86.
Hrēōgotan, pr. n., Goths: n. El. 20.
hrēōig, see ēad-, wilhrēōig.
hrīm, m., hoar-frost: ns. Ph. 60; gs. hrimes, Ph. 16.
hring, m., sound: ns. El. 1132.
hring, m., orb: ns. Ph. 305; ring, circle: is. hringe, Ph. 339; domain, province: ds. hringe, W. 40. See bridelshring.
hringedstefna, m., ship: np. hringedstefnan, El. 248.
hrōf, m., roof, height: as. El. 89; ap. hrōfas, Ph. 590. See heofon-hrōf.
hrōpan, rd., make proclamation: pret. 3 pl. hrōpan, El. 54; hrōpon, El. 550.
hrōr, adj., brave, valorous: gpm. hrōrra, El. 65.
hrōēre, m., comfort, help: ds. El. 16, 1160.
hrūse, f., earth: ds. hrūsan, El. 218, 625, 843, 1092.
hryre, m., downpour: ns. Ph. 16; destruction: ds. Ph. 645.
hū, adv., how: El. 176, 179, 185, 335, 367, 456, 474, 512, 561, 611, 632, 643, 954, 960, 997; Ph. 342, 356, 359, 389.
Hūgas, pr. n., Hugs: n. El. 21.
Hūnas, pr. n., Huns: g. Hūna, El. 20, 32, 41, 49, 58, 128, 143.
hund, indecl. n., hundred: El. 2, 379, 634.
hungor, m., hunger: ns. Ph. 613; W. 51; gs. hungres, El. 616, 701; ds. hungre, El. 703; is. hungre, El. 613, 687, 695, 720.
hūru, adv., in truth, verily: El. 1047, 1150.
hūf, f., booty, plunder: ds. hūfe, El. 149. See hērehūf.
hwā, pron., who: nsm. hwāt, El. 161, 414, 532, 649, 903, 1160; asn. hwāt, El. 400, 1165; isn. hwan, El. 1158 (tō hwan, why). See āg-, gehwā.
hwēl, m., whale: ns. W. 47; gs. hwēles, W. 81; ds. hwale, W. 3.
hwēr, adv., where: El. 205, 217, 429, 563, 624, 675, 720, 1103. See gehwēr; āwer.
hwēas, see āghwēas.
hwēt, adj., active, brave: npm. hwate, El. 22. See dǣd-, flyht-, fyrd-, lof-, sundhwēt.
hwēt, intj., lo: El. 293, 334, 364, 397, 670, 853, 920.
hwēōer, see gehwēōer.
hwēōre, adv., yet, still, nevertheless: El. 719; hwēōre, Ph. 222, 366, 443, 640.
hwēōtmōd, adj., brave, courageous: npm. hwēōtmōde, El. 1006.
hweōrfan, III, be active: 3 pl. hweōrfaē, Ph. 500; pass: 3 pl. hweōrfaē, Ph. 519; turn: 2 pl. hweōrfaē, Pr. 6; escape: inf. W. 81. See gehweōrfan.
hwil, f., time, while: as. hwile, El. 479, 582, 625. See swylt-, wraechwil.
hwit, adj., white: nsm. El. 73; npn. Ph. 298.
hwōn, see lýthwōn.
hwonne, adv., until: El. 254; Ph. 93, 102; when: Ph. 114, 334.
hwōpan, rd., threaten, menace: opt. 3 pl. hwōpan, El. 82; inf. Ph. 582.
hwylc, pron., which, what: dsm.
hwylcum, El. 851; dsf. hwylcre, El. 858; asm. hwylcne, El. 862; asf. hwylce (swa hwylce, whatsoever), Pr. 5, asm. El. 608. See æg-, ge-, nathwylc.

hwyrft, m., course: dp. hwyrftum, El. 1; relief: as. W. 78. See ymbhwyrft.

hyrcgan, see for-, wiðhycgan; déop-, stið-, wiðerhycgende.

hýdan, W1., hide, conceal: pp. hýded, El. 218; npm. hýdde, El. 1108. See ā-, be-, gehýdan.

hyder, adv., this way: El. 548.

hýdian, see gehýdian.

hýdig, see an-, gléaw-, stið-, wón-hýdig.

hýgd, see gehýgd.

hýge, m., heart, soul, mind: ns. hige, El. 841, 995, 1082; ds. El. 1169; Pr. 6; hige, El. 809; as. El. 685, 1094; is. hige, Ph. 477.

hýgefr6for, f., consolation: as. higefrófre, El. 355.

‡ hygegælsa, adj., sluggish, lazy: nsm. Ph. 314.

hygegémor, adj., sad, sorrowful: npm. hygegémre, El. 1216; higegeómre, El. 1297.

hygegléaw, adj., prudent: vpm. higeogléawe, El. 333.

hygerun, f., heart’s secret: as. hygerúne, El. 1099.

hygeSanc, m., thought: dp. higeSancum, El. 156.

hyht, m., hope: ns. Ph. 423, 480; Pn. 73; as. El. 798; joy: as. El. 629; gp. hyhta, El. 197.

hyhtful, adj., joyful: nsm. El. 923.

hyhtgifa, m., giver of joy: ns. El. 852.

‡ hyhtlice, adv., gaily: Ph. 79.

hyldan, see onhyldan.

hýnan, see gehýnan.


hýran, W1., hear: pret. 1 sg. hýrde, El. 240; Pr. 1; 3 sg. hýrde, Ph. 129; 1 pl. hýrdon, El. 538, 670, 853; Pn. 8; 3 pl. hýrdon, El. 572; obey, hearken to: pret. 2 sg. hýrdest, El. 034; 3 pl. hýrdon, W. 75; opt. pret. 3 pl. hýrdon, El. 839, 1210; inf. El. 367. See gehýran.

hyrdan, see onhyrdan.

hýrde, m., ruler, prince: ns. El. 348, 859.

hyrst, f., armor: ip. hyrstum, El. 263.

hyrstan, see gehyrstan.

hýrwan, W1., despise: pret. 3 pl. hýrwdon, El. 355; neglect, disregard: pret. 3 pl. herwdon, El. 387. See gehýrwan.

hyse, m., son, youth: vs. El. 523.

hýð, f., harbor: ds. hýðe, El. 248.

hýðan, see áhýðan.

I.

ic, pron., I: ns. El. 240, 288, 319, etc. (49 times); Ph. 1, 547, 552, 553, 561, 568; Pn. 34; W. 1; Pr. 1, 7; gs. mín, El. 347; ds. mē, El. 163, 164, 317, etc. (16 times); Ph. 567; Pr. 5, 9; as. mec, El. 469, 528, 819, 910, 1078; mē, El. 355, 361, 577, 700, 920; np. wē, El. 364, 397, 399, etc. (15 times); Ph. 393, 573, 668, 670; Pn. 2, 8; W. 85, 88; Pr. 12; dp. ūs, El. 400; Ph. 23, 29, 31, 424, 650, 655, 667; Pn. 62, 71; Pr. 14; ap. ūsic, El. 533, Ph. 630; ūs, El. 637.

ican, W1., increase: 3 sg. iċeð, El. 905.

ides, f., lady, queen: ns. El. 405; gs. idese, El. 229; as. idese, El. 241.

idge, Ph. 407. (?)
GLOSSARY

ier-., see yr-.
ieronan, see geieronan.

glond, n., island: ns. Ph. 9. See éalond, églond.

ilca, pron., the same: ns. ilce, Ph. 379; asf. ilcan, El. 183; asn.
ilce, El. 436.

ilde, see ælde.

in, adv., in: El. 122, 846; W. 58, 79.
in, prep. w. dat., in, on, upon: El. 177, 196, 210, etc. (36 times); Ph. 107, 168, 201, etc. (38 times); W. 30, 71, 75, 88; Pr. 16; w. acc., in, into, to: El. 6, 9, 201, 274, 305, 336, 452, 693, 765, 775, 776, 931, 943, 944, 1026, 1089, 1123, 1205, 1287, 1290, 1299, 1303, 1305; Ph. 139, 200, 416, 441, 487, 509, 517, 520, 556, 567, 568, 572, 597, 640, 649, 658, 660, 661; Pr. 17, 59; W. 16; Pr. 5; throughout: El. 1209; Ph. 77, 509, 517.
in, prep. (Lat.), in: w. abl., Ph. 669.
inbryrdan, see onbryrdan.

indryhto, f., blessing: dp. indryhtum, Ph. 198.
ingemynd, f. n., regard: as. El. 1253.

† ingemyndende, adj., impressed: asn. El. 896.
ingeþanc, m., inward desire, earnest purpose: as. ingeþanc, El. 680.
ininnan, adv., within: El. 1057; Ph. 200, 301; Pr. 4 (geond innan, throughout).
innoð, m., breast: as. El. 1146; inwards: ds. innofe, W. 55.
i stepes, adv., immediately: El. 127.
inwit, n., iniquity, malice: as. El. 207.
inwitþanc, m., wicked thought: ip. inwitþancum, El. 308.
Iðb, m., Job: g. Ióbes, Ph. 549.
Iðsèph, pr. n., Joseph: g. Iòsèphes, 788; Pr. 21.

ir-, see yr-.

Israhelas, pr. n., Israelites: g. Israhela, El. 338, 361, 433, 800.
iü, adv., formerly, long ago, once: Ph. 41. See also gio, güdæd.


Iúdæas, pr. n., Jews: g. Íuðæa, El. 209, 268, 837; d. Íuðæum, El. 216, 328, 977, 1203; a. Íuðæas, El. 278.

K.

calend, m., month: a. El. 1229.

L.
lä, intj., lo, behold: El. 903.
lác, n., gift, present: as. El. 1137; ds. læce, El. 1200.
lácan, rd., flicker, flare: ptc. nsm. lácende, El. 580, 1111; flap: 3 pl. lácað, Ph. 316; fly: ptc. nsm. lácende, El. 900. See geondlácæ; dareð-, farðæ-, lyft-lácæ.

-lác, see áglácæ.

-láca, see á-, geláca.

ládan, W1., lead: 3 pl. ládað, Ph. 345; inf. El. 241, 691; pp. láded, Ph. 491; carry: 3 sg. ladeþ, Ph. 577; spread: pp. láded, El. 969; hold: 3 sg. ladeð, El. 1184. See á-, ge-ládan; úpláedende.

láne, adj., perishable: asm. lánne, Ph. 220; apm. Ph. 489, 505; fleeting, transitory: nsm. El. 1271; gsm. wk. lánan, Ph. 456; asf. wk. lánan, W. 64; asn. wk. Ph. 481.

láran, W1., teach, instruct: pret. 3 sg. lárde, El. 529; pp. npm.
lærde, El. 173, 191; advise, admonish: 1 sg. lære, El. 522; inf. El. 1206. See forlæran; ælærend.

læs, see ðy-læs.

læssa, adj. comp., less: as. læsse, El. 48.

læstan, W1., carry out, follow: inf. El. 368. See gleichæstan; ge-læstan.

lætan, rd., let, allow: 3 sg. lætæ, W. 65; pret. 3 pl. læton, El. 237, 250; imper. sg. læt, El. 819; cause: pret. 3 sg. leort, El. 1105. See forlætan.

læðu, f., harm, injury: ip. læðum, Ph. 582.

læf, f., remains: gs. læfe, Ph. 376; as. læfe, Ph. 575; leavings, relics: as. læfe, Ph. 269, 272, 276.

lagu, m., flood, water: as. Ph. 101.

lagufæsten, n., sea: as. El. 1017; lagofæsten, El. 249.

lagufloð, m., flood, river: gp. lagufloða, Ph. 70.

lagustrēam, m., river: ds. lagustrēame, El. 137; np. lagustrēamas, Ph. 62.

lām, m., clay, dust: is. lāme, Ph. 555.

lama, m., a lame person: np. laman, El. 1214.

land, see lond.

lang(e), see long(e).

lār, f., instruction, doctrine, lore: ds. lære, El. 286; as. lære, El. 335, 368, 388, 432, 929, 1166, 1246; Ph. 476; dp. lārum, El. 839, 1210; W. 75; instigation: ip. lārum, El. 497.

lārēow, m., scholar: np. lærēowas, Ph. 424.

lārsmið, m., scholar: ap. lārsmiðas, El. 203.

lāst, m., course, trace, track: ds. læste, El. 30; Ph. 440 (on læste, behind).

lāte, adv., late: El. 708; slowly: Ph. 316.

läð, n., harm, injury, misfortune: gs. læðes, Ph. 53; Pn. 32.

läð, adj., detested, hated: as. El. 94; gpm. lædra, El. 142; dpm. læðum, El. 30; super. nsp. læðost, El. 978.

läðgennīðla, m., enemy, persecutor: ns. Ph. 50.

läðian, W2., invite, summon: 3 sg. læbæ, El. 551; pp. læðod, El. 556; npm. læðode, El. 383.

läðlic, adj., loathsome, hateful: as. El. 520.

lāttēow, m., leader: ns. lāttīow, El. 520, 899; gs. lāttēowes, El. 1210.

laus, f. (Lat.), praise: abl. s. laude, Ph. 676.

lēaf, n., leaf: np. Ph. 39; dp. lēafum, El. 1227.

-lēafa, see gelēafa.

lēaffull, see gelēaffull.

lēafscead, n. f., leafy shade: ds. lēafsceade, Ph. 205.

leahtor, m., iniquity, sin, transgression: gp. leahtra, El. 839; Ph. 518; ap. leahtras, Ph. 456; ip. leahtrum, W. 66.

leahtorlēas, adj., sinless: npm. leahtorlēase, El. 1209.

lēan, n., recompense, reward: ds. læane, Ph. 386, 475; as. El. 825. See sige-, sigorlēan.

lēas, n., falsehood: ds. læase, El. 576.

lēas, adj., deprived of: nsm. El. 693; asm. læsne, El. 945; dp. læsum, Ph. 454; free from: nsm. El. 422, 778; asm. læsne, El. 497. See är-, frie-, gæst-, grund-, leahtor-, mète-, säwl-, sorglēas.
leās, adj., false: npm. lēase, El. 1300; deceptive: asm. lēasne, W. 66.

lēaslīc, adj., deceitful: apf. lēaslice, W. 69.

lēasung, f., lie: ns. El. 580; dp. lēasingum, El. 1123; ap. lēasunga, El. 680.

lēccan, W₁., irrigate, water: 3 pl. leccap, Ph. 64.

lēf, adj., weak: npm. lēfe, El. 1214.

lēg, see ād-, tēonlēg; lig.

†lēgen, adj., fiery, flaming: ism. lēgene, El. 757.

lēger, n., bed, couch: ds. legere, El. 602, 723, 883; disease: ns. Ph. 56.

lēgu, see feornlēgu.

lēncen, m., spring: ns. El. 1227; ds. lencenne, Ph. 254.

lēng, see lōnge.

lēodan, see gełēodan.

lēode, mpl. men, people: n. El. 20, 128, 1111, 1116; g. lēoda, El. 181, 285, 1127; d. lēodum, El. 666, 723; a. El. 163, 208.

lēodfruma, m., prince: ns. El. 191; as. lēodfruman, Ph. 345.

lēodgebyrga, m., protector of the people: ns. El. 11, 203; np. lēodgebyrgenan, El. 556.

lēodhata, m., hater of men: np. lēodhatan, El. 1300.

lēodmāg, m., countryman: gp. lēodmāgna, El. 380.


lēodsceipe, m., land: ds. Ph. 582.

lēof, adj., dear, beloved: nsm. El. 1036, 1048; nsm. wk. lēofa, El. 511; asm. lēofne, Ph. 345, 479, 561; W. 88; gpm. lēofra, El. 1206; super. vsm. lēofesta, El. 523; comp. nsm. lēofre (preferable), El. 606.

lēofen, see andleofen.


lēofspel, n., glad news, message of love: ds. lēofspelle, El. 518; ap. lēofspell, El. 1017.

lēoftāl, adj., gracious: nsm. Ph. 32.

lēoh, n., light: ns. El. 7, 94, 486; gs. lēohtes, El. 486; Ph. 116, 563; as. El. 298, 307, 1123; Ph. 508; is. lēohte, El. 734; Ph. 596, 607; gp. lēohta, El. 948; luminary: ns. Ph. 288.

lēoht, adj., cheerful: nsm. El. 173; light, agile: Ph. 317.

lēoht, adj., bright, radiant, glorious: nsm. El. 1045; nsm. El. 163; asf. wk. lēohtan, El. 737; asm. wk. lēohte, Ph. 661; joyful: ism. lēohte, El. 1137; enlightening: asm. lēohtne, El. 491, 1246; fair, clear: ism. lēohte, Ph. 479.

lēohte, adv., clearly, brightly: El. 92, 966, 1116.

lēoma, m., light: ns. Ph. 103; blaze, effulgence: ns. El. 1294; Ph. 116.

lēon, see onlēon.

leornian, W₂., learn: pret. 1 pl. leornedon, El. 397.

leornungcraeft, m., learning: as. El. 380.

leornungcraeft, m., art of poetry: as. El. 1251.

†lēoðrūn, f., counsel in song, secret counsel: as. lēoðrūne, El. 522.

leōðucræftig, adj., active, nimble: asn. leōðucræftig, Ph. 268.

lesan, V., collect, gather: pret. 1 sg. læs, El. 1238. See alesan.

lēst, see weorudlēst.

lettia, f. (Lat.), gladness: gs. lettie, Ph. 673.

lēttan, see gelēttan.

lic, n., body: ns. El. 883, 890; Ph.
licgan, V, be at rest: 3 sg. ligeð, Ph. 182.

lichoma, m., body: ds. lichoman, El. 737; as. lichoman, Ph. 220; np. lichoman, Ph. 518; ap. lichoman, Ph. 489.

lician, W2., be pleasing: inf. Ph. 517.

licnes, see gelicnes.

lif, n., life: ns. El. 526, 606; Ph. 220, 417; gs. lifes, El. 137, 520, 664, etc. (9 times); Ph. 53, 150, 151, etc. (8 times); ds. life, El. 575, 878; Ph. 191, 367, 607; as. El. 305, 622, 1046; Ph. 370, 381, 434, etc. (10 times); W. 64. See endelif.

lifdag, m., day of life: dp. lifdagum, El. 441; W. 75.

liffruma, m., author of life: ns. El. 335.

lifgan, W3., live: 3 sg. leofaþ, Pn. 17; 3 pl. lifgað, Ph. 596; pret. 2 pl. lifdon, El. 311; ptc. lifgende, El. 486; abide: 3 sg. leofað, El. 540. See unlifgende.

lifweard, m., guardian of life: ds. lifwearde, El. 1036.

lifwyn, f., joy in life: ds. lifwynne, El. 1269.

lig, m., fire, flame: ns. El. 580, 1111; Ph. 39, 218, 268, 505; gs. liges, Ph. 434; ds. lige, Ph. 533; is. lige, El. 1300. See lēg.

ligbryne, m., burning, fire: ds. Ph. 577.

ligcwalu, f., fiery torment: ds. ligcwale, Ph. 296.

lige, m., lie: ns. El. 575; ds. El. 666; as. El. 307.

ligesearu, n., deception: dp. ligesearwum, El. 208.

ligesynnig, adj., lying: nsm. El. 899.

ligeward, n., falsehood, lying word: ip. ligewardum, Ph. 547.

ligdracu, f., fire’s violence, flame’s rage: ds. ligdræce, Ph. 225, 370.

lihtan, W1., shine, give light: 3 sg. lihteð, Ph. 587; lýhteð, Ph. 187.

lim, n., limb: np. leomu, El. 883; ap. leomu, Ph. 513; ip. leomum, Ph. 649.

limpan, see gelimpan.

limsēoc, adj., lame: npm. limsēoce, El. 1214.

lindweord, n., troop armed with shields: lindwered, ns. El. 142.

lindwigend, m., fighting-man, warrior: gp. lindwigendra, El. 270.

liss, f., joy, ecstasy: ds. lisse Ph. 672; gp. lissa, Ph. 150, 563.

līðan, see be-, gelīðan; sæ-, wæglīðend.

līxan, W1., gleam, shine, glisten: 3 sg. lixeð, Ph. 33, 290, 299; Pn. 27; 3 pl. līxα, Ph. 604; pret. 3 sg. līxte, Ph. 24; 3 pl. līxtan, El. 23, 90, 125; līxton, El. 1116; inf. Ph. 94.

loc, n., clasp: ip. locum, El. 1027.

loca, m., stronghold, prison: ds. locan, El. 181. See brēost-, hearm-, hrēder-, ðēostorlocu.

lōcian, W2., look: 3 sg. lōcað, Ph. 101; pret. 3 sg. lōcande, El. 87.

lof, n., praise: ns. El. 212, 890; Ph. 661; ds. lōfe, W. 88; as. El. 748; Ph. 617, 634, 676.

lofhwæt, adj., keen for praise: nsm. wk. lofhwata, El. 11.

lofian, W2., praise: 3 pl. lofað, El. 453; Ph. 337, 561.

-loga, see wærloga.

lōnd, n., land: ns. Ph. 20, 28; gs. landes, El. 1271; ds. londe, Ph. 50; as. Ph. 70, 166; land, El. 250, 262, 270, 999; np. Ph. 116;
GLOSSARY

londwela, m., riches of the world: ap. londwelan, Ph. 505.
lon, adj., long: nsm. lang, El. 432; asm. longne, Ph. 440, 555; enduring, lasting: nsm. wk. longa, Ph. 607. See nihtlong.
longe, adv., long: Ph. 481, 489; lange, El. 602, 723, 793, 1119; comp. leng, El. 576, 702, 706, 907.
lufe, f., love: ds. lufan, El. 491, 564; as. lufan, El. 948, 1206. See siblufe; lufu.
lufian, W2., love: 3 sg. lufa>, El. 597; 3 pl. lufiaS, Ph. 478.
lufsum, adj., pleasant: nsm. Pn. 32.
lufu, f., love: ns. El. 937. See lufe.
lungre, adv., forthwith, immediately: El. 30, 368.
lust, m., pleasure; joy: ds. luste, El. 138, 261; W. 26; ip. lustum, El. 702, 1251.
lux, f. (Lat.), light: gs. lucis, Ph. 667, 672.
lýfan, see á-, gelýfan.
lyft, m. f., air: ds. lyfte, Ph. 123, 340; as. El. 734, 900; Ph. 316; wind: is. lyfte, Ph. 62; sky, heaven: ds. lyfte, El. 1271; Ph. 39; as. Ph. 101.
lyftlæcende, adj., floating in the air: nsm. El. 796.
lygeword, see ligeword.
lýhtan, see lihtan.
lyre, m., loss: ns. Ph. 53.
lýsan, W1., loose, release: inf. El. 296. See álýsan.
lystan, W1., desire: 3 sg. lysteB, W. 52. See gelynsted.
lýt, n., few: as. El. 63.
lýtel, adj., little: dsn. lýtlum, El. 960; asn. El. 272, 383. See unlýtel.
lýthwón, n., few: ns. El. 142.
lýtle, adv., a short time, a little while: El. 664.

M.
má, n., more: ns. El. 634.
má, adv., longer, more: El. 434, 817; W. 80.
mæcg, see wræcmæcg.
mægen, n., strength, power, might: ns. El. 698; gs. mægenes, Ph. 625; as. mægn, El. 408; is. mægene, El. 1223; mægne, Ph. 471; gp. mægena, El. 347, 810; host, troop: ns. El. 55, 138, 233, 283, 1293; as. El. 61, 242. See eorl-, hēah-, hère-, lód-, ofer-mægen.
maegencyning, m., lord of hosts: ns. El. 1248.
mægenbrym, m., great glory: is. mægenbrymme, El. 735; heavenly host: gs. mægenbrýmmes, Ph. 665.
mæl, n., time: gp. mæla, El. 987. See brogden-, fótmæl.
mælan, W1., say, speak: pret. 3 sg. mælde, El. 351; 3 pl. mældon, El. 537.
mær, W1., celebrate, glorify, exalt: 3 pl. mærað, Ph. 338, 344.
mære, adj., glorious: nsm. El. 340; nsn. El. 970; gsf. wk. mæræn, El. 864; dsm. mærum, Ph. 165; dsf. wk. mæræn, Ph. 633; asm. mærne, El. 629; wk. mæræn, El.
mārsian, W2., celebrate: 3 pl. mārsiað, Ph. 617.
māru, f., glory, renown: gp. mārða, Ph. 472; ip. mārðum, El. 15; miraculous deed: El. 871.
mæst, adj., see micel.
mæte, see unmæte.
mædel, see meðel.
magan, prp., can, be able: 1 sg. mæg, El. 632, 635, 702, 705; Ph. 561; 2 sg. meah, El. 511; 3 sg. mæg, El. 448, 466, 588, 611, 735, 770; Ph. 14, 113, 179, 347, 448, 581, 594; Pn. 18; 1 pl. magon, Pn. 2; 2 pl. magon, El. 582, 583; 3 pl. magon, El. 1291; Ph. 134; pret. 3 sg. meahte, El. 33, 160, 243, 609, 860; 3 pl. meahhton, El. 166, 477; opt. 1 sg. mæge, El. 677; 3 sg. mæge, El. 1178; pret. 3 sg. meahte, El. 1159; opt. pret. 1 pl. meahten, Ph. 573; 3 pl. meahton, El. 324, 979.
-māh, see gemāh.
Maius, pr. n., May: ap. Maias, El. 1229.
mān, n., evil, guilt, sin: gs. mānes, Ph. 633; as. El. 626; is. māne, El. 1296; gp. māna, El. 1317.
man, pron., one, any one: ns. El. 358, 711, 755.
man, m., man, person: ns. El. 467; mon, Ph. 243; gs. mannes, El. 660; monnes, Ph. 128; as. man, El. 872; np. men, Ph. 157, 173, 496; Pn. 66; gp. manna, El. 326, 735, 903, 1229, 1312; monna, Ph. 323, 358, 544; dp. mannnum, El. 16, 626.
mancynn, n., mankind: gs. moncynnnes, Ph. 176; monncynnnes, Ph. 377, 422.
māndēd, f., evil deed: ap. māndēde, Ph. 457.
mānrēa, m., wicked lord, devil: vs. El. 942.
mānçremmende, adj., sinful, wicked, evil-doing: npf. El. 907; dpm. mānçremmundum, Ph. 6.
-mang, see gemang.
mānig, adj., many: ns. El. 231, 258; monig, Pn. 50; as. El. 1017; npm. monge, Ph. 443, 491; npm. monge, Pn. 1; dpm. manigum, El. 970, 1176; manegum, El. 15; monegum, Ph. 170, 521; mongum, Ph. 4, 323; dpm. manegum, El. 501; apm. monige, El. 499.
manngefeald, adj., manifold: npm. manngefealde, Pn. 70; apm. manngefeald, El. 644.
mannrim, n., number of men: ds. manrime, El. 650.
‡ mānōewaw, m., evil custom: dp. mānōewawum, El. 930.
mānswēre, adj., kind: ns. mōnswēre, Pn. 31.
‡ mānweorc, adj., sinful, wicked: dsm. mānweorcum, El. 812.
Māria, pr. n., Mary: d. Mārian, El. 1233; a. Mārian, El. 775.
marmstān, m., marble: ds. marmstāne, Ph. 333.
maðelian, W2., speak, address, harangue: pret. 3 sg. maðelode, El. 685; maþelode, El. 332, 604, 807; maðelade, El. 404, 627, 642, 655; maþelade, El. 573.
māðum, m., treasure: ap. māðmas, El. 1259.
maximus, adj. (Lat.), greatest,
GLOSSARY

mightiest: app. maxima, Ph. 670.
meagol, adj. powerful: ip. meaglum, Ph. 338.
meht(-), see miht(-).
mearc, see fyrst-, gemearc.
mearcian, W2., designate, indicate: 3 pl. mearciað, Ph. 333. See gemearcian.
mearcpeð, n., road through a province: ap. mearcpaðu, El. 233.
mearh, m., horse: ns. El. 55, 1193; ds. meare, El. 1176. See sæ-, ðýmearh.
mède, see ēaðmède.
média, see onmédia.
medoheal, f., mead-hall: ds. medohealle, El. 1259.
-medu, see ēaðmèdu.
melda, m., betrayer, informer: npm. meldan, El. 428.
meledéaw, m., honey-dew: gs. meledéawes, Ph. 260.
męngu, f., company, crowd, multitude: ns. El. 225; menigo, El. 871; ds. mango, El. 377, 596; as. Ph. 420.
meord, f., guerdon: as. meorde, Ph. 472.
Meotud, m., Creator, Lord, God: ns. El. 1043; Ph. 176, 358; Meotod, El. 366; gs. Meotudes, El. 461, 474, 564; Ph. 6, 457, 471, 524; Meotodes, El. 686, 986; Metodes, El. 1318; ds. Meotude, Ph. 443, 660; Metude, Ph. 617; vs. Metud, El. 819.
mére, see ðýmere.
mereflód, m., flood: ns. Ph. 42.
merestrét, f., sea-path, sea: ds. merestréte, El. 242.
†méreweard, m., warden of the sea: ns. W. 53.
mérian, see ðámérian.
meritare, vb. (Lat.), merit: inf. Ph. 668.
metan, V, measure, traverse: pret. 3 sg. mæt, El. 1263. See ðámætan.
méðan, W1., meet, find: 3 pl. méðað, Ph. 247; pret. 3 sg. mète, El. 833; 3 pl. métton, El. 116; pp. méted, El. 986. See gemétan.
mète, m., food: as. Ph. 260.
mételēas, adj., without food: nsm. El. 612, 698.
-métfæst, see gemétæast.
metgian, see gemetgian.
méðe, adj., exhausted, miserable, disconsolate: nsm. El. 612, 698; ds. mèðum, El. 812; gpm. mèpra, Ph. 422.
meðel, n., council, assembly: ds. meðle, El. 593; meðle, El. 546; judgment: mæðle, Ph. 538; prayer: ds. meðle, El. 786. See hèremeðel.
meðelhēgende, adj., counseling, deliberating: apm. El. 279.
meðelstēde, m., assembly-room, council-chamber: ds. El. 554.
Metud, see Meotud.
micel, adj., much, great: nsm. wk. micla, W. 47; nsf. Ph. 189, 432; mycel, El. 426; ds. wk. miclian, W. 3; asf. wk. myclan, El. 597; ism. mycle, El. 735; isn. mycle, El. 646; ipf. myclum, El. 44, 102, 1000; super. nsm. mæst, El. 31; nsf. mæst, El. 35, 196, 977, 993; nsm. mæst, El. 984; W. 10; asf. mæste, El. 381, 408; isn. mæste, El. 274; Ph. 167; numerous: super. asf. mæst, Ph. 462; grand: nsf. Ph. 625; super. isn. mæste, Ph. 618.
miclum, adv., greatly: El. 876; myclum, El. 840.

mid, adv., also, besides: Ph. 532.

mid, prep., w. dat. or inst., with, by: El. 92, 297, 577, 707, 714, 742, 805, 843, 865, 891, 1025, 1067, 1123, 1178; Ph. 8, 249, 529; Pr. 5, 8; at: El. 105; with, among: El. 328, 377, 622, 821, 844, 854, 1203, 1233; Ph. 23, 31, 149, 160, 345, 494; with, together with: Ph. 215, 523, 543, 584, 610, 621, 629, 677; W. 31, 44; w. acc., with, together with: El. 275, 407, 737 (to?), 998; Ph. 483, 560; W. 28, 88.

midd, adj., middle, midst of: ds. middre, Ph. 262; dpm. middum, Ph. 340.

middangeard, m., earth, world: gs. middangeardes, El. 810; Ph. 157, 665; as. El. 6, 16, 434, 775, 918, 1177; Ph. 4, 42, 119, 323, 640; Pn. 1, 70.

middel, m., middle: ds. midle, El. 1296; Ph. 65; as. El. 864.

middl, n., bit (on a bridle): dp. midlum, El. 1176, 1193.

miht, f., might, power: as. El. 295, 310, 558, 597, 727, 1163, 1242; Ph. 583; meaht, Ph. 6, 647; W. 33; gp. mihta, El. 337, 366, 786, 819, 1043; meahta, Ph. 640; ap. mihte, El. 584; meahte, Ph. 617; ip. mihtum, El. 15, 340, 1070, 1100; meahtum, Ph. 10, 79, 499.

mihtig, adj., mighty: nsm. El. 680, 1068; meahtig, Ph. 538; nsm. wk. mihtiga, El. 942; Ph. 496; meahtiga, Ph. 377. See æl-, fore-, tirmihtig.

milde, adj., mild, gracious, merciful: nsm. El. 1043, 1317; Ph. 538; dsm. wk. mildan, Ph. 657; asm. Pn. 31; Pr. 9.

milpæð, m., mile-path: ap. milpaðas, El. 1263.

milts, f., mercy: as. miltse, El. 501.

miñ, pron., my, mine: nsm. El. 436, 462, 517, 528, 822, 918, 1082; nsm. Ph. 563; dsm. minum, El. 438, 454, 471; dsm. minum, Ph. 553; asm. minne, El. 535, 681, 903, 1085; asf. mine, El. 349; ism. mine, Ph. 176; vsm. El. 447, 511; vsf. El. 656; gpm. minra, El. 817; dpm. minum, El. 930; dpf. minum, El. 907; apm. mine, El. 163; apf. mine, El. 916.


‡ mistgloom, m.(?), misty gloom: ds. mistglôme, W. 47.

mifan, I, conceal, keep secret: pret. 3 sg. māð, El. 28, 1099. See bemifan.

mitis, adj. (Lat.), mild, gentle: asm. mitem, Ph. 674.

mōd, n., mind, heart, spirit: ns. El. 597, 990, 1064; Ph. 657; gs. mōdes, El. 554, 1242; ds. mōde, El. 268; Ph. 446; as. Pr. 9; is. mōde, El. 377, 1223; Ph. 471. See ān-, dēor-, gēomor-, glæd-, glēaw-, hēah-, hwæt-, rēonig-, wērīgōmōd.

mōdblind, adj., blind in heart: npm. mōdblinde, El. 306.

mōdcraeft, m., power of mind: as. El. 408.


mōdgehanc, m., inmost thought: as. mōdgehanc, El. 535.

mōdīg, adj., valiant, brave: gpm. mōdīgra, El. 138; dpm. mōdegum, El. 1193; spirited, high-hearted: nsm. El. 1263; Ph. 10;
**Glossary**

**noble**: nsm. wk. mòdga, Ph. 262; asm. mòdighne, Ph. 338; gpm. mòdgrìa, El. 1293.


**mòdsefa**, m., heart, mind: ds. mòdsefan, El. 876.

**mòdsorg**, f., grief, sorrow: as. mòdsorge, El. 61.

**moldærn**, n., grave, earthy dwelling: ds. moldærne, Ph. 564.

**mölde**, f., earth: gs. moldan, Ph. 66; ds. moldan, Ph. 260, 496; as. moldan, El. 55; land: as. moldan, Ph. 10.

**moldgræf**, n., grave: dp. moldgrafum, Ph. 524.

**moldweg**, m., earth: ds. moldwege, El. 467.

**molsnian**, W2., decay: pp. molsnad, Ph. 564.

**mön(-)**, see man(-).

**mōnāð**, m., month: gp. mōnha, Ph. 66.

**mönig**, see manig.

**mōndwāræ**, see manōdwāræ.


**mōrglond**, n., moorland: as. mōrland, El. 612.

**mōrdor**, n., murder: gs. morðres, El. 428, 626; sin: gs. morðres, El. 942.

**mōrdorhofs**, n., place of punishment: ds. morðorhofs, El. 1303.

**mōrdorsleht**, m., slaughter: gs. mōrdorslehtes, El. 650.

**mōt**, see gemōt.

**mōtan**, anv., may: 3 sg. mōt, El. 916; Ph. 148, 361, 383, 516; 1 pl. mōtun, Ph. 668, 670; 3 pl. mōton, El. 906, 1307, 1315; mōtan, W. 81; pret. 3 pl. mōston, El. 175; opt. 3 sg. mōte, Ph. 190, 433, 436, 559; 1 pl. mōtan, Pr. 16; 3 pl. mōten, El. 433; mōtan, W. 88; mōton, W. 86; pret. 3 pl. mōsten, El. 1005.


**mund**, f., hand: ip. mundum, El. 730; Ph. 333.

**munt**, m., mountain: np. muntas, Ph. 21.

**müð**, m., mouth: as. El. 660, 1283; Ph. 43; W. 53.

**myltan**, see gemōltan.

**mynd**, see ge-, weordmynd.

**mynde**, see gemýnde.

**myngian**, W2., remember: 3 sg. myngia>, El. 657.

**myndig**, see gemýndig.

**myngian**, W2., remind: 3 sg. myngapr, El. 1079.

**nādre**, f., serpent: gs. nā드ran, Ph. 413. See hildēnāдре.

**nāfre**, adv., never: El. 388, 468, 538, 659, 778; Ph. 38, 88, 567.

**nægel**, m., nail: np. næglas, El. 1109, 1115; gp. næglia, El. 1078, 1086, 1103; dp. næglum, 1065, 1128; ap. næglas, El. 1158, 1173.

**nēnig**, pron., no one, none: nsm. El. 505; gsm. nēnges, Ph. 397.

**nāre**, see wesān.

**næs**, m., cliff: ds. næsse, El. 832.

**næs**, see wesān.

**nāhton**, see āgan.

**nales**, adv., not at all, by no means: El. 359, 470, 1253; nalles, El. 818, 1134.

**nama**, m., name: ns. El. 418, 437, 530, 586, 750, 1061; noma, W. 6; ds. naman, El. 78, 505, 756; noman, Ph. 174; as. naman, El. 465, 503; is. noman, Pn. 13.

**nān**, pron., no one, none: nsm. Ph. 449; nsm. Ph. 51.

**nāt**, see witan.
nāthwylc, pron., some one: nsm. El. 73.
ne, adv., not: El. 28, 62, 81, etc. (43 times); Ph. 14, 22, 25, etc. (21 times); Pn. 2, 3; W. 20.
ne, conj., neither, nor: El. 167, 221, 240, etc. (11 times); Ph. 14, 15(2), etc. (49 times); W. 78.
nēah, adv., near: El. 66; Ph. 192.
neahhe, see geneahhe.
nēan, adv., from near: Ph. 326; sufficiently: El. 657.
nearo-, see nearu-.
nearu, f., uneasiness: is. nearwe, El. 1240; narrow cell: ds. nearwe, El. 711; perplexity, embarrassment: ds. nearwe, El. 1103; concealment, obscurity: ds. nearwe, El. 1115.
nearulic, adj., oppressive: gpm. nearolicra, El. 913.
nearusearu, f., device, plot: as. nearusearwe, El. 1109.
nearusorg, f., distress, crushing sorrow: as. nearusorge, El. 1261.
nearwe, adv., narrowly, exactly: El. 1158; tightly: El. 1276; grievously: Ph. 413.
nēat, n., cattle: np. El. 357.
nēawest, f., neighborhood, vicinity: ds. nēaweste, El. 67, 874.
nebb, n., beak, bill: ns. Ph. 299.
nēd, see nēyd.
negan, W1., address, speak to: inf. El. 287, 559. See genēgan.
nellan, see willan.
nemman, W1., name, call by name: 3 pl. nemnað, Ph. 397; pret. 3 sg. nemde, El. 78, 1660; pp. nemned, El. 1195. See genemnan.
nemne, conj., except that, save that: Ph. 260.
nēobēd, n., deathbed: as. Ph. 553
nēod, f., desire: ns. Ph. 189, 432.
nēol, adj., steep, deep: dsm. nēolum, El. 832.
nēolnes, f., depth, abyss: as. nēolnesse, El. 943.
neorxnawong, m., paradise: as. Ph. 397; neorxnawang, El. 756.
neōsan, W1., go to, visit: inf. El. 152. See genēsian.
nēotan, II, enjoy: inf. Ph. 149, 361, 384; Pn. 11; W. 89.
neošan, adv., beneath: El. 1115; neošan, Ph. 307.
neowe, see niwe.
Nērgend, m., Saviour, Deliverer: ns. El. 461, 503, 799, 1086; Ph. 498; Nērgend, El. 1078, 1173; gs. Nērgendes, El. 465, 1065.
nerian, see genērian.
neru, see feorhnērur.
nest, n., nest: ds. nest, Ph. 215, 553; as. Ph. 189, 432, 451, 469, 530; gp. nesta, Ph. 227.
nigođa, adj., ninth: nsf. nigoš, El. 874; asf. nigošan, El. 870.
nīht, f., night: ns. Ph. 98; ds. Ph. 262; gp. nīhta, El. 694; dp. nīhtum, El. 1228; ap. El. 483; Pn. 63. See ōsoneiht.
nīhtes, adv., by night: El. 198, 1240; Ph. 147, 478.
nīhthelm, m., darkness: ns. El. 78.
nīhtlōng, adj., night-long, lasting the night: asm. nīhtlāngne, El. 67.
niman, IV, take, snatch away, seize: 3 sg. nimeð, El. 578, 1279; Ph. 485; opt. 3 sg. nime, El. 447, 615, 676, 1233; Ph. 380. See bi-, for-, geniman.
niošowearð, adj., below: nsm. niošowearð, Ph. 299.
nið, m., man, person: gp. niða,
El. 465, 503, 1086; niða, Pn. 13; W. 6.

nið, m., hatred, enmity, malice: ns.
nið, Ph. 400; as. El. 838; nið, Ph. 413; gp. niða, El. 913; at-
tack: gp. niða, Ph. 451, 469;
feud: as. El. 905.
níðer, adv., down, below: El. 832;
níðer, W. 28; nyíðer, El. 943.
níðheard, adj., brave in fight, stern
in fight: ns.m. niða, El. 915.
-níðla, see geníðla.
níðere, adv., below: níðere, Pn. 74.
níwe, adj., new: níwe, El. 195; Ph.
266 (n.?); dsm. wk. niwan, Ph.
400; dsf. wk. niwan, El. 1103;
asm. néowne, El. 870; asm. niwe,
Ph. 431; isf. wk. niwan, El.
1061, 1128 (niwan stefne, anew).
See edniwe.
See geníwian.
níwinga, see edniwinga.
nó, adv., never, not at all, by no
means: El. 780, 838, 1083, 1302;
Ph. 80, 157, 259.
nóma, see nama.
nórðan, adv., from the north:
nórðan, Ph. 324.
nóð, f., prey (?): as. nóþe, W. 28.
nú, adv., now, next, by no mean:
El. 313, 372, 406, etc. (28 times); Ph.
447, 470, 583; W. 1; then(?): El. 388.
nú, conj., now that, since: El. 534,
635, 702, 815, 1171.
núgan, see benugan.
núða, adv., now: El. 539, 661.
nýd, see hæft-, ðeow-, ðeányð.
† nýdcleofa, m., prison, dungeon:
ds. nýdcleofan, El. 711; as.
nedcleofan, El. 1276.
nýdðearf, f., need, necessity: ds.
nýdðearfe, El. 657.
nysse, nyste, nyton, see witan.
nýðer, see niðer.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ofet, n.</td>
<td>fruit</td>
<td>Ph. 77</td>
</tr>
<tr>
<td>ofgifan, V</td>
<td>forsake, relinquish</td>
<td>Ph. 426</td>
</tr>
<tr>
<td>oftlice, adv.</td>
<td>hastily</td>
<td>El. 225, 713, 1197</td>
</tr>
<tr>
<td>oft, adv.</td>
<td>often</td>
<td>El. 238, 301, 386, 471, 513, 921, 1141, 1213, 1253; Ph. 11, 108, 261, 442; W. 4; sup. oftost, W. 63</td>
</tr>
<tr>
<td>ōliccan, W1.</td>
<td>please</td>
<td>Pr. 12</td>
</tr>
<tr>
<td>on, prep.</td>
<td>w. dat., in, on, upon</td>
<td>El. 28, 30, 36, etc. (146 times); Ph. 2, 30, 50, etc. (44 times); Pn. 10, 14, 39; W. 21, 22, 25, 26, 40, 51, 73; Pr. 6; among: Ph. 160, 231, 237, 278; at: Ph. 244, 246; by, with: Ph. 484, 578; w. acc., in, into, on, upon, to: El. 84, 96, 108, etc. (39 times); Ph. 74, 97, 98, etc. (17 times); Pn. 41, 54, 67; W. 12, 27, 34, 35, 64, 70, 87; Pr. 11</td>
</tr>
<tr>
<td>onaelan, W1.</td>
<td>kindle, inflame</td>
<td>El. 951; Ph. 216, 503</td>
</tr>
<tr>
<td>onbindan, III</td>
<td>unbind, loose</td>
<td>El. 1250</td>
</tr>
<tr>
<td>onbregdan, III</td>
<td>start up</td>
<td>El. 75; lift, move (intr.): 3 sg. onbrygdæ, Ph. 143</td>
</tr>
<tr>
<td>onbrydan, W1.</td>
<td>clate, inspire</td>
<td>El. 1095; Ph. 126, 550; inbryded, El. 842, 1046</td>
</tr>
<tr>
<td>oncāwan, rd.</td>
<td>acknowledge, recognize</td>
<td>El. 362, 395; understand, perceive: pret. 3 sg. oncēnēow, El. 966</td>
</tr>
<tr>
<td>onc, m.</td>
<td>anchor</td>
<td>El. 252</td>
</tr>
<tr>
<td>oncērāp, m.</td>
<td>hawser, cable</td>
<td>W. 14</td>
</tr>
<tr>
<td>oncweðan, V</td>
<td>answer</td>
<td>El. 573, 669, 682, 935, 1167; inf. El. 324</td>
</tr>
<tr>
<td>oncryrædan, W1.</td>
<td>change</td>
<td>El. 503; avert, turn aside: inf. El. 610</td>
</tr>
<tr>
<td>oncryðig, adj.</td>
<td>devoi</td>
<td>El. 725; ignorant: nsm. El. 961</td>
</tr>
<tr>
<td>ond, conj.</td>
<td>and</td>
<td>El. 931, 977, 984, 1210; otherwise the word occurs in the manuscripts always as 7; El., 186 times; Ph., 99 times; Pn., 13 times; W., 11 times; Pr., twice. Because ond thus occurs in the Elene, the abbreviation is uniformly so printed in that text, but in the others as and. The prefix and-, however, which also usually occurs as 7, is found in andswære, El. 567 and 1002 (cf. 970) and is uniformly so printed</td>
</tr>
<tr>
<td>ondrædan, V</td>
<td>fear</td>
<td>El. 217, 455</td>
</tr>
<tr>
<td>onettan, W1.</td>
<td>hasten</td>
<td>El. 3, oudenæt, Ph. 533</td>
</tr>
<tr>
<td>onfön, rd.</td>
<td>take, receive</td>
<td>El. 192, 238, 490, 1033, 1128; 2 pl. onféngon, El. 335; gain: 3 sg. onféðð, Ph. 159; pret. 3 sg. onféng, Ph. 645; inf. Ph. 192, 433</td>
</tr>
<tr>
<td>ongēnan, prep.</td>
<td>w. dat., against</td>
<td>El. 43; towards: Ph. 91; ongēn, with: El. 609, 667; before: W. 67</td>
</tr>
<tr>
<td>ongielæn, see ongielæn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ongin, n.</td>
<td>beginning</td>
<td>El. 638</td>
</tr>
<tr>
<td>onginnan, III</td>
<td>begin</td>
<td>El. 157, 198, 225, 286, 384, 468, 558, 570, 696, 828, 850, 901, 1068, 1094, 1148, 1156, 1164, 1205; 2 pl. ongunnon, El. 303, 306, 311</td>
</tr>
</tbody>
</table>
ongitan, V., learn, discover: pp. ongiten, El. 288; know, recognize: 3 pl. ongitaþ, El. 359; understand: imp. sg. ongit, El. 464; inf. Ph. 573.
ongylidan, III, pay the penalty, requite: pret. 3 pl. onguldon, Ph. 410.
ongyn, see ongin.
onhætan, W1., ignite: pp. onhæted, Ph. 212.
onhlidan, I, open: pp. onhliden, Ph. 12, 49.
onhyldan, W1., bow: pret. 3 sg. onhylde, El. 1099.
onhyrdan, W1., strengthen, encourage: pp. onhyrded, El. 841.
onlæon, I, grant, bestow: pret. 3 sg. onlág, El. 1246.
onlic, adj., like: super. nsm. onlicost, Ph. 312.
onlice, adv., similarly, in like manner: El. 99; Ph. 242.
onlucan, II, unlock, open: pret. 3 sg. onleac, El. 1251.
onmédia, m., pride: ns. El. 1266.
onsawan, rd., sow: pp. onsawen, Ph. 253.
onscunian, W2., shun, despise: pret. 2 pl. onsunedon, El. 370.
onsendan, W1., send: pret. 3 pl. onsendan, El. 120; yield up: pret. 3 sg. onsende, El. 480; offer: imp. sg. onsend, El. 1089.
onson, see onsýn.
onspannan, rd., open: pret. 3 sg. onspéon, El. 86.
onspringan, III, spring up: 3 pl. onspringað, Ph. 63.
onsun, adj., flourishing: nsm. Ph. 20; unscathed: nsm. Ph. 44.
onson, f., face: ds. onsýne, El. 746; Ph. 600; as. onson, El. 349.
onson, f., lack, want: ns. Ph. 55, 398.
ontýnan, W1., open, reveal: 3 sg. ontýneð, W. 53, 68; pret. 3 sg. ontýnde, El. 1249; Ph. 423; pp. ontýned, El. 1230.
onwæcan, W1., rise again, revive: 3 sg. onwæcneð, Ph. 648.
onweald, m., power: ns. onwald, Ph. 663. See also anwalda.
onwéndan, W1., change: pp. onwended, Ph. 82.
onwindan, III, unlock: pret. 3 sg. onwand, El. 1250.
onwréon, I, declare, disclose, reveal: pret. 2 sg. onwriga, El. 813; 3 sg. onwrah, El. 1243; opt. pret. 3 sg. onwriga, El. 1072; inf. El. 589, 674; pp. onwriga, El. 1124, 1254.
oo. See ó.
open, adj., open: nsf. Ph. 11; all-revealing: asf. wk. openan, Ph. 509; far-famed, well-known: nsm. El. 647.
openian, see geopenian.
ord, m., spear: as. El. 1187; ip. ordum, El. 235; beginning: ds. orde, El. 140, 590, 1155; chief: ns. El. 393.
ordfruma, m., author: ds. ordfruman, Pn. 58.
organa, f., organ: gs. organan, Ph. 136.
orscyld, adj., guiltless: asm. orscyldne, El. 423.
ord, m., art: ip. orþoncum, Ph. 304.
oð, prep., till, until: w. acc., El. 139, 312, 590, 870, 1257; Ph. 47, 490.
oðewan, W1., appear, be manifest: pp. oðëawed, Ph. 322. See also oðëwan.
ðer, pron., other: nsm. El. 506; dsm. öðrum, Ph. 343; dsn.
öðrum, El. 233; asm. öðerne, El. 540, 928; asf. öþre, W. 49; npl. öþre, W. 55; dprm. öðrum, Pn. 24, 28; dplf. öþrum, Pn. 56.


† öðfeogan, II, fly away: 3 sg. öðfeogeð, Ph. 347.

† öðscúfan, II, hasten away (from): 3 sg. öðscúfeð, Ph. 168.

öðæt, conj., until: El. 866, 886; öþæt, Ph. 141, 166, 263, 346, 363, 420, 484; W. 36, 59; öðæt, Ph. 151.

öðde, conj., or: El. 74, 159, 634, 975, 1114; öþhe, Ph. 300; and: El. 508.

öðywan, Wt., display, show: pret. 3 sg. öðywde, El. 163. See also öðéawan.

öwiht, pron., anything: asn. El. 571.

P.

pæð, see mearc-, milpæð.

‡ panðer, m., panther: ns. pandher, Pn. 12.

Paulus, pr. n., Paul: n. El. 504; Pn. 69.

pax, f. (Lat.), peace: gs. pacis, Ph. 672.

pēa, m., peacock: ds. pēan, Ph. 312.

perennis, adj. (Lat.), unceasing: abl. sf. perenne, Ph. 676.

plega, see sundplega.

pleegan, Wz., move, plunge: inf. El. 245; clap: pret. 3 sg. plegade, El. 806.

R.

rād, f., expedition, journey: ds. rāde, El. 982. See swōnrād.

rādan, rd., advise, counsel, exhort: pret. 3 sg. reord, El. 1023. See berādan.

rāðe, see gereāde.

rāđen, see frōondrāđen.

rāędend, m., giver: ns. Pn. 55.

rāędgebeaht, f., counsel, wisdom: as. rāędgebeaht, El. 1162; council: as. rāędgebeaht, El. 1052.

rāędgeahtende, adj., taking thought, being wise, wise: npm. rāędgeahtende, El. 449, 869.

ræfnan, Wt., suffer: inf. Ph. 643.

rēran, Wt., raise, stir up: pret. 3 pl. rērdon, El. 954; inf. El. 443, 941. See ērēran.

ræst, f., rest: gs. ræste, W. 23; place for rest: as. ræste, Pn. 36. See wælrest; rēstan.

rēswa, see ērēswa.

rand, m., shield: ns. El. 50. See geolorand.

rāp, see oncorrāp.

rāðe, see hraðe.

rēaf, see vælreaf.

rēāfan, see berēāfan.

-reaht, see gereaht.

rēc, m., smoke: ns. El. 804; as. El. 795.

rēccan, Wt., explain, expound: opt. 3 pl. reccen, El. 553; inf. El. 281, 284. See ā-, gereccan.

-red, see dægredd.

regnum, n. (Lat.), kingdom: ap. regna, Ph. 670.

rēn, m., rain: ns. Ph. 14; gs. rēnes, Ph. 246.

rēonig, adj., sad: nsm. El. 1083; dsn. wk. rēonigan, El. 834.

rēonigmōd, adj., sad, sorrowful, downcast: npm. rēonigmōde, El. 320; W. 23.

reord, f., melody: is. reorde, Ph.
GLOSSARY 211

128; ip. reordum, Ph. 338. See gereord.

reordberend, adj., endowed with speech (man): gpm. reordberenda, El. 1282.

reordian, Wz., cry: 3 pl. reordiað, Ph. 632; discourse, speak, say: pret. 3 sg. reordode, El. 405, 417, 463, 1073; reorde, Ph. 550.

rēotan, II, weep, mourn: 3 sg. rēoteð, El. 1083. See wiðrēotan.

rest, see ræst.

ræstan, see geræstan.

rice, n., power: ns. El. 13; royalty: as. El. 9; empire: gs.rices, El. 59; as. El. 40; sway, dominion: as. El. 147, 449; victory: gs.rices, El. 62; kingdom: ns. El. 917, 1231; gs.rices, El. 820; ds. Ph. 664; as. El. 631; realm, region: as. Ph. 156. See gum-, heofon-, woruldrice.

rice, adj., mighty, powerful: nsf. wk. rice, El. 411; super. nsm. wk. rica, El. 1235.

ricene, adv., instantly, at once: El. 607, 623, 982, 1162.

ricsian, Wz., be mighty, rule: opt. 3 sg. ricsie, El. 774; inf. El. 434.

ridan, I, ride: pret. 3 pl. ridon, El. 50.

riht, n., right: gs. rihtes, El. 880; ds. rihte, El. 390, 663; ryhte, El. 369; is. rihte, El. 917; gp. rihta, El. 910; law: as. El. 372; ryht, Ph. 664; truth: as. El. 601, 1241; doom: as. El. 1282; equity, justice: is. ryhte, Ph. 494. See æ-, unriht.

riht, adj., right, true: nsm. El. 13; asf. rihte, El. 281. See æ-, unriht.

rihte, adv., rightly, exactly, truthfully: El. 553, 566; ryhte, El. 1075; Pn. 3.

rihtfremmende, adj., righteous: nsm. ryhtfremmende, Ph. 632.

rīm, n., number: gs. rimes, El. 2; ds. rime, El. 284, 634; as. El. 635; Pn. 3. See dōgor-, fæðm-, ge-, manrim.

riman, Wz., account, esteem as: pp. nsm. rimde, Pr. 10.

rime, see unrime.

rimitalu, f., number: as. rimitale, El. 820.

rinc, m., warrior, hero: ap. rincas, El. 46. See fyrd-, hilderinc.

risan, see ārisan.

-rist, see ārist.

rōd, f., cross, rood: ns. El. 219, 624, 720, 887, 973, 1012, 1224; gs. rōde, El. 103, 147, 206, 856, 1235; Ph. 643; ds. rōde, El. 482, 601, 774, 1067, 1241; as. rōde, El. 631, 919, 1023; gp. rōda, El. 834, 880; ap. rōda, El. 869.

ror, m., heaven, sky: ns. El. 856; gs. radores, El. 795; gp. rodora, El. 206; rodera, El. 482, 1067, 1075; Ph. 664; dp. roderum, El. 13, 46, 147, 460, 631, 919, 1023, 1151, 1235; Ph. 14; radorum, El. 762, 804. See süd-, üпродor.

rorcorcyning, m., king of heaven: gs. rordorcyninges, El. 887; rordorcyninges, El. 624.

rōf, adj., valiant, gallant: asm. rōfne, El. 50. See æsc-, beadu-, ëll-, gūd-, heado-, sigeróf.

Rōm, pr. n., Rome: g. Rōme, El. 1052.

Rōmware, pr. n., Romans: n. El. 46; g. Rōmwaræ, El. 9, 40, 59, 62, 129; Rōmwarena, El. 982.

rūm, adj., spacious, extensive, wide-stretching: nsm. rūme, Ph. 14;
full: comp. asf. rûmran, El. 1241. See gerûma.

rûn, f., mystery, secret: as. rûne, El. 1262; ap. rûne, El. 333, 1169; secret council, private council: ds. rûne, El. 411, 1162. See hyge-, lêò-, waerûn.

ryht(-), see riht(-).

ryman, see gerîman.

ryne, m., expanse: ds. El. 795.

-ryne, see gerîne.

ryp, m., reaping, ingathering: gs. rypes, Ph. 246.

ràyric, see sàrayric.

S.

sacan, see for-, wîdsacan.

sàcerhåd, m., priesthood: as. El. 1055.


sacu, f., strife: ns. El. 906; Ph. 54; as. sàce, El. 941; affliction: ds. sàce, El. 1031. See also sàecc.

sàe, m., sea: ns. El. 240; gs. sàs, El. 729; as. Ph. 103. See Wèndelsàe.

sàecc, f., fight, battle: ds. sàece, El. 1178, 1183. See and-, eoful-, wiðersàecc; sacu.

sàed, n., seed: ns. Ph. 253.

sàefisc, m., sea-fish: gp. sàefisca, W. 56.

sàgan, W1., cause to set: pp. sàged, Ph. 142.

sàel, see burgersèl.

sàl, m. f., delight, joy, happiness: dp. sàlum, El. 194; ip. sàlum, Ph. 140.

sàlan, W1., tie, make fast with ropes: 3 pl. sàlæb, W. 15; pp. npm. sàlde, El. 228. See ä-, gesælan.

sàelig, see ge-, wânsàelig.


sàmearh, m., ocean-steen, ship: as. El. 245; np. sàmearas, El. 228; ap. sàmearas, W. 15.


sàwarð, m., sea-coast: ds. sàwarðe, El. 251.

Salomôn, pr. n., Solomon: g. Salomônes, El. 343.

sàlor, n., palace: ds. salore, El. 382, 552.

same, adv., similarly: El. 1207, 1284; some, El. 653, 1066, 1278; Pn. 53. Swà some, also, as well.

sàmnian, see sànnian.

sàmod, adv., together: El. 614, 729, 889; somod, Ph. 513, 584; also: somod, Ph. 629; somed, El. 95.

sanctus, adj. (Lat.), holy, saint: nsm. El. 504; Pn. 69.

sang, see sàng.

sàr, n., pain, pang: ip. sàrum, El. 479, 697, 933; mischief, trouble: as. El. 941.

sàr, adj., dire, grievous: asf. sàre, Ph. 369.


sàwrâcau, f., misery, tribulation: ns. Ph. 54; ds. sàwræce, Ph. 382.

Saulus, pr. n., Saul: g. Saules, El. 497.

sàwan, see onsàwan.

sàwol, f., soul: ns. sàwol, El. 890; sæwel, Ph. 523; gs. sæwe, El. 1172; as. sæwe, Ph. 566; np. sæwla, Ph. 540, 584; gp. sæwla, El. 461, 564, 799, 906; Ph. 498; dp. sæwulum, Ph. 488, 589.
sāwollēas, adj., lifeless: asm. sāwollēasne, El. 877.  
scanca, m., leg: np. scanca, Ph. 310.  
sceacan, IV, go, pass by: pp. sceacen, El. 633. See āsceacan.  
scead, n.f., shadow: ds. sceade, Ph. 168, 234; ap. sceadu, Ph. 210. See lēafāscead.  
sceadan, rd., command, marshal: pret. 3 sg. scead, El. 709. See ā- gescēadan.  
-sceaf, see gesceaf.  
sceamu, f., shame: as. sceame, El. 470. See also scōmu.  
-sceap, see gesceap.  
scearplice, adv., abruptly: Ph. 168.  
scearu, see folcscearu.  
sceat, m., region: ns. Ph. 3; gp. scēata, Ph. 396; Pn. 68; lurking-place: dp. scēatum, El. 583.  
sceaSā, m., enemy, foe: ap. sceāsan, El. 762. See attor-, helle-, womsceaSa.  
sceawian, Wz., see, behold: 3 pl. sceawīa, Ph. 327; pret. 3 sg. sceawede, El. 58. See bi-, foresceawian.  
sceolu, f., host, throng: ns. El. 763; scolu, Ph. 560; multitude: ns. El. 836; horde: ns. El. 1301.  
-sceop, see widesceop.  
sceðōan, VI, harm, injure: 3 sg. sceðeð, Ph. 39, 88; inf. Ph. 180; sceþānan, Ph. 449, 595; weigh upon, oppress: 3 sg. sceðeð, El. 310. See gesceðōan.  
scinan, I, shine: 3 sg. scineð, Ph. 183, 210, 515, 589; 3 pl. scināp, El. 743, 1319; opt. 3 sg. scine, Pr. 14; ptc. scinende, El. 1115. See gescinān.  
scinna, m., demon: gp. scinnena, W. 31.  
-scepe, see dryht-, fēond-, lēod-, ðēodscepe.  
sçir, adj., bright, glorious: nsm. Ph. 234; asm. wk. scir, El. 370; asf. wk. scir, El. 310; gorgeous: nsf. Ph. 308.  
scirān, Wz., determine, appoint: pp. scirēd, El. 1232.  
scolu, see sceolu.  
scomu, f., dishonor, shame: ds. scome, Ph. 502. See also sceamu.  
screaf, see dūnscraf.  
scrifan, see grescifan.  
scūd, see gūscūd.  
sculan, anv., should, ought, shall, will, be necessary: 2 sg. scealt, El. 673, 687, 951; 3 sg. sceal, El. 545, 580, 756, 768, 1192; Ph. 250; sceall, El. 1176, 1281; 3 pl. sculon, El. 210; pret. 3 sg. scelde, El. 764, 1049; Ph. 378, 643; 2 pl. sceold, El. 357; 3 pl. sceoldon, El. 838, 982; Ph. 412; opt. 3 sg. scyle, El. 896; Ph. 563; be said: 3 sg. sceal, Ph. 90.  
scunian, see onscurian.  
scūr, m., shower, storm: ns. Ph. 246; ap. scūras, El. 117. See winterscūr.  
scyld, m., shield: ns. Ph. 308, 463.  
scyld, f., fault, iniquity, sin: gp. scylda, El. 470, 1313; ip. scyldum, Ph. 180.  
scyldan, see gescyldan.  
scyldful, adj., guilty, sinful: dpm. scyldfullum, El. 310.  
scyldig, adj., guilty: asm. scyldigeste, El. 692. See unsyclidig.

scyll, f., shell: ds. scylle, Ph. 234; scale: ip. scyllum, Ph. 310.

scyndan, Wz., hurry, hasten: pret. 3 sg. scynde, El. 30.

scynde, see unsynde.


scyppan, see gescyppan.

Scyppend, m., Creator: gs. Scyp-pendes, Ph. 327; as. Scippend, El. 370; vs. El. 791; Ph. 630.

scyrian, see ascyrian.

se, se, adj., pron., that, the, he, who, which: nsm. El. 11, 42, 76, etc. (35 times); Ph. 3, 7, 9, etc. (55 times); Pn. 15, 38, 58, 69, 73; W. 4, 47, 53, 57, 59, 67, 71; nsf. séo, El. 266, 309, 580, 619, 624, 662, 675, 715, 1018, 1131, 1152, 1205; Ph. 98, 120, 141, 301, 307, 334, 342, 560, 587; sio, El. 254, 378, 384, 411, 414, 416, 558, 709, 720, 763, 884, 980, 1012, 1224; nsn. ðæt, El. 59, 272, 911, 985; Pn. 19; ðæt, El. 94, 101, 426, etc. (21 times); Ph. 9, 13, 20, etc. (14 times); Pn. 12, 58, 64, 74; W. 16, 38; Pr. 4; gsmn. ðæs, El. 221, 428, 752, 966, 1065; ðæs, El. 39, 60, 86, etc. (38 times); Ph. 65, 107, 122, etc. (14 times); Pn. 25, 43; W. 8, 81; see also ðæs; gsf. þære, El. 293, 610, 864, 1234; Ph. 66, 90, 288; dsmn. þám, El. 342, 418, 420, etc. (18 times); þám, El. 70, 93, 133, etc. (20 times); Ph. 50, 78, 89, etc. (28 times); Pn. 15, 17, 33, 45, 66; W. 3, 6, 14, 21, 37, 71, 73; þæm, El. 611; dsf. ðære, El. 545, 601, 803, 1241; þære, El. 324, 587, 716, etc. (10 times); Ph. 231, 633, 666; Pn. 44, 54; asm. ðone, El. 243; ðone, El. 302, 370, 423, etc. (22 times); Ph. 85, 173, 281, 305, 339, 396, 439; Pn. 41, 54, 59; W. 52, 55; ðane, El. 294; asf. ðá, El. 631, 783, 1089, 1242; þá, El. 98, 183, 274, etc. (31 times); W. 28, 61; asm. ðæt, El. 401, 432; ðæt, Ph. 69, 200, 268, etc. (12 times); ismn. þon, Ph. 238, 262, 424; W. 80; see also to ðan; ðý, El. 185; þý, El. 96, 797, 891; Ph. 573, 644; Pn. 61; Pr. 12; þé, El. 97, 796, 946, 956; see also ðý-lás; np. ðá, Ph. 437; þá, El. 169, 172 (2), etc. (11 times); Ph. 35, 66, 71, etc. (15 times); W. 25, 80; gp. þára, El. 450, 470, 515, etc. (13 times); Ph. 31, 138; Pn. 2, 23; þæra, El. 285, 608, 1078; dp. þám, El. 927; þám, El. 277, 354, 750, etc. (9 times); Ph. 8, 76, 109, etc. (12 times); Pn. 36; W. 44; ap. þá, El. 582; þá, El. 153, 323, 468, etc. (16 times); Ph. 193, 283, 292; W. 76. See se ðe.

sealt, adj., salt: asm. sealtne, W. 27; apm. sealte, Ph. 120.

♂ saltýð, f., salt wave: gp. salt-ýða, Pn. 8.

searo-, see searu-

searu, n., plot, deceit, wile, craft: as. El. 721-2; searo, W. 42; ap. searo, Ph. 419; care: ip. sear-wum, Ph. 269. See lige-, nearu-searu.

searucraeft, m., skill, workmanship: ip. searocraeftum, El. 1026.

searulice, adv., cunningly, artisti-
cally: searulice, Ph. 297.

searuðanc, m., shrewd thought, wise thought: ip. searuðancum, El. 1190; searoðancum, El. 414.
GLOSSARY

sēað, m., well, cistern, pit: as. El. 693.

sēcan, W1., seek, visit, repair to:
3 sg. sēce, Ph. 278, 349, 458, 524; Pn. 36; W. 45; opt. 3 pl. sēcen, W. 35; inf. El. 598; Ph. 275, 320, 671; W. 87; seek, search for: pret. 3 pl. sōhtōn, El. 322, 474; Ph. 416; inf. El. 151, 216; sēcean, El. 1149; ask, inquire, question: 1 sg. sēce, El. 319, 410; pret. 3 sg. sōhte, El. 325, 568; 3 pl. sōhtōn, El. 414; inf. El. 420, 1157; report to: inf. sēcean, El. 983; favor, approve: inf. El. 469; rush to: 3 pl. sēcaþ, El. 1180. See a-:, for-, gesēcan.

sēcg, m., man, warrior: ns. El. 1257; np. secgas, El. 47, 998, 1001; secggas, El. 260; gp. secga, El. 97, 271; vp. secgas, El. 552.

sēcgan, W3., tell, say, declare: 3 pl. secgaþ, El. 674; secgað, Ph. 313, 425, 655; Pn. 20; pret. 1 sg. sægde, Pn. 34; 2 sg. sægdest, El. 665; 3 sg. sægde, El. 437; 3 pl. sægdon, El. 588; imper. sg. saga, El. 623, 857; inf. El. 317, 376, 567, 574; Pn. 9; Pr. 1; secggan, El. 160; speak: pret. 3 pl. sægdon, El. 190; teach, instruct: pret. 3 sg. sægde, El. 366; ascribe: pret. 3 pl. sægdon, El. 1117. See gesēcgan; un-āsēcgendlic.

sēdes, f. (Lat.), seat: abl. p. sedibus, Ph. 671.

sefa, m., mind, heart: ns. El. 173, 627, 956, 1190; as. sefan, El. 376; ds. sefan, El. 382, 474, 532, 1149, 1165. See brēost-, ferhō-, mōd-sefa.

sēfte, see gesēfte.

segn, m., ensign, standard: ns. El. 124.

sēl, adv., comp., better: El. 796; super. sēlest, El. 374, 532; sēlost, El. 1158, 1165.

seld, see hēahseld.

sēle, see dēa-, wilsēle.

sēlest, see gōd.

sē(o)lf, see sylf.

sēlle, see gōd.

sēllan, W1., give, grant: pret. 3 sg. sealde, El. 182, 1171; pp. seald, El. 527. See ge-, ymbsēllan.

sēllend, m., giver: ns. Pn. 64.

sellic, adj., rare, wonderful: ns. Ph. 606; comp. nsm. sellicra, Pn. 30; peculiar: asf. sellicran, Ph. 329.

sēmninga, adv., immediately, forthwith: El. 1110, 1275; W. 27.

sēncan, see bisēncan.

sēndan, W1., send: 3 sg. sende, El. 931; Ph. 488; pret. 3 sg. sende, El. 1200; lay: opt. pret. 3 pl. El. 457. See onsēndan.

sēoc, see limsēoc.

seofēða, adj., seventh: asm. seofēcan, El. 697.

seofon, num., seven: El. 694.

seolfrēn, adj., silver: asm. El. 1026.

seomian, W2., abide, remain: El. 154; as. seon, Ph. 493.

sēon, V, see: pret. 3 pl. sægon, El. 1105. See be-, for-, gesēçon.

seonoð, m., council: ds. sionoðe, El. 154; as. seonoph, Ph. 493.

seonoðdōm, m., assembly's decision: ap. seonoðdōmas, El. 552.

sēðan, see ásēðan.

seppan, W1., teach, instruct: pret. 3 sg. septe, El. 530.


sērce, see hildesērce.

set, see geset.

sēðan, see gesēðan.

se ðe, rel. pron., who, that: nsm. El. 303, 774, 913, 945, 1044, 1126,
216 GLOSSARY

sīgebēam, m., tree of victory, cross: gs. sīgebēames, El. 965; ds. sīgebēame, El. 420, 444, 665, 861; gp. sīgebēama, El. 1028; ap. sīgebēamas, El. 847.

sīgebēarn, f., victorious son: ns. El. 481, 863, 1147.

sīgécwēn, f., victorious queen: as. El. 260, 998.

sīgelēan, n., reward of victory: gp. sīgelēana, El. 527.


sīgerōf, adj., bent on victory, victorious: ns. sīgerōfum, El. 71, 190; npm. sīgerōfe, El. 47, 868.

sīgespēd, f., success, victory: as. El. 1172.

sīgwōng, m., field of victory: ns. Ph. 33.

sīgor, m., victory: ds. sīgores, El. 85, 184, 1121; as. sīgor, El. 1183; gp. sīgora, El. 346, 488, 732, 1140, 1308; Ph. 329, 464, 493, 675; Pn. 64.

sīgorbēacen, n., emblem of victory, victorious standard: ns. El. 985.


sīgorfæst, adj., victorious, triumphant: ns. Ph. 282.

sīgorlēan, n., reward of victory: as. El. 623.

Sīlvesterm, pr. n., Sīlvesterm: d. Silvestre, El. 190.

sīnc, n., treasure: gs. sīnces, El. 194.

sīncaldum, f., ever-during cold: ns. Ph. 17.

sīncgīm, m., jewel: ns. El. 264.

sīncweordum, f., costly gift: ap. sīncweordunga, El. 1219.

sīndrēam, m., everlasting joy, per-
petual bliss: ds. sindrēame, El. 741; dp. sindrēamum, Ph. 385.
sine, prep. (Lat.), without: w. abl., Ph. 675.
singal, adj., constant, continual: nsf. El. 906.
singalllice, adv., perpetually, ceaselessly: El. 747.
singan, III, sing, chant, hymn:
3 sg. singeð, Ph. 124, 140;
3 pl. singaþ, El. 747; singað, Ph. 617, 635; pret. 3 sg. sang,
El. 337, 1180; 3 pl. sungon, El. 561; inf. Ph. 676; pp. sungen,
El. 1154; ring out: pret. 3 pl. sungon, El. 109.
siomian, W2., abide, remain: pret.
3 sg. siomode, El. 694.
sionoð, see seonoð.
sioððan, see siððan.
sið, m., journey, march: gs. siðes,
El. 247, 260, 1219; ds. siðe, El. 1001; as. Ph. 111, 243, 997, 1005;
Ph. 440, 555; time: gp. sīþa,
Ph. 464; ip. siðum, El. 818;
siðum, Ph. 69, 106, 146; proceeding, 'deal': ns. El. 911;
advance: as. Ph. 90, 114; departure:
gs. siðes, Ph. 208; ds. siðe, Ph. 220 (bœn on siðe, escape). See here-,
hin-, ùt-, wilsid.

sið, adv., later: El. 74, 240, 572,
975.
‡ siððæg, m., later day: dp. siðdagum,
El. 639.

siðæt, m., departure: ns. El. 229;
voyage: gs. siðates, El. 220.

siðian, W2., depart, vanish:
pret.
3 sg. siðode, El. 95; journey:
3 pl. siþiaþ, Ph. 584.

siððan, adv., later, afterwards: El.
271, 481, 483; sīþan, Ph. 385,
409, 577, 579; siðan, El. 1315;
syðan, El. 518; syððan, El.
502, 504, 639, 677, 1060; since

then, thenceforth, thereafter:
El. 926, 1028; sīþan, W. 42;
Pr. 9; siðan, El. 636; syððan,
El. 950, 1302; syðan, El. 507;
sioððan, El. 1147; then: sīþan,
Ph. 111; Pn. 66.

siððan, conj., after, when: El. 57,
230, 1016, 1037, 1051; syððan,
El. 17, 842; as soon as, when:
syððan, El. 116, 248, 914, 1002;
sīþan, Ph. 117, 224; since:
sīþan, Ph. 129.
sittan, V, sit: 2 sg. sitest, El. 732;
3 sg. siteð, Ph. 208. See be-
gesittan; burgsittend; ñrym-,
ymbstittende.

slaþ, m., sleep: ns. Ph. 56; ds.
slaþe, El. 69, 75; Pn. 42; is.
slaþe, Pn. 39.

slaþ, see unslaþ.
sleht, see mordorsleht.

sliðe, adj., awful, dreadful: asf.
sliðan, El. 857.

sliðen, adj., fell, malign: asn.
sliþen, W. 42.

smæte, adj., pure, fine: nsn. El.
1309.

sméagan, W2., consider, reflect:
pret. 3 pl. sméadon, El. 413.

sméðe, see unsméðe.

smið, m., goldsmith: gp. smiþa,
Ph. 304. See larsmið.

smylte, adj., serene: nsn. Ph. 33.

snáw, m., snow: ns. Ph. 14, 248.

snel, adj., swift, speedy: nsn. Ph.
163, 347; snell, Ph. 123; nimble:
nsn. Ph. 317.

snéome, adv., straightway: Pn. 42.

snottor, adj., wise: nsn. El. 1190;
nsn. wk. snottra, Pn. 69; super.
dpm. snotrestum, El. 277. See
forþ-, gearusnottor.

snúde, adv., quickly, speedyly,
straightway: El. 154, 313, 446;
Ph. 488.
snyrgan, W1., sail, scud: inf. El. 244.
snyttro, f., prudence, sagacity, wisdom: gs. El. 154, 293, 374, 544, 554, 1060, 1172; as. El. 382, 407, 938, 959; is. El. 313. See unsnyttro.
snyttrocraeft, m., prudence, sagacity, wisdom: ns. snyttrucraeft, Ph. 622.
söfte, see unsöfte.
‡ solere, m., upper chamber: ds. Ph. 204. [Lat. solarium.]
some, see same.
sommed, see samod.
-sömne, see æt-, tösömne,
sömnnian, WZ., gather, collect: 3 sg. somnian, Ph. 193, 269, 467; pret. 3 sg. samnode, El. 60; 3 pl. samnodan, El. 19; assemble: 3 pl. somniað, Ph. 324; pret. 3 sg. samnode, El. 55; compose: opt. 1 sg. somnige, Ph. 547. See gesömnnian.
somod, see samod.
söna, adv., soon, quickly, speedily: El. 47, 85, 222, 514, 713, 888, 1031; Ph. 120; Pr. 8. Söna swa, as soon as, the moment that.
sön, m., song: as. Ph. 540; sang, El. 29, 112, 868; is. song, Ph. 337.
söngræft, m., musical creation: dp. söngræftum, Ph. 132.
sorg, f., sorrow, care, anxiety: ns. Ph. 56; ds. sorge, El. 922, 1031; Ph. 611; dp. sorgum, El. 694; ip. sorgum, El. 1244. See bealu-, gnorn-, mód-, nearusorg.
sorgful, adj., sorrowful: comp. apn. sorgfulran, Ph. 417.
sorgian, W2., sorrow, grieve: 3 sg. sorgað, El. 1082. See bisorgian.
sorgleās, adj., free from sorrow: comp. nsm. sorgleāsra, El. 97.
söð, adj., true: nsm. El. 461, 488, 564; nsm. El. 888; asm. wk. söðan, El. 892; vsm. Ph. 622; gpm. söðra, El. 778.
södcwide, m., word of truth: ip. södcwidum, El. 530.
södcyning, m., true king: ns. El. 444; Ph. 329, 493.
södfæst, adj., faithful, believing, righteous: nsm. Ph. 523; nsm. wk. södfæste, Ph. 587; nsm. södfæste, El. 1289; Ph. 66; nsm. södfæste, Ph. 540; gpm. södfæstra, El. 7; Ph. 635; dpf. södfæustum, Ph. 589; blessed: gpm. södfæstra, Ph. 606.
södfæstnes, f., faith, piety: is. södfæstnesse, El. 1149.
södwundor, n., true miracle: as. El. 1122.
späld, n., spittle: as. El. 300.
spannan, see onspannan.
spéð, f., success, victory: as. El. 1182; fulness, abundance: ns. Ph. 640; as. El. 366; Ph. 394. See sige-, wígspeð.
spédig, adj., abounding, rich: nsm. Ph. 10.
spel, see god-, læof-, morgen-, wil-spel.
spelboda, m., prophet: ns. Ph. 571.
spéowan, W1., spit: pret. 2 pl. spéowdon, El. 297.
spild, n., seduction, temptation: as. El. 1119.
sploth, n., splotch, spot: ip. splottum, Ph. 296.
spónc, see gesópc.
spówan, rd., avail, succeed: inf. El. 917.

sprecan, V, speak: pret. 3 sg. spræc, El. 332, 404, 725. See gesprecan.

spring, see ā-, gespring.

springan, see onspringan.

spyrigean, see āspyrigean.

staef, see bōc-, wrōhtstæf.

stæl, m., stead: as. Pr. 11.

stæpes, see instæpes.

stæppan, VI, stride on, advance: pret. 3 pl. stōpon, El. 121, 716.

stærcedferhō, adj., courageous, brave: nsn. stærcedferhō, El. 38.

stæð, n., bank, shore: ds. stæðe, El. 38, 232; stæðe, W. 18; as. El. 60, 227.

stæn, m., stone: ns. El. 613; ds. stæne, El. 565; Ph. 302; W. 8; as. El. 615; ip. stænum, El. 492, 509. See eorcnan-, marmstæn.

stæncif, n., cliff, crag: np. stæncifu, Ph. 22; dp. stæncifum, El. 135.

standan, see stōndan.

stængefóg, n., mason's art: ip. stængefógum, El. 1021.

stængripe, m., handful of stones: dp. stængreopum, El. 824.

stænhlið, n., cairn: dp. stænhleoðum, El. 653.

stapa, see ánstapa.

stæðelían, W2, fix, set, establish: 1 sg. stæðelige, El. 797; pret. 3 sg. stæðelode, Ph. 130; opt. 1 pl. stæðelien, El. 427; strengthen: inf. stæðolian, El. 1094. See gestæðelían.

-steald, see gesteald.

-stealla, see gestealla.

stæm, m., smoke, vapor: ns. El. 803; Pn. 45. See also stýman.

stæp, adj., steep: nsn. stæpe, Ph. 22.


stëde, m., place, stand: as. El. 135. See beorh-, eard-, meðel-, wongstæde.

stëdewæng, m., place, locality: ds. stëdewange, El. 675, 1021.

stefn, f., voice: ns. Ph. 135, 542; ds. stefne, Ph. 542; Pn. 44, 54; ip. stefnum, El. 748, 750; sound: is. stefne, Ph. 497.

stefn, m., time: is. stefne, El. 1061, 1128.

stefn (prow), see hēahstefn.

stefna, see hringedstefna.

stéllan, see ástéllan.

sténc, m., odor, fragrance: ns. Ph. 81; Pn. 44, 64, 74; W. 54, 57; as. Ph. 659; ip. stencum, Ph. 8; Pn. 54; W. 65; spice: ip. stencum, Ph. 206, 586. See æðelsténc.

steorra, see heofonsteorra.


stigán, I, mount, rise: 3 sg. stígæ, Ph. 520; 3 pl. stigað, Ph. 542. See ástigán.

stillé, adv., still: Ph. 185.

stíðhídig, see stíðhýdig.


stíðhýdig, adj., stout-hearted, courageous: nsn. stíðhíðige, El. 121.

stól, see cynestöl.

stóndan, VI, stand: 3 sg. stóndeþ, Ph. 78; 3 pl. stóndað, Ph. 22, 36, 78, 185; standaþ, El. 577; pret. 3 sg. stóð, Ph. 45; 3 pl. stódon, El. 232; ride (of ships): 3 pl. stóndað, W. 17; pret. 3 pl. stódon, El. 227; be
rife: pret. 3 sg. stōd, El. 113; endure: 3 sg. stondeð, Ph. 89, 181. See astondan.

storm, m., storm: gp. storma, Ph. 185.
stōw, f., place, spot: ns. El. 675; ds. stōwe, El. 716, 803; as. stōwe, El. 683; Ph. 169; Pn. 37; ap. stōwe, El. 653. See wicstōw.

strāt, see merestrāt.

strang, see strōng.

strēam, m., flood, stream: as. El. 1201; is. strēame, W. 18; ap. strēamas, Ph. 120. See ēg-, firgen-, lagu-, wyllestēám.

strengσū, f., might, power: ns. Ph. 625.

strēon, see gestrēon.

strong, adj., strong: nsm. Ph. 86, 99, 161; hard, severe: nsm. strang, El. 703.

strūdan, II, plunder, rob: 3 sg. strūde'S, El. 905.

strýnan, see gestrýnan.

stund, f., time: ip. stundum, El. 121, 232. See woruldstund.

stunde, adv., straightway: El. 724.

stýman, W1., fume, reek: 3 sg. stýmeθ, Ph. 213. See also stēam.

sum, pron., some, certain: asn. El. 403; W. 12; npm. sume, El. 132, 133, 548 (2); Ph. 315; apm. sume, El. 131, 136; ip. sumum, Pn. 8; Pr. 1; a: asf. sume, El. 479; part(ly): nsm. Ph. 296 (3). See also sumes.

-sum, see luf-, wynsum.

sumes, adv., somewhat: Ph. 242.

sumor, m., summer: gs. sumeres, El. 1228; Ph. 37, 209.

sunbearo, m., sunny grove: ns. Ph. 33.


sund, n., sea, ocean: gs. sundes, W. 15; ds. sunde, El. 228; is. sunde, El. 251.

-sund, see ge-, onsund.

‡ sundhwæt, adj., with swift motions: nsm. sundhwate, W. 57.

sundor, adv., in different directions, far and wide: El. 407, 1019, apart, aside: El. 603.

‡ sundorceynd, f., remarkable character: as. Pn. 30.

‡ sundwris, adj., wondrous wise: asm. sundorwisse, El. 588.

sundplega, m., bath: ds. sundplegan, Ph. 111.

sundrian, see åsundrian.

sunne, f., sun: ns. Ph. 120, 141, 209, 587; gs. sunnan, Ph. 17, 90, 253, 288, 305; ds. sunnan, El. 1110; Ph. 532, 579, 601.

sunu, m., son: ns. El. 461, 564, 592, 778; Ph. 375; gs. suna, El. 222; ds. suna, El. 1200, 1318; as. El. 474, 686, 892; vs. El. 447; dp. sunum, Ph. 406. See gāst-sunu.

sūsl, n., torment, torture: is. sūslē, El. 772; gp. sūsla, El. 944; Pn. 59; ip. sūslum, El. 950. See cwicsūsl.

sūðan, adv., from the south: sūðan, Ph. 186, 324.

sūðrodom, m., southern sky: as. Ph. 141.

swā, adv., thus, so: El. 163, 271, 306, etc. (29 times); Ph. 47, 104, 140, etc. (11 times); Pn. 25, 55, 69; W. 11, 31, 62, 88; Pr. 15; in like manner: Ph. 381, 437, 534, 583, 646, 650; even: El. 691; also: Ph. 405; then: Ph. 121; Pr. 7.

swā, conj., as, even as, just as: El. 87, 100, 190, 223, 325, 378, 411, 436, 478, 541, 589, 597, 606, 674, 715, 835, 838, 896, 1022, 1131,
GLOSSARY 221

1155, 1255, 1269; Ph. 23, 29, 36, 41, 108, 120, 243, 280, 328, 496, 558, 597, 652, 655; Pn. 20; W. 47; Pr. 5; like: El. 1309; Ph. 300, 315; as soon as: El. 128; as far as: El. 972; Pn. 6; as, since, because: El. 207, 340, 498, 1291, 1294; when: Ph. 41 (?), 322; swā . . . swā, as . . . so: El. 785, 789; as well . . . as: El. 325, 606; such . . . as: El. 644, 645; swā hwylc, see hwylc; swā some, see same.

swēcc, m., odor: gp. swaecca, Pn. 46; ip. swëccum, Ph. 214. See swiccc.


swan, m., swan: gs. swanes, Ph. 137.

swār, adj., heavy: nsm. Ph. 315; sore: nsm. Ph. 56.

swaru, see and swaru.

swā-ðēah, adv., nevertheless, yet: swā-ðēah, El. 500; Ph. 565.

sweart, adj., black, dark: super. apm. wk. sweartestan, El. 931; abominable: gpf. sweartra, Pr. 7.

swēbban, see aswēbban.

swefan, V, sleep: 3 sg. swifeS, Pn. 39; pret. 3 sg. swæf, El. 70.

swefn, n., vision, dream: gs. swefnes, El. 71.

swēg, m., melody, music: ns. Ph. 131; gp. swēga, Ph. 618.

† swēghlēðor, m., melody: ns. swēghlēðor, Pn. 42; gs. swēghlēðores, Ph. 137.

swegl, n., heaven, sky: gs. swegles, El. 507; Ph. 103, 114, 208, 288, 374; ds. swegle, El. 75, 623, 755; Ph. 186, 199, 467, 635; sun: ds. swegle, Ph. 124; as. Ph. 212.

sweglcondel, f., heaven's candle, sun: gs. sweglcondelle, Ph. 108.

swēlan, see forswēlan.

swégan, III, swallow: 3 sg. swelgeð, Ph. 507.

‡ swelling, f., swelling sail: dp. swellingum, El. 245.

swēng, m., blow, buffet: ap. swengas, El. 239.

swofot, m., sleep, slumber: ds. swofote, Pn. 39.

swēora, m., neck: as. swēoran, Ph. 305.

sweorcan, see gesweorcan.

sweord, n., sword: is. sweorde, El. 757.

sweordgeniðla, m., foe, enemy: ap. sweordgeniðlan, El. 1181.

swēot, n., rank, troop: dp. swēot-um, El. 124.

sweotole, adv., openly: El. 26; with authority, with certainty: El. 168, 861.

sweotollice, adv., clearly, plainly: El. 690.

sweorlann, see and-, gesweorlann.

swēte, adj., sweet: nsm. Pn. 64; nsm. wk. swēta, W. 57; asm. swētne, W. 65; ipm. swētum, Ph. 214; ipf. swētum, Ph. 652; comp. nsm. swētra, Ph. 132; swēttra, Pn. 46; sup. swēttest, Ph. 199; apf. swētestan, Ph. 193.

sweordrian, W2., diminish: 3 sg. sweordrian, Ph. 608; go out, die down: 3 sg. sweordrian, Ph. 229.

swiccan, see be-, geswiccan.

‡ swicc, m., fragrance, perfume: ds. swicce, Pn. 66. See swæcc.

swice, m., escape: as. W. 78.

swift, adj., swiftn: nsm. Ph. 317.


swigian, W3., be silent, quiet down: 3 sg. swiaS, Ph. 142. See geswigian.
222 GLOSSARY

swilt, see swylt.
swimman, III, swim: 3 pl. swim-
mað, W. 57.
swin, see geswin.
swing, see geswing.
swinsian, Wz, sing, make melody:
3 sg. swinsað, Ph. 124, 140, 618;
roar, resound: pret. 3 sg.
swinsade, El. 240.
swīð, adj., right: comp. asf. swi-
ðran, El. 347; strong: comp.
nsm. swīðra, Pn. 46.
swīðan, see geswīðan.
swīðe, adv., much, strongly: El.
663; super. swīðost, El. 668;
eagerly: El. 940; exactly:
super. swīðost, El. 1103; very:
swīpe, Ph. 317.
swīðrian, see geswīðrian.
swol, n., heat: ds. swole, Ph. 214;
flame: gs. swoles, Ph. 269.
swōngor, adj., sluggish: nsm. Ph.
315.
swōnrād, f., sea: as. swoñrāde, El.
997.
swylc, pron., such as: nsm. Ph.
239; gsm. swylces, El. 571; apm.
swylce, El. 32.
swylce, adv., also, moreover: El.
1033.
swylce, adv., conj., as if: Ph. 233,
W. 9; like, as: El. 1113; Ph.
235, 305; likewise: El. 3.
swylt, m., death: ns. El. 447; swilt,
El. 677.
swyltcwalu, f., agony of death: as.
wyltcwale, Ph. 369.
swylthwil, f., hour of death: ds.
wylthwile, Ph. 350, 566.
syb, see sib.
-syhd, see gesyhd.
sylcan, see besylcan.
sylf, pron., self, own: nsm. El.
303, 466, 732, 855, 1280; Ph.
199, 204, 382; self, Ph. 374;
self, El. 708, 808; nsm. wk.
sylfa, Ph. 532; gsm. sylfes,
Ph. 282, 530; gsf. sylfre, El.
222; selfre, El. 1200; dsm.
sylfum, El. 69, 184; seolfum,
El. 985; nsm. sylfne, El. 200,
209; Ph. 111; seolfne, El. 488,
603; nsm. seolfe, El. 1121; gsm.
sylfra, El. 1207; dsm. sylfum,
El. 1295; apm. sylfe, El. 1001.
symbel, n., banquet, feast: ns. Ph.
406.
symle, adv., always, ever, for ever:
El. 469, 915, 1216; Ph. 76, 108,
146, 369, 375, 601, 661; Pn. 30,
35; Pr. 7.
Sy\mon, pr. n., Simon: n. El. 439,
530.
syn, f., sin: ns. El. 414; gs. synne,
El. 772; gsm. synna, El. 497, 514,
778, 940, 958, 1318; dsm. synnum,
El. 677, 1309; apm. synnum, El.
1244; Ph. 242; feud, hostility:
ns. synn, Ph. 54.
-sýn, see onsýn.
-sýne, see gesýne.
synful, adj., sinful, guilty: nsm.
synfulle, El. 1295.
synnig, adj., sinful, sinning: nsm.
El. 956; Ph. 523. See lige-
synnig.
synwyr\cende, adj., wicked, guilty:
Sy\rware, pr. n., Syrians: g.
Sy\r\a\re, Ph. 166.
sy\ð\an, see sið\an.
syx, num., six: n. El. 741, 1228; d.
syxum, El. 742.
syx\ta, adj., sixth: nsm. syxte, El. 7.

T.
tæ\c\n, n., emblem, sign, token: ns.
El. 171; Ph. 96, 254; ds. tæ\c\n,
El. 184; as. El. 85, 104, 1105,
1121; is. tæ\c\n, Ph. 450; gp.
tæ\c\n, El. 164; question: gp.
tæ\c\n, El. 319; proof: ip. tæ\c\nun,
El. 854; heroic deed: gp. tăcna, El. 645; interpretation: ns. Ph. 510; sense: as. Ph. 574. See wētācēn.
tăcniæan, see getăcniæan.
tăcan, W1., point out: opt. pret. 3 sg. tăhte, El. 631. See be-, getăcan.
tāl, see ļeoftāl.
talian, W1., reckon: pp. npm. talade, Pr. 10.
talu, see rīmtalu.
tān, m., twig: ip. tānum, Ph. 430.
tapur, m., tāper: ns. Ph. 114.
tēg, f., chain: ip. tēgum, Pn. 60.
tēar, m., tear: np. tēaras, El. 1134.
teldan, see biteildan.
tēlg, m., dye: gp. telga, Pn. 22.
telga, m., bough, branch: np. telgan, Ph. 76; dp. telgum, Ph. 188.
tēllan, W1., consider: pret. 1 sg. talde, El. 909. See getēllan.
tēma, see herētēma.
tempel, m., temple: ds. temple, El. 1058; as. El. 1010, 1022.
tēngan, see getēngan.
-tēnge, see getēnge.
tēon, II, make, take: pret. 3 pl. tugon, Ph. 440.
tēona, m., grief, sorrow: ds. tēonan, El. 988.
tēonlēg, m., griefing flame: ns. El. 1279.
tēonlice, adv., grievously, with sorrow(?): Ph. 407.
teosu, f., destruction: as. W. 34.
tid, f., time: as. El. 787; Ph. 77, 209, 390, 450, 509, 517, 857, 1209; Pn. 17; W. 64, 87; tiid, Ph. 5; gp. tida, El. 1044; ip. tidum, El. 1249; period: as. El. 193; hour: ns. El. 874; Ph. 334; as. El. 870; ap. tida, Ph. 146.
tiht, see tyht,
til, adj., good: gsn. tiles, El. 325; gpf. tilra, W. 34.
tilgan, W2., strive for: 3 pl. tilgað, Ph. 472.
tīma, m., time: ds. tīman, Ph. 246.
timber, see fugeltimber.
timbran, W1., build: inf. Ph. 188. See getimbran.
tīr, m., renown, honor: as. El. 164; glory: is. tire, El. 754.
tirēdīg, adj., renowned, famous: nsm. El. 104; nsf. El. 605; glorious: nsm. wk. tirēdīga, Ph. 106; npm. tirēdīge, Pr. 10; blessed: nsm. El. 955.
tirfāst, adj., glorious: as. Ph. 574; wk. tirfāste, Ph. 69.
tirmihtīg, adj., almighty: nsm. tirmealhtīg, Ph. 175.
tō, adv., too: El. 63, 663, 708; on: El. 1105.
tō, prep., w. dat., to: El. 10, 23, 32, etc. (53 times); Ph. 60, 191, 226, etc. (14 times); Pn. 66; W. 14; Pr. 5, 7; from: El. 319, 325, 410, 568; W. 36, 86; Pr. 14; for, as: El. 16, 17, 184, 574, 600, 898, 982, 988, 1001, 1012, 1057, 1058, 1139, 1143, 1158, 1160, 1162, 1176, 1200, 1247; Ph. 40, 83, 139, 198, 243, 386, 475, 562, 594, 611, 658; Pn. 71, 72; W. 89; at: Ph. 195; during, over: El. 211, 349, 1218, 1321; w. gen. (see tō ēms); w. ins. (see tō ēm); w. inf., Ph. 275; w. gerund, El. 533, 607, 1166.
tōēcānan, adv., besides, likewise: Ph. 285.
tōgēdēre, adv., together: Ph. 225; tōgēdre, W. 61, 77.
tōgēnes, prep., w. dat., to: Ph. 421; toward: Ph. 124, 579; before: Ph. 11.
tōgēnes, adv., in return, in reply: El. 167, 536.
GLOSSARY

224

tögldan, I. depart, vanish: 3 sg. toglideð, El. 1269; pret. 3 sg. togláð, El. 78.
tohte, f. battle, strife: as. tohtan, El. 1180.
‡ torht, n., clear light: as. El. 1249.
torht, adv., bright, resplendent, glorious: nsn. Ph. 96; nsn. wk.
torhte, Ph. 28; npm. torht, Pr. 10; apf. torht, Ph. 200; super.
nsn. torhtost, El. 164; famous(?): nsm. wk. torhta, Ph. 574.
torn, n., grief, sorrow: ds. torn, El. 1134.
torngenhsla, m., bitter foe, bitter enemy: np. torngenhslan, El. 568, 1306.
tösomne, adv., together: El. 1202.
töð, m., tooth: np. töðas, Ph. 407.
tö dæs, adv., so: El. 704 (2).
töðan, adv., so: El. 703.
töwegian, V. disperse: pp. töwegian, Ph. 184.
töweorpan, III. destroy, abolish: pp. töworpen, El. 430.
töwrecan, V. drive apart, scatter: pp. npm. töwrecene, El. 131.
træf, see weartræf,
‡ träg, f., evil: gs. träge, El. 668.
træg, adj., bad, evil: nsn. El. 955; gsn. träges, El. 325.
træglícse, see untræglícse.
tredan, V. tread, traverse: 3 sg. trydeð, El. 612; paw(?): pret.
3 sg. træd, El. 55.
tréo (treow), n., tree, wood: ds. treowe, Ph. 175, 643; as. treow, Ph. 200; dp. treowum, Ph. 76;
tree, cross: ns. El. 1027; trio, El. 429; gs. treowes, El. 1252;
ds. El. 206, 706, 828, 867; as. El. 107, 128, 147, 165, 214, 442, 701, 757, 841; treow, El. 664.
tréow, f., faith: is. tréowe, Pr. 5.
Tröiānas, pr. n., Trojans: n. El. 645.
trymman, W1., strengthen: pret.
3 sg. trymede, El. 14; 3 pl. trymedon, El. 35.
tréwe, see getréwe.
tú, see twēgen.
‡ tunecse, f., coat: ns. Pn. 22.
tungol, m. n., star: np. Ph. 96; gp. tungla, Ph. 93, 119. See ædel-, heofontungol.
turf, f., turf, sod, sward: ds. tyrf, Ph. 66; soil: Ph. 349. See ēdhelturf.
‡ turfhaga, m., sod, turf: ds. turfhagan, El. 830.
twēgen, num., two: nm. El. 854; nf. twā, El. 880; nn. tú, El. 2, 605, 634, 754; dm. twám, El.
1306; af. twā, El. 955, 1180; an. tū, Ph. 652.
twelf, num., twelve: im. Ph. 69, 106, 146; in. twelfum, Ph. 28.
twěntig, num., twenty: dn. twěntig-
um, El. 830.
twēo, m., doubt: ns. El. 171; ds. twēon, El. 668.
twēonde, see untwēonde.
-twēnum, see betwěnum.
týdran, see átydran.
tyht, m., march, motion: ds. tyhte, El. 53; tihte, Ph. 525 (on tihte, astir).
tyhtan, W1., incite, spur on: 3 pl. tyhtaþ, W. 34. See fortyhtan.
tŷn, see getŷn.
tŷnan, see bi-, ge-, ontŷnan.

D.

šā, adv., then: El. 138, 157, 194, etc. (16 times); þā, El. 1, 7, 25, etc. (76 times); Ph. 43, 395, 413.
šā, conj., when: El. 389, 1113; þā, El. 294, 556, 709, 786, 1219, 1220; Ph. 281.
GLOSSARY 225

Sáer, adv., there: El. 256, 833, 875, 1113, 1281; Ph. ii; W. 36; thither: thár, El. 41, 84, 114, etc. (24 times); Ph. 14, 21, 25, etc. (33 times); W. 58, 79.

Sáer, conj., where: Pn. 38; thár, El. 70, 329, 693, 822, 1012, 1105, 1107, 1181; Ph. 81, 106, 157, 397, 441, 448, 468, 489, 560, 579, 581, 587, 607, 658; to the place where: thár, Ph. 327, 429; W. 57; while: thár, El. 1262; if: thár, El. 839, 979.

Szës, adv., conj., as: Ph. 313; so: Pn. 4; because: El. 823. See also to Szës.

Szës Szë, conj., because: Szës Szë, El. 1317; Szës Szë, El. 957; Ph. 476; as: Szës Szë, Ph. 424; Pn. 13; from the time that: Szës Szë, El. 4, 68; that: Szës Szë, El. 1140; after: Szës Szë, Pn. 62.

Szæt, conj., that, in order that, so that: El. 59, 175; Szæt, El. 9, 15, 36, etc. (66 times); Ph. 148, 168, 177, etc. (19 times); W. 11, 12, 25, 32, 35, 66, 85, 88; Pr. 15. See sdææt.

Szætte, conj., that: Szætte, Ph. 1, 69; Pn. 21, 27; W. 39, 55.

Szafian, Wz., accept, agree to: inf. Szafan, El. 608.

Szanc, m., thanks, gratitude: ns. Szanc, El. 811, 893; Szanc, Ph. 623; thought: gs. Szonces, Ph. 144. See fore-, ge-, hyge-, inwit-, or-, searuSanc.

Szancian, Wz., thank: pret. 3 sg. Szancode, El. 962, 1139.

Szanon, adv., thence: Szanon, El. 143, 148, 348; Szanon, Ph. 415, 554.

Szanon, conj., whence: Szanon, Ph. 113.

Szë, indecl. pron., who, which, that: El. 453, 717, 726, 1080; he, El. 160, 162, 163, etc. (31 times); Ph. 31, 138, 196, 252, 516; Pn. 18, 34, 71; W. 43; Pr. 4; he him (= whose), Ph. 656. See se Szë; Szës Szë.

Szë, conj., where: El. 717; or: he, Ph. 357; because: Ph. 568; he, Ph. 369; that: Ph. 410; than: he, W. 80.

Szëah, conj., although, though: El. 82; Szëah, El. 48, 174, 362, etc. (12 times); Ph. 380, 563, 638, 642. See swå-Szëah.

Szæht, f., thought: as. Szæht, El. 1242. See geSzæht.

Szæhtian, Wz., consider, deliberate: pret. 3 pl. Szæhtedon, El. 547. See rådSzæhtende.

Szærf, f., need: ns. Szærf, El. 426, 553. See nýd-, oferSzærf.

Szærlic, adj., grievous: nsf. Szærlic, El. 704.

Szærlic, adj., terrible: asn. Szærlic, Ph. 644.

Szëaw, m., custom, rite, practice: ns. Szëaw, W. 31; dp. Szëawum, El. 1211; ip. Szëawum, Ph. 444. See mànSzëaw.

Szëccan, Wz., enfold, invest: 3 sg. Szëccan, Ph. 216, 305; overspread: pret. 3 sg. Szëccan, Ph. 42; deck: 3 pl. Szëccan, Ph. 249. See beSzëccan.

Szegn, m., follower, minister, attendant: ns. Szegn, Ph. 165, 288; dp. Szegnum, El. 487; man: as. Szegn, El. 540; gp. Szegna, El. 151, 549; disciple: dp. Szegnum, Ph. 388.

Szegnung, f., service, worship: ds. Szegnunge, El. 739; as. Szegnunge, El. 745.

Szegu, see fódorSzegu.

Szëncan, Wz., intend, purpose: pret. 3 sg. Szëhte, El. 296; think, re-
GLOSSARY

flēct: pret. 3 pl. ðōhton, El. 549. See geSēncan.

hēnden, conj., while, so long as: hēnden, Ph. 89, 181, 398; Pr. 14.

hēod, f., nation, people: ns. hēod, El. 448, 468; ds. hēode, El. 539; Ph. 160; np. hēoda, Ph. 341; gp. hēoda, El. 185, 421, 659, 781. See el-, werhēod.

hēodcwēn, f., queen of the people: ns. hēodcwēn, El. 1156.

hēoden, m., prince, king: ns. El. 487; hēoden, El. 563, 777, 858; Pn. 63; gs. hēodnes, El. 267; chief: ds. hēodne, Ph. 165; lord: gs. hēodnes, Ph. 68; hēodnes, Ph. 605.

hēodenbealu, n., great evil: dp. hēodenbealwa, El. 403.

hēodig, see elhēodig.

hēodsceipe, m., discipline: as. hēodsceipe, El. 1167.

‡ hēodwīga, m., champion of his people: ns. hēodwīga, Pn. 38.

hēon, see geGēon.

hēostorcofa, m., dark chamber: ds. hēostorcofan, El. 833.

hēostorlocan, m., tomb, grave: ds. hēosterlocan, El. 485.

hēostre, adj., darkened, benighted: dp. hēostrum, El. 312.

hēostru, f., darkness: dp. hēostrum, El. 767; hystrum, El. 307.

hēow, m., servant: ns. hēow, Ph. 165. See láethow.

hēowdōm, m., service: as. hēowdōm, El. 201.

hēownyð, f., bondage, thraldom: as. hēownyð, El. 770.

hērscon, III, beat: hērsceð, El. 358.

hēs, pron., this: nsm. hēs, El. 703, 704; nsf. hēos, El. 533; hēos, El. 468, 551, 647, 1277; Ph. 501; nsn. hēs, El. 435; hēs, El. 162, 903, 906, 1187; Ph. 465; gs. hēsses, Ph. 151, 387, 426, 509; gsf. hēsse, Ph. 349; dsf. hēsses, El. 402, 539, 643; hēsses, Ph. 321; dsn. hēssum, El. 518, 576; asm. hēssne, Pn. 7; hēsne, El. 312; asf. hēs, Ph. 139, 390/416, 450; W. 64, 87; asn. hēs, El. 630, 659; Ph. 481; ins. hēs, El. 92; gsf. hēssa, El. 858; dnp. hēssum, El. 700; apm. hēs, El. 1173; apn. hēs, El. 749.

hīcgan, V, receive: opt. pret. 3 sg. hīge, El. 1259; seize upon: 3 sg. hīgeð, Ph. 219; taste: 3 sg. hīgeð, Ph. 259; devour: 3 sg. hīgeð, Ph. 505; Pn. 35; partake of: pret. 3 pl. hīgun, Ph. 402, 410.

hīn, pron., thy, thine: nsm. hīn, El. 489, 773, 777, 789; nsn. hīn, El. 597, 782; gs. hīnes, El. 727, 820; Ph. 628; dsm. hīnum, El. 767; dsf. hīnre, El. 739; asm. hīnne, El. 510; asf. hīne, El. 929, 1089; asn. hīn, El. 770, 784, 813; dnp. hīnum, El. 666; ipf. hīnum, El. 730.

hīncan, see hyncan.

hīng, n., thing, matter: gp. hīnga, El. 409, 608; hīnga, El. 1156.

hīinge, see gehēinge.

hīnggemearc, m., measure of history, time: gs. hīnggemearces, El. 3.

hīngian, W2., speak, make address: pret. 3 sg. hīngode, El. 77, 609, 667; intercede: pret. 3 sg. hīngode, El. 494.

hīsa, see brim-, wēterhīsa.

hōht, see gehōht.

hōlian, W2., suffer, endure: pret. 3 sg. hōlade, Pn. 63; inf. hōlian, El. 770. See gehōlian.

hōn, see after hōn, ūrōn; se.

hōnan, see ūnanon.

hōnc, see sānc.

hōnne, adv., then: Ph. 125, 153.
GLOSSARY

188, 236, 274, 331, 335, 589; W. 19, 27, 53; bonne, El. 50, 446, 489, 526, 931, 1286, 1315; Ph. 99, 142, 156, etc. (27 times); Pn. 49; W. 13, 16, 30, 60, 76.

bonne, conj., when, if: El. 1280; Ph. 182; bonne, El. 473, 618, 1178, 1179, 1185, 1273; Ph. 48, 208, 219, etc. (22 times); Pn. 35, 40; W. 24, 38, 51, 71; than: El. 49, 74, 388, 647; Ph. 31, 128.

dracu, f., conflict, battle: ds. þrace, El. 45, 185. See bāl-, gār-, holm-, lig-, waepen-, wigdracu.

Þ þraceheard, adj., brave in battle, valiant in fight: npm. þraceheard, El. 123.

ðrægan, W1., run: pret. 3 sg. þrægde, El. 1263.

þræg, f., time, season: as. þræge, Ph. 160; ip. þrægum, El. 1239; Ph. 68.

þræa, m. f., woe: ip. þræam, El. 1277.

þrægan, W3., punish: pp. npm. þræad, El. 1296.

þræalic, adj., terrible, horrible: nsm. þræalic, El. 426.

þræan, see geðræan.

þræanýd, f., dire constraint: ns. þræanýd, El. 704; ip. þræanýdum, El. 884; þræanýdum, Pn. 61.

þræat, m., troop, band, throng: ds. þræate, El. 326, 329, 537; as. þræat, El. 546; is. þræate, El. 51, 151, 215, 217, 254, 271, 873, 1096; ip. þræatum, Ph. 341, 501. See beadu-, beorn-, hereþræat.

þræatian, see geðþræatian.

þrec, see geðrec.

þrēo, num., three: nn. þrēo, El. 2, 285; gf. þrēora, El. 858; am. þrie, El. 847; af. þrēo, El. 483, 833, 869; Pn. 63; an. þrēo, El. 1286.

þrēodian, see þrydian.
Glossary

Srymcyning, m., king of glory: as. Srymcyning, El. 494.

Srymllice, adv., gloriously: Srymllice, El. 781; Ph. 68, 514.

Srymsittende, adj., throned in majesty: dsm. Srymsittendum, El. 811; Ph. 623.

Srynes, f., trinity: gs. Srynessse, El. 177.

Sry8, f., raging: np. Srybe, Ph. 326; host: ip. Sryum, Ph. 326; Pn. 51.

Srydan, see geSrydan.

‡ Srydbold, n., mighty dwelling: as. Srydbold, El. 151.

Sü, pron., thou: ns. El. 84, 92, 400, etc. (31 times); Sü, El. 81, 83, 446, etc. (13 times); Ph. 630; gs. ſin, El. 928; ds. ſe, El. 81, 810, 927; ſe, El. 79, 82, 441, etc. (14 times); Ph. 622, 623; as. ſec, El. 493, 447, 539, 676, 823, 931, 942; np. ſe, El. 290, 293, 294, etc. (29 times); Pr. 5, 6, 9; dp. ſow, El. 298, 309, 339, etc. (10 times); Pr. 7; ap. ſowic, El. 318; ſow, El. 295, 368, 551, 578, 609.

Süf, m., banner, standard: ns. ſüf, El. 123.

Sürfan, prp., need: 2 sg. ſearft, El. 940; can: 1 sg. ſearft, El. 919; pret. 3 sg. ſorfte, El. 1104. See bedürfan.

Sühr, prep., w. acc., through, in, by, with: ſühr, El. 6, 183, 295, etc. (29 times); Ph. 316, 366, 372, 639, 662; Pn. 43; W. 3; by means of, by reason of, on account of: ſühr, El. 1106; ſurg, El. 289, 790; ſühr, El. 86, 98, 120, etc. (37 times); Ph. 6, 30, 46, etc. (23 times); Pn. 18; W. 33, 42, 55, 65; Pr. 9.

Sührdrifan, I, possess, imbue: pp. ſührdrifen, El. 707.

Sührgeótan, II, fill, endue: pp. ſührgothen, El. 962.

Sührwadan, VI, bore, pierce: pret. 3 pl. ſührwōdon, El. 1066.

Surst, m., thirst: ns. ſurst, Ph. 613.

Sús, adv., thus, so: El. 189, 400, 528; Ph. 570, 632; ſus, El. 1120, 1237; Ph. 482, 621.

Süsend, n., thousand: ns. ſüsend, Ph. 364; as. ſüsend, Ph. 151; np. ſüsendu, El. 285; as. ſüsend, El. 326.

Swäere, see man Śväere.

Śy, see ſe.

Śyder, adv., that way, thither: ſyder, El. 548.

Śy-lās, conj., lest: ſy-lās, El. 430; Ph. 246.

Śylman, see for Śylman.

Śyncan, W1., seem, appear: pret. 3 sg. ſuhte, El. 72, 1165; opt. 3 sg. ſince, El. 532; ſyncne, El. 541.

Śyslic, adj., such: asm. ſyslicne, El. 546; as. ſyslic, El. 540.

Śystru, see ſeostru.

U.

ufan, adv., above: Ph. 308.

ufeweard, adj., on the upper side: nsm. Ph. 299.

ūhta, m., morning twilight, dawn: ds. ūhtan, El. 105.

unāsecgendlic, adj., indescribable: nsm. El. 466.

unbrāce, adj., imperishable, immortal: nsm. El. 1029.

unbryce, adj., imperishable: nsm. Ph. 642.

unclāne, adj., unclean, vile: dsm. unclānum, El. 301.

uncūdb, adj., unknown: as. uncūde, El. 1102.

uncyst, f., iniquity: ap. uncyste, Ph. 526.
undearninga, adv., openly, frankly: El. 405; undearnunga, El. 620.

under, prep., w. dat., under, beneath: El. 13, 40, 75, etc. (20 times); Ph. 14, 27, 32, etc. (15 times); deep in: El. 218, 485, 625, 653, 695, 832, 843, 1092; w. acc., under, beneath: El. 44, 764, 992; Ph. 97, 101, 374; amid: Pn. 37; W. 47.

ungelice, adv., otherwise, differently: El. 1307.


unhwilen, adj., everlasting, eternal: nsm. El. 1232.

unlifgende, adj., dead, lifeless: gsm. unlifgendes, El. 879.


unlytel, adj., large, great: nsm. El. 283, 872.

unmæte, adj., infinite: nsm. Ph. 625.

unoferswiðed, adj., unconquered, invincible: nsm. El. 1188.

unræð, m., evil counsel: ip. unræðum, Ph. 403; sin, folly: as. W. 70.

unriht, n., wrong, sin: gs. unrihtes, El. 472, 516; as. El. 582.

unriht, adj., false: asf. unrihte, El. 1042.

unrime, adj., numberless, unnumbered: nsm. El. 61; npn. unrimu, Pn. 2.

unsyldig, adj., guiltless, innocent: asm. unsyldighe, El. 496.

unsynde, adj., unblemished, glorious: asm. unsyndne, El. 305; asf. El. 1201; apf. El. 1247.


unsmēðe, adj., rough, rugged: gsm. unsmēðes, Ph. 26.

unsnyttro, f., folly: gp. unsnyttara, El. 1285; ip. unsnyttrum, El. 947.

unsöfte, adv., hardly, scarcely, with difficulty: El. 132.

untræglīce, adv., without delay: El. 410.

untwōnde, adj., undoubting, unwavering: asm. untwōndne, El. 798.

† unwær, adj., unwary: isn. unware, W. 59.

† unwærlīce, adv., unwarily: W. 63.

unweaxen, adj., immature, young: asm. unweaxenne, El. 529.

unwēmme, adj., inviolate: nsm. Ph. 46.

unwillum, adv., unwillingly: W. 4.

unwislice, adv., foolishly: El. 293.

üp, adv., up, upwards: El. 87, 95, 353, 700, 712, 714, 717, 736, 794, 803, 879, 1107, 1226; Ph. 93, 102, 289, 511; Pn. 40; W. 16.

úplæðende, adj., lofty, tall: gpm. úplæðendra, Ph. 178.

úplīc, adj., celestial, heavenly: dsm. wk. úplīcan, Ph. 392; dsm. wk. úplīcan, Ph. 663.

uppan, prep., over, upon: w. dat. El. 886.

uppe, adv., above, on high: El. 52; Ph. 629; Pn. 74.

üpador, see üþprodor.

üpador, m., heaven, firmament: as. üþprodar, El. 731.

üpweard, adv., upward, toward heaven: El. 806.

úrīgfeðere, adj., dewy-winged: nsm. wk. El. 29; úrīgfeðra, El. 111.

úser, pron., our: npm. ússe, El. 425, 458; Ph. 438; apm. ússe, Ph. 414.
üt, adv., out: El. 45; Ph. 233; Pn 44; W. 58.
ütan, adv., around, about: Ph. 164, 530; without: Ph. 301.
ütan, interj., let us: W. 86; Pr. 12.
ütsið, m., departure: as. ütsið, W. 79.
übweota, m., wise man, scribe: npm. übweotan, El. 473.

W.
wä, adv., woe: El. 628.
wæcnan, see onwæcnan.
wæd, n., sea: gs. wædes, W. 9. -wæde, see gewæde.
wädl, f., poverty, want: gs. wædle, Ph. 55; ds. wædle, El. 617.
wäg, m., wave, billow: gs. wæges, El. 230; as. W. 27; gp. wæga, Ph. 45. See fifelwäg.
wägflota, m., ship: ap. wägflotan, El. 246.
wäghengest, m., wave-stallion, ship: ap. wäghengestas, El. 236.
wägliðend, m., seafarer: np. wägliðende, W. 11.
wälan, see gewälan.
wælfel, adj., fierce against corpses: nsm. El. 53.
wælgifre, adj., murderous: nsm. Ph. 486.
wælhlence, f., coat of mail: np. wælhlican, El. 24.
wælhrēow, adj., cruel, implacable: gpm. wælhrēowra, El. 112.
wælhrēaf, n., spoil of death: as. Ph. 273.
wælrest, f., grave: ds. wælreste, El. 724.
wælrun, f., secret hope of carnage: as. wælruine, El. 28.
wæpen, n., weapon, arm: ns. El. 1189; as. El. 17; ip. wæpnum, El. 48; Ph. 486.
wæpenhræcu, f., conflict, battle: as. wæpenhræce, El. 106.
wær, see unwær.
wær, f., covenant: as. wære, El. 80, 823.
wærlíc, adj., wary, prudent: gpm. wærilica, El. 544.
wærlíce, see unwærlíce.
wærloga, m., perfidious one: ds. wærlogan, W. 37.
wæstm, m. f. n., fruit: np. wæstmas, Ph. 34, 255; gp. wæstma, Ph. 466; dp. wæstmum, Ph. 250; ap. wæstmas, Ph. 243; ip. wæstum, Ph. 72; form: ap. wætma, Ph. 332; proportion: ip. wætum, Ph. 237, 580; increase, ip. wæstum, El. 341. See foldwæstm.
wæter, n., water: ns. Ph. 61; Pn. 6; gs. wæteres, El. 39, 60; wætres, Ph. 41; np. Ph. 65; gp. wætra, Ph. 184.
wæterðísa, m., mighty swimmer: ns. wæterðísa, W. 50.
wæðan, W1., roam, pass: 3 sg. wæðeð, El. 1274.
wæfian, W2., gaze at: 3 pl. wæfian, Ph. 342 (wundrum wæfian, wonder).
wæl-, see wæld-.
wæn, adj., dark, black: nsm. El. 53; nsf. won, Ph. 99.
wæng(-), see wong(-).
wænhál, adj., sick, weak: dpm. wænhælum, El. 1030.
wænian, W2., fade: 3 pl. wæniæð, Ph. 72.
wænsælíc, adj., unhappy, miserable: npm. wonsælige, El. 478; dpm. wonsæligum, El. 978.
wærwe, see ceaster-, Röm-, Syrware.
wæð, f., flight: ip. wæðum, Ph. 99, 161.
waðema, m., wave: ap. waðeman, Ph. 97.

wéadæd, f., evil deed, sin: as. El. 495.

weald, m., wood, forest: ds. wealde, El. 28; np. wealda, Ph. 13.

-wéald, see ge-, onweald.

-wealda, see anwealda.

wealdan, rd., hold sway, rule: 2 sg. wealdest, El. 761; opt. 3 sg. walde, El. 801; inf. El. 450.

Wealdend, m., Ruler, Lord: ns. El. 4, 80, 337, 347, 482, 512, 752, 1043, 1067, 1085; Walend, El. 206, 421; Ph. 464; gs. Wealdendes, El. 391, 851, 892; vs. El. 773, 781; Walend, El. 732; Ph. 631. See Oferwealdend.

weallende, adj., surging, beating, glowing: nsn. El. 938; ism. Ph. 477.

weard, m., guardian, protector: ns. El. 153, 197, 338, 445, 718, 1022, 1316; Ph. 152; as. El. 84, 1101; np. weardas, El. 384. See gūd-, lif-, mere-, yrfeaward.

-weard, see and-, for-, forð-, hinder-, hinder-, nioðo-, ufe-, upweard.

weardian, W2., hold possession of, inhabit, occupy: 3 sg. weardað, Ph. 161, 168, 172; weardap, Ph. 85; 3 pl. weardiað, Ph. 448; W. 26; pret. 3 sg. weardode, El. 1145; 3 pl. weardedon, El. 135; inf. Ph. 11.

weardlice, see andweardlice.

‡ weartref, n., abode of felons: dp. wearttreafum (hell), El. 927.

wearm, adj., warm, hot: nsf. Ph. 187; nsn. Ph. 18.

wearmian, W2., become hot, glow: 3 pl. wearmað, Ph. 213.

wearoð, see sæwearoð.

wéatåcen, n., sign of woe: ns. Ph. 51.

weaxan, VI, grow, increase: 3 sg. weaxeð, Ph. 232, 234; pret. 3 sg. wéox, El. 12, 914; 3 pl. wéoxan, El. 547. See ð-, bi-, geweaxan.

weaxon, see unweaxon.

wébbas, see friðowébbas.

wébbian, W2., weave, devise: pret. 2 pl. webbedan, El. 309.

wéccan, W1., waken: 3 sg. wéceð, Ph. 255; kindle: 3 pl. weccas, W. 21. See āwéccan.

wéd, n., penalty: as. El. 1284.

wédan, W1., rage: ptc. wédende, El. 1274.

weder, n., weather: ns. Ph. 18, 182; gs. wedres, W. 26; gp. wedra, Ph. 57.

wedercondel, f., candle of the sky, sun: ns. Ph. 187.

wefan, V, weave: pret. 1 sg. wæf, El. 1238.

weg, m., way: as. El. 1150. See bæð-, ðæ-, eorð-, fold-, mold-, siðweg.

wegan, V, endure, experience: pret. 3 sg. wæg, El. 61, 655. See tòwegan.

wel, adv., well, rightly: Ph. 443, 516.

wela, m., riches, wealth: gs. welen, Ph. 55, 149. See ēad-, lond-, woruldwela.

weldæd, f., good deed: dp. wél-dædum, Ph. 543.


weiligian, see gewelgian.

welm, see wylm.

wéman, W1., persuade: 3 pl. wémað, W. 35.

wémand, m., revealer, discloser: ns. El. 880.

wémmes, see unwémmes.

wécn, f., hope: ns. Ph. 567.
wēna, m., expectation: ds. wēnan, El. 584.

wēnan, W1., expect: pret. 3 sg. wēnde, El. 668; inf. El. 1104; hope: pret. 3 sg. wēnde, El. 62; imagine: pret. 3 pl. wēndon, El. 478; opt. 3 sg. wēne, Ph. 546; think: 3 pl. wēnāb, W. 20; wēnāb, W. 11.

wendan, W1., turn: 1 sg. wende, El. 348; depart: pret. 3 sg. wende, El. 440; change: inf. El. 979. See a-, ge-, onwendan.

Wendelsae, pr. n., Mediterranean Sea: d. El. 231.

-wenden, see edwenden.

weorc, n., deed, act, work: ns. Ph. 598; gs. weorces, El. 110, 849; gp. weorca, Ph. 386, 475, 659; ap. El. 1318; ip. weorcum, El. 1243; Ph. 527; W. 85. See dæg-, ge-, hēre-, mānweorc.

weorcæan, see beweorcan.

-weorp, see geweorp.

weorpan, III, cast, throw: pp. npm. wopene, El. 1304. See ā-, tō-, wiðweorpan.

weorðan, III, be, become: 3 sg. weorðē, Ph. 211, 372; weorcē, Ph. 80, 142, 240, 257, 304, 364, 503; W. 42; wyrðē, El. 575; 3 pl. weorðā, Ph. 49; weordā, W. 56; pret. 3 sg. wearī, El. 5, 9, 15, etc. (18 times); Ph. 404, 417, 445; 3 pl. wurdon, El. 130, 584, 1278; Ph. 407; opt. 1 pl. weorðen, El. 428; pret. 2 sg. wurde, El. 401; 3 sg. wurde, El. 336, 429, 961, 976; inf. El. 220, 581, 688, 1049, 1177; weordan, Ph. 378, 564. See geweorðan.

weorðian, W2., honor: 3 pl. weorðia, Ph. 343; pret. opt. 3 pl. weorðion, El. 1222; pp. weorðod, El. 1196; adore, worship: pret. 3 sg. weorðode, El. 1137; 3 pl. weorðodon, El. 891. See geweorðian.

weorðmynd, f. n., honor: ns. Ph. 636.

weorðung, see dæg-, dōm-, sinco- weorðung.

weorud, n., host: ns. werod, El. 53; gs. werodes, El. 39; as. werod, El. 19, 48, 60, 94; is. weorude, El. 1281; W. 59; gp. weoruda, El. 223, 681; Ph. 465, 565; weoroda, El. 752, 815, 897; weroda, El. 789, 1150; wereda, El. 1085; dp. weorodum, Ph. 588; people, multitude: ns. El. 1117; ds. weorode, El. 844; dp. weorodum, El. 351, 782, 867; Ph. 187; company: is. werode, El. 230; assembly: as. weorod, El. 158. See lindweorud.

weoruldēst, f., want of men: ds. weroldēste, El. 63.

weota, see ðuweota. See also wita.

wer, m., man: ns. El. 508; gs. weres, El. 341, 959, 967, 1038; as. El. 785; Ph. 394; npm. weres, El. 22, 314, 478, 547; Ph. 331; Pn. 14; gp. wera, El. 537, 543, 596; dp. werum, El. 978, 1222; ap. weras, El. 287, 559; ip. werum, El. 236; human being: gs. weres, El. 72; gp. wera, El. 304, 475; male: gs. weres, Ph. 357.

weorman, W1., curse, revile: pret. 2 pl. wergdon, El. 294.

wergū, f., curse, condemn: ns. El. 309; ds. wergē, El. 295; as. El. 211, 952.

wērian, W1., apparel, clothe: pp. npm. werede, Ph. 596. See gewērian.

wērig, adj., miserable, wretched: nsf. wk. wēre, El. 763; vpm. wēregar, El. 387; npm. wk. wēregan, El. 357. See ferhū-, hrawērig.
**wērigferhō, adj., weary-hearted:**

nsm. wērigferhō, W. 19.

**wērigmōd, adj., weary in soul:**

nsm. Ph. 428.

werod, see weourd.

**werēdōd, f., nation, people:**

ds. werēdōde, El. 643; as. werēdōde, El. 969; dp. werēdōdum, El. 17.

**wesan, anv., be, exist:** 1 sg. eom, El. 923; 2 sg. eart, El. 809, 815; Ph. 630; 3 sg. weseS, Ph. 373; is, El. 426, 465, 512, etc. (23 times); Ph. 1, 5, 7, etc. (26 times); Pn. 12, 15, 19, 31, 55, 58, 74; W. 6, 8, 82; biō, El. 339, 340, 432, etc. (16 times); Ph. 11, 37, 82, etc. (34 times); W. 4, 31, 60; biō, Ph. 131, 185, 340, 463, 480, 516; W. 40, 62, 66; 3 pl. sint, El. 740, 744, 826; synt, El. 605, 742, 1267; sindon, El. 1081; Ph. 71, 297, 310, 626, 655; Pn. 1; synodon, El. 754; sind, Ph. 359, 465, 528; Pn. 4, 70; bēō, El. 1295, 1304, 1308; Ph. 116, 184, 255, 474, 489, 491, 526, 544; Pr. 9; bēō, Ph. 96; W. 22; bīō, El. 1289; pret. 1 sg. wēs, El. 1243; 3 sg. wēs, El. 1, 7, 11, etc. (89 times); Ph. 239, 280, 379, 397; Pn. 64; 2 pl. wēron, El. 291; 3 pl. wēron, El. 22, 25, 46, etc. (15 times); Ph. 443; opt. 2 sg. sie, El. 542, 817; 3 sg. sie, El. 675, 773, 789, 799, 810, 893, 1229; Ph. 623; si, Ph. 622; sī, Ph. 661; 3 pl. sien, El. 430; pret. 1 sg. wēre, El. 707; 3 sg. wēre, El. 159, 161, 171, etc. (14 times); Ph. 639; Pn. 22; inf. Ph. 165, 435. Negative: 3 sg. nis, El. 911; Ph. 3, 50, 314; pret. 3 sg. nēre, El. 171, 777.

-west, see næwest.

**west, adv., westward:** Ph. 162.

**westan, adv., from the west:** El. 1016; Ph. 325.

**westdēl, m., western part:** ap. westdēlas, Ph. 97.

**wēste, adj., deserted, secluded:**

as. Ph. 169.

**wēsten, n., waste, desert, wilderness:**

ds. wēstennē, El. 611, Ph. 201; as. Ph. 161.

-wet, see fyrwet.

**wēdel, f., poverty:**

ds. wēdel, Ph. 612.

**wic, mfn., abode, dwelling, mansion:**

as. El. 1038, 1144; Ph. 448; W. 26, 37; dp. wicum, Ph. 470, 611. See eardwic.

wicg, n., horse:**

as. El. 1196.

**wician, W2., encamp:**

pret. 3 sg. wicode, El. 65; 3 pl. wicodon, El. 38. See gewician.

**wicstōw, f., dwelling-place:**

ds. wicstōwe, Ph. 468.

**wicē, adj., great, extended:**

nsm. wk. wide, W. 59; dsm. wk. widan, W. 89; dsm. wk. widan, El. 211, 1288, 1321; nsm. wide, Pn. 4; apm. wide, W. 54. See widan ferhō.

**widan ferhō, fyrbō, adv., for ever:**

El. 761, 801.

**wide, adv., widely, far:** El. 131, 277, 969; Ph. 467.

† widsceop, adj., numerous:**

nsm. widsceope, Pn. 6.

**wif, n., woman:**

ds. El. 223, 286, 508; gs. wifes, El. 1132; as. Ph. 394; dp. wifum, El. 1222; inf. wifum, El. 236.

**wifhād, m., female sex:**

gs. wifhādes, Ph. 357.

**wig, n., war, battle:**

ds. El. 131; gs. wiges, El. 19; weggies, El. 825; ds. wigge, El. 48, 1182,
GLOSSARY

wiga, m., warrior: ns. Ph. 486; gs. wigan, El. 938; np. wigan, El. 246; gp. wigena, El. 63, 150, 153, 217, 1090; wigona, El. 344. See æsc-, ðǣowiga.

wigend, m., warrior: ds. wiggende, El. 984; ap. El. 106. See byrn-, lindwigend.

wīgspēd, f., victory: as. El. 165.

‡ wīgdracu, f., contest, strife: ds. wīgdræce, El. 430; as. wīgdræce, El. 658.

wiht, f., anything, aught: ns. Ph. 26, 179, 611; as. El. 684; Pn. 32; is. wihte, Ph. 19, 448. See ōwiht.

wilde, adj., wild: nsm. wk. wilda, Ph. 201, 466, 529; asm. wildne, Ph. 343.

wilder, n., beast, wild beast: gs. wildres, Pn. 43; gp. wildra, Pn. 9. [wild(d)eor.]


wilgedryht, f., devoted retinue: ns. Ph. 342.

wilgifa, m., ruler, king, lord: ns. wilgifa, Ph. 465; gs. wilgifan, El. 221; ds. willgifan, El. 1112; vs. willgifa, El. 815.

wilhrēðig, adj., gladdened, exultant: nsm. willhrēðig, El. 1117.

will-, see wil-.

willa, m., will, desire: ns. El. 773, 789, 963, 1136, 1160; gs. willan, El. 267; ds. willan, El. 193, 678, 1011; as. willan, El. 681, 1071, 1089, 1132, 1153; Ph. 470; W. 35, 43; dp. willum, Ph. 149; choice: ip. willum, Ph. 537; joy, delight: ds. willan, Ph. 565; ip. willum, El. 452, 1252; attraction: gs. willan, W. 66.

willan, anv., will, wish: 1 sg. wille, El. 574, 790, 814; W. 2; 3 sg. wille, Ph. 164; wile, Ph. 472, 492; pret. 1 sg. wolde, El. 469, 1080; 3 sg. wolde, El. 219, 456; 2 pl. woldon, El. 394; 3 pl. woldon, El. 40, 361, 971; woldan, Ph. 399; opt. 2 sg. wille, El. 608, 621; 3 sg. wile, El. 420. Negative: 3 sg. nele, Pn. 32; pret. 3 pl. noldon, El. 566.

willum, see unwillum.

wilsæle, m., pleasant hall: ns. willsele, Ph. 213.

wilsēð, m., glad pilgrimage: as. willsið, El. 223.

wilsapel, n., glad news: ds. willspelle, El. 994; gp. wilsella, El. 984.

wilsum, adj., delicious: dpmn. willsuman, Ph. 109.

wilwong, m., delightful plain: ds. willwonge, Ph. 89.

-win, see gewin.

wind, m., wind: ns. Ph. 182; ds. winde, El. 1272.

windan, see be-., onwindan.

windig, adj., wind-driven: nsm. Ph. 61.

wine, see goldwine.

winemæg, m., dear kinsman: np. winemægas, El. 1016.

winter, m., winter: gs. wintres, Ph. 37, 245; yeare: gp., wintra, El. 4, 633; Ph. 152, 363, 420, 580; ip. wintrum, Ph. 162, 428.

wintergerim, n., date: ap. El. 654.

wintergewæde, n., winter garment: ip. wintergewædum, Ph. 250.

wintergeweorp, n., winter storm: ns. Ph. 57.

winterscūr, m., winter shower: ns. Ph. 18.

wīr, m., wire: gp. wīra, El. 1135; ip. wīrum, El. 1264.

wis, adj., wise, prudent: nsm. El. 592; super. npm. wk. wīsestan,
El. 169, 323; apm. wisestan, El. 153. See sundorwis.

wisdom, m., wisdom: gs. wisi
domes, El. 357, 543, 596, 939, 1144, 1191; as. El. 334, 674, 1243; Ph. 30.

wise, f., fact: as. wisan, El. 684;
np. wisan, Ph. 359; custom, manner: ns. W. 32.

wisfaest, adj., wise, learned: npm.
wisfaeste, El. 314; Pn. 14.

wislice, see unwislice.

wist, f., food, nourishment: as.
wiste, El. 617; ap. wiste, Ph. 245.

wita, m., wise man: gs. witan, El. 544. See æ-, fyrnwita; also veota.

wit, see inwit, gewitt.

witan, prp., know: 1 sg. wät, El. 419, 815; 3 sg. wät, Ph. 355, 357, 369; 2 pl. witon, El. 644; pret. 3 sg. wiste, El. 860, 1203; 3 pl. wiston, El. 459; imper. sg. wite, El. 946; inf. Pn. 3. Negative: 1 sg. nät, El. 640; 1 pl. nyton, El. 401; pret. 1 sg. nysse, El. 1240; 3 sg. nyste, El. 719.

witan, W1., upbraid with, reproach
for: opt. pret. 3 sg. wite, El. 416.

witan, see gewitan.

wite, n., torture, torment: as. El.
520; Ph. 644; gp. wita, El. 765;
dp. witum, El. 771; ip. witu
El. 180; suffering: gp. wita, El.
1030.

witebröga, m., horrible punishment:
ap. witebrögan, El. 932.

witedóm, m., prophecy: ns. El.
1153; as. Ph. 548.

witga, m., prophet, sage: ns. El.
351, 1189; gs. witgan, El. 592,
938; np. witgan, El. 561; Ph.
30; gp. witgena, El. 289, 334,
394.

wið, prep., w. dat., against: El.
18, 64, 165, 185, 416, 525, 837,
927, 1182, 1188; Ph. 44, 451, 469;
to: El. 77; with: El. 307 (2),
308; w. gen., against: El. 616;
w. acc., against: El. 403, 513;
W. 67; with: El. 823.

wiðercyr, m., return, way of escape:
as. El. 926.

wiðerhycgende, adj., hostile, ma-
levolent: ns. El. 952.

wiðersæc, n., opposition, contradiction:
as. El. 569.

wiðhycgan, W1., scorn, loathe:
opt. 3 sg. wiðhyccge, El. 618.

† wiðröetan, II, contend against, resist: pp. wiðroten, El. 369.

wiðsacan, VI, gainsay, withstand, deny: 2 sg. wiðsæcest, El. 663, 933; pret. 1 pl. wiðsócon, El. 1122; 2 pl. wiðsócon, El. 390; reject, forsake: pret. 3 sg. wiðsóc, El. 1040; opt. 3 sg. wiðsæce,
El. 617; defy: pret. 3 sg. wiðsóc, El. 767; resist: opt. 3 sg. wiðsace,
W. 84.

wiðweorpan, III, reject: pret. 2 pl. wiðwurpon, El. 294.

witigan, see bewitigan.

wlanc, see wlœnc.

wlæncan, see gewlæncan.

witla, see andwitla.

wlitan, I., look, glance, gaze: 3 pl.
wlitaþ, Ph. 341; pret. 3 sg.
wît, El. 385; opt. 3 pl. wîten,
W. 12. See geondwlitan.

wlite, m., beauty, brightness: ns.
Ph. 75; ds. El. 1319; Ph. 609;
Pr. 16; as. Ph. 332.

wlitescýne, adj., beauteous of as-
pact, beautiful: ns. El. 72.

wilitig, adj., beautiful, fair, lovely,
delightful: ns. El. 77; Ph. 7,
318, 516; Ph. 65; ns. Ph. 588;
dsf. wk. wilitig, Ph. 666; asm.
wk. wilitig, Ph. 439; as. El.
GLOSSARY

89; Ph. 203; asn. wk. wlitige, El. 165; npm. wlitige, Ph. 598; ispfn. wlitigum, Ph. 72; comp. nsm. wlitigra, Ph. 132; super. asf. wlitegaste, El. 749.

wlitigan, see gewlitigan.

wlitige, adv., brightly: Ph. 543.

wlitigfæst, adj., changeless in beauty: nsm. Ph. 105.

wlœnc, adj., proud, stately: nsm. Ph. 100; W. 50; wîanc, El. 231; dpm. wloncum, W. 43.

wolcen, n., cloud: ns. Ph. 61; np. Ph. 184; gp. wolcna, El. 89; dp. wolcnum, El. 1272, 1274; Ph. 27, 247.

wqm, m., blemish, sin: gp. womma, El. 583, 1310.

wôma, m., terror, tumult: ns. El. 19; illusion: ns. El. 71.


womful, adj., sinful, guilty: apm. womfulle, El. 761.

womsceaða, m., sinner: np. womsceænan, El. 1299.

won, see wan.

wöng, m., field, plain: ns. Ph. 7, 13, 19, 43, 418; gs. wonges, Ph. 149; wanges, El. 684; ds. wonge, Ph. 363; as. Ph. 281, 439; ap. wongas, Ph. 320. See graes-, neorxna-, sige-, stede-, wil-wöng.

wöstéde, m., place: ds. Pn. 45; wangsted, El. 794, 1104.

wönhýdig, adj., foolish: apm. wónhýdige, El. 763.

wöp, m., weeping, lamentation: ns. Ph. 51; gs. wöpes, El. 1132.

word, n., word: ns. Pr. 4; as. El. 338, 344, 440, 939, 1072, 1191; Ph. 398, 411, 551; is. worde, El. 946; np. El. 547; Ph. 655; gp. worda, El. 544, 569, 1284; Ph. 659; ap. El. 334, 394, 582, 749, 990, 1003, 1168; ip. wordum, El. 169, 287, 351, 385, 529, 537, 559, 589, 893; Ph. 425; W. 2, 85; shout: ip. wordum, El. 24; speech: gs. wordes, El. 314, 419; behest: as. El. 221, 771; voice: as. El. 724; prayer: ip. wordum, El. 1319. See lidgeword.

þ wordcraeft, m., speech: gs. wordcraeftes, El. 592; poetic art: is. wordcraefte, El. 1238.

wordgerýne, n., mysterious saying: ap. wordgerýno, El. 289, 323.


worn, m., multitude, number, throng: ns. El. 633; Ph. 343; as. El. 304; np. wornas, Pn. 6.

worpiian, Wz., stone: pp. worpod, El. 492, 825.

woruld, f., world: ns. El. 1277; Ph. 89, 117, 181, 501; gs. worulde, Ph. 41; El. 1142; ds. worulde, El. 4, 440, 561, 979, 994, 1153, 1252; as. El. 508; Ph. 130, 139, 211; Pn. 4, 65; age: as. El. 452; Ph. 662; gp. worulda, El. 452; Ph. 662 (in, þurh woruld worulda, world without end).

worulgedal, n., death, destruction: ds. worulgedâle, El. 581.

woruldstund, f., day on earth: dp. woruldstundum, El. 363.

woruldrice, n., world, kingdom of this world: ds. El. 456, 779, 1049.

woruldstund, f., day on earth: dp. woruldstundum, El. 363.

woruldwela, m., worldly possession: ap. woruldwelan, Ph. 480.

wöð, f., sound, strain: gp. wöða, El. 749; wöða, Pn. 43.

wöðcraeft, m., poetic skill: is. wöðcraefte, Ph. 548; W. 2; song: is. wöðcraefte, Ph. 127.
GLOSSARY

wrācu, f., vengeance: ds. wræce, El. 17, 495; misery: ns. Ph. 51. See sārwācū.

wrāe, see gynwrāe.

wrēchwil, f., period of exile: ds. wrēchwile, Ph. 527.

wrēcmæc, m., miserable man: vp. wrēcmæcg, El. 387.

wrāelic, adj., marvelous, wondrous: ds. wrāelricum, Pn. 9; comp. asf. wraelrican, W. 50; beauteous: nsf. Ph. 307; nsn. Ph. 19; nmp. wrāelic, Ph. 63; comp. nsn. wraelric, Pn. 27.

wrāelic, adv., strangely: Ph. 367, 378; splendidly: Ph. 75; curiously: Ph. 294; artistically: super. wraelricost, El. 1020.


wrāēe, adv., perversely: El. 294.

wrāe, f., support, help: ns. El. 1030; as. wrāē, El. 84; Ph. 247; wrāēe, W. 35.

wrecan, V, press forward, advance: pret. 3 pl. wrecōn, El. 121, 232. See be-, tōwrecan.

wreccan, W1., awake, arouse: inf. El. 106.

wrenc, m., composition: gp. wrenca, Ph. 133.

wreōn, I, cover, conceal: pret. 2 pl. wrigon, El. 583. See onwreōn.

wridian, W2., thrive, flourish: 3 sg. wridaē, Ph. 27, 237.

writ, see gewrit.

writan, I., write: opt. 1 sg. write, Ph. 548. See āwritan.


wrixlan, W1., trill, warble, carol: 3 sg. wrixleā, Ph. 127; change: 3 sg. wrixleā, El. 759; variegate: 3 sg. wrixleā, Ph. 294. [Cf. Ger. wechseln.]

wrōht, m., f., misfortune: ns. Ph. 612; sin, evil: as. El. 399.

wrōhtstæf, m., crime, treachery: ap. wrohtstafas, El. 926.

wudu, m., forest, wood: ns. Ph. 37; gs. wuda, Ph. 65; as. Ph. 85. See brīm-, camp-, holtwuda.

wudubēam, m., tree: gp. wudubēama, Ph. 75.

wudubēato, m., grove: gs. wudubearwes, Ph. 152; ds. wudubearwe, Ph. 169.

wudublēd, f., forest fruit: dp. wudublēdam, Ph. 47; ap. wudublēda, Ph. 194.

wuduholt, n., forest, wood: ns. Ph. 34; dp. wuduholtum, Ph. 362.

wuldor, n., glory: ns. El. 5, 178, 186, 893; gs. wuldres, El. 77, 84, 89, 217, 295, 727, 738, 752, 801, 828, 844, 867, 1040, 1090, 1452; Ph. 117, 130, 439, 475, 516, 588, 628, 662; W. 89; Pr. 4, 16; ds. wuldlē, El. 747, 782, 823, 1047, 1150; Ph. 386, 542, 598; as. El. 813, 1117, 1124; Ph. 507; Is. wuldre, El. 1135; Ph. 318, 551, 609, 666 (wuldre, gloriously).

wuldorcyning, m., king of glory: ns. Ph. 196, 420, 537; gs. wuldorcyninges, El. 1321; ds. wuldorcyninge, El. 291, 963, 1304; as. W. 67, 85.

wuldorfæst, adj., glorious: asf. wuldorfæste, El. 967.

wuldogif, f., giver of glory: ns. wuldergeofa, El. 681.

wuldogifu, f., glorious gift, grace: ip. wuldogifum, El. 1072.

wulf, m., wolf: ns. El. 28, 112.

wund, f., wound: ap. wunde, El. 514.

wundor, n., wonder, miracle,
marvel: ns. El. 897; as. El. 867, 1112, 1254; np. El. 827; gp. wundra, El. 363, 779; ip. wundrum, El. 1238; Ph. 63, 85, 232, 307, 342, 367, 468, 602; Pn. 19, 27; wondrous power: gp. wundra, Ph. 394. Wundrum, wondrously, strangely. See sōðwundor.

wundorlic, adj., wondrous: asm. wundorlicne, Pr. 2; npf. wundorlice, Ph. 359.

wundorlice, adv., wonderfully: comp. wundorlicor, Ph. 127.

wundorwyrd, f., wonderful event: as. El. 1071.

wundrian, W2., marvel, wonder: 3 pl. wundriās, Ph. 331; pret. 3 sg. wundrade, El. 959.

wunian, W2., dwell, live, be: 3 sg. wunās, Ph. 580; 3 pl. wuniað, Ph. 609; wuniaþ, W. 25; pret. 2 sg. wunonest, El. 950; 3 sg. wunode, El. 1028; opt. 3 sg. wunige, El. 624; pret. 3 sg. wunode, El. 724; inf. Ph. 363, 386; wunigan, El. 821, 908; haunt: 3 sg. wunās, Ph. 105; inhabit: Ph. 172; Pr. 16; remain: 3 sg. wunās, Ph. 181; wunāþ, Ph. 82; pret. 3 sg. wunade, Ph. 641. See gewunian.

wurma, m., crimson: is. wurman, Ph. 294.

wylla, m., well: np. wyllan, Ph. 63.

wyllegespring, n., well-spring: dp. wyllegespryngum, Ph. 109.

wyllestreām, m., welling stream: gp. wyllestreāma, Ph. 362; ap. wyllestreāmas, Ph. 105.

wylm, m., swell, surge: ns. Ph. 283; gs. wylmes, El. 1299; ds. wylme, El. 765, 1297, 1310; welm, El. 230; stream: as. El. 39; activity: as. Ph. 191; lake: as. W. 46. See ād-, ceor-, fīð-, hēafod-, hēawylm.

wyn, f., delight, joy, bliss, pleasure: ns. El. 789; Ph. 12, 290, 348; wynn, Ph. 70, 155; gs. wynne, Ph. 480; as. El. 1090; Ph. 411; wynne, El. 1040; W. 69; dp. wynnum, Ph. 237, 278, 345; W. 22; ip. wynnum, Ph. 7, 27, 313. See lifwyn.

wynbēam, m., tree of delight: as. El. 844.

wynlic, adj., fair: nsm. Ph. 34.

wynlōnd, n., blissful land: as. Ph. 82.

wynsum, adj., pleasant, charming, ravishing, delightful: nsm. Ph. 13, 318; Pn. 65; W. 54; asm. wynsumne, El. 794; Ph. 659; as. Ph. 203; npf. wynsume, Ph. 529; nnp. wynsumu, Ph. 65; gpf. wynsumra, Ph. 196; apf. wynsume, Ph. 194, 245; ipf. wynsumum, Ph. 653; comp. nsm. wynsumra, Ph. 133; Pn. 45; sup. nsm. wynsumast, Pn. 43.

wyrcan, W1., do, work: pret. 1 sg. worhte, El. 470; 3 sg. worhte, El. 827, 897; inf. El. 1020; make, create: 3 sg. wyrceþ, Ph. 451; pret. 3 sg. worhte, Ph. 394. See gewyrcan; scyl-, synwyrcende.

wyrd, f., fate: ns. El. 1047; destiny: gp. wyrd, El. 80, 589, 978; event: as. El. 541, 583, 1064; gp. wyrd, El. 813, 1124, 1256; fact: as. El. 1102. See for-, ge-, wundorwyrd.

wyrdan, W1., destroy: 3 sg. wyrdēþ, El. 904. See ā-, gewyrdan; ungewyrded.

-wyrde, see andwyrd.

wyrged, see āwyrged.

-wyrht, see gewyrht.

wyrhta, m., creator, maker: ns. Ph. 9, 130.
wyrm, m., *worm*: ns. Ph. 232; dp. wyrmum, Ph. 565.
wyresta, adj., *worst*: apm. wyrestan, El. 932.
wyrsa, adj., *worse*: dsn. wyrsan, El. 1040.
wyrt, f., *plant*: np. wyrta, Ph. 465, 529; gp. wyrta, Pn. 47; dp. wyrtum, Ph. 474; ap. wyrta, Ph. 194; ip. wyrtum, Ph. 273, 430; root: ip. wyrtum, Ph. 172; *spice*: np. wyrta, Ph. 213; gp. wyrta, Ph. 196; dp. wyrtum, Ph. 265; ip. wyrtum, Ph. 653.
wyrd, adj., *dear, precious*: npm. wyrd, El. 291. See ywyrd.
wyrthian, see gewyrdian.

Y.
yfel, n., *evil*: as. El. 493; is. yfele, El. 493; yfle, Ph. 594; gp. yfela, El. 902; yfle, Ph. 460; Pn. 18. 
yfemeast, adv., *uppermost*: El. 1290.
yilde, see xilde.
yldra, m., *forefather*: np. yldran, Ph. 438; ap. yldran, Ph. 414.
yldu, f., *old age*: ns. Ph. 52; yldo, Ph. 614; as. Ph. 190.
ymb, prep., w. acc., *beside, about, around*: El. 39, 50, 60, 66, 136, 227, 260, 869; Ph. 292, 305, 619; W. 61; ymbe, Ph. 164; after: El. 272, 383; on account of, *concerning, with reference to*: El. 214, 442, 534, 541, 560, 664, 959, 1064, 1071, 1181, 1255; Ph. 360, 572.
ymbfôn, rd., *grasp*: 3 sg. ymbfêh, Ph. 276.
ymbhwyrft, m., *surface*: as. Ph. 43; Pn. 68; *surface of the earth*: as. El. 731.
ymbsêllan, W1., *compass, surround*: pp. ymbsêald, W. 10; npm. ymbsêalde, El. 742.
ymbsêttan, W1., *encompass, surround*: ymbsêteð, Ph. 204.
ymbsittend, m., *neighbor*: npm. ymbsittendra, El. 33.
yppe, adj., *known*: ns. El. 435.
yrfe, n., *inheritance, heritage*: gs. yrifes, El. 1320.
yrfeoerd, m., *heir*: ns. Ph. 376.
yrmðu, f., *misery, sorrow, woe*: ns. Ph. 52; yrmðu, Ph. 405, 614; as. El. 953; dp. ermdum, El. 768.
yrnan, see ðyrnan.
yrre, n., *anger, wrath*: as. Ph. 408.
yrre, adj., *angry*: asm. eorne, El. 685; nsf. El. 573; eorre, El. 401.
yrle, f., *ash, cinder*: np. yslan, Ph. 224; ap. yslan, Ph. 271, 286, 576.
yð, f., *wave*: gp. yða, El. 239. See sealtýð.
yðfaru, f., *flood, rush of billows*: ds. yðfare, Ph. 44.
yðhof, n., *wave-dwelling, ship*: ap. yðhofu, El. 252.
yðmearh, m., *ocean-steen* m., *ship*: ap. yðmearas, W. 49.
yðmere, m., *billowy ocean*: as. Ph. 94.
ywan, see æt-, ge-, ðýwan.
ERRATA

TEXT OF ELENE

213: for he read hē.
279: for meðelhegende read -hegende.
509, 824: for Stēphanus read Stēphānus.
581: for woruldgedale read -gedāle.
639: for síddagum read síð-.
788: for Iōsephes read Iōsēphes.
829, 848: for ánhydig(e) read an-.
909, variant: talade?
956: for glædra read glædra.
1049: for worldrice read wor[u]lde-.

TEXT OF PHŒNIX

352: for fugelas read fug[l]as.
352, variant: MS., Edd. fugelas.